

# 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, APRIL 1st, 1907.

SIXPENCE.



**B. F. AUSTIN, B.A.,**  
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# The Harbinger of Light.

APRIL 1, 1907.

## CONTENTS:

Editorial Notes.....	9137
B. F. Austin, B.A., of Rochester, N.Y. (Portrait).....	9138-9
Our Foreign Exchanges (Portraits Gabriel Delanne and Léon Denis).....	9139-40
Dr. J. M. Peebles (Portrait).....	9141
Mr. T. W. Stanford's Seances with the Medium Charles Bailey.....	9142-4
SUPPLEMENT: Photo. Reproductions of "Apparitions" at the Bailey Seances.....	
Vital Magnetism v. Hypnotism.....	9145
Colonel H. S. Olcott (Portrait).....	9146
Lady Adelma Vay.....	9147
Ella Wheeler Wilcox in Paris.....	9148
Dr. J. M. Peebles' 55th Birthday. Poem by James Smith.....	9149
Reports—Victorian Association, Melbourne P. Lyceum, Brisbane Association, New Zealand Conference, Newtown (Sydney), and Church of Seers, Sydney.....	9149-50
In Memoriam.....	9150; Is Matter Disappearing.....
Personals.....	9151; The late Joseph Symes.....
Orient and Occident (Portrait Dr. Hensoldt).....	9152

## EDITORIAL NOTES.

It can be gathered even from reading the reports of Dr. Mercer's brilliant course of Moorhouse Lectures in the daily press that he is a man who has not only imbibed to the full the highest thought of the time, but that he is greatly in earnest regarding the necessity of raising the ideal of the average churchman. But to listen to him is to deepen that impression, and you leave the Cathedral almost saddened to think that so gifted a preacher should be able to say so little to his hearers of what must be present in his mind concerning the great problems of life and death, which are after all the *raison d'être* of his appeal to the higher life. He has read *Human Personality*; he quotes Sir Oliver Lodge and Haeckel; Herbert Spencer and Huxley are at his finger tips. It is an intellectual treat to sit and listen to him. But it all brings back the time of one's own groping towards the light. Very close did Dr. Mercer approach the confines of the psychic world when, in his magnificent peroration at the close of his lecture on Evolution on the 17th of March, he gave as grand a conception of what Love is—a Love of which we have a faint shadow in some earthly unions—as I have ever listened to. In its full development, as Myers tells us in that wonderful epilogue of his, it is the base of that universal power—Telepathy—which puts us in actual communication with spirits, whether in the body or out of it, throughout the Universe. "As we have dwelt successively," says Myers, "on various aspects of telepathy, we have gradually felt the conception enlarge and deepen under our study. It began as a quasi-mechanical transference of ideas and images from one to another brain. Presently we found it assuming a more varied and potent form as though it were the veritable ignuence or invasion of a distant mind. Again its action was traced across a gulf greater than any space of earth or ocean, and it bridged the interval between spirits incarnate and discarnate, between the visible and the invisible world. There seemed no limit to the distance of its appeal. . . . It is now possible to define Love," Myers goes on, "in terms which convey for us some new meaning in connection with spiritual phenomena. Love is Telepathy . . . the universal expression of that mutual gravitation of spirits which is the foundation of the telepathic law."

That Dr. Mercer stopped short before coming to this was, of course, to be expected. As long as people are bound by creeds it is the rarest thing to find a preacher who will risk his reputation by indicating a road that leads away from all traditionalism. Yet Rev. Mr. Chambers, an English Vicar, and the late Rev. H. R. Haweis, to say nothing of Ven. Archdeacon Colley, the most outspoken of all, have not hesitated to frankly declare their conviction of the truth of Spiritualism.

When one sees a waiting crowd anxious to solve the great question of Whence and Whither one longs for the pen or speech of an Apostle to give to the world the glad tidings that have come into our own lives. It was to orthodox teaching that I turned when still in my teens to get some satisfactory answer to the enigma of life as I saw it around me, and then had perforce to give it all up after a long battle with the texts and arguments put before me and resign myself to work—blessed work—as the only definite task set before mortals, until that wonderful spiritual world all about us was revealed in a simple manner. Yes, it is the still small voice that speaks to the soul. We must become as little children if we wish to know the great truths of the universe, and the fact of spiritual communion is the greatest of all.

It is a marked contrast to turn from the reports of Dr. Mercer's lectures to one delivered by Madame d'Espérance last February before the London Spiritualist Alliance in the Salon of the Royal Society of British Artists, London. This lady's volume "Shadowland" is among the most charming volumes that can be met with, so it is not surprising that her lecture reaches high water mark. "A friend of mine," she says, "became convinced, through experiments in the séance room, of the continuance of individual existence after death, and that earthly life is but a link in the chain of human life. He once said 'Columbus discovered a great country beyond the Atlantic, but I have discovered a country immeasurably greater, close at hand, yet extending beyond the grave and stretching far away beyond the power of human understanding to grasp the wonder of it before the immensity of which my thoughts reel in bewilderment. . . . This knowledge," Madame d'Espérance says, "is within the reach of all, but each individual must gather it for himself in order to enjoy the real satisfaction it brings with it." It has to become a part of our daily life and then the whole vista of existence is changed for us as by a fairy wand.

A friend said to me the other day, when passing through a great bereavement, "When I come so near the Borderland as I am to-day, so closely in contact with grief, I feel what an anchorage spiritualism is and what a power it gives to comfort and hope." It is indeed when one has to face the realities of life and to pass through deep waters that the futility of orthodox teachings concerning the Beyond is exposed in all its glaring insufficiency. When death invades the household how empty are the stereotyped words of hope of "meeting again" to the stricken wife for instance, by good church people. Here is a case in point. A husband in the prime of his manhood is taken away from wife and child to whom he was all the world. How the poor widow clings to the body of her beloved, how the undertaker's presence has to be carefully concealed from her and how helpless on-lookers are in a scene familiar to most people. But how the scene is changed when one, whose spiritual eyes have been opened, can say with certainty that the body lying there is not our beloved, it is only the envelope; he is indeed standing beside us now. He will go to the cemetery and see that overcoat—for it is nothing more—put into the grave. But he—his real self—is more alive than ever." A new element has entered that gloomy chamber and a ray of light comes into the mourner's face. It is the light that comes from the spiritual world lying all around us.

So keep this light about you, Death is light  
And life and power to pure and chastened love,  
And death is only dark to doubt and sight  
That have no visions from the world above.

**B. F. AUSTIN, B.A.,**  
**Of Plymouth Spiritualistic Church, Rochester, N.Y.**

By MRS. CHARLES BRIGHT.

Among the many Spiritualistic journals that come from America there is none that represents the high-water mark of Spiritualism in so marked a manner as the small monthly magazine *Reason*, edited by B. F. Austin, B.A. I have often wished to know something of the history of B. F. Austin, and, lately, he has come into greater prominence than before by being appointed minister of the Plymouth Spiritualistic Church of Rochester, N.Y., one of the most beautiful edifices in that city. It was recently bought from the Congregationalists, and its formal dedication to Spiritualism and the induction of Mr. Austin as minister took place last year. It is described as a magnificent building, having been erected at a cost of £20,000. And now the time has come to say something of this remarkable man, for by the last American mail there arrived the first copy of a new magazine, *The Occult*, edited by Mrs. Dan. M. Davidson, and having for its frontispiece the portrait of Mr. Austin that is reproduced in this article. At the same time our revered and beloved exponent of the faith, Dr. J. M. Peebles, arrived in Melbourne on his fifth journey round the world. He is a personal friend of Mr. Austin's, and has kindly furnished me with some details that would otherwise be lacking when writing of workers at the other side of the world. In a letter from Dr. R. Heber Newton received a few months ago, he mentioned the trial of the Rev. Algernon S. Crapsey, rector of St. Andrew's Church, Rochester, N.Y., for heresy, which was then proceeding, and said that he was busily engaged on a book in connection with this. And in the January number of *Reason* Mr. Austin gives as leading subject a sermon of his delivered on this celebrated trial, entitled "Creeds and Heretics." Rev. Mr. Crapsey is a fellow citizen of Mr. Austin's, and none can speak with more authority on the present pernicious system of soul-enslaving creeds than himself. For Mr. Austin has been also the victim of a heresy trial, and it was as a result of his expulsion from the Methodist Episcopal Church of the United States that Spiritualism has found in him one of its ablest exponents.

EARLY LIFE AND TRAINING.

It was at Brighton, Ontario, Canada, on Sept. 21, 1850, that B. F. Austin was born, and he is now in the very prime of his intellectual powers. Just at his majority in 1871 he entered the Methodist ministry, but continued his collegiate studies, graduating B.A. in 1877, B.D. in 1881, and finally granted D.D. by Victoria University, Canada, in 1892. He was elected Principal of Alma College, St. Thomas, Ontario, in 1881, which position he held till 1897, when he resigned and removed to Toronto, where, in conjunction with ministerial work, he began to publish books and magazines. Being an extensive reader, he was attracted by the vast literature on psychic subjects, and became an investigator. Having received sufficient evidence to produce conviction, he had

the manliness and moral courage to stand up before the public and defend the truth as he knew it. This famous declaration was made in a sermon preached in Toronto in January, 1898, which led to his celebrated trial for heresy, a full account of which has been published in book form. Dr. Peebles tells us that in an address of two hours he defended his principles before the Bishops and Ministers of the Methodist Church. So eloquent and inspiring were his words that when he sat down a number of his fellow-ministers gave him the hand of friendship, expressing their conviction of his honesty and regretting his departure from among them. So strong, however, are the bonds that creeds cast around the human mind that Mr. Austin had to retire from the Methodist Church, just as the Rev. Algernon S. Crapsey was deposed last year from the rectorship of St. Andrew's Church, Rochester, where, as Mr. Austin tells us, for twenty-eight years he had rendered most self-sacrificing and successful service, endearing himself to all the citizens by his manliness, devotion to the poor and fidelity to truth.

ON THE PRESENT CREEDAL  
 SYSTEM.

No words can be too strong in protesting against the present system of soul-enslaving dogma. As most of us see in this case as in all those perplexed questions of social reform that agitate the world at the present day individuals cannot be blamed for systems that have grown up through the ages and of which we are inheritors. "Who shall blame Dr. Crapsey for study, mental growth, the clearer and more scientific view, and his boldness and honesty in expressing what was in his mind and heart?" says B. F. Austin. And again he goes on, "Who can blame the church for living up to its creedal assumptions on which it is founded? The whole system of creedal religion



B. F. AUSTIN, B.A.

is irrational, unscientific, and at war with human progress." But how strong are the chains that bind the ministers of theological religion is shown by the outcry that is made when a man like Rev. R. J. Campbell shakes himself free from ancient and dishonouring creeds, and the care which ecclesiastics maintain when dealing with live questions such as "Demoniacal Possession" and the new light that comes through the labours of men like Myers, that everything can be found in the Church's creed if its followers will but listen to its teaching. Just as Dr. Mercer remarked at the close of his Moorhouse Lecture on "Evolution and Mind" at the Cathedral that all "the truths he had advanced found their highest expression in the Christian doctrine of Incarnation." This at the end of a lecture expressing the highest thought, in which he mentioned Myers' "Human Personality" and Spiritualism as things to be reckoned with. All our great Spiritualistic teachers know that humanity itself is an Incarnation of the Universal Spirit, that, as Mr. Campbell affirms, as Jesus is divine so are we; our soul growth showing our capacity for receiving the divine influx from the great reservoir of spiritual power open to every soul born upon this earth. Myers was one of those who, brought up in the Church of England, his father a clergyman, had passed through all the gamut of belief and unbelief,

finally to find his feet on the rock of truth by turning to the study of the derided psychic phenomena. To get in real touch with the spiritual world is to cast off all creeds and to realise that Love is the only passport to high spiritual conditions. "On one great matter," says Myers in that wonderful summing up of his researches in psychical studies, "the departed spirits one and all, so far as I know them, affirm that the Universe is good; that there is a Supreme Power to whom all spirits bow, and who orders all things well. But beyond that they can give no fresh sanction to the tenets of any earthly creed." They soon "lose all thought of creed or formulæ in the deep assurance of endless and ever-growing Love." Of one thing Myers is certain. "Sacerdotalism must disappear. 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." But we are only at the beginning of the contest. Sooner or later, however, it will be found that when pride gives way, when public teachers "become as little children," and accept the great truths of spiritual intercourse—of the interblending of spiritual spheres with this mundane one—that religion in the true sense of the word will become a vital force in the world. There will be then no room for creeds, but in their place an ever-constant progression—of which Love and Service are the main factors.

