

THE HARBINGER OF LIGHT

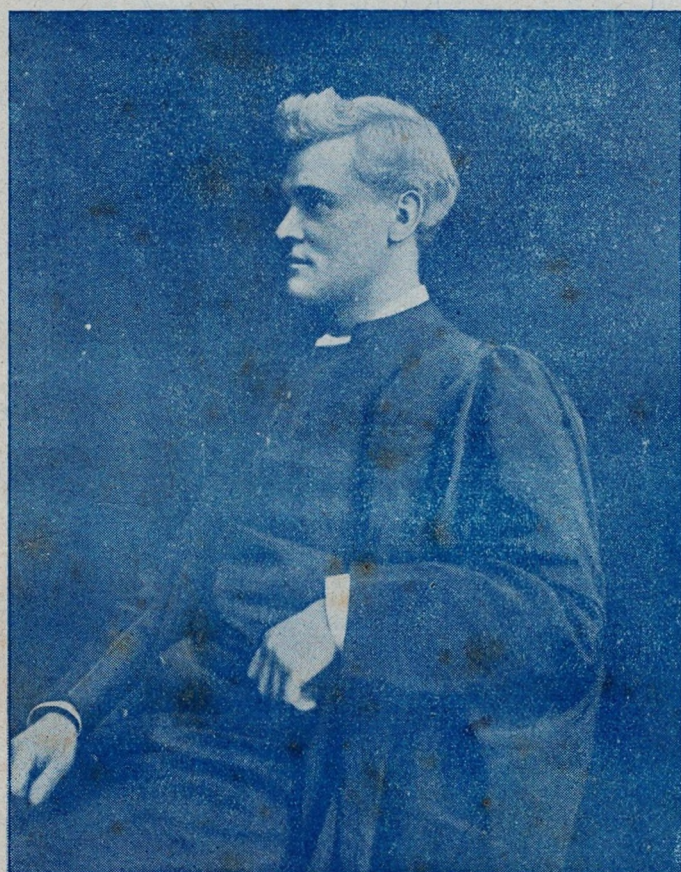
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PSYCHOLOGY, OCCULTISM,
AND
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Vol. 36 No. 449.

MELBOURNE, JULY 1st, 1907.

SIXPENCE.



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The Harbinger of Light.

JULY 1, 1907.

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EDITORIAL NOTES.

One of the questions that arises perpetually with convinced Spiritualists is how the knowledge of the reality of spirit intercourse can be conveyed to the man or woman of ordinary intelligence. There is, surely, "something rotten in the state of Denmark" when the world goes on, unmindful of the destiny that awaits it beyond the tomb, engaged solely in amassing material things instead of pressing "toward the mark for the prize of the high calling of God." It is quite true that the large majority of educated people keep aloof from the investigation of psychic phenomena, as, with them, Spiritualism stands for fortune-telling, palmistry, table-rapping and the like, but they know nothing of the entire change of life and outlook that comes to those who have grasped the meaning of these messages from the Beyond. In this issue there is mention of three causes that militate against the acceptance of these great truths. An article, "What shall we do to be saved?" which appeared in *The Two Worlds*, is an appeal to Spiritualists to mend their ways, so that those who are attracted for a while to their ranks and then rejoin the churches may have pabulum more effective than trance addresses, "test" messages, and the like. On the other hand, as will be seen in the Supplement, Professor Morselli affirms that "physical phenomena represent the most important part of Spiritualism, because they are susceptible of direct observation and experimental research," and he speaks as one who has come out of a scornful denial of the possibility of extramundane laws, and attests the truth of what he has seen in the séance room. That he has not yet gone far beyond the materialism of his order does not, however, militate against his conviction of the truth of the phenomena as witnessed through Eusapia Paladino. He has "crossed the Rubicon," and has possibly a long life of development before him. In the address by Dr. Ellery Channin, that accompanies the chart of the Spiritual World reproduced as a supplement, he says in unmistakable terms, as Peter in his Epistle to those early Spiritualists, you must "add to your faith virtue, and to virtue knowledge," if Spiritualism is to take its rightful place. For, as is shown in Dr. Channing's explanation of the spheres on the chart, we must get in touch with the highest we are capable of if communication with the spirit world is to be of value. It is a law of that psychic world—a law founded, moreover, on love and justice—that none may go higher than the plane to which he has gravitated until he has spiritually—and, therefore, naturally—progressed. That "Order is Heaven's first law," as declared by Pope, is one of the first things realised by those who have gained a knowledge of spiritual things.

There is one point on which Spiritualists, not spiritists, are in perfect unison with Rev. R. J. Campbell—it is that all spiritual growth is the result of prayer—that is, aspiration—and cannot be attained in any other way.

When reading the accounts of the Methodist Conference held in Sydney last month, the discussion on what amusements were permissible to good Methodists was curious reading. It was saddening, too, to find how little these blind leaders of the blind realised spiritual things. Dancing and theatre-going were severely condemned, and "all members and adherents were strongly and affectionately urged to abstain entirely from such amusements." One of the speakers said in support of this that "no one returning from a ball at 2 or 3 o'clock in the morning was likely to spend half-an-hour in devotion before going to bed. If he did try it he would have to put a very strong arm on himself to make himself pay attention to his prayers when he got on his knees." It is not until you read in cold print statements of this kind that you realise that people have not risen a bit above the idea of a fetish before whom you must prostrate yourself. To the soul that is filled with aspiration for the Higher Life, there is no time or set season for prayer, no kneeling down. To get "In tune with the Infinite" is to make one's life a prayer. It matters not, then, whether you are in a theatre, a ballroom, or a church, you are with God because you are essentially a part of the Supreme Intelligence: you are, as Campbell says, God himself. "Do you never go to church?" is a question often put to Spiritualists. "No," said one the other day in reply, "for I am always in church. The last time I entered one I felt as if I wanted to escape through the roof, so soul-stifling was the entire service." As is told us in Stead's *After Death*, "It is possible to lose your soul in Church as well as on the Exchange. If you have not leisure to be alone with your Soul, it does not much matter whether the rush and whirl and pre-occupation is ecclesiastical or financial." We must go into the silence to get "In touch with the Infinite."

But is there no valid communication between the two worlds? Most certainly there is. It would seem too much like a fairy tale, too much of a tax on the credence of my readers, if I were to attempt to tell them concerning the way in which the whole life may be guided from the spiritual realms. People forget, as a rule, that there can be any communication save through a medium. Valuable as are the services of mediums, there is something that each individual may develop for himself that transcends the séance room as the heavens do the earth. For myself, I can never be grateful enough for the mediumship of a friend who gave me the first glimpse of a spiritual life. It was, as Gerald Massey finely puts it, like being taken on to the deck of a vessel on a fine starlight night after being confined in dark hatches below! So I am thankful for mediums. "But every statement from the spirit realm should be thoroughly tested by the facts of science and the experiences of life, as we test and verify the statements of mortals," says B. F. Austin in *Reason*. "Especially should all advice bearing on our moral conduct be subjected to rigid comparison with the well-established principles of truth, justice, fraternity and charity, which we are supposed to follow irrespective of advice from any quarter." In one of Ella Wheeler Wilcox's uplifting articles, she begs her readers—though herself a staunch believer in spirit communication—not to debase themselves by running to ask directions from mediums at any crisis in their life, which they should obtain themselves by getting into touch with high spheres of knowledge and inspiration. This is the law of spiritual growth, and:—

"When thy struggling heart hath conquered,
When the path lies fair and clear,
When thou art prepared for heaven,
Thou wilt find that heaven's here."

REV. R. J. CAMPBELL, M.A.*His "Spiritual Philosophy and the Teachings of the Higher Spiritualism."*

BY MRS. CHARLES BRIGHT.

It is a noticeable feature of that epoch-making volume, "The New Theology," by Rev. R. J. Campbell, of the City Temple, London, that it contains teachings that have been accepted by Rationalists and intelligent Spiritualists for nearly half a century, and now openly promulgated for the first time in an orthodox tabernacle. There can be little doubt, moreover, that the writings of advanced Spiritualists, notably, F. W. H. Myers in his *Human Personality*, are making their mark on contemporary thought. W. T. Stead termed Mr. Myers' work "the book of the century," when reviewing it in his paper four years ago. It is probable that there are few

clergymen in England who have not read it, and, in Australia, the demand for copies at the circulating libraries was greater than for the most popular novel. On page 29 of "The New Theology," Mr. Campbell mentions the "comparatively new science of psychology," and says that "Genius, according to the late F. W. H. Myers, is 'an uprush of subliminal faculty.'" He has evidently studied the book. "We have all heard," he says, "of the distinguished lady novelist who declares that when she has chosen her theme, she is in the habit of committing it to her sub-conscious mind, and letting it alone for a while. . . . The thoughts which are most valuable are those which come unbidden, rising to the surface of consciousness from unknown depths. The best scientific discoveries are made in much the same way; the investigator has an intuition, and forthwith sets to work to justify it."