#### WHAT B. F. AUSTIN IS DOING NOW.

In conjunction with his work as minister of the Plymouth Spiritualistic Church, Mr. Austin is a constant lecturer-at-large on advanced Spiritualistic ideas. Dr. Peebles tells me that he has invariably large audiences, and is emphatically preaching that Religion within Nature which is the hope of the world. There are many of these settled ministers in the United States, and they show that the tendency of the Spiritualistic movement, although directly opposed to ecclesiasticism, is towards a religious ideal that can satisfy thinking men. We must get away from theology, but, as Myers says, "from my point of view, man cannot be too religious." It is the result of creedal Christianity that men have turned away from the Churches. It is the result of the *cant* that has gathered around the name of Prayer that this natural impulse of the human heart has been quenched and put aside as something that is degrading to a robust manhood or womanhood. An entirely new gospel of prayer has to be disseminated before the world will attain to anything like spiritual growth and apprehension of divine things. A friend said to me the other day: "I wish I could realise what you mean by prayer. When I go on my knees my thoughts seem to crystallise, just like the King's in 'Hamlet.'" "But, my dear friend," I replied, "I never go on my knees to pray. For many years I have realised that Prayer is Aspiration, also as Rev. Robert Collyer once told me when in England, that 'when once you have actually risen to the sphere of Aspiration you are always there.'" Prayer is aspiration for the highest, for help in our mission on earth, and this help can be asked and claimed in the street or by the wayside—when with our fellow-man or in the solitude of our own chamber, when strength can be surely gathered for each day's tasks. As a friend who passed into the Unseen before finally leaving the body told me in the midnight watching hours—"we *must* put out our soul in prayer to receive the promised help—like the putting forth of a child's hand in the night to meet that of its mother in the darkness." It is a religion of this kind that foremost speakers like B. F. Austin, Dr. Peebles, John Page Hopps and others would fain bring before the world, and in their ministrations lies the hope of Spiritualism in the future. It will be a time

"When all intolerable wrong shall fade  
No brother shall a brother's rights invade  
But all shall champion all;  
Then men shall bear with an unconquered will  
And iron heart, the inevitable will  
O'er pain, wrong, passion, death, victorious still,  
And calm though suns should fall."

## OUR FOREIGN EXCHANGES.



GABRIEL DELANNE.  
Author and Lecturer.



LEON DENIS.  
Author and Lecturer.

To those who have had the good fortune to read Gabriel Delanne's "Evidences of a Future Life," or to receive each month the "Revue Scientifique et Morale du Spiritisme," of which he is editor, it will be a pleasure to see his portrait, which with a number of leading French Spiritualists adorned the jubilee number of "La Revue Spirite." Each one of these writers furnished articles on Allan Kardec, the founder of this journal half a century ago, and in G. Delanne's book, "Evidences of a Future Life," it is seen how the teachings of the "Master," as his followers delight to call Allan Kardec, have been the inspiring motive of Delanne's own studies. One of the most striking features of Delanne's book is the evidence he supplies of the exteriorisation of the "Double," and he cites many instances of the soul or perisprit showing itself at a distance, and being actually photographed in pursuance of previous arrangement with the person to be visited. This occurred between two friends, professors in southern Europe; and a case of the astral body or soul showing itself to Stainton Moses is one of the many well-attested cases familiar to all students of psychology. In Gabriel Delanne's article, "In Memory of Allan Kardec," which accompanies his picture in "La Revue Spirite," and printed also as leading article in his own paper mentioned above, he refers to Allan Kardec as the one to whom we owe the first precise statements concerning the perisprit. This is, in fact, the "spiritual body" spoken of by Paul, and the centre of the trinity of body, soul and spirit—the last-named being the divine essence from the Source of all Life which animates both Body and Soul. "Innumerable observations made of apparitions of both the living and the dead," says Delanne, "demonstrate its existence absolutely. The knowledge of this super-physiological organism," Delanne continues, "makes an original doctrine of Spiritualism. The intelligent principle is no longer an ideal abstraction, a vague incorporeal entity; it is a concrete being which possesses special faculties fitted for the surroundings in which it is called to exist after its departure from the earth: that is to say into space. . . . Certain faculties of the soul such as telepathy and clairvoyance have evidently their seat outside the brain, since it knows nothing of their manifestations." This is exemplified in Mr. Stead's communications with friends at a distance, who, although his messages are correct descriptions of their doings, arrive unknown, as it were, to the "Ego" of the sender.

Writing of M. Le Bon's demonstration of matter returning to ether, of which that scientist is justly proud, M. Delanne points out that Allan Kardec in 1867 indicated the imponderability of matter and what science itself is demonstrating to-day as to its constitution. "Tangible matter," says Allan Kardec, "having for its basic element the ethereal cosmic fluid should in its disintegration return to a state of etherealization, just as the diamond, the hardest of stones, will disappear into an impalpable gas. The solidification of matter is in reality but a transitory condition of the universal fluid which may return to its primitive state when the conditions that hold it together cease to exist." This is the basis of the teaching of the Law of Vibrations, and the *raison d'être* of "matter passing through matter" as exemplified at the Bailey séances.

LEON DENIS.

In choosing for reproduction the portraits of M. Delanne and M. Léon Denis, it is because these two gentlemen are not only among the foremost French writers on Spiritualism, but that they are both brilliant speakers. Many are the addresses given by them reported in the French papers. The best-known works in Australia of Léon Denis are "After Death" and "Christianity and Spiritualism." It is as a religion that Léon Denis would bring Spiritualism before his readers, and all who have had the opportunity of reading "Christianity and Spiritualism," now translated into English, must be struck by the depth and sincerity of his religious nature. He shows conclusively that the mission of Spiritualism is to revivify, not to destroy, Christianity. Speaking of Allan Kardec's conclusions, which have been pronounced premature by some critics, he says in his article in "La Revue Spirite": "We find to-day that the most important revelations of the spirits to Kardec have stood the lapse of time. All that they taught then theoretically, all that they demonstrated practically; the fluidical state of matter and of imponderable forces; the possible action of soul upon soul at any distance without the help of material organs; everything that science rejected *a priori* with absolute disdain is now insisted upon by the most sceptical." Speaking of the influence of the spiritual world on this, which many can vouch for from their own experience, Léon Denis says: "In this great spiritual revelation souls obey orders from on high—they affirm this themselves. Their work is regulated according to a plan traced beforehand, and which unrolls with majestic force. A council, an invisible Church, presides at its fulfilment. This conclave is composed of great spirits of every race, of every religion, of elect souls who have lived on earth following the law of love and service." Both M. Delanne's and Léon Denis' chief works are translated into English, and should be in the hands of all Spiritualists who wish to learn the best and latest facts in our wonderful progress.

"Le Messenger," published at Liège, in Belgium, is a journal not mentioned in our last issue with other French journals. In the Feb. 15th number it gives an interesting item of news concerning Victorien Sardou, who, already a member of the French Academy, has been promoted to the Grand Cross of the "Légion d'Honneur." "This crowning glory of a long and successful career," says "Le Messenger," "will be cordially appreciated by Spiritualists who remember that the celebrated dramatic author was one of the first followers of the doctrine of Allan Kardec, and who has never feared to boldly declare his belief. In the 'Revue Spirite' of August, 1858, Allan Kardec published an article by Victorien Sardou on the inhabitants of the planet Jupiter, accompanied by a most curious drawing engraved also by Sardou in a mediumistic condition, he knowing nothing of drawing or engraving." A. B.

## PRE-EXISTENCE OF THE SOUL.

Signor Pietro Reveggi, in the twelfth of the series of lectures which are being delivered before the Society for Psychic Studies in the Lecture Hall of that Society, in Milan, has found a fascinating subject in "The Sentiment of Pre-Existence in Modern Poets." He begins by observing that "if once we admit the immortality of the soul and the eternal principle of its evolution, we must likewise not only imagine its survival of the dissolution of its earthly tenement, and its continuous ascension in the other world which awaits it, but we must also admit that this soul, prior to its terrestrial existence was living in the infinite, and consequently must have come from somewhere. The human thought, in fact, when it comes to scrutinise the psychological strata of its own consciousness, always discovers something that hints at this strange sentiment, and that internally speaks to us of a far, far distant pre-existence under multi-form aspects, and bringing with it vague recollections of mysterious heavens and fantastic regions." This

is, indeed, quite a common experience, and Tennyson has described it admirably in the "Two Voices":—

"Something is, or seems,  
That touches me with mystic gleams,  
Like glimpses of forgotten dreams  
Of something felt, like something here;  
Of something done, I know not where;  
Such as no language may declare."

And it must have happened to many persons, as it has done to myself, to enter a foreign city for the first time, and yet to feel that its aspect was thoroughly familiar; as much so, in fact, as if you had actually lived there. And, again, people are instinctively drawn towards certain strangers, and repelled from others, as if these had been personal enemies, and those had been intimate friends in some former life.

It has been Signor Reveggi's purpose, in the lecture under notice, to show that "all the great poets of humanity favour this sentiment of the pre-existence of their being; of their having lived in other epochs, either on this or other planets, and have left numerous and irrefragable testimonies to this belief." It is to be found in the Vedic hymns, the oldest poems in the world; and it breaks forth incessantly in modern verse and prose, as the lecturer proceeds to show, and, by the way, he will, no doubt, excuse me for reminding him that Shakespeare speaks of it as a possibility in his 59th and 123rd sonnets. Goethe, writing to two of his friends, says: "I well know that as you see me here, and now you will have previously beheld me many times before this present life; and I hope to return to see you many more times afterwards." Victor Hugo, in conversation with Mme. de Girardin, one day, remarked: "I am convinced that we return many times upon the earth, in order to fulfil certain phases of our evolution, which will permit of our ascending to a higher grade of being. In my travels in the East, for example, I found myself in a small city which I had never visited in this life. Nevertheless I knew it perfectly well, so much so that I was enabled to tell the guide at every corner of a street the direction in which I wished to go." Shelley once told his friend Gisborne that "in a former existence he had loved Antigone and that was why he could no longer find pleasure in any mortal tie." Byron, in one of his calmer moods, defined poetry to be "the sentiment of an anterior and of a future existence." Novelis, Longfellow, Scott, Wordsworth, Coleridge, Southey, Bulwer Lytton, Rossetti, the Brownings, Lamartine, Villiers de l'Isle Adams, Schiller, Monti, Pascoli, Nencioni, and some of the most eminent of modern Russian and Polish poets are quoted by Signor Reveggi as believers in the pre-existence of the human soul, and as bearing witness to the truth of the beautiful words spoken by the Man of Sorrows in Galilee: "In my Father's house are many mansions. If it were not so I would have told you." J. S.

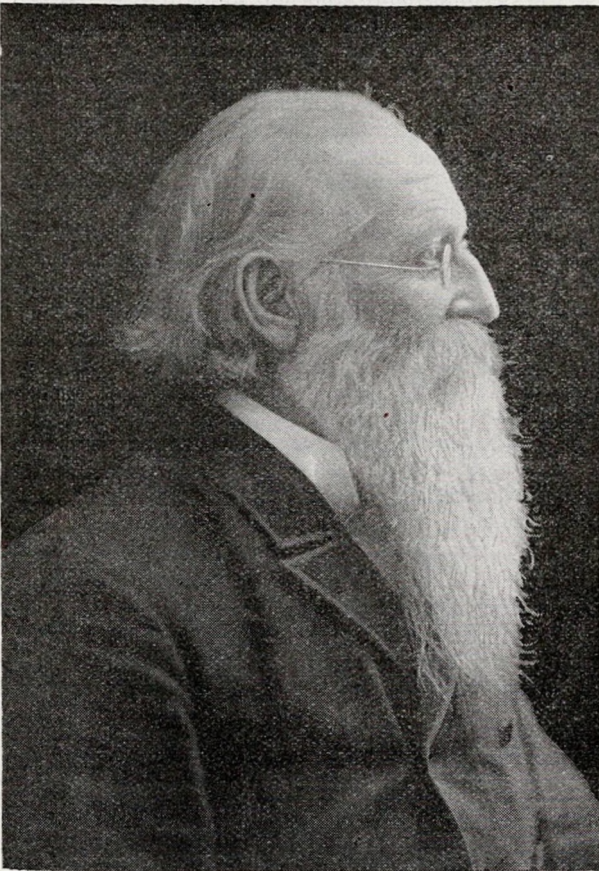
## PROSECUTION OF MEDIUMS.