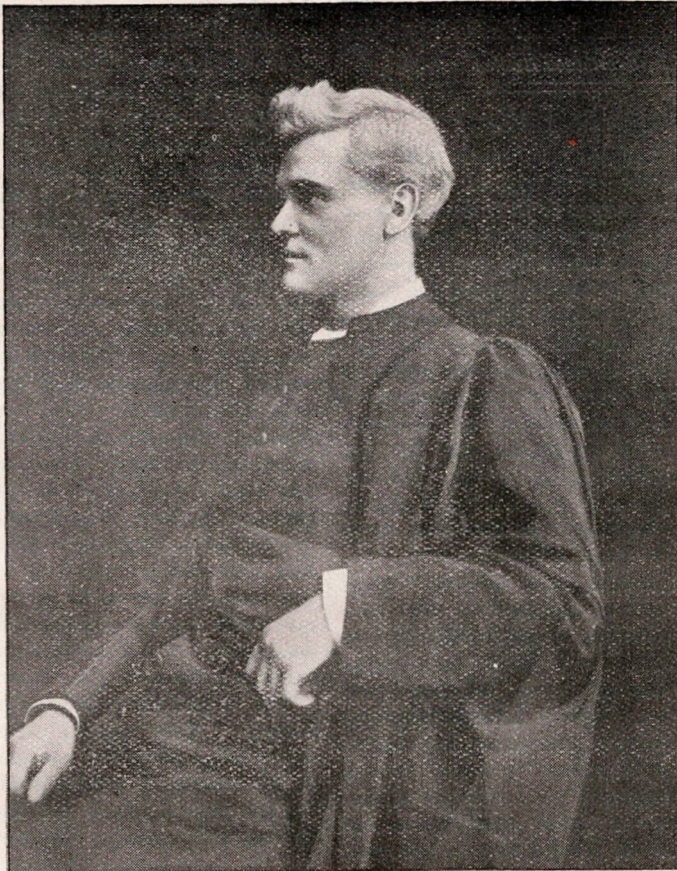
What Mr. Campbell has to say about prayer is as if Myers were himself speaking out of that wonderful Epilogue of his. Far from saying, as do some spiritualists and occultists, "Pray not at all," I would emphasise, with Myers and Campbell, the exhortation of Paul to the Thessalonians, to "Pray without ceasing." Mr. Campbell maintains what I am for ever maintaining, by pen and speech, that "Prayer is a vital necessity to religious experience, and without it no religious experience has ever existed, or ever can. It is the secret of all spiritual power." But we need an entirely new idea of prayer disseminated. So much hypocrisy and cant is included in the average man's idea of prayer, as practised by orthodoxy, that it is not surprising that the work-a-day world has put it ruthlessly aside, as unworthy of a robust manhood and womanhood. But we are only coming back to simple gospel teaching in maintaining the potency of prayer. Did not Jesus in the strongest way denounce those priests of his time who "devour widows' houses and for a pretence make long prayers"? But how he gathered strength for his mission by prayer in the solitude is set forth in every page of the gospels. "This kind can come forth but by nothing but prayer and fasting," was his answer to his disciples'

query as to why they could not cast out a certain evil spirit. We may not gauge or limit the strength of spiritual force, and so that attitude of mind—aspersion—which puts us in touch with the Infinite Power of the Universe, may and does, as many can testify, not only help our spiritual development, but actually assists us in the work to which we have put our hands, and in every detail of our life. As Rev. R. J. Campbell says when advising his hearers "to pray for everything"—Try it.

HOW MR. CAMPBELL HAS COME TO HIS PRESENT OUTLOOK.

Nothing comes by chance. When the world is startled by some great success it is apt to say, "what a lucky man! What a fortunate woman!" When Florence Nightingale's name rang round the world as she went, in 1854, with her band of nurses to the Crimea to succour the wounded and stem the death current that

was sweeping our soldiers away for want of proper nursing and hygienic conditions, it was simply the result of her long preparation as a nurse that brought her into notice at the psychological moment. Hard work of some kind always precedes a great success. "That which hath been spoken in the ear in closets shall be proclaimed upon the housetops," expresses the quiet, earnest study which has culminated in that "New Theology" which has given Mr. Campbell's name its present prominence. He was born in the church, being the son of a Methodist minister at Bermondsey, London. He went to Ireland as a boy, and then back to Bolton, where he was educated. "After a year or two as a teacher," says the *Windsor Magazine*, "he turned up at Christ Church, Oxford, and after taking his degree, he settled at Brighton, at the Union Street Congregational Church."



REV. J. CAMPBELL, B.A.

He must have displayed great preaching power, for he filled the church so full that his congregation talked of building him a cathedral, but removed instead to the Queen Street Chapel, Brighton, where the seating accommodation reached a thousand. He came into touch at this time with the late Dr. Parker, of the City Temple, and it was at his wish that Mr. Campbell was nominated to the vacant pulpit. Dr. Parker was a devout spiritualist towards the end of his life, and it is generally known that he had communications from his wife, to whom he was devotedly attached, after her passing over. It is stated, moreover, by those familiar with Mr. Campbell, that if he has not investigated Spiritualism seriously, he has been brought into contact with it, and possibly knows more than he cares to publicly announce. We are told that he can read in six languages, and that he writes down all he thinks or publicly speaks, so that apart from his latest volume, "The New Theology," there are eight others in circulation. It will be seen, therefore, that at the outset of his career he had, by joining the Congregational Church, set himself free from the straight-laced evangelicalism of the Methodist Church, and entered the freest pulpit of all excepting the Unitarian. But he has now gone beyond that, and

all current religious teaching in what is the basis of the New Theology, namely, the great fact of "The Immanence of God." Of course, Unitarians and others declare that this has been taught by their great preachers, like James Martineau, Theodore Parker, and others, but for lack of the spiritual interpretation of the presence of God everywhere, we ourselves being God, and the inter-blending of the spiritual and mundane spheres, their teaching has lacked definiteness, and empty churches show that the one important element is wanting—an actual knowledge of the psychic world and its inhabitants. About the Resurrection of Christ, Mr. Campbell has no definite word, like Myers or Prentice Mulford, to give to the world. Mr. Campbell approaches very near to it when he says, "In my judgment, insistence upon the impossibility of a physical resurrection presumes an essential distinction between matter and spirit which I cannot admit. The philosophy underlying the New Theology, as I understand it, is monistic idealism, which recognises no fundamental distinction between matter and spirit. Admitting self-consciousness persists after death," he goes on, "it only means that such consciousness is being exercised along another plane; from a three-dimensional it has entered a four-dimensional world." Here we have Dr. Zöllner's "Transcendental Physics," and Prentice Mulford's "Immortality of the Flesh," but it is not as convincing for the seeker after definite knowledge concerning the beyond as what Myers has to tell us about the resurrection. "We have shown," Myers says, "that amid much deception and self-deception, fraud and illusion, that veritable manifestations do reach us from beyond the grave. The central claim of Christianity is thus confirmed as never before. If our own friends, men like ourselves, can sometimes return to tell us of love and hope, a mightier Spirit may well have used the eternal laws with a more commanding power." This supreme knowledge Mr. Campbell has evidently yet to attain.

SIN AND THE ATONEMENT.

Concerning these two important points, Mr. Campbell has arrived at much the same conclusion as Spiritualists. Evil is an important factor in the world's development. If it were not for the freedom of choice given to every individual to choose the good and eschew the evil, there could be no progress. With the grand idea of evolution disappeared the deadly doctrine of the Fall of Man. Salvation, according to the New Theology, merely "consists in ceasing to be selfish—that is," says Mr. Campbell, "that it represents the victory of love in the human heart. . . . The true salvation is the unselfish desire to minister to the common good." On the subject of Punishment and Judgment Mr. Campbell is equally clear. "There is no such thing as punishment," he says, "no far-off Judgment Day, no great white throne, and no Judge external to ourselves. The only punishment is the pain which the sinful soul must ultimately feel when it realises its selfishness and turns to unselfishness. The only judge is the deeper self—the self who is eternally one with God."

JESUS AND THE BIBLE.

About these two questions, so dear to the heart of the evangelical, what other preacher but Mr. Campbell has dared to give such heretical utterance as the following: "Jesus was God, but so are we. He was God because His life was the expression of Divine Love; we, too, are one with God in so far as our lives express the same thing." Naturally, therefore, Mr. Campbell has his own theory of the incarnation, ridiculing the idea of the virgin birth, and declaring that "most reputable theologians have given it up." When he comes to his statements concerning the infallibility of the Bible, he says what all of us outside the churches have been long maintaining, and for which we have been called heretics and blasphemers. He says, bluntly, that the supposed authority of the Bible is a great hindrance to truth. The Bible is no "impregnable rock"; he says "belief in an infallible book is impossible. The Bible is not like a Parliamentary Blue Book, an exact and literal statement of facts. . . . Never mind," he goes on, "what the Bible says about

this or that if you are in search of truth, but trust the voice of God within you." He does not know "anything which is such a serious hindrance and stumbling block to spiritual religion to-day as this supposed authority of a book of Scripture. If only the average Protestant could emancipate himself from this intellectual bondage, the gain to truth would be immeasurable." To read this is to go over again all the contests of early days, when Colenso, Voysey, the writers of *Essays and Reviews*, Theodore Parker, faced the bitterest opposition to give forth views to the world that have made it possible for a man like Rev. R. J. Campbell to remain in a pulpit, which, although nominally free, generally has for its ministers men who run in the old grooves. In every word of that remarkable book, "The New Theology," I read of the same conflict that brought me out of orthodoxy into materialism, and later on into the fuller light that comes from a knowledge of spiritual things. Mr. Campbell's work is so important that it claims our warmest admiration, coupled with the hope that added years will also bring to him so intimate a knowledge of psychical facts that his message to the world will be of still fuller and grander import.

SPIRITUALISM AND THE NEW THEOLOGY IN ENGLAND.

By the last English mail there came a report of two columns in length from the *Blackburn Telegraph* of a lecture given in a large hall in Burnley, Lancashire, by Ernest Marklew, on "The Foundations of Spiritualism." Taking for his text "What must I do to inherit Eternal Life?" the speaker, after giving the ideas of spiritualists concerning immortality and the all-pervading Divine Spirit, said, "That belief is now being promulgated as part of 'The New Theology,' the starting point of which was the fact of Divine immanence, but it had always been part of the philosophy of Spiritualism. It might even be that the Rev. R. J. Campbell was to some extent indebted to Spiritualism for those views which were attracting so much attention. Certainly there was a striking similarity between the ideas in Mr. Campbell's new book and 'Spirit Tea things,' given through the Rev. Stainton Moses many years ago." After the lecturer had remarked on the frequent references to Psychic Research in Mr. Campbell's published volumes, he said that he could confirm from his own information what the Mayoress of Dewsbury had stated recently at a gathering of Spiritualists in Manchester, namely, that Mr. Campbell "had frequently attended séances in the city of York." There is a close friendship, also, between Sir Oliver Lodge and Mr. Campbell, and, as is well known, Mr. Campbell's own brother is a confessed spiritualist, who lectured occasionally on the subject in London. Rev. R. J. Campbell, is, moreover, reported as saying to a member of the Psychical Research Society, that while deprecating what he called "the vulgarities of Spiritualism," he acknowledged that "there were manifestations that could only be explained as signals from the other side of the veil." As regards the "vulgarities of Spiritualism," Mr. Marklew said in conclusion that they were "no more connected with real Spiritualism than the vulgar travesties of Christ's doctrine were with Christianity." But apart from this, all those whose eyes have been gladdened by the new and deeper inspiration flowing into the world will send heartfelt greeting to that brave worker across the seas whose utterances are clearing the way for the coming Reformation. "There has risen to-day," Mr. Campbell says in one of his City Temple philippics, "from every part of the intellectual horizon, a new vision, a wider view of the meaning of the Christian revelation. You may recognise it in the breaking away from outworn intellectual forms of religious belief called the venerable creeds. . . . I would defy man," he goes on, "be he Christian or atheist, scientist or pietist, to show that this is not a deeper, wider Gospel, more really worthy to be termed Glad Tidings, than any of the conventional caricatures of truth which pass current to-day in the name of religious faith." And then in words that burn like fire, he says, "Religious people employ the weapons of slander, misrepresentation and petty persecution in

order to destroy if they can an unpopular doctrine. They might just as well try, like Canute and his courtiers, to forbid the waves of the ocean from making their heaven-guided advances. "Therefore," he went on, "with all solemnity and deliberation, I say these men are liars, like their predecessors in days of old. Liars, not so much by what they say as by what they do not say. Liars, by trying to ignore, or misrepresent, or distort the truth, preaching as though they do not believe it when they do. Liars, because they will not look facts in the face; liars using the name of God. Woe unto you, ye blind guides, which strain at a gnat and swallow a camel. . . 'Ye that love the uppermost seats in the synagogue!' You are on the side of darkness and wrong. In contending for your own self-interest you are contending against God. 'He that sitteth in the heavens shall laugh; the Lord shall have them in derision.'"

And thus are we all working for the great ideal set before us by spiritual powers of—

"One God, one law, one element,
And one far-off divine event,
To which the whole creation moves."

OUR FOREIGN EXCHANGES.

"THE AUREOLE OF THE CONSCIENCE."

We have received the first number of a new monthly thus entitled, issued at Jemeppe sur Meuse, in Belgium, by "Antoine the Healer," who proposes to initiate the public in a new Spiritualism, which is not the fruit of study, but of experience, for the promulgation and practice of which he invites the co-operation of all sincere and earnest spiritualists, in order to promote the happiness of their fellow-men. In the present number he expounds his ideas upon the following subjects:—

1. The Law of Conscience.
2. The Origin of Life.
3. The Action of God on Life Universal.
4. The Non-Existence of Evil.
5. The Moral Sanitation.

He does this in the form of question and answer, and his replies denote him to be a man animated by a devout mind and by a great desire to elevate the thoughts of his readers to a high spiritual level.

CONVERSION OF MARCONI.

"La Discusion," an important daily paper in Havana, publishes a letter from its correspondent in Rome, announcing the conversion to Spiritualism of Marconi, the famous inventor of wireless telegraphy, through the instrumentality of the Princess d'Antini del Drago, an exceptionally gifted medium, who holds sittings in her own palace, at which very remarkable phenomena are produced. Marconi, who had previously been sceptical on the subject, attended one of these, and was so much struck by what he saw and heard that he determined to investigate the phenomena scientifically. He not only did so, but he interested the King of Italy in the question, who has likewise given in his adhesion to the science and philosophy of Spiritualism.

A PROPHECY OF THE 18TH CENTURY.

"La Verdad," of Buenos Aires, publishes a remarkable prediction of the recent earthquake at Santiago, and in the West Indian Islands, which appeared in a book entitled, "Proximate Revolutions of the Terrestrial Globe," written by Father Antonio Rafael Merauriali, and published in Bologna by Vicente Ferrari Tence, in the month of March, 1795. Its author had visited both Chili and Peru, and after describing the geological structure of the Andes, went on to say, "at the end of the next century, and during the first thirty years, at least, which will follow, there will be a violent upheaval of this chain of mountains and of the adjacent plains and valleys; as also of various islands of the Antilles, which are only the culminating peaks of a continuation of those mountain ranges. Upper and middle Peru, and Chili,

from about the region of Venezuela, will more especially experience the worst effects of these convulsions. I believe that I can safely affirm that the city of Santiago will be laid in ruins three times before the year 1909." It has been so once already, and it will be interesting to watch the events of the next two years.

THE Gnostic Church in France.

"La Constancia," an admirably conducted spiritual review, published weekly in Buenos Aires, contains an interesting account of the opening of the first Gnostic Church in Paris, under favour of the new law, which has abolished a state religion in France. Its Patriarch is M. Fabre des Essarts, a man of great distinction in the French metropolis, who derives his authority from the Supreme Patriarch. It numbers 300 members in Paris, and many hundreds in the provinces in Belgium, Bohemia and Italy. Its founders were contemporary with Christ. They adopted his doctrines, and have faithfully adhered to them in their simplicity and purity, uncontaminated by the dogmas which have since been engrafted upon them throughout the intervening centuries. They regard the Pope of Rome as their greatest enemy, and now that his power has been reduced to a nullity in France, they are perfectly confident that, in ten years, there will be 10,000 gnostics in that country, whose efforts will be concentrated upon the re-establishment of Primitive Christianity, as taught by Christ. The institution of such a Church is one of the signs of the times, and cannot fail to be auxiliary to the spread of Spiritualism, as the bases of the two are identical in many respects.