A Defence Fund to defray expenses of counsel during the recent trial of Romel Perera for obtaining money under false pretences as a clairvoyant is being formed by Dr. Chas. A. Gasson. This gentleman has thoroughly investigated the case, and vouches for the respectability of the medium and his undoubted powers as a clairvoyant. Any aid had to be given promptly. Counsel was therefore engaged and various expenses incurred, with the result that Perera was no longer detained in gaol after the appeal against the sentence had been heard in the Criminal Court. Friends in sympathy will oblige by communicating direct with Dr. Chas. A. Gasson, 20 Brunswick St., East Melbourne.

Carnegie and Sons announce a new shipment of their celebrated Rönisch Pianos. From personal experience these can be strongly recommended to our readers.

**DR. J. M. PEEBLES**

BY MRS. CHARLES BRIGHT.



Fresh from a series of triumphs in India and Great Britain, Dr. Peebles arrived in Melbourne on March 11th by the P. and O. S.S. *Mongolia*, an embodiment of health and spiritual power. It is the fifth journey he has taken round the world, and he is a living example of how entirely these mortal bodies of ours may be controlled and strengthened by spiritual forces. The first news I had to communicate was distressingly sad. By the last American mail the tidings came of the summons to the Great Beyond of

MOSES HULL,

a lifelong friend of Dr. Peebles, and one for whom he entertains the warmest friendship. "A great man, one of the greatest in our ranks," he said; "and it was typical of him to die in harness when on a lecturing tour with his devoted and gifted wife, Mattie Hull. That she herself gave the funeral address was what might be expected of her. "Moses Hull became a spiritualist over 30 years ago," Dr. Peebles said, "and was a great Biblical exponent of Spiritualism. He had the Bible at his finger ends, as it were, and no orthodox preacher dared of late years to meet him." "Like other noble souls, he did not escape calumny," Dr. Peebles added, with great warmth. "Considering his personal benevolence and the great work that Moses Hull did for Spiritualism as lecturer, debater, writer, and author, certain venomous tongues must have quivered and cheeks crimsoned when they heard of the transition of Moses Hull, whom they had misunderstood and shamefully slandered when in the body. Thanks to the gods, I esteemed him while in the world, and am proud to now honour his memory."

COLONEL H. S. OLCOTT.

It was when Dr. Peebles was at Colombo, en route to Australia, that a memorial service in memory of the president founder of the Theosophical Society was held at the Ananda Buddhist College. He was invited to be present, and describes how 40 Buddhist priests, attired in yellow robes, and with sandals on their feet and fans in their hands, took part in the ceremony. Orations were given by three of these

priests in honour of the colonel, who had entered the Buddhist ranks, and then Dr. Peebles, as a fellow American and lifelong friend of Colonel Olcott, was invited to speak. His address, delivered in English, was translated sentence by sentence by the president of the Ananda College, who stood behind him. Dr. Peebles was personally acquainted with Colonel Olcott for nearly 40 years, and stayed with him and Madame Blavatsky in New York in the seventies, before the founding of the Theosophical Society, and was a fortnight with them at the residence of the Eddy brothers, whose strange happenings were the foundation of Colonel Olcott's book "People of the Other World." Dr. Peebles holds his theosophical diploma direct from Adyar, India, and amongst his most pleasant recollections of Colonel Olcott is a visit of two months he paid him at Adyar, Madras. This was on his third journey round the world, and he recalls how he revelled in the choice and massive library, listening to the readings of the Upanishads in both English and Sanscrit. On this occasion he accompanied Colonel Olcott on one of his lecturing tours, and visited the hundred or more schools he had established in Ceylon in the interests of education and theosophy. Dr. Peebles says that for 30 years Colonel Olcott was a medium, and that at the last he saw clairvoyantly the two spirits whom they call the "Masters." These were not materialised, and were visible only to himself, as is the case with other clairvoyant visions.

INDIAN TOUR.

"It was like a prince that I was received at Calcutta," said Dr. Peebles. On his arrival he was met by Maharaj Kumar Sir Prodyot Kumar Tagore, Kt., whose guest he was during most of his stay. A suite of four rooms was reserved for him, and five servants assigned to attend to his wants. His first lecture was given in the palatial residence of the Maharaja, who had invited about 300 leading citizens as audience. In the Calcutta paper a report of over a column appears of what is designated as a most interesting lecture on "Spiritualism, its facts and philosophy." Other lectures were given in the Star Theatre, Calcutta, before several literary societies, and in smaller halls, and all in English, the majority of educated citizens being conversant with our mother tongue.

ANDREW JACKSON DAVIS.

Of all the seers whose teachings and philosophy are moulding the highest thought of the day, Dr. Peebles is disposed to place A. J. Davis in the foremost rank. There is not a single thought to be found in Theosophy, Metaphysical Teaching, Christian Science, New Thought, that is not enshrined in those wonderful volumes, "The Harmonia Philosophy." It will interest readers of the "Harbinger" to read, as questions are often asked relative to him, that Dr. A. J. Davis is in the best of health, practising as a doctor in Boston, for which he is qualified by diploma. His diagnosis is, however, invariably given in what he terms the "superior condition." Dr. Peebles saw him twice last year, and says how lightly he carries his 80 years, riding on a bicycle like a man half his age. This brings us to what Dr. Peebles considers will be the trend of Spiritualism in the future. There will be a sharp dividing line, he maintains, between Spiritualism and Spiritism, the latter, in his opinion, being little more than necromancy, such as all nations, Chinese, Japanese, Koreans, and religious sects like the Mormons and others practice. "For 57 years I have been a Spiritualist," said Dr. Peebles; "have seen at least 2,000 mediums, and can speak with knowledge and authority. We want to get out of the basement, and to develop the spiritual life. Promiscuous circles are bad, and induce obsessions. But genuine tested mediums are a necessity for inquirers. In full daylight, for instance, I have tested Charles Bailey, on a former visit. He is one of the most wonderful mediums of the present day. With both my hands in his, my knees against his knees, the sun shining full into the room, coins and other

'apports' have fallen between us. Mediumship should, however, be considered but as a means to an end. Presently there will be a Religious Philosophy propounded from it, and on every platform speakers will come out, who will arouse the attention of thinking men and women. The signs are all around us. In London the Rev. Mr. Campbell is taking his flight from the old dogmas. I was introduced to him, and he spoke of Spiritualism, although he has not investigated it fully. Rev. John Page Hopps is also giving out this soul-satisfying religion; and it will become universal when people will investigate phenomena with an open mind, become 'as little children,' and be able to realise therefrom the immanence of the spiritual spheres, the reality of the home that is awaiting us beyond the grave, and that our dwellings over there, our very garments, are being built and woven by every thought and deed of this earth life." Psychic phenomena will open the eyes to the spiritual realities, which the materialism of so-called religious people shows the churches have failed to do. Dr. Peebles began a course of lectures at the Austral Hall, Melbourne, on Sunday, March 24th. In these addresses all these important matters will be touched upon, as well as some of his psychic experiences, gained in his travels in all parts of the civilised world during the last 30 years.

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

BY MRS. CHARLES BRIGHT.

No medium, either in Australia or in other parts of the world, has been subjected to severer tests than Charles Bailey. It seems necessary to emphasize this fact, in view of the extraordinary "apports" that are brought, the one in our illustrated supplement of this issue being among the most startling. Before each sitting Mr. Bailey is searched by Mr. Stanford and a well-known journalist, who a few months ago came to the circle for the first time, prepared "to scoff but remained to pray." There are people among us, even spiritualists, who without knowledge assert that Bailey is a fraud, and has never been subjected to a severe test. Let such read "Rigid Tests of the Occult," a record of sittings with Bailey, by "X.," one of Sydney's most highly respected medicos. During the second series of sittings in Sydney a special meeting was held on Saturday, June 30th, 1903. Not only was the medium stripped of his clothing, and other garments supplied, but each of the lady sitters was searched by the matron of a gaol in Sydney, who subjected them to the same process as prisoners are subjected to, and the gentlemen were also searched in a similar way by other competent assistants. The medium was then placed in a cage, after most elaborate details concerning the rooms had been carried out, to which readers are referred to the volume, "Rigid Tests of the Occult," one of the most conclusive and all-embracing of its kind. One gentleman in Sydney, a leading merchant, whose name is known throughout Australasia, asked to be allowed, in addition to all these preliminaries, to give a test of his own. This was cordially agreed to by the medium and all concerned, Mr. Bailey saying, "As long as you do not injure me you can do what you please with me. You can, if you wish, even nail me up in a wooden box, provided you put in a few holes for breathing." The "crucial test" was produced at the last moment, when Mr. Bailey was in the cage, and proved to be simply "a pair of the largest sized boxing gloves, which were to be worn by the sensitive, tied securely at the wrists and sealed." These were adjusted and sealed by the gentleman himself, and so tightly and securely that they had to be cut when the seance was over. This gentleman then retired from the cage, and aided in screwing it down to the floor, and the sealing of it with adhesive plaster. "A few moments of singing, with electric lamp switched on, to produce harmony and get up the

necessary magnetic power, ensued, when suddenly Abdul said, 'Put out light,' and instantly within a second something hard fell with a noise inside the cage. The gentleman said, 'That's wonderful,' and in a few seconds more another solid article fell, as if from a height. 'That is simply marvellous,' was the exclamation of this 'crucial test' maker. The light was switched on," the report goes on, "and we all saw inside the cage two baked clay tablets, one unfortunately broken by the fall. The test had failed to stop the manifestations." This gentleman then decided, he being fully satisfied, a declaration being subsequently signed by him to this effect, that the gloves should be removed, so as to enable the sensitive in the cage to catch birds or other "apports," and this remarkable seance concluded with the bringing of 21 articles, including live birds, plants, coins, and other curiosities. Bailey has been tested so severely that it is waste of time to subject him constantly to more than the thorough search each evening which is the rule. The sitters are all persons of probity, and so strong is their conviction of the genuineness of these remarkable phenomena that it is only occasion for a smile when people still maintain that Bailey is a fraud, and that he purchases "apports" that could not be bought for love or money in Australia, and all the other baseless assertions that are simply the result of prejudice and ignorance concerning the whole matter.

The following is a brief record of sittings held since February 8th:—

28TH SEANCE. February 15th. Address by Dr. W. Ellery Channing on "Spiritualism, Fortune Telling and Cognate Matters." Phenomena. Materialised hand which wrote a message for a lady present. A materialised flower passed round the circle to enable all to see distinctly. Four seeds produced: acorn, peanut, lime tree, and an Indian one. These were planted, and before the circle was closed had grown nearly a foot in height, the different foliage making a beautiful exhibit. It was stated that an Indian Yogi present magnetised the seeds and produced the rapid growth.

29TH SEANCE. February 22nd. Address by Dr. W. Ellery Channing entitled "Seekers after God," reproduced below, one of the most remarkable addresses given at these seances. Phenomena. Large spear head dropped on table. Bird from Singapore. Magic tree grown alongside one from bulbous seed planted in pot. The Magic tree grown by Yogi power shown round the circle and one grown from seed.

30TH SEANCE. March 1st. Address by Dr. W. Ellery Channing on "Crimes against Criminals." Phenomena. Stones with curious hieroglyphic marks on, peculiar to nearly all nations. Large bunch of wet seaweed. Six birds at once promised for a future sitting, explained difficulty of getting them together.