SPIRITUALISM IN ITALY.

Quite recently, as I learn from "Luce e Ombra," Gabriele d'Annunzio, who enjoys the distinction of being one of the most famous of the living novelists of Italy, was induced by his friend, the Marquis Clemente Origo, to try some experiments with a table, and the results were so startling as to convince the man of letters that he was being communicated with by two discarnate intelligences, to one of which he was an object of great aversion; and who, being asked respecting the literary value of the novelist's work of fiction, characterized them as being "all smoke, which would quickly vanish into space." The second spirit was of a gentler disposition, and proved to be that of a lady recently passed away, and was well known to the Marquis, who is a celebrated sculptor by the way. In fact, the latest adherents to Spiritualism appear to be drawn largely from the intellectual ranks of Society, in Italy as elsewhere.

Professor Morselli, who has made a careful study of Spiritualism in its scientific aspects, will shortly publish a work upon the subject, as I learn from the source just quoted. Its general tone and tenor may be inferred from the following passage, which occurs in an article he has contributed to the "Corriere della Sara," of Milan:—

"Spiritualism, bound up, as it is, with the beliefs of the ancients, and associated with all the great religions and philosophies of the world, deserves to engage the attention and respect of the most liberal, as well as of the most prejudiced man of science. It can no longer be passed over with derision and almost indifference, because it is an hypothesis which commands the assent of intellects of the highest order."

THE MOVEMENT IN BELGIUM.

"La Vie d'Outre Tombe," of Charleroi, announces the foundation of an agricultural colony of Spiritualists in Belgium, upon which is to be engrafted manufacturing and commercial settlements. The founder of the enterprise is Dr. Fosse, the erudite Professor of Sociology in the School for Higher Studies in Brussels. It will be based upon the ethical principles of Spiritualism, and its adherents will consider themselves bound to uphold the great Ideal, which is the tap root of its science and philosophy.

INSTITUTE OF EXPERIMENTAL PSYCHOLOGY.

I learn with great pleasure, from the "Constancia," of Buenos Aires, that the new President of the University of Santiago, in Chili, Don Valentín Letelier, proposes to introduce into it an Institute of Experimental Psychology, which will, of necessity, occupy itself with the phenomena of Spiritualism, as these cannot be overlooked in the study of that science, and must lead investigators of them to very important results.

A CARDINAL ON SPIRITUALISM.

A Roman Catholic Priest, Father Salvador Pons y Forres, who is one of the Professors in the University of Vigan, in the Philippine Islands, writes as follows to the "Albores de la Verdad," a spiritual periodical published in Barcelona, Spain:—"Cardinal Bona, in his work on "The Discerning of Spirits," says there is good reason for astonishment that intelligent men should be found bold enough to deny the truth of apparitions and communications between spirits and mortals; or of attributing them to a deluded imagination, or even to the interposition of demons!" And so the truth grows and spreads. J.S.

ARCHDEACON COLLEY AND MR. MASKELYNE.

ACTION FOR LIBEL AND COUNTER-CLAIM.

TRIUMPHANT VICTORY FOR ARCHDEACON COLLEY.

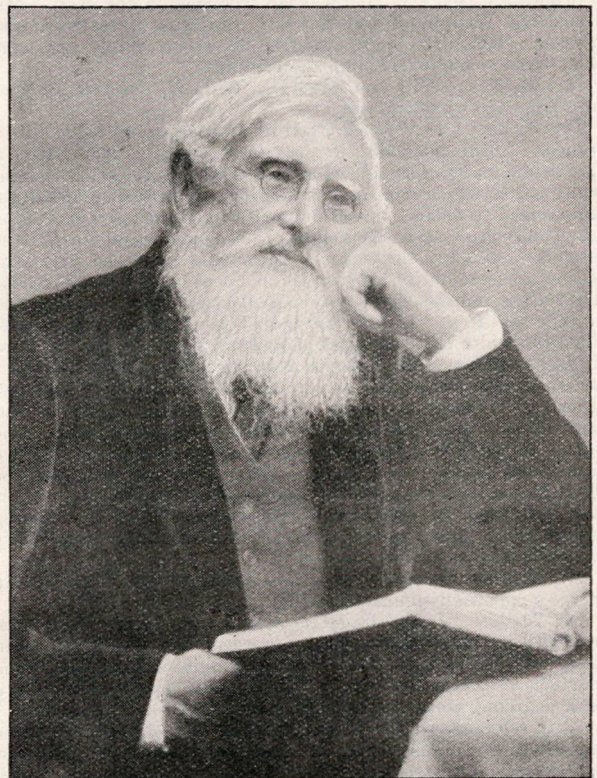
BY MRS. BRIGHT.

At this distance from London it is scarcely possible to gauge the interest displayed over the trial between Archdeacon Colley and Mr. J. N. Maskelyne, the conjurer. Psychic matters are claiming such widespread attention that papers like the London *Daily Mail* and *Daily Telegraph* reported each day's proceedings in full, while illustrated journals had full page pictures of the leading personages and events. Columns of evidence from the London papers lie before me but there are one or two important points regarding the trial which were studiously ignored in a leading article in the *Argus* of Saturday, June 8, and some misrepresentations which may be selected for notice. These mainly show the crass ignorance displayed by writers on the press of the standing and prestige throughout the world, not only of Spiritualism itself, but of the commonest facts of a subject on which they presume to inform their readers. As a rule these press misrepresentations are not worth notice as only another crop grows when the ground is cleared. The only thing to do is the more steadfastly to pursue our work of showing the reality of communication between spirits discarnate and incarnate, and the great change in the religious ideals of the world that such a knowledge will produce. "I will only work the harder" said Emerson when assailed for leaving the beaten tracks, and Spiritualists will find that, better than futile attempts at "boycotting," those papers opposed to them, is the staunch and consistent advocacy of the truth as we know it—a truth that is already being recognised by leading minds all over the world.

THE CAUSE OF ACTION.

Briefly stated, the alleged libel for which Archdeacon Colley sued Mr. J. N. Maskelyne, was contained in a pamphlet issued by Mr. Maskelyne, entitled, "The History of £1000 challenge; An Object Lesson for Spiritualists," in which were the following words: "He is not an Archdeacon and never was one." Mr. Maskelyne denied that he had uttered any libel and further counter-claimed for £1000 in regard to a challenge given him by Archdeacon Colley to produce as a conjurer certain things which he declared had been done in his presence by Spiritualism with Dr. Monck as medium. That the Archdeacon won such a complete victory must be attributed to the fact that in Mr. J. Eldon Bankes, K.C., he had a splendid pleader who, brushing away all side issues, kept the attention of the Court to the question of libel and the duplication by Mr. Maskelyne or not, of the remarkable materialisations

described by the Archdeacon. A great deal of time was taken up in ascertaining the position of Archdeacon Colley under Bishop Colenso and, as the verdict showed, he was proved to have been duly appointed and that Bishop Colenso retained all the rights and authority of a bishop spite of the attempts to displace him for heresy by the Ecclesiastical Courts of the time. An attempt to discount the medium's gifts by asserting that he had been convicted of trickery and sentenced to three months' imprisonment also failed to affect the verdict. In the *Argus* article, showing the utter ignorance of its writer on current events, the writer speaks of Dr. Monck as alive at the present time, and he has been dead nearly 30 years. About his conviction, Archdeacon Colley wrote to the *Daily Mail* a few months ago when the discussion on his pamphlet was going on that if he had been in England at that time he would have stood beside his friend, Dr. Monck, and would have been able to prove that a bag containing wigs and make-ups found in Dr. Monck's lodgings was used by himself for some stage performances. In a short time it is hoped that a full explanation may be given to the public at the Antipodes by Archdeacon Colley himself of this conviction. But the most glaring omission in the *Argus* leader was the fact that Dr. Alfred Russel Wallace, the veteran scientist, a co-worker with Darwin, whose work, moreover, ranks the highest in contemporary science, and whose name is a synonym of honour and uprightness, gave testimony in the witness box to the truth of the occurrences vouched for by Archdeacon Colley as he had himself been present at similar séances by Dr. Monck. It is stated in *Light* that "The case will be memorable because of the appearance of Dr. A. R. Wallace in the witness box, and his unequivocal testimony to the fact of materialisation."



ALFRED RUSSEL WALLACE, F.R.S., D.C.L., LL.D.

It was really pathetic to see the venerable old man—he is over 80 years of age—with his silvery hair and kindly, benevolent face, and hear him bravely and simply telling the story of his remarkable experiences—experiences which, if true, are among the most marvellous happenings ever witnessed by man—and that Dr. Wallace believed them true no unprejudiced man who heard him could possibly doubt. Intense interest was manifested in court during his evidence. It was listened to in profound silence, and his calm, deliberate, concise and precise statements evidently carried much weight. Although so aged, his voice was clear and musical and his genial good temper was maintained throughout; even when, in the

cross-examination, the clever counsel endeavoured to weaken the force of his testimony by sarcastic and ludicrous remarks and suggestions."

In spite of every attempt to throw dust in the eyes of the jury by clever opposing counsel and the evident bias against Spiritualism and Archdeacon Colley of Mr. Justice Ridley and his arch-summing up, although the judge "thought Colley was genuine in his opinions," the jury after an absence of an hour and a half reported that "they were agreed that the words in question were libellous and not true, and they found for the plaintiff, damages £75. On the counter-claim they found that Mr. Maskelyne was not entitled to the £1000." The latter gentleman has, moreover, to pay the costs of both sides.

DR. ALFRED RUSSEL WALLACE'S EVIDENCE.

There is no more interesting reading than that from the English files of Dr. Wallace's evidence, and it is given as showing what marvellous things may happen in the séance room, not only in the way of materialisations, but as will be shown by Dr. Wallace's printed testimony now before me, of his experience in the passage of "matter through matter" as at the Bailey séances. His evidence was as follows:—

The venerable Alfred Russel Wallace, F.R.S., D.C.L., LL.D., was next called upon, and his evidence, which was very clearly given, was listened to with profound attention by a crowded court. In reply to Mr. Bankes, he stated that he began to investigate the phenomena of Spiritualism in 1862, and in 1877 or 1878 he first met Dr. Monck. At that time he had never heard of Archdeacon Colley, who was a complete stranger to him until recently. He had read Archdeacon Colley's pamphlet, containing his lecture delivered at Weymouth.

In reply to Mr. Bankes, Dr. Wallace said that he first saw Dr. Monck at a house in Bloomsbury, where he witnessed a manifestation which was remarkably similar to that described by Colley, though not identical. It was early in the afternoon, on a bright day, and the room was not darkened in any way. Mr. Hensleigh Wedgwood and the Rev. Stainton Moses were also present. When the figure appeared he was certainly not more than seven or eight feet from the medium.

Mr. Bankes: Will you now, Dr. Wallace, describe in your own language what you saw?

Dr. Wallace: Dr. Monck stood up, and appeared to go into a trance. I have no doubt he was in a trance. Then, after a short time, on the left side of his coat there appeared a very faint white patch, which increased in density and moved up and down and seemed to flicker, spread out a little and flickered still more, and at last grew up to the height of his shoulder and down to the ground, and then there was a separation from the part that seemed to come out of his coat and connect itself with his body. After a few minutes more the separation was quite distinct, and he then said to us "Look!" and put his hand through the space. Then the white cloud or figure moved away till it was at least six feet from him, and it seemed as it moved to grow more distinct and to become the outline of a woman in flowing white draperies, allowing the face to be seen. Then he looked towards it and said "Look!" and put up his hands and clapped them. The figure imitated the medium's movements and put out its two hands, and we all heard them. Then he stood still, and the figure moved slowly backwards and sideways and drew up to his side and began to diminish in brightness. Then the waving motion began again, and it went back into his body in precisely the same way as it had come out.

Mr. Bankes: So far as you were concerned, you were certain it was a spiritualistic manifestation?

Dr. Wallace: I was absolutely certain it could not have been produced by any possible trick, even had Mr. Maskelyne been there with all his apparatus. It was in quite a small room, from fourteen to sixteen feet square. There was a single room and a back bedroom, connected with folding doors, which were shut.

With reference to Mr. Maskelyne's performance, Dr. Wallace expressed the opinion that he does not produce the slightest approximation to what Archdeacon Colley describes, to which description his own experience corresponded so strikingly.

Mr. Bankes: In what particulars?

Dr. Wallace: There was no reproduction whatever of the white patch, smoking or filmy or steaming appearance, or anything you like, that came out of the coat: there was none of the growing of the patch, not going away like a natural steam or smoke, but remaining a patch, and growing—not the slightest approximation to anything of the kind described by Archdeacon Colley. That is a most important difference. In Mr. Maskelyne's production the full form pokes an arm or a head out behind a black-coated figure which represents Dr. Monck, without any growing whatever. To me, it was perfectly ludicrous. Whereas the other, as Archdeacon Colley well says, was a most marvellous sight to see, and one never to be forgotten—to see a human form grow out, as it were, before your eyes. Then again, Archdeacon Colley and myself saw the thing in a well-lighted room at the distance of a few feet, with no background or red light rendering it easy to introduce figures behind a black screen, at the back of a person, without being seen. We were, the nearest of the

audience, at least twenty feet from Mr. Maskelyne and his assistants, with a black screen behind them and a red light overhead; whereas in the case described by Archdeacon Colley we saw everything quite clearly by daylight, nearer than persons are to me in this court. It was absolutely impossible to introduce anything, and if they could have done so, they could not have made it grow and disappear. I should call Mr. Maskelyne's performance an absurd travesty of what I saw and of what Archdeacon Colley describes.

Mr. Bankes: On the occasion when you were there, was there any attempt on Mr. Maskelyne's part to make the figure melt away?

Dr. Wallace: Not the slightest. As soon as the figure came out the curtain dropped. She came to the front of the audience, and then walked away.

Cross-examined by Mr. Gill, Dr. Wallace said that a medium is a person through whom occult phenomena happen.

The Judge said he would like more particulars, and Dr. Wallace explained: "We know there are certain things called ghosts which appear connected with certain places. But these other phenomena only occur in the presence of certain persons; when those persons are not present, the phenomena are not there at all, or with much less clear definition. I don't know the nature of mediums in the least."

DR. WALLACE ON "PASSAGE OF MATTER THROUGH MATTER."

So much misapprehension exists even among Spiritualists concerning the remarkable phenomena at the Bailey séances—phenomena, moreover, which in the near future will claim more than any other the attention of scientists—*vide* Lombroso, Dr. Richet, Sir Oliver Lodge and others—that it is well in this connection to state what Dr. Wallace has to say on the subject. It is certain that Dr. Wallace would testify before any tribunal in the world as to the reality of such phenomena, as would also those in Melbourne, competent to form an opinion of the Bailey "apports," and the scientific basis of their production in the séance room. Dr. Russel Wallace, writing of his experiences with Mrs. Guppy née Miss Nichol, says:—

"The most remarkable feature of this lady's mediumship is the production of flowers and fruits in closed rooms. The first time this occurred at my own house, at a very early stage of her development. All present were my own friends. Miss Nichol had come early to tea, it being midwinter, and she had been with us in a very warm gas-lighted room four hours before the flowers appeared. They consisted of anemones, tulips, chrysanthemums, Chinese primroses, and several ferns. All were absolutely fresh, as if just gathered from a conservatory. They were covered with a fine cold dew. Not a petal was crumpled or broken, not the most delicate point or pinnule of the ferns was out of place. I dried and preserved the whole, and have attached to them the attestation of all present that they had no share, as far as they knew, in bringing the flowers into the room. I believed at the time, and still believe, that it was absolutely impossible for Miss N. to have concealed them so long, to have kept them so perfect, and, above all, to produce them covered throughout with a most beautiful coating of dew, just like that which collects on the outside of a tumbler when filled with very cold water on a hot day. Similar phenomena have occurred hundreds of times since, in many houses and under various conditions. Sometimes the flowers have been in vast quantities, heaped upon the table. Often flowers or fruits asked for are brought. A friend of mine asked for a sunflower, and one six feet high fell upon the table, having a large mass of earth about its roots. One of the most striking tests was at Florence, with Mr. T. Adolphus Trollope, Mrs. Trollope, Miss Blagden, and Colonel Harvey. The room was searched by the gentlemen; Mrs. Guppy was undressed and re-dressed by Mrs. Trollope, every article of her clothing being examined. Mr. and Mrs. Guppy were both firmly held while at the table. In about ten minutes all the party exclaimed that they smelt flowers, and, on lighting a candle, both Mrs. Guppy's and Mrs. Trollope's arms were found covered with jonquils, which filled the room with their odour. Mr. Guppy and Mr. Trollope both relate this in substantially the same terms (Dialectical Society's Report on Spiritualism, p. p. 277 and 372.) Surely these are phenomena about which there can be no mistake. What theories have ever been proposed by our scientific teachers which even attempt to account for them? Delusion it cannot be, for the flowers are real, and can be preserved, and imposture, under the conditions described, is even less credible. If the gentleman who came forward to enlighten the public on the subject of 'so-called spiritual manifestations' do not know of the various classes of phenomena that have now been indicated, and the weight of the testimony in support of them, they are palpably unqualified for the task they have undertaken. That they do know of them, but keep back their knowledge, while putting forward trivialities easy to laugh at or expose, is a supposition I cannot for a moment entertain."