31ST SEANCE. March 8th. Address by Professor Denton on "The New Theology." Conditions were pronounced excellent, and the six birds since photographed for supplement were brought at the opening of the circle. Dr. Whitcomb said the power had to be strong and concentrated, and they had secured six which were common to India, China and the East. These came from Singapore. The difficulty was to get a sufficient number together, and for this reason the rarer white-headed birds could only be secured singly or in pairs. So great had been the power expended that Professor Denton found the magnetism of the medium and sitters depleted and proportionately hard to concentrate thought. Two small wooden prayer tablets from Thibet were the only other apports.

ADDRESS BY DR. W. ELLERY CHANNING.

*Specially reported by Miss M. Wilson, Shorthand Writer and Typist, Premier Buildings, Collins St., Melbourne.*

My name is Channing. The subject to-night I have entitled "Seekers after God." I am not going to give you a theological address, but I desire very earnestly to assist my fellows spiritually. I wish to try to make smooth the rugged places, and to lead them to the light that shines for everyone.

First, I would quote the words of that great and good man, Marcus Aurelius, Roman Emperor. In his Meditations he says, "Whether the universe be a concourse of atoms or Nature a system, let it be established that I am part of that whole which is governed by Nature." I trust you will realise the full import of these words. They apply to each individual. Each one must assure himself, must realize that he is a part of that whole which is governed by Nature. To alter the word "Nature" to "intelli-

gence" expresses what I desire to make plain to you to-night. Plato says, "God holds the beginning, the middle, and the end of all that exists."

Man has lived upon the earth plane for a few hundreds of thousands of years. He has made some little progress, but, alas! it would appear that he has been in the past like a child crying in the night, crying for light. Many of his fellows have declared they could show him the true light that was shining for all, and to his discomfort he has proved the light to which they had led him to be but darkness—sometimes gross darkness. Realising that you are necessary in this great universe, that you cannot be dropped out, that there would be a blank were you to disappear altogether, remembering that the whole universe would be incomplete without you, then man has a great inheritance. Mark the proud position of mankind. The tadpoles in the pond have a knowledge of the food and water round about, the beast that roams the forest seeking for his prey has a knowledge of that which is round about him; hunger causes him to seek his meat and thirst the water brook. But to man only is it given to rise to greater heights, and seek after that spiritual grandeur which brings happiness, and the spiritual light which will transform him into a god. Friends, I am afraid that you do not realise your great and noble status in the universe. There are many people who think they are but an atom, and the world could well do without them; but let me tell you for your comfort that, no matter how weak or helpless you may be, you are necessary in the great universe over which Divine intelligence presides, and that God, whom Plato knew something of, is your Father.

There have been many religious systems. Dr. Samuel Johnson in his day said, "There are two systems of religion which we regard with curiosity, Mahomedanism and Christianity." Since his day there are other systems of religion which have caused us some little wonder and curiosity, and I wish to say that I respect and reverence the founders of all religious systems. I have a profound respect and reverence for Confucius, the teacher of China—that grand nation, and the land that is hoary with antiquity. His brilliant precepts and teachings—inculcating respect and reverence to parents, sympathy with the poor and the afflicted—are not excelled in any other system of religion that has come on the face of the earth. He strove to uplift his countrymen, to direct their thoughts and to lead their footsteps in that path which ascends to the very footstool of God.

Speaking of Mahomedanism, I desire to say and to bear testimony that Mahomet was no impostor. Do not, I pray you, insult our intelligence by saying that any of these men were impostors. It would be impossible for any impostor to leave such an impression on the ages, and to spread his influence over so many people. Read the lives of charlatans and impostors. Such lives have been like the crackling of thorns under a pot. Mahomet tried to lead the millions of Arabia and the East towards one God. He taught the unity of the Father, was opposed to idolatry, and in the Koran there are many sublime passages which could only have been delivered to the people by a spiritually minded man. That his system has become corrupt I am willing to admit, as all systems have been corrupted, even Christianity.

When I read the sacred books of the East—the Brahmin writings—I find there much to interest and much to uplift. To the people of that period the teachings recorded in these works must have come as a blessing, and running through the whole of the writings, like a silver thread, we can see that self-denial and a life given in the service of mankind is especially approved of.

Coming down to the days of the Greeks and the Romans, I read, my friends, with delight the words of that philosopher Socrates—a spiritualist if there ever was one in the days that have gone, whose

Daemon, or spirit attendant, was always with him to guide and instruct. Of course, those around him jeered and laughed and scoffed, but I must tell you, while I am on this subject, that the jeers and the scoffs and the laughter of the unbelieving should not be considered. It would be passing strange if they did hold with anything which is entirely opposed to their own mind. Sooner would we expect the leopard to change his spots than to expect that any man, with unregenerate nature, could grasp the glorious truths and verities of the spiritual life, for you must be spiritual before you can thoroughly enjoy all that has been given for your happiness.

In the East many who believe in the teachings of Gautama Buddha, many who revel in the words of the Brahmin scriptures, lead the life of ascetics. Even in Christian lands are to be found people who believe that by mortifying the flesh they please the Deity. But I wish to tell you to-night that the whole universe has been given to the sons of men as a blessing, which they should rightly use and they cannot rightly use this blessing unless they have knowledge. The man who is sunk in materialism, whose nature is not spiritual, does not know how to use the blessings of life; he cannot realise and appreciate the beauties that are round about him. It is only the mind that has been illumined, the man who dwells in the spiritual and craves for greater light and knowledge, seeking daily after God, that can revel in the blessings which are round about him.

Friends, I wish in the course of this address to lift any cloud that may have settled on your hearts or on your spiritual lives; I wish to lead you upwards and onwards to the spiritual realm; I desire that you should sit with me in heavenly places, and when I leave this medium I wish to see light hearts and happiness among those with whom I have been speaking. Orthodoxy has kept man down too long. Some, perhaps, will not agree with this statement, but it is true! How oft have you been warned to be careful, how oft have you been told to be satisfied, e'en if you were starving; how oft have you been told to be content with the things you have—and some of you have nothing. But this advice usually comes from teachers who have plenty, and know nothing of the pangs of hunger or that gaunt wolf that howls at the doors of thousands. I bring you a more beautiful teaching to-night, and I say—use rightly every gift that God has given you, for you are His, and this is your inheritance. God sent you upon the earth to be happy, and when men live in the spirit you may close the doors of your penitentiaries and your asylums; hunger and thirst will be driven from the doors of the poor; disease will flee, and death with his scythe will be no more.

The religious teachers of the past and the great minds whose lives and works have come down to us were sent by God to the people of their day; they could not receive stronger meat than that which was given to them. But you are living in a time that prophets and seers desired to see and did not. You are living in a time when it is permissible, and when you can actually investigate everything connected with your being. Think of the marvels of the universe, and all that pertains to physical and spiritual life! Religious teachers have told you that there are some subjects too sacred to investigate. Oh, shame! There is no subject in the universe too sacred for man's investigation, and there is no Deity who will frown if man desires to increase his knowledge. Man has been crying through the ages like a child crying for the light, and at last the cry has been heard and answered. From the spiritual realms the Father sends His messengers. Thousands of the purified are coming down to your earth plane, bringing with them pearls of great price. Oh, my friends, having received one of these beautiful pearls, treasure it! It is more precious than all the diadems of earth. It is the truth which makes you free. It is the beautiful truth which uplifts and beautifies the lives of all who possess it.

"Knowledge," we have been told, "is power." Yes, it not only makes a man powerful, but it increases his wealth—not the sensual wealth of the earth, but spiritual wealth. Round about you are many mysteries. There are a few things that you have discovered. You come from somewhere, you exist, and you are going somewhere, and these spiritual messengers have enlightened you as to whither you are going. Your Heavenly Father permits you to enter His storehouse of knowledge that you may be filled, with good measure pressed down and overflowing. Think, my friends, of the forces in operation round about you. I see before me on this table a piece of stone, brought by occult power. It would take too long to explain how the atoms in this spear-head, this rude weapon, came together, attracted by affinity, how they became a concrete mass and a part of the material world which formed the stone of the ravines of the mountains. How the stone was taken by the hands of a rude man, who fashioned it into an instrument which would inflict pain, which would kill for it was necessary that his physical body should be sustained. The man, whose physical system was sustained by the meat slain or captured with this instrument—his body has returned to the original elements, but his spirit has travelled on into the eternal, and to-night he is receiving from the hands of his Father the knowledge which he was unable to obtain when he fashioned that rude instrument. To-night he is aware that without him the universe would be incomplete. There would be a gap, a hiatus, and everywhere throughout the universe of God would go forth the cry, "A soul is wanting here!"

Again, that piece of stone was removed from some distant part of your earth plane. To the unenlightened and the uneducated it is hard to understand that anything could be introduced into this room except by human agency. The scoffer will laugh—can you expect him to do otherwise? What does he know of spiritual forces? What does he know concerning the laws that obtain in the universe of spirit? The spirit only gains his spiritual activity after he is freed from the flesh. The spiritual chemist to-night, operating through one of those spiritual laws, reduced this stone to an ether. About you are various ethers in commotion, and with the knowledge and power that he possesses your spiritual chemist carries it along like waves of light, through the ethers and the atmospheres, and through the matter composing the walls of this building. A way is made, an avenue is opened. Ether passes through ether, and then commences the solidifying process. If you were a spirit freed from fleshly limitations, you would notice a small cloud of luminous ether solidified, and the light receding from it, and then, wonder to you materialists, it is again a piece of stone, which falls upon your table! When you understand this it is found to be not only possible, but necessary, that these laws should be in operation, and that there should be chemists who know how to move material substances, because there is so much in the universe that must be moved out of its place, must be transferred into other places, because your means of locomotion are clumsy and primitive. Some time when you get a little more light and knowledge, and understand the laws that obtain, a motor car or steam engine will be considered an antiquated means of getting about.

Time fails me to impress upon you that you are but little children, therefore you must take your place at the feet of that Great Intelligence Who will fill you with knowledge, but if you be lifted up with pride you can in no wise receive light and power. "Except ye become as little children, ye shall not enter into the kingdom of heaven." The man who will say, "I am but a child, I desire light and knowledge; Lord, fill me," will receive from his Father spiritual light which will lift him up and every day of his existence will be a jubilee.

It is recorded that on one occasion a cynic came to Buddha and said, "How can I gain happiness?" He answered, "Let your life to-day be the same as yesterday, and let all your days be spent in well doing. Live the life of self-denial, seeking the good of others, and you will find peace and happiness." And it is true. Oh, my friends, viewed from this standpoint, how gross are the lives of some persons! I must tell you that all that is sensual and lascivious and earthly, the life that delights in a butterfly existence, the life that skips from flower to flower, is drawing from it the nectar of death. To be spiritual is to have eternal life, and, my friends, the man or the woman who lives this life is safe from all danger—all spiritual danger; the tongue of slander cannot hurt you. You can look every man in the face, and, with eyes beaming with love, you can respect his belief, no matter how crude, and at the same time you can show him by your life that you are the possessor of something far above rubies. When I look back over the ages and see the many seekers after God, what would they have given to have lived in this day!

In conclusion, let me say: be not afraid to seek. You have been told that they who seek shall find. Be not afraid to do that which is right in the face of all opposition, and to live the life that you profess. A man may have a fine sense of honour and justice, said one of the great teachers, but unless it is expressed in his everyday life it is null and void. Let love be the motive power. Professor Drummond said, "Love is the greatest thing in the world." Love is greater than justice. Justice, with bandaged eyes, and her scales, must take a seat lower down than Love. Love rises to the highest step, and is crowned, and in God, the Father of all spirits, we have Love supreme, the fount and the source of Love; and I pray you, my friends, let each one be filled with that Love, and then every day, every hour of your life will be a joy. Do not believe in the teacher who tells you to put on sackcloth and ashes. Do not believe any teacher who tells you you are miserable worms. I tell you, No. You are God's noble creatures, and he has manifested forth his power in you. Oh yes, that is a grand thought. Believe not anyone, though it be an archangel, who tells you that you are miserable sinners, believe them not. You are men striving after light and knowledge. You have erred in the past because the way has been long and weary, and the guides have not been true—I am speaking of the spiritual teachers. You have erred because you have not been able to comprehend the whole truth. I believe that right deep down in the heart of the most bestial, craven, debased human being there is something godlike, and I believe that the God of Love is able to descend into the dark abyss of his soul and touch with revivifying fire that spark which is of God, and the wind shall blow over the valley of dry bones and they shall live.