PSYCHOLOGICAL SCIENCE IN THE FUTURE.

It will be remembered that Dr. Lombroso drew attention to the scant investigation of this subject and quoted the example of Dr. Zöllner, whose experiments with Dr. Slade thirty years ago form the basis of that

valuable book "Transcendental Physics," as one that should be copied by scientific men. In a recent English paper a Professor of Science draws attention to the need of establishing at the Universities a Chair of Psychology where all matters of this kind should receive proper investigation. The fact is that although *Argus* writers are profoundly ignorant of what is going on concerning psychology, and even some Spiritualists are content to stop at "message bearing" which does not generally admit of scientific proof—save in the case of men like Professor Hyslop and others investigating Mrs. Piper—science itself is proving the handmaid and herald of the Coming Religion—a Religion whose basic fact will be the immanence of the spiritual world and its influence not only over this present life but that awaiting us Beyond the Veil.

TO OUR READERS.

As it is only possible to reach about a third of the readers of the *Harbinger of Light* through the subscribers' list, Mrs. Bright has much pleasure in publishing the following circular so that her appeal may reach the many friends whose names are unknown to her but who she feels will be in sympathy with her work. A most cordial response has already been made and it is earnestly hoped that friends will, by their kindly help, make it possible to have the book published at an early date.

A SOUL'S PILGRIMAGE.

By ANNIE BRIGHT.

A story written by the editor of the *Harbinger of Light* to show in an attractive and readable form the reality of spiritual communication and the way that individual souls may be guided on their upward path. It describes in three parts—"Preparation," "Transition," and "Illumination"—a young girl's renunciation of Orthodoxy for want of reliable evidence, and the way in which she entered the Path of Enlightenment through much tribulation. All this is attractively told, and the book is sure to find interested readers wherever it goes. It will consist of over 300 pages, crown 8vo., bound in cloth, gold lettered, and will be published at 3s. 6d. a copy by GEORGE ROBERTSON & Co., Melbourne, Sydney, Adelaide and Brisbane. It represents six months' work, and it is necessary to bring it out by subscription, as its heterodox character precludes its production without such assistance. As a large issue would be necessary to cover the bare cost of publication, should any friend desire to assist in what is really a heavy financial responsibility, such aid will be gratefully accepted.

Mrs. Bright appeals therefore to the many friends all over the Commonwealth, New Zealand, America, South Africa and Europe, with whom she has come into touch through the columns of the *Harbinger* and in other ways, to assist in what she considers the most important work of her life, by forwarding at earliest convenience subscription for one or more copies so that she may be enabled to have it put in hand at once. Subscriptions, which should be by cheque, P.O.O., or postal notes, will be promptly acknowledged, and books made available for distribution at earliest possible date after publication. Where it is desired that copies be posted it will be necessary to add the fee, 6d. within the Commonwealth and 1s. beyond.

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PERSONAL.

Camille Flammarion has just published a new book (says the London *Globe* of May 15th), and the reviewer advises all interested in Spiritualism, and while the echoes of the Maskelyne-Colley case are still with us, to read it. "The book is illustrated with photographs and diagrams," we are told, "and deals with the subject from the standpoint of modern science without bias and without hysteria. Credulous Spiritualists may not be satisfied," the reviewer says, "but the famous astronomer conclusively proves that there is in nature a psychic element the manifestations of which are frequent, varied, and of the highest importance; that matter, of which we make so much, does not really exist, and that the universe is a mighty organism which is ruled by dynamics of a psychic order." This is the view of Spiritualism outlined from month to month in this paper, and one, moreover, that is destined to change its entire outlook and bring the world, eventually, to a knowledge of spiritual things not otherwise obtainable.

Professor Morselli, in the *Annals of Psychological Science* for May, in his article on Eusapia Paladino, takes much the same ground as mentioned in the supplement to this issue. He draws a distinction between intellectual phenomena, including telepathy, which he says some spiritists suppose to come from the dead, and physical phenomena, and says that the whole subject will have to come into review, especially as to the origin of all phenomena. He is, however, an avowed believer in the facts of Spiritualism after many years of active opposition, and his contribution, whose first part takes up one half of the number, should be read by all who are watching the trend of Spiritualism.

Mrs. Laura I. Finch and Caesar de Vesme, English and French editors respectively of the *Annals of Psychological Science*, have addressed a circular to their readers all over the world, drawing attention to the valuable work of their paper, devoted exclusively as it is to Psychological Research. It is the outcome, they say, of private devotion and generosity, and is not a commercial enterprise. Each number contains special articles from leading scientists, and it should be widely read in Australia.

Dr. Heinrich Hensoldt is lecturing to crowded audiences at Austral Hall, Victoria-street, Melbourne, on his occult experiences in the East, which brought him out of Materialism. These lectures are full of interest and give the hope that sooner or later he may in the same thorough way examine as European scientists are doing, the phenomena which lead to the true spiritual development and cannot be ignored by any one who desires to influence the thought of the day. Dr. Hensoldt's book, "Breaking the Fetters," is one of the most powerful ever written on present day religious beliefs, and is sure to be widely read.

Mr. E. P. Bailey, who is registered by the Medical Association of New South Wales as Masseur and Medical Electrician, is anxious to extend his knowledge of psychic matters, that every one should know, by means of his Success Club. It is certain that a vast *terra incognita* is waiting to be explored, and that we shall find eventually, as a New Zealand metaphysical friend writes me, that "man is not the fallen creature or miserable worm of the dust that most of the churches teach," but that "Man is God appearing in limited form, but only limited because of his ignorance of the unlimited power within him."

Dr. Peebles writes that he has been having a most successful time since leaving Melbourne. At Sydney in the Unitarian Church, where he spoke twice each Sunday during the fortnight he spent in that city, the building was filled to overflowing, many people in the evening being unable to obtain admission. The Rev. George Walters' advocacy of Spiritualism has doubtless caused this great interest, and it is an object lesson to many other churches who persistently keep the spiritual teaching of these enlightened times out of their services. Later news of Dr. Peebles at Brisbane had not reached

us when going to press. He leaves by Vancouver mail *en route* to America by the next outward steamer. Dr. Peebles' address in Brisbane is Moon's Buildings, Adelaide street.

Mrs. W. J. McLennan has been holding most successful meetings at her large room in Austral Buildings. "By direction of her guides," she tells me that "she returned to Australia to establish in our midst 'The Spiritual Church of Jesus.'" The Sunday services are devoted to spiritual addresses and messages. Circles are to be formed during the week for the development and demonstration of every phase of phenomena.

Mr. H. M. Boucher has finished a course of interesting lectures at Oddfellows' Hall, which he gave under the auspices of the M.P.S. Lyceum on the spiritual outlook he has gained by his long occult training. It is his intention to follow up his work in all parts of the world, and he proceeds to New Zealand at once, where he will give lectures and otherwise convey to the world the information he has gained direct from the spiritual spheres.

Mr. R. H. R. Skeeles sends by last American mail from Los Angeles, California, the first number of what he calls "The Skeeles News Letter," of which he is editor. It contains a racy account of his doings and visits to various meetings of many different spiritual associations, including the annual Fiesta of some 20,000 "Mystic Shriners," held in Los Angeles, who came from all parts of the United States. Some of the doings of Katherine Tingley, "the autocrat of Point Loma Universal Brotherhood and Theosophical Society," are given, all of which show that each person at the head of these numerous off-shoots considers himself or herself a particular vehicle of inspiration. There are numbers of these infallible people in America, whose information from the spheres is their own specialty or that of perhaps four or five other chosen vessels.

Mrs. Harris-Roberts has been paying a very successful visit to Waihi, where her lectures gave an impetus to Spiritualism in that lively mining township. A most interesting account of her lectures was sent by Mr. J. Walters too late for the June issue, and want of space now prevents a larger mention of her valuable work. There is an opening in Waihi as well as so many other places, for speakers and such as can give evidence of a future life. The harvest is plentiful but the laborers are few.

Mr. J. McLeod Craig, who has been doing valuable work as a healer in Melbourne, and lecturer followed with psychometric descriptions from the platform, leaves early this month for Wellington, New Zealand, under engagement to the Wellington Spiritualistic Association and affiliated societies. A farewell social will be tendered him this (Monday) evening, July 1st, at Oddfellows' Hall by M.P.S. Lyceum, under whose auspices his concluding lectures were given.

Mr. H. W. Hunt, of the Theosophical Association of Victoria, writes that, in the notice of the meetings held at Scourfield Chambers, in the June number, it was omitted to state that there are lectures every Sunday evening at 7, and that on Thursday evening in the same building smaller meetings are held for discussion and inquiry, to both of which visitors are cordially invited.

Mrs. Morrison had a most successful meeting at Geelong, on Sunday, June 23rd. It is proposed to form an Association, and also to take a larger hall for any future lecture.

MISCARRIED IN THE POST.

The copy of leading article on "What shall we do to be Saved?" by some failure miscarried in the post. We have therefore to apologise for the absence from our columns of the usual leading matter by "W.H.T."

From Mr. E. Oliver Jones, as we go to press, comes a notice of the founding of Geelong Association of Spiritualists, as a result of Mrs. Morrison's visit to Geelong.

To Correspondents.

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

TO THE EDITOR OF HARBINGER OF LIGHT.

DEAR MADAM,

Hitherto the systematic attacks of the "Argus" upon Spiritualism and Spiritualists have been disregarded for the most part, because the circulation, and consequently the influence of that journal, are known to be limited, but the vulgar and abusive ribaldry of its leading article on the 8th of June, in which we are politely stigmatised as "drivellers" and "ass-heads," must not be passed over in silent contempt, because, by implication, the great Founder of Christianity, together with St. Paul and St. Peter, are insulted and reviled by the anonymous and scurrilous writer of the article just referred to. For if Spiritualism be a delusion and communication between the two worlds be a figment of the imagination on the part of some millions of "drivellers" and "ass-heads," what is to be said of Christ, who conversed with the spirits of Moses and Eljah on the Mount of Transfiguration, and who after his judicial murder, repeatedly appeared as a spirit to his disciples? What of Paul, and the vision he saw on his road to Damascus, and of his enumeration of spiritual gifts, which include the "discerning of spirits"? What of Peter, who was released from prison by a spirit? What of Philip, who was caught up by a spirit and translated from Gaza to Azotus? What of John, who exhorted believers to "try the spirits whether they are of God"? And what of innumerable passages both in the Old and New Testaments which speak of the intercourse between the inhabitants of the two worlds as things of frequent and familiar occurrence?

As to the men and women of social, literary, political, artistic and scientific eminence, in all parts of the world, who are slandered in the materialistic "Argus" as drivellers and ass-heads, it is surely unnecessary to speak, for their name is legion. The question arises—How is the slander to be dealt with? My own suggestion is that that paper should be boycotted by every Spiritualist in Victoria, and I venture to predict that this would bring the "Argus" on its knees within a month.

Yours, etc.,

INDIGNANT.

TO THE EDITOR OF THE HARBINGER OF LIGHT

DEAR MADAM,—

Re W. C. Nation's elevation to the honourable position of Registrar of Marriages for the Levin Spiritualists' Society, New Zealand, permit me to draw the attention of your readers to the following:—

Wedding.—October 12th, 1904, in the grounds of "Silver Acres," Anderson Bay, Dunedin, N.Z., William, second son of E. J. Norton-Taylor, late Royal Navy, and grandson of Admiral William Norton-Taylor, R.N. (deceased), to Ada, third daughter of John Brightling, Christchurch, N.Z. J. McLeod-Craig, of Christchurch Spiritualistic Association Reg., officiating minister.

This announcement was followed by paragraphs in the columns of Otago "Daily Times," Auckland "Star," Christchurch and Lyttleton "Times," and "Spiritualist," Lancashire, England, being chronicled as the "first Spiritualistic wedding as recognised by law ever solemnised in Australasia."

W. C. Nation and McLean, of Wellington, are *not*, therefore, the first and second laymen to hold the power in question, for my old friend, McLeod-Craig (no braver worker in the cause of Spiritualism) holds the justly proud position of being the first, at least in N.Z., if not in Australasia.

Your sincerely,

WM. NORTON-TAYLOR,

Psychic Orator, Occultist.

Church St., Nelson, N.Z.,

May, 1907.

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

BY MRS. CHARLES BRIGHT.

One of the most remarkable things witnessed at the seances is the occasional drawing of maps or diagrams on the table or blackboard by those speakers who wish to illustrate their addresses. On one occasion, Dr. Robinson drew a ground plan of a part of the city of Rome he was to speak about; another time he drew a map of Asia Minor and Palestine, with surrounding districts and seas, to illustrate a most learned address he subsequently gave on "The Hittites." These were drawn in a way that would have taxed the skill of any educated person present familiar with the geography of those parts, and could only have been done by the gifted traveller and author who purported to control this uneducated medium. On April 5th Dr. Channing, who announced his subject as "The Condition of the Dead in the Spirit World," asked for the blackboard and chalk and drew the chart now given as a supplement, since copied for the purpose. This chart is referred to in the following address of Dr. Channing's, but the diagram, as will be noticed, almost explains itself.

On June 14th the sitting was remarkable in many ways. After singing and an invocation, Dr. Whitcomb said that he was going to search the medium himself, although this had been thoroughly done as usual before the circle began. The medium's coat was first taken off and passed round for close examination; and then the medium was vigorously slapped on all parts of his body. It was explained that this was for the benefit of investigators, as an "apport" was about to be brought that would be irretrievably damaged if concealed in the clothing of the medium. This "apport" proved to be a bird's nest of the most perfect kind, small and finely woven, with two eggs inside which would break on the slightest pressure. It was stated that it had been brought from India, and would be returned to the bush from whence it had been taken, so that the mother-bird should not be deprived of it. This was done during the evening, after it had been placed on the table in view of all the sitters. A canary was also taken away that night for the lady in India who had assisted in getting the Nautch girl's dancing skirt and jacket, illustrated in the supplement of this issue, and described under that illustration. The following is a brief record of sittings held since May 3rd:—

40TH SEANCE. May 10th. Address by Professor Robinson on "Chaldean Magicians and their Incantations," with diagram drawn by himself. Phenomena. Belt made of skin of leopard's head from Africa. Lump of clay with mosaics embedded. Short address by Signor Valetti, who said Dr. Lapponi was present, not able to speak, but glad he had written his book on spirit return before he was called away.

41ST SEANCE. May 17th. Address by Professor Denton on "Spiritual Gifts." Phenomena. Lump of clay with mosaics, like the previous evening, from Central America, said to be part of pavement. Small bird's nest brought. Quantity of buck-wheat poured into basin. Conditions not good.

42ND SEANCE. May 24th. Address by Signor Valetti. "Nature, a Benign Mother. A Study of the Beautiful." Phenomena. A Fetish Doll from Congo, made from human bones and buried in the fields to give good crops. Manuscript from Thibet. Abdullah sang to Dr. Peebles, translated and sung again by Rev. Gilbert White, another control.

43RD SEANCE. May 31st. Dr. Channing spoke on a subject selected by the sitters: "Life in the Spirit World." Phenomena. Picture 12 x 18 inches taken from wall of a native hut in India; a Brahm picture representing a sacred cow. Lump of clay with mosaics. Twelve leaves of palm tree with prayers written on. The skirt illustrated in this issue was promised for next seance.

ADDRESS BY DR. W. ELLERY CHANNING.

ON "CONDITION OF THE DEAD IN THE
SPIRIT WORLD."

(ILLUSTRATED BY DIAGRAM.)