I believe that in everyone there is some good. I do not believe with those teachers who speak of mere man as being wholly given up to evil. Therefore, I have hope for every soul in the world. If you realise this it will help you to go forth and to teach, preach, and give a helping hand to everyone. Do not turn away from the moral leper. Perchance if you had been born and bred in his environment you would have been quite as bad as he. Marcus Aurelius in his orations thanked the gods that he had good relations, and I thank God that I had good relations and was born amidst good environment, and I thank Him again and again and again, because I have been able to realise that I am a man, a spirit, that I am immortal, and that there is nothing in the universe of God that can injure me, but that I can injure myself if I am not true to myself.

"To thine own self be true:

And it must follow, as the night the day,  
Thou canst not then be false to any man."

## VITAL MAGNETISM v. HYPNOTISM.

Upwards of twenty years since\* two editorials on "Psychopathic healing" appeared in this journal, wherein we combated the hypnotic theory formulated by Dr. Braid and eagerly taken up by the opponents of mesmerism, that hypnotism, which was assumed to be identical to the mesmeric sleep-waking state, was artificially induced, and that there was no transmission of fluid or substance from the operator to the subject. The hypothesis of mesmerism, or as it was more frequently called at that time, "animal magnetism" (on the assumption that the force was a physical emanation) as presented by Chauncey Townsend, Drs. Elliotson, Ashburner, Gregory, Esdaile, and Feste, Billot, Du Potet, and others, was, that a sanative fluid was projected from the hands of the operator directed by his will, which, according to his strength and purity, produced more or less marvellous effects upon the subjects, either in the induction of lucidity and extended vision, the removal of pain, and the cure of disease. This was our hypothesis, and in support of its correctness we gave three instances of a most striking character in our own experience. The first is a case of acute sciatica of several weeks' duration, where the patient had been entirely relieved of pain at the first operation, but it had returned about two hours after. On the second the relief lasted four hours, the third seven, and so on till the twenty-four hours were nearly bridged. On the sixth day the patient, who was due to attend at 10 a.m., was not punctual, and, having an appointment in the city, we thought we would try an experiment with him, as follows:—We procured and magnetised by passes a glass of water (no one else knowing that it was magnetised), and directed our assistant to tell Mr. C. we had left that for him to drink. Meeting him at the door we told him we could not wait to treat him, but he had better drink the contents of the glass, not saying one word as to the nature of it. When he had drunk it he inquired what it was. We replied "Water." He then asked "What did you put in it?" We answered, "Nothing," which was scarcely correct, save in a material sense, and then asked why? He replied that it tasted different from ordinary water, "as though it had a tasteless oil in it." Whilst speaking, he suddenly placed his hand on his hip, and being asked what was the matter, said that "he felt like warm water running down the part." Then, and not till then, was he informed that the water was magnetised. The pain had left him. The second was the case of a blind lady, a friend of the late Judge Billing, who was being treated mesmerically for severe pains in the head, and inflammation in the sockets of the eyes, consequent upon operations which had culminated in her total blindness. She had got rid of the acute symptoms, was progressing favourably, and there was no need during the whole time to induce unconsciousness. I was in the habit of giving her a small bottle of lotion to bathe the eyes with at night, and, thinking it hardly necessary to continue it, I filled the bottle with magnetised water, which I had charged in the bathroom, and thought no more of the matter till on the following day she asked me, "Was that a different lotion you gave me yesterday?" I answered, "Yes; why?" She replied, "Because when I was using it I felt just as though I was being mesmerised."

The third case was of a lady who was a believer in mesmerism, but ridiculed the idea of mesmerised water. When paying a friendly call one day she complained of a headache, and asked me to get her a drink of water. While drawing it from the tap the idea struck me to mesmerise it, which I did on the way to the room, completing the process before reaching the closed door. Handing the tumbler, she drank

a portion of the contents, asking, "What have you been putting into it?" closed her eyes, and sank back in the chair. In ten minutes she awoke, to find her headache entirely gone, and with it her disbelief in magnetised water.

A fourth and conclusive experiment which has not yet been published has been vividly recalled to mind by the incidents of a remarkable case of spirit healing, testified to by Dr. Hyppolite Baraduc (famous for his experiments in human radiation and exterior sensibility), published in "La Vie Nouvelle," and recently translated for "The Banner of Light," January, 1907. Our experiment was as follows:—A sensitive, "E.L.," whom we had been developing for clairvoyance, had just reached a lucid stage. We had been testing her with various objects, closed books, magnets, etc., with satisfactory results, and looking round for something fresh our eyes fell upon a basin containing the overplus of a bottle of magnetised water which had been sent to a magnetic patient. The subject was in the sleep-waking state, the eyes closed and convulsed (i.e., the pupils turned up towards the forehead so that if the lids were lifted only the lower edge of the iris was visible). Holding the basin about a yard from her, I asked, "What have I got in my hand?" Answer: "Something round; a basin, isn't it?" "Is it ordinary water, or is there anything peculiar about it?" Ans.: "There is something peculiar." "What is it?" Ans.: "There are little lights in it." "What are they like?" Ans.: "Little balls, or globes." "Have they any colour?" Ans.: "Yes; some are pale blue, and some are golden; they are the largest and best." "Do they displace the water, or do they seem to occupy the same space?" Ans.: "They occupy the same space." "What do they represent." At this juncture a peculiar expression, as of deep thought or introvision, came over the subject's face; she sank back in the chair and remained there silent for several minutes, then raising herself she said in an imperative tone, "LIFE."

In the article by Dr. Baraduc, referred to, it appears that a lady who had been a sufferer for years from a disease of the stomach, had invoked the spirit of the Curate of Ars, who, when in the body was a wonderful spiritual healer, and begged of him to cure her. An appointment was made, and some preparatory devotions arranged. She describes the sensation she experienced as like a rain of fire passing through her body from head to foot and says:—

"However, although the impression which this phenomenon produced on me was startling, far from feeling any fear, my soul had a sensation of exquisite joy, never to be forgotten. When I came back to myself, that is to say, when I regained the free movement of my limbs, for, while the phenomenon lasted, I was bound by a sort of magnetic chain which it was impossible for me to break, I found myself relieved, strengthened and animated with a more than earthly vitality."

Now let us read what the illustrious Doctor Hyppolite Baraduc of Paris says of this remarkable case, for he, a short time after, investigated the matter at the request of the husband of Madame Claire G. He says: "I give here"—that is in his recent book entitled the "Vibrations of the Human Vitality":—"a photographic plate which reproduces the impressions of *curative psychic projections in the form of little globes*, projected from external planes upon a person very ill of a disorder of the stomach, who had consulted twenty-five physicians without success.

"Very much astonished by the amelioration produced by these strange practices, her husband begged me to be present at a seance of spiritual fluids—this is what took place:

"I received permission to cover the head of Madame C. G. — her forehead, her stomach and her hands with photographic plates put back into black radiographic paper, impermeable to the light. I have obtained, coming from space toward the person, as the photographic plate proves, a quantity of the impressions of these globules which she felt touch her, penetrate her and vivify her. I have constructed for this purpose a little black chamber of wood with an orange-red glass, into which I could put three plates, to find out which one would receive the impression, that near the glass or that near the wood.

"The phenomenon was produced upon neither of these plates, but upon the one in the middle, which alone showed vividly the impression, but not perpendicularly, but obliquely from right to left. Each little globe of spiritual power seems to have rolled upon the plate, leaving its trace. She has been cured by these projections of spiritual substance.

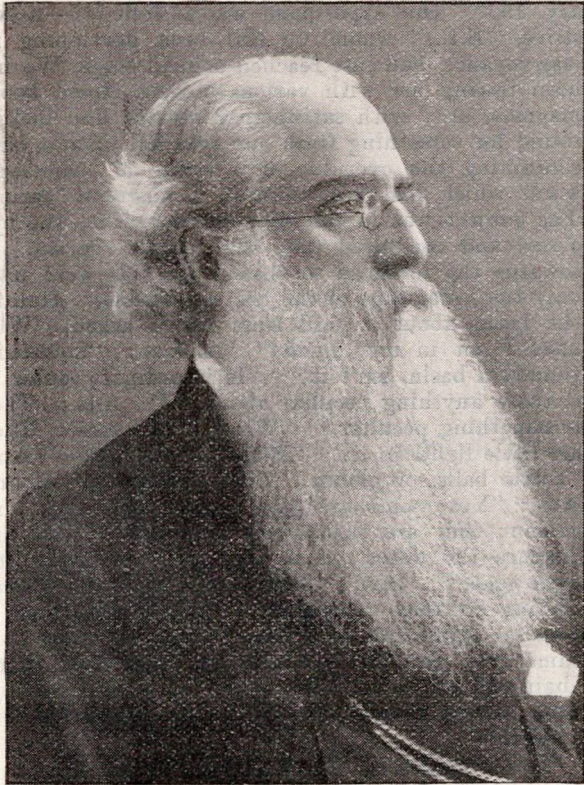
"Such is the fact with its demonstration."

The point of this is the words we have italicised. The curative fluid is of the spirit, whether embodied or disembodied, and this case is a scientific demonstration of the correctness of the description of our sensitive nearly twenty years since both of the form and the quality of the curative fluid. . . . W.H.T.

### COLONEL H. S. OLCOTT.

President-Founder of the Theosophical Society.

By MRS. CHARLES BRIGHT.



It is because there is so much in common with Theosophy as represented by its broad-minded President-Founder, Colonel H. S. Olcott, who passed the frontier of spirit life on February 17th, and the advanced thought of spiritualism, that it is a privilege to present a few of these facts, linked with the name of one who has won world-wide esteem and affection. Very clearly do I remember the thrill of satisfaction that was aroused on reading the objects and aims of the Theosophical Society on its foundation over 30 years ago—viz., its desire for Human Brotherhood, and of finding a common religious basis for humanity apart from creeds, pledged, moreover, not to interfere with any individual's special form of faith. That these high aims could not be kept free from dogmatic utterances and assumptions that alienated many of the earlier members was to be expected in an age that has not outgrown the idea of speaking with authority on themes that must be decided by each individual soul.

#### WHERE THEOSOPHISTS AND SPIRITUALISTS AGREE.

But apart from this, the contention made by Colonel Olcott in his Inaugural Address at New York in 1875, and reiterated in a most able lecture on "The Dangers of Psychism," delivered during his American tour last year, is one that is held by all the advanced guard of Spiritualists. After speaking of "people of many different creeds worshipping, through their ignorance, shams and effete superstitions," who are only waiting to be shown this, and to think for themselves, to be redeemed from the materialistic Atheism of to-day, Col. Olcott said that he believed that the Theosophical Society would be the means of furnishing unanswerable proofs of the immortality of the soul that none but fools could doubt. "A society like this was wanted," he went on to say. "When people began to doubt orthodox teachings

and turned to Spiritualism, what did they find? They encounter," he said, "such a barrier of imposture, tricky mediums, lying spirits, that they recoil with loathing." This was in 1875. In 1906 he had much the same to say in his lecture on "The Dangers of Psychism." But it is exactly what is being proclaimed loudly in America, especially in a recent book, "The Great Work," but just as strongly by the greatly respected President of the Spiritualists Association of the United States and Canada, Harrison D. Barrett. That there is no connection between psychic gifts and spiritual development has been unceasingly maintained in these columns. On this important point Colonel Olcott says, in this latest lecture: "Some people think that if a person has got clairvoyance he must be extremely pure, and advanced spiritually. That is absolutely false, and the possession of none of these gifts is any proof whatever of such a desirable condition. I have known persons immoral, untruthful, and unprincipled to have these powers." "There is not," he said later on, "a greater falsehood than the assertion that mediumship is conducive to the development of adeptship. Adept means the superior normal possession of will power, and knowledge of the highest will of nature, whereas mediumship means the giving oneself passively to the control of unknown forces." It is against this very passivity that men like Harrison D. Barrett and the anonymous author of "The Great Work" are protesting at the present time.

#### WHAT HARRISON D. BARRETT SAYS ON PSYCHIC GIFTS.

In the same number of "The Progressive Thinker," from which I have quoted Colonel Olcott's remarks, Harrison D. Barrett replies to critics on a statement of his that "ninety per cent. of the so-called physical phenomena is spurious." The context that he believed "the remaining ten per cent. contains a rich residuum of spiritual truth well worthy the careful study and thoughtful consideration of every scientist had not, however, received the same publicity." "In mental phenomena," he believes, "the percentage is largely the other way. He says his remarks did not refer to the thousands of mediums who were producing physical phenomena in the quiet of their homes for their own instruction, and that of their friends, but to that sordidly commercial element in mediumship that had reduced spirituality to its lowest possible denomination." Harrison D. Barrett then referred to a materialising medium who for ten successive days held from three to five seances, for which he cleared about £300, and during which time he professed to produce about 2000 spooks. In the days of real test conditions, Harrison D. Barrett says, with wonderful mediums like D. D. Home, sitters were well satisfied if they obtained a hand, an arm, a form at one seance. "I make no attack upon genuine mediums," Mr. Barrett went on. "True and worthy mediums of physical phenomena have no truer or better friend than myself." Every phase of mediumship enumerated by Andrew Jackson Davis is accepted, not only by Harrison D. Barrett, but by enlightened spiritualists all the world over, whose conviction of the truth of spiritualism and its important message to the world is not affected by any side issues, however serious, of this kind.

#### "THE GREAT WORK."

A copy of this book has not yet reached Australia, but a general outline of it can be gained from notices in the American press. The author, Dr. Peebles informs me, is well known to him, a most earnest, scholarly man, and a close investigator into spiritualism for many years. The great aim of the book is apparently to insist on "The Independent Method of Spiritual Development," which is entirely opposed to "Mediumship," as generally understood. It is Mastership instead of Mediumship. One writer says, "Through my fellowship with and admiration for Spiritualists during the greater part of my life, I have come to appreciate how difficult it is for them to understand that it is possible for communication between the two worlds to be established through any

other process than that of mediumship." It is to this natural spiritual development that men like Colonel Olcott, Harrison D. Barrett, and our unknown author of "The Great Work," would direct their followers. It is the only safe path. There is no royal road to it, but it leads through the straight and narrow gate of self-surrender and loving service into eternal life, and few there be, as we are told in the Gospels, who find it. It is because Colonel Olcott forsook a lucrative position as a distinguished barrister of the United States, and devoted his great gifts as a teacher and organiser to the realisation for humanity of a high ideal, that to-day I join with those associated with him in paying honour to his memory, and appreciation of his great work in this direction. By the courtesy of the executive of the Melbourne branch of the Theosophical Society I am privileged to present to readers of the "Harbinger" the accompanying most excellent likeness of their worthy president founder.

### LADY ADELMA VAY.

From Gonobitz, Styria, came by a recent mail the following interesting translation from one of Lady Adelma Vay's books for insertion in this issue. The fact of communication between souls actually at one is among the latent powers of humanity awaiting development. Lillian Whiting says in "The Life Radiant" that it is only a matter of time when this means of communication will take the place of wireless telegraphy, as that wondrous invention went beyond the telegraphic "tick" by wires that was the marvel of the nineteenth century. Lady Vay's experience is a further illustration of that mystic force that draws two souls in unison together, as displayed in the performance of "The Zancigs," or, as many private individuals can testify, by the interchange of thought attained in the same way by themselves.

#### MEDIUMISTIC COMMUNICATIONS FROM THE SPIRIT OF A LIVING MAN.

*For the "Harbinger of Light."*

During the campaign of 1866, Count Wurmbrand, a cousin of the medium Lady Adelma Vay, was among the combatants. On the 25th of May the medium, impelled by the well-known mediumistic sensation, wrote as follows:—

"It is I, your friend, Cousin Louis W. I am well; my spirit is with you, but my body is in camp among the soldiers. Pray for me. I seem to myself like a boat driven uneasily to and fro by the waves of the sea. When shall I reach the haven of peace? Perhaps soon, through some battle. It does my spirit good to talk to you, so I give myself permission to come on leave, as it were, and am always near during your spiritual studies. I will describe to you exactly what my spirit sees and feels. First, I see 'W.,' my body, lying and sleeping far from me, in Moravia. I myself, spirit, am here, drawn by your love. I find I am connected with my body, as if by a long bell-pull. When the former wants anything it simply rings. I also see your spirits, in your bodies. Over Adelma's head I see a golden cloud. That is doubtless the magnetic emanation from your spiritual guides, for the little room is quite filled with the brightness of it. Now I see heavenly forms, of exalted and noble appearance. Oh, it does me good to see them! Our guardian spirits are here personally, not merely their emanations. Some spirits are standing in the room, enveloped in dark grey coverings: these are still weak, and are here in order to learn. A doubter stands in the doorway; he would like to come in and disturb you, and it is only with great difficulty others hold him back. There among the black ones is downright hissing and snarling. From the auras of your guides I see beams of light falling upon each of the spirits who are in want of help, and discharging themselves like jets from a douche. Oh, it is

most remarkable! It is a pity that you cannot see it. I go away quite refreshed. Pray for your W."

On the 4th of June the medium received her cousin's first letter from the seat of war, in which, among other things, he wrote as follows:—"I think very much of you and the good spirits. I am here in camp among the soldiers. Pray for me, etc." These are passages in his letters which have a striking resemblance to some parts of his manifestations.

On the 15th of June, at 10 o'clock in the evening, the medium wrote spontaneously:—"I am again here. We are awaiting a battle, and daily expecting the order to march forward. Do not grieve if I remain on the field; I do not lose much in leaving this life. Death is gain to me. As a spirit I can have better intercourse with you. My life has hitherto been so empty. I have only wished to live and endure that I might fight and conquer. I should like to tell you all that I feel, for I am eternally grateful to you for having made known to me the religion of spiritualism. With this knowledge it is easier to die. My body is not now quite asleep. I am, in fact, in a great state of excitement, and think vividly of you. Take this as an efflux of my thoughts."

On the 15th of June Count Wurmbrand wrote a letter to his friends, which contained the following passage, resembling his manifestation of the same day:—"I cannot thank you enough for your letters and news of your work. The intercourse does me good, and leads me, in the midst of the noise and confusion of war, into spiritually refreshing paths. My spirit must often be with you, for in sad and lonely hours I picture to myself your house and your occupation so vividly that I see it all before me, and work with you in spirit. Now the fighting must soon begin; we await daily the order to advance. I beg your guides always to surround you, and also to protect me."

On the 4th of July, late in the evening (mediumistically):—"I am here, W. Doubt not the presence of my spirit, which is still connected with the aforementioned bell-pull, a sign that I am still living as a human being. I am in the greatest excitement to-day, for the sight of a battle is something terrible. I tell you I still live, although I would truly far rather be a spirit. I am so weary! Still, I say, with God, 'Lord, as thou wilt.' We had a great battle. It cost many human lives. I am well. . . ."

On the 2nd of July, from a letter of "W." to his friends:—"On the 27th of June we had the first great engagement with the Prussians, in which we made a good stand. Nevertheless, we were obliged to retire before their superior force and arms. Our battalion had considerable losses—four officers and 120 men killed and wounded. The Prussians poured a hail of bullets upon us. My clothes were damaged by two bullets, but I myself was unhurt. We expect a great decisive battle to-morrow. I am convinced that I shall not escape with a whole skin. Do not trouble about it. I trust in the grace of God, and hope to continue in a future life the improvement which I have begun here. As a spirit, I shall greet you at once. Call me often, for it will do me good. Again, do not sorrow for me. My sorrows will soon be over, and God will awake me in a new and better life. God protect you now, and through all eternity. Your true Louis Wurmbrand."

On the 3rd of July the dreadful battle of Konig-gratz took place. On the 4th the medium received the assurance, magnetically written, from "W." that he was still alive. On the 6th she received the letter from which she has just quoted. The day following his name was among the list of killed.

On the 9th the medium wrote, spontaneously, "I am here, W. I can assure you that I am not dead. I have happily survived the battle of Konig-gratz, believe me. My spirit is irresistibly drawn here; allow it free course as ever. Do not doubt my words

when I say to you that I am still in the body. In three days I will confirm it in a letter."

Three days after the medium really received a letter from her cousin, dated July 11th, 1866. He wrote, among other things:—"God and the spirits have indeed protected me during the murderous engagement at Konig-gratz. Thousands lost their lives there. In our battalion alone we lost 450 men and two officers; among them my friend "K.," who was also a spiritualist. The thought of you gave me strength. How often I thought of our guide. . . —Cousin Count Louis Wurmbrand."

Concerning the coincidence of the manifestations, with the letters of W., the guides write:—"Take this as a proof of the identity and truth of mediumistic communications, and the possibility that a living human being can manifest itself spiritually. When no deceitful spirits creep in, the manifestations of a living person must be just as true, and real, as individual, as those of the celestial spirits."

### ELLA WHEELER WILCOX IN PARIS.

In a letter received from this gifted woman, one of the most clear-headed and cultured among psychic investigators, she said how much there is in Paris, "that great, wicked, and frivolous metropolis," of "aspiration for spiritual truth." The following article from her pen appears in one of the latest American newspapers, "The Sunflower":—

#### WHAT IS PSYCHOMETRY?

Over here in Paris there is a large interest in the subject of occultism.

Such men as Dr. Charles Richet, Paul Adam, Laurent Tailhade, Jules Bois, Sardou, Flammarion, Jean Korraire, Major Darget, all men known in the literary or scientific world, are investigators, and believe that there is a law which no known science can explain.

At No. 42 Rue St. Jacques the Psychological Research Society has a little rendezvous, where students of the occult meet once each week to discuss and relate events connected with investigations. I was invited to this circle one morning, and found the members all intellectual and cultured men and women. Curiously enough, I found, too, that all were looking toward America for guidance and direction in these studies. Some of the men and women I met were firm believers in the communication of the departed spirits with dwellers on earth; others still questioned whether it might not be the subconscious mind or the memory of a former incarnation which produced phenomena. Others believed it could be explained by psychometry.

#### What Psychometry Means.

Whenever I asked for an explanation of that much abused word no one has seemed able to give it. But just before leaving America I obtained from the most remarkable psychometric I have met—a woman who has been able to tell me all sorts of true things relative to my past and present and to foresee many events in my future—an explanation of psychometry. This woman does not for an instant accept the idea that she is controlled by spirits from the other side. It is her belief that spirits have better work to do than to come back to earth and pry into the affairs of us mortals. This is what she said of the law of psychometry when I asked for a key to her marvellous powers. I give it without quotations, but as nearly as possible in the words of Mrs. Stansell. It is her theory that psychometry is the manifestation of certain latent powers or faculties of the soul on the natural or physical plane, and is based on as exact laws as are any other manifestations of nature.

#### The Law of Vibrations.

It is admitted by scientists that all form, colour, etc., are due to certain rates of vibration, and it is also admitted that attraction and repulsion as manifested in chemistry are due to the same cause; that

substances of certain rates of vibration harmonise or blend, as do chords of music, while other substances that do not harmonise repel each other as do certain notes when sounded together produce discord. Now, as the whole universe must be subject to the same law, in its varying manifestations, so we find in the realm of mind and soul attractions and repulsions. Science has been able to give the rates of vibration that will produce certain notes in music or shades in colour, and in the blending of these we recognise either harmony or discord. Without going further into this interesting subject of vibratory law, Mrs. Stansell said that one who has the psychometric talent developed to a certain degree can so bring himself into harmony with other rates of vibration that the history or knowledge of the person or substance with which he has become harmonised becomes his own.

#### Vibrations in Psychic Realms.

It is the underlying law by which all intuitive perception of truth is attained. This vibratory activity produces in every substance an atmosphere, or aura, which is a manifestation of its qualities. This aura in flowers may be distinguished by their odour, and we are thus able to determine without seeing them whether the fragrance is that of the rose or lily. As we go beyond the realm of the physical we find that soul recognises soul by that which corresponds to fragrance, as qualities or character. This recognition we call psychometry, from psyche, soul, and metre, to measure or read. When soul reads soul it not only knows its qualities and characteristics, but to a certain extent it comes into a knowledge of its past and a fore-knowledge of coming occurrences, which has not yet reached the ordinary consciousness, for in this realm there is no time. People of intense natures and those unfolded spiritually to some degree, give forth more powerful aura with correspondingly stronger impressions upon the psychometrist. Thus the latter will be lifted to a higher plane or depressed and saddened, according as the person for whom he is reading is on a higher or lower plane than he himself occupies. This auric vibration may be conveyed any distance by means of a letter (hand written), a lock of hair, anything that has been fully charged with the owner's aura. Thus it becomes evident that we are all constantly leaving impressions of our real selves wherever we go, whether we express ourselves in words or not.