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

DR. CHANNING:—The subject I have to speak to you upon to-night will be one of great interest for everybody, and I have made a rough plan on this blackboard (reproduced in supplement) which I intend to use to illustrate the successive stages of progression in the

spirit world. Let me say at the outset that the old teaching concerning hell fire is now exploded. I think you will agree with me that there are very few intelligent preachers who would stand in the pulpits and teach eternal torments at the present time. There are a number of persons, however, on your earth plane who do not believe in eternal torments; but they have a belief almost as terrible, and that is annihilation. No one who realises man's high estate in the universe can for one moment believe in annihilation. The annihilationists teach that man has a dual nature only; but man is a trinity—spirit, soul and body, that is the order. Some people, even churchmen, put it—body, soul and spirit. Remember, it is spirit, soul and body—beasts have souls, but have not immortal spirits. Orthodox people believe with the Spiritualists in a dissolution at what is called death: the spirit which lived in clay, the earthly house, passing into the spirit world which they have called heaven—Beulah land. It is the abode of departed spirits—spirits that have been clothed upon with immortality are equal unto the angels and cannot die any more. If it be true, and it is true, that there is no eternal hell for evil men, you will reasonably expect to find that justice will demand the punishment of those who sin against their consciences. Permit me to speak very plainly to you people who are Spiritualists. In my own country (America), in England, and, I am sorry to say, in this land also, I see numbers of people who call themselves Spiritualists, and their lives give the lie to it. They may be necromancers, palmists, fortune-tellers and spiritists—they are not true Spiritualists. I do not care what ism you belong to, if your life does not show forth the fruits of the spirit it is in vain. I believe in repentance; "repent and be ye converted"—that message stands as good to-day as it did nearly 2000 years ago. But it is something different from the repentance as taught by orthodoxy. Repentance simply means "a turning away from." Supposing that any person here to-night had been a materialist, and came to realise that materialism was a stupendous error, and yet said, "It will do me, it is as good as anything else," that man would neither be true to himself, his conscience, nor to the light he had received. But supposing that one of you turned from that belief, from the cold negations of materialism, and prayed for spiritual light, then it could truly be said that you had been converted. You will be sorry then for ever having committed evil or done that which you now know to be wrong. But supposing men die in an unrepentant state, where do they go in spirit life? I tell you where they go—they go into the prison house, marked off by a square place on the blackboard. Let me quote to you concerning this prison house from the epistle of Peter. We are told that Christ the Nazarene, after His martyrdom, went "quickened by the Spirit" and "preached unto the spirits in prison."

THE CONDITION OF THE LOWER SPIRITS.

There are billions of spirits shut up in the prison house, and I tell you that those there to-night are not the spirits of the heathen; they are the spirits of men and women who knew what was right and what was wrong and refused to listen to the voice of conscience. They are in the prison house, and in this prison house the Nazarene, the great Missioner, went and preached unto them. We know that he preached hope. He did not go to mock them. Those terrible passages that you read, such as "I will mock when your fear cometh," find no place in the spirit world of fulfilment. Jesus preached hope to them. He set before them light or darkness, and if they would not listen to His message and accept that which was offered, then they must stay in their dark condition in the prison house. But I am thankful to say that thousands and millions hearkened to his words and they repented. They had the desire to progress and they passed out of the prison house into the first sphere or plane. But where is the prison-house? you may ask. Is it on some planet? No! We read in the New Testament of certain spirits who were condemned, and these, we are told, were cast down to Tartarus. The old Greeks, we are told, believed Tartarus

to be the gross atmosphere surrounding your planet, and though these depraved spirits are not in what you would call the immediate vicinity of your earth they were cast down into the grosser atmosphere where is spiritual darkness. But let me tell you they are prisoners of hope. You remember over the door of the Dantean grottoes it is written, "Abandon hope, all ye who enter here;" but over the door of the prison house there is written in letters of fire that sweet word, "Hope," and it is possible for evil men to come up out of this prison house. This is strictly in accordance with Divine justice. I have said that God is responsible for every soul in the universe, and he will bring them by a way they know not.

SPIRITS WHO ARE PROGRESSING..

There are also those spirits who have just started the progressive life on the first plane or in the first sphere. I have not time to-night to fully describe the various spheres, but I will do so in a future address. On the first spiritual plane, or in the first sphere, they are met by spiritual teachers—purified spirits who have received a commission from higher intelligences than themselves. The possibility of progression and happiness is placed before them, and as they are purified, as they progress, they rise into the second sphere. Their spiritual state is brighter in that sphere than in the first, their happiness is enhanced, and we find that these evil spirits are gradually purified. All the dross of earth has been cast off, and they may progress until they come to the seventh heaven, or the seventh spiritual plane or sphere. You will note that in the seventh heaven I have made a circle which I have called "the holy place." I told you last week that Christ is sitting at the right hand of the Father in the holy place in the heaven of heavens, with those spirits which are purified and are perfect. I quote to you Hebrews, "come unto mount Sion" and "to the spirits of just men made perfect." Their happiness is unalloyed.

STATE OF THE HEATHEN.

Then there is another class of persons—the heathen, the unenlightened, the ignorant. They cannot be classed with evil spirits. Have you ever thought about this matter, my friends, when you were in the orthodox church? If there be no salvation out of Christ, how will the billions of heathen fare? They have never heard of your God, and if Christ were manifested to take away the sin of the world then I will tell you that manifestation took place late in the world's history, for hundreds and hundreds of millions had passed to spirit life before He commenced His mission on earth. It will not be of any use in the spirit world to say—I was connected with orthodoxy, I gave largely to the church, I built a church. There will be a great heart-searching. You may be a great hypocrite here and people may not know it. But everything will be made plain and clear in the spirit world concerning your life—"And the books were opened" and the dead "were judged according to their works." If you have been living for eternity, serving God through man, seeking to leave the world better than you found it, if your life has abounded in works of charity, then there remains great joy for you. But the heathen, who have not had the same privileges, will they be cast into this prison house? No, they will enter into the lowest spheres, and there the white-robed messengers of truth, the pure and the holy, will speak to the dark-skinned brethren of the East, the fetish worshippers of Congo, the Australian aboriginals and the Esquimaux from the ice-fields will meet there. Gladly will they receive the divine teaching. They will progress and be eventually given that crown of life and happiness which is reserved in heaven for the spirits of "just men made perfect." Evil spirits, when in the prison house, cannot pass into the lower spheres or any of the spheres, but they may pass through the gross atmosphere to the earth plane, and obsess those who lay themselves open to evil influences.

PUNISHMENT IN THE SPHERES.

You have often been told that punishment is disciplinary, because there is coming a time, I assure you,

when God "shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, for the former things are passed away." But the punishment—just think for a moment of the drunkard who passes over to the spirit plane and who has been cursed in his earth life with unsatisfied desires. Think of the debauchee and the lascivious man. He roams in the prison house of darkness with these awful desires unsatisfied, and coming down to your earth plane, as I told you is possible, he seeks some avenue where, if but for a moment, some one would but dip his finger in water and place it upon the tongue of desire. Such depraved souls wander round your earth plane in the gross atmosphere, and perhaps they see a spirit in the flesh like unto themselves. This is the secret of obsessions and possessions. They see possibly some man drinking at the bar of the public house, and they think, here is an opportunity to satisfy the craving that is lashing them as with a scorpion whip. The man becomes obsessed. I cannot understand, my friends, how orthodox ministers at the present day can ignore obsession. Any clear thinking man who is at all spiritual must realise that there are thousands of men upon your earth plane who are obsessed to-day.

EVIL SPIRITS HAVE NO POWER OVER THE RIGHTEOUS.

Evil spirits have no power over you who walk in the way of righteousness. Like draws like. You would expect to see the drunkard drawing the drunkard and the thief the thief, therefore ye are taught to "watch and pray, lest ye enter into temptation," lest ye be tempted by any of these evil ones. They obsessed men in the days of the Nazarene; they took possession of some of the poor wretches in Judea, and when Jesus passed by they cried out. They knew Him, and they knew His power. They knew that round about Him were legions of angels, and they cried out and He took compassion on many of those who were obsessed, and by the word of His power He cast them out. Oh, that there would arise among you to-day ministers, teachers, who would realise that men and women are obsessed at the present day, and that they might receive from the Spirit of God that power which is promised to those who believe on His name. They would go then into the asylums and institutions where are found the jibbering idiot, the epileptic, the so-called madman, and, by calling upon the power of Love, cast out the evil spirit that has bound the soul and intellect in fetters stronger than the fetters of steel. This is the need of the nineteenth century; this is what the church needs at the present day; and I tell you that if such men arise and the church will receive and recognise them, then will she be able to effectually cope with the evil that is round about her. But the church has become weak and impotent because she refuses to recognise spiritual gifts, and they tell you to-day that the day is past for miracles. Just think of making such a statement! There is nothing in the universe miraculous: it is the operation of laws unknown to you. We are distinctly told that there are many spiritual gifts, but one spirit—the spirit of truth. And I tell you it is found among true spiritualists. Do not, I pray you, confound necromancy, spiritism, with true Spiritualism. There is a vast difference. The old Babylonians believed and practised necromancy; the Jews also practised it, and they communicated with spirits on the low plane. Do you know, my friends, why you get contradictory messages when you go to mediums, and go away saying the spirits are liars? It is because you are communicating with those who are on the low planes. They are of the earth, earthy. Seek for the intelligences who come from the presence of the Father, and you will never be led astray—never. Again, be honest in yourselves. There are fraudulent sitters as well as fraudulent mediums, and if like draws like they will draw unto