Nor is this auric atmosphere confined to human beings. A piece of rock taken from the depths of the earth will reveal to the sensitive psychometrist, not only its own history through the ages, but that of environment. Mines have been located, veins of ore traced, and much accurate and valuable knowledge of the underground has been obtained by this means. Professor Denton testifies to this fact in two interesting books entitled "The Soul of Things." As the X-ray and radium have revealed much of the hidden forces of nature, so will the cultivation or unfolding of the latent powers of the soul throw great light on the hidden mysteries of one's being, and all shall learn of the higher life by demonstrated knowledge as well as by faith.

#### Truth Beneath the Rubbish of Occultism.

Since the intellectual world is waking up to a consciousness that there is a large truth underlying all rubbish of occultism, and since to America all eyes are turned for guidance in this matter, I would suggest that the American Society of Psychical Research investigate the work of this intellectual woman, Mrs. Stansell, of 210 West French-street, New York. A colonel of the United States army wrote me recently regarding her peculiar knowledge of his life, which had extended over a period of years, and had convinced him (originally an unbeliever in anything but the five senses) that a higher law existed in the human mind than ordinary science explains.

We are on the eve of vast enlightenment in these realms, and it is not wise for any one of us to rank

ourselves with the "doubting Thomases" until we have investigated. Let the Psychical Research Society explain what the law is by which Mrs. Stansell delves into the past and the future, as she certainly does.

### DR. PEEBLES' 85TH BIRTHDAY.

On March 23rd, at the V.A.S. Rooms, was celebrated the 85th birthday of this valiant worker in the cause of Spiritualism for one half a century. Fuller notice will appear in our May issue. The following poem, written for the occasion by Cavalier James Smith, is meanwhile given to our readers.

TO DR. PEEBLES.

23rd March, 1907.

Welcome, old comrade from beyond the seas,  
Immune alike from age, and from disease;  
Brave fighter in the sacred cause of Truth,  
Gifted by God with never-fading youth.  
How men might learn from thee, if they were wise,  
The certainties of life beyond the skies,  
What splendid promise the Hereafter holds,  
How limitless the progress it unfolds;  
And how, transcending all the bounds of time,  
Our destiny grows more and more sublime.  
To thee, Apostle of this later age,  
Belong the privilege and pow'r to wage  
Incessant war on ignorance and wrong,  
And all the superstitions that belong  
To mediæval creeds and that great curse  
Which fell upon this glorious universe  
When priests, defaming Him whose name is Love,  
Sought, in the darkness of their minds, to prove  
That He, who first conceived Creation's plan,  
Is but the image of His creature, man!  
Go on thy way, light-bearer, to thy kind,  
Diffusing all the treasures of thy mind,  
To those who listen to thy words of fire,  
Until the mandate's issued, "Come up higher;"  
And, then, may angels spread upon thy bed  
"A soft white pillow for that good white head."\*

JAMES SMITH.

\*Shakespeare, "Henry the Fifth."

### VICTORIAN ASSOCIATION OF SPIRITUALISTS.

Dr. Peebles' arrival in Melbourne has been the event of the month, and he was welcomed in the heartiest manner at the conversazione with the usual programme of music and recitations on March 11th. Cavalier James Smith read the paper of the evening, "The Fear of Death," which will be given in a future issue. It was a remarkable juxtaposition of two octogenarians on the same platform. Mr. Smith's paper was full of vigour, and was read in that superb style to which the Melbourne literary world has been accustomed for half a century. There was no falling off in power in either of the two speakers. Dr. Peebles celebrated his 85th birthday on March 23rd, and on both occasions spoke with the force and brilliancy and sympathy with all liberal thought, as of old. Mr. Smith is in his 87th year. Dr. Peebles has had an exceptionally hearty greeting at every place of call on this, his fifth, journey round the world. This is mentioned in another column, and he will himself recount these wonderful experiences of his during the course of lectures he is delivering at Austral Hall, Melbourne. The first of the series took place on March 24th.

For the first three Sundays in March, Mrs. W. J. McLennan, who has recently returned from a lengthened visit to England, occupied the platform, and gave three addresses, which were full of the highest spiritual teaching. Mrs. McLennan is continuing her work in this direction at her residence, "Prospect," 173 Park-street, Parkville. Arrange-

ments for meetings will be announced shortly, and in the meantime she may be interviewed between the hours of 2 and 5 p.m. on Tuesdays, Thursdays and Fridays. On Tuesday evening, March 5th, Mrs. McLennan gave a seance at the Austral Rooms for the benefit of the V.A.S., which was largely attended and greatly appreciated.

Special mention should be made of the monthly seances held at the Austral Buildings by Mrs. Morrison, who is a psychic of marvellous power, for the benefit of the funds of the V.A.S. At a meeting on Tuesday, March 19th, she gave many remarkable messages to those present, which were all recognised, the name and surname of friends passed on being given. Mrs. Morrison will hold her next seance on Tuesday, April 16th, tickets for which, price 1s., may be obtained from the hon. sec., Mr. Bloomfield, Miss Hinge, or any member of the committee. Mrs. Morrison may be also consulted privately at her residence, 29 Garden-street, South Yarra.

Mr. Donahay's Conference Class has been held on Sunday mornings, at 11, at Austral Buildings, with the usual success.

### MELBOURNE P.S. LYCEUM.

During March the platform has been occupied in the evenings by Mr. J. Macleod Craig, who has given excellent addresses, followed by psychometry and clairvoyance. The newly elected conductor, Mrs. R. E. McLellan, has given two special addresses on Sunday mornings. The following officers have been elected for the ensuing session—Conductor, Mrs. R. E. McLellan; vice-conductor, Mr. L. Isaacs; secretary, Mr. A. Shipway; treasurer, Mr. Adams; librarian, Mr. McAulay; assistant librarian, Mr. L. Chatfield; watchman, Mr. Gregory; guardians, Messrs. Chatfield, Bridge and Sanderson; group leaders, Mrs. Redfern, Mr. Isaacs, Miss Redfern, Mrs. Hornblower, Miss Chatfield, Miss G. Grattan and Miss D. Grattan; musical director, Miss Chatfield; auditor, Mr. E. A. Pyke.

Great interest attached to the birthday celebration tendered to Mr. W. Warne on his 83rd birthday. It was held at the Oddfellows' Hall, on Wednesday, March 20th, and was a most successful function, Dr. Peebles, who is an old friend of Mr. Warne's, being present in honour of the guest of the evening. Mr. Warne is one of the oldest members, and a trustee of the M.P.S. Lyceum. An illuminated address was presented to Mr. Warne by Mrs. McLellan on behalf of the Lyceum.

### BRISBANE ASSOCIATION OF SPIRITUALISTS.

Great regret is expressed by the secretary at the early passing over of Mrs. Alleyn, whose arrival in Brisbane was looked forward to eagerly by her many friends and admirers. The hon. sec., Mr. A. J. Ford, writes that if any mediums in Melbourne are thinking of going north for the winter they will be assured of a hearty welcome by the members of the above association. Mr. Ford's address is Moon's Buildings, Adelaide-street, Brisbane.

### AUCKLAND ASSOCIATION OF SPIRITUALISTS.

A very encouraging report comes from Mr. F. Lancaster, Hon. Sec., of the work done for the Association by Mr. H. E. Howes. On every Sunday evening the hall has been filled to its utmost capacity, and his lectures on Spiritualism and Clairvoyant descriptions have been splendid. On Wednesday, Feb. 27th, Mr. Howes held a meeting for Psychometry which gave much satisfaction. A further engagement of three months has been made with Mr. Howes, and a large addition of members already secured. Further reports will be gladly received of this good work, but they must reach office not later than the 20th, earlier if possible.

### FIRST CONFERENCE OF NEW ZEALAND SPIRITUALISTS.

Although it was not to be expected that every society in N.Z. would be able to send delegates to the conference that assembled in Christchurch on 8th,

9th and 10th of February, the proceedings were marked with great cordiality and a desire to see every society, large and small, throughout the colony, participate in the benefits of association. The societies represented were: Wellington Association, Christchurch Association, Auckland Association of Spiritualists, Auckland Society for Spiritual Progress, and the Levin Association. The first president is Mr. W. McLean, of Wellington, and it was decided that the executive committee should not for the first year exceed seven members.

#### NEWTOWN (SYDNEY) SPIRITUALISTIC ASSOCIATION.

A highly favourable report has reached us from the above association, which for the past year has been doing useful work under the presidency of Mr. G. F. Bostock, assisted by a strong committee. Mr. Bostock's lectures, followed by psychometric tests and clairvoyant readings, have attracted large audiences, and the committee also acknowledge great help from kindred societies in Sydney on their platform. On Sunday, March 3rd, a handsomely framed testimonial was presented by the association to Mr. Bostock in acknowledgment of his valuable services. The hon. sec., Mr. Toogood, says that spiritualism is rapidly gaining ground in Sydney and suburbs.

#### CHURCH OF SEERS, SYDNEY.

Valuable work is going on through addresses by the president, Mr. W. G. McLoskie, on "Evolution," and also by Dr. Zillmann and Mrs. Schultze, who, under the auspices of the Church of Seers, are giving lectures at the Queen's Hall, Pitt-street. Large audiences and a growing interest are reported.

Easter necessitates an early going to press, and no reports from other societies had reached up to the final closing.

#### IN MEMORIAM.

MRS. C. H. ALLEYN.

Those who had the privilege of knowing Mrs. Alleyn, of Prahran, Melbourne, will feel that one of the noblest and gentlest of our mediums has gone to join "The Choir Invisible." In Brisbane, where she wintered in 1906, the Spiritualists' Association was eagerly looking forward to her arrival there in March to continue the good work she had so successfully carried on last year. Leaving Melbourne hurriedly two or three months ago, at the doctor's orders, for a milder climate, she had stayed in Sydney for a short time, giving the societies there help in various ways, almost to the last. A letter received from her in February told of her doings in Sydney, and contemplated departure for Brisbane. It was full of brightness, and gave no indication of the fatal inroads her illness was making. On March 6th, at 10 p.m., after some days of suffering, she passed peacefully away, with husband and two little daughters by her side. She saw her spirit friends around, expressed her continued faith in the truths she had done so much to uphold, and requested that her children should be brought up in a belief that had been the comfort and joy of her own life. In the May issue a few particulars of Mrs. Alleyn's life and conversion to spiritualism will be published.

As we go to press came the news of the passing to the Higher Life on March 8th of Dr. J. B. Funnell, of Kadina, S. Australia, in his 80th year. Many letters to the editor of this paper and kindly interest displayed make the loss a personal one, and in the May issue a fuller notice of our esteemed co-worker will appear.

#### TO SUBSCRIBERS.

As the "Harbinger of Light" depends chiefly on subscriptions, it is earnestly requested that subscribers will kindly forward the amounts due for current year at their early convenience, by Postal Note or P.O. Order.

#### IS MATTER DISAPPEARING? IS IT SIMPLY ELECTRICITY?

In the following article Dr. Harry C. Jones, Professor of Physical Chemistry, gives the latest word of Science on what Spiritualists contend is the basis of their philosophy and the *raison d'être* of astounding physical phenomena as given in the illustrated supplement to this issue of the *Harbinger of Light*.

Hitherto, that is to say, until the discovery of radium and its marvels, matter was considered as composed of atoms, and atoms, of course, were thought to be the smallest particles of matter. All this is now changed, as we have often pointed out, and the atom itself is now composed of much smaller particles called electrons, or corpuscles.

The corpuscle, we are now told, is in reality nothing but a disembodied electrical charge. A corpuscle contains nothing material. It is electricity. It is nothing else. Instead of speaking of the corpuscle we should speak of the electron. The electron is, then, a disembodied electrical charge, containing no matter, and is the term which will yet be employed to designate this ultimate unit of which all so-called matter is probably composed. And if the electron contains nothing that corresponds to our ordinary conception of matter, and since the same electron can be split off from atoms or from the molecules of all substances, the question naturally arises: Is not all so-called matter of an electrical nature?

This query, set forth by Dr. Harry C. Jones, Professor of Physical Chemistry, is answered boldly by him. There is a large and increasing mass of evidence, says Professor Jones, warranting the belief that the line separating matter from electricity is on the point of disappearing. Indeed, this conclusion is accepted, at least tentatively, he says, by a considerable number of the leading physicists and physical chemists the world over.

This theory makes the electron—the corpuscle, as some prefer to call it—the ultimate unit of all matter. The atoms are made up of electrons or disembodied electrical charges in rapid motion. The atom of one elementary substance differs from the atom of another elementary substance only in the number and arrangement of electrons contained in it. Thus, we have at last the ultimate unit of matter, of which all forms of matter are composed. The remarkable circumstance is, says Professor Jones, that this ultimate unit of matter—of which all matter is composed—is not matter at all, as we ordinarily understand that term. It is electricity.

It cannot be too strongly insisted upon, says Professor Jones, that matter is a pure hypothesis. What we know in the universe, and all that we know, is change in energy. In order to have something to which we can mentally attach the energy, we have created, in our imagination, matter. Matter, then, is a pure hypothesis. Energy is the only reality. We are accustomed to take exactly the opposite view and to regard matter as the reality and energy as hypothetical. But not only is matter a pure hypothesis, but we have not the least evidence for its existence, as we ordinarily understand the term. And it is interesting to note that Ostwald and Thomson have reached the same conclusion on a point of far-reaching importance in connection with any theory of matter that may finally prevail.

All atoms of whatsoever kind, if all that has preceded be correctly presented, are made up of electrons. Electrons are nothing but negative charges of electricity in rapid motion. In accepting this wonderfully simple and beautiful theory that the nature of all matter is essentially the same, we must not forget, proceeds Professor Jones, that the facts of chemistry and of physics have to be accounted for. We must remember that we have over seventy apparently different forms of matter which cannot be discomposed into anything simpler or into one another, by any agent known to man:—

"We must," to quote Dr. Jones, "also remember that these elements of the chemist have each their definite and distinctive properties, both physical and chemical.

They enter into combination with one another in perfectly distinctive ways and form compounds with definite and characteristic properties. In a word, we must remember the almost unlimited facts of chemical science, which are facts, regardless of whatever conception of the ultimate nature of matter we may hold."—"Science Siftings."

### PERSONALS.

Professor Lombroso, the founder of the science of criminology, whose chief works have been translated into every European language, has written an article in *The Grand Review* entitled "Why I Became a Spiritualist." Like so many other scientists he approached with reluctance a subject in which all the instruments of precision were lacking, and whose phenomena could not be observed directly in some cases as it was necessary to work at times in darkness. How he became convinced must be found a place for in our May issue.

Madame d'Espérance gave a most brilliant lecture before over 400 members of the London Spiritualist Alliance at the Royal Society of British Artists on February 7th. A report appears in *Light* with a latest picture of this remarkable medium, whose volume, "Shadowland," is one of the best published. In a London journal, *The Daily Mirror*, Mme. d'Espérance is reported as saying: "After my marriage strange powers became mine. These I found afterwards to be due to disembodied spirits. I seemed to be entering a new world. I was in an immense ever-growing circle of light—light twenty times greater than our day. There were innumerable pathways stretching to the ultimate limits of the universe."

J. J. Morse, editor of the *Two Worlds*, had the satisfaction of issuing the thousandth number of that excellent paper on January 11th. In a leading article Mr. Morse pays a graceful tribute, says *Light*, to two workers whose names will be always associated with the early life of the paper, Emma Hardinge Britten, the original editor, and Mr. E. W. Wallis, the latter being followed by Mr. Peter Lee and Mr. Will Phillips. *The Two Worlds* is a most interesting paper. "A Visit to Gerald Massey," by Samuel Keyworth, is one of the chief subjects in the last three numbers. Gerald Massey is one who does not grow old, says his interviewer, and is at work on a further volume dealing with the old Osirian Religion and the later Christian creed.

F. W. H. Myers' book, "Human Personality," has been condensed by his son, Leopold Hamilton Myers, and is on sale at 11/- post free from the offices of *Light* and *The Two Worlds*. Much of the cumbersome matter of the book is eliminated, but the whole of the epilogue and his grand generalisations regarding the religion of the future are retained.

Archdeacon Colley gave a lecture on "Levitation" at the Parish Church, Stockton, on January 13th, reported in *The Two Worlds*. After speaking of his own experiences of levitation, he says that the Bible from Genesis to Revelations is crowded with spiritual phenomena, and yet church people refuse to believe what is happening to-day. "I would rather," he said, "see empty seats before me than have to preach to Sadducees, who, with the Sadducees of old believe not in angel, or spirit, or eternal world, and whose God is certainly not the 'God of the spirits of all flesh' to whom Moses and Aaron prayed."

Moses Hull, one of America's most honoured Spiritualists, passed away in January when on a lecturing tour with his wife, who for more than a third of a century had shared his labours on the platform. He was born on January 16th, 1836, and had almost completed his 71st year. Mattie Hull herself delivered the eulogy of her husband at the service held before the burial. Moses Hull began life as a Methodist, and later became one of the most popular preachers and writers on Adventism in America. He forsook the Adventist

Church for Spiritualism over 40 years ago, and was bitterly attacked for doing so by its members. He has written upwards of 30 volumes treating mostly of the Biblical aspect of Spiritualism.

The *Banner of Light* made its appearance on Jan. 1st in a new and attractive form as a monthly magazine. The office has been removed from Boston to 17 Fayette Street, Cambridge, Mass. The subscription and postage for Australia is 10/- per annum. Friends in Australia who remember its 50 years of useful work will cordially wish the new departure abundant life and vigour to carry on its important mission.

### To Correspondents.

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

#### THE LATE JOSEPH SYMES.

*To the Editor of "The Harbinger of Light."*

DEAR MADAM,

Joseph Symes is "dead;" he "died" in London on December 29th, aged 65 years. He was a bitter opponent of Spiritualism and its votaries. He was erratic, vituperative, unpractical, impossible. Yet Symes was an honorable man; honest beyond challenge; in private, courteous, kindly, charitable. In Freedom's cause he struck many a valiant blow. He has died penniless. There must be not a few readers of *The Harbinger* who, cherishing no ill-will toward the departed, would like to stretch out a helping hand to the brave little woman, now a widow, who through long years of "straitened circumstance," helped along the Freethought movement in Melbourne. A fund on behalf of Mrs. Symes and her daughter is being raised in England. Subscriptions should be sent to Mr. G. W. Foote, 2 Newcastle Street, Farringden St., London, E.C., or to the editor of *Harbinger of Light*.

Yours faithfully,  
COSMOPOLITE.

### CALCUTTA PSYCHICAL SOCIETY.

A Calcutta (India) daily journal before us says:—"One result of Dr. Peebles' visit to this country, at the special invitation of Babu Shishir Kumar Ghose, publisher of the "Hindu Spiritual Magazine," has been the formation of the Calcutta Psychical Society for the study of spiritual phenomena and germane subjects. After fully stating the objects of this society, the following office-bearers were elected:—Patron—His Highness Maharaja Bahadur Sir J. M. Tagore; President—Dr. J. M. Peebles; Vice-Presidents—Mr. J. G. Meugens, and Mr. S. K. Ghose; Secretaries—Mr. P. K. Ghose, and Mr. C. C. Armitage; Treasurer—Mr. W. J. Mumford. After the business Dr. Peebles delivered a most impressive address.

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## "ORIENT AND OCCIDENT,"

A Monthly Journal,

Edited by Dr. H. Hensoldt and F. Allmann.



H. HENSOLDT, Ph.D.

For those who wish to study the religions of the East there is no better guide than Dr. Hensoldt. Beginning his scientific studies as a materialist, he found on journeying to the East and coming into close contact with its ancient races—with the Yogis of India, the Lamas of Thibet—that he had to modify all his previous ideas. For these adepts of the East were able to demonstrate powers of the soul he had not hitherto suspected, and to give a practical demonstration of the reality of the spiritual world. That he has got hold of a great truth is certain; it is the same as all students of the occult arrive at. Its basis is "The Law of Vibrations," which is as much the source of all the conclusions of our own great spiritualistic leaders—Sir William Crookes, F. W. H. Meyers, Dr. Hodgson, Professor Hyslop, as of Theosophists or occult students like Dr. Hensoldt. Truth is universal and comes to illumined souls the world over, under different names possibly, but it is in essence the same. Dr. Hensoldt writes most interestingly in his longest contribution in the opening number of his magazine on "New Light on the Lhasa Mystery," and Mr. F. Allmann, co-editor, contributes two thoughtful articles—"State Education" and "Political and Prophetic." The magazine is well got up, and the editors have succeeded in their desire to express in simple, lucid language what they have to tell us.

To one like myself, however, who believes that this world is not a place of penance, as the Hindoos would have us believe, or as Dr. Hensoldt maintains; also that prayer is the great lever of the spiritual universe, that, in fact, we have to get an entirely new idea of prayer disseminated if the race is to advance on spiritualistic lines as intended—it is sad to read "No one ever was and no one ever will be happy or even satisfied, because all existence on this terrestrial or physical plane involves sorrow. . . . What you call happiness is only a temporary absence of peace."

That "each man his prison makes" is an absolute truth, but he can also escape from that prison by growing to be at one—in tune with the infinite. This is the gospel the world is waiting for, and it is the mission of our later seers to show that Eastern notions are neither soul-satisfying nor true. They are something to be grown out of. Tennyson, in that grand poem of his, "The Two Voices," has struck the deeper, truer note. When the bitter voice is silenced

that put forward all these gloomy views of life, he comes

"To feel, altho' no tongue can prove  
That every cloud that spreads above  
And veileth love, itself is love.

And forth into the fields I went,  
And Nature's living motion lent  
The pulse of hope to discontent.

So variously seemed all things wrought,  
I marvelled how the mind was brought  
To anchor by one gloomy thought;  
And wherefore rather I made choice  
To commune with that barren voice,  
Than him who said 'Rejoice! Rejoice!'"

I would advise all who read that gloomy philosophy of the East to turn for an antidote to this grand poem. "The Two Voices" will cure you of thinking that life is to be thought of as something to be endured. You can possess nothing and yet be filled with perennial joy when your spiritual eyes are opened and the meaning of Life is made clear.

A.B.

## TO OUR READERS.

By the generosity of an earnest Spiritualist, Mr. James Smith's paper, "The Next Reformation," published in January *Harbinger*, has been printed in pamphlet form for free distribution throughout Australia, Tasmania and New Zealand. To facilitate distribution Societies and friends will be supplied on application to the Editor of *Harbinger of Light*. The postage (which please forward with order) is as follows:—12 copies, Victoria, 1½d., intercolonial, 3d.; 25 copies, Victoria, 2½d., intercolonial, 5d.; 50 copies, Victoria, 5d., intercolonial, 10d.; 100 copies, Victoria, 1/-, intercolonial, 1/8. Melbourne and suburban parcels are taken by carrier for 6d.

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Obituary: Dr. Richard Hodgson.  
Apparitions of Deceased Persons at Death-beds. By Ernest Bozzano.  
Experimental Telepathy. By Miss Hermione Ramsden.  
The Work of "Amateurs" and the Work of "Savants." By Cæsar de Vesme.  
Some Reflections with regard to the Phenomenon called Materialisation. By Dr. Charles Ségard.  
Polemics on the Phenomena at the Villa Carmen, Algiers. By Professor Charles Richet and M. Cæsar de Vesme.  
Concerning the Criticisms on Professor Charles Richet's Algerian Experiences. By Dr. Maxwell.  
Concerning Fraud in Mediumship and a Suggested Remedy. By Mme. Laura I. Finch.  
The "Haunted Houses" I have Studied. By Professor Cæsar Lombroso.
- On the Transparency of the Animal Body to Electric and Light Waves; by Dr. Elmer Gates.  
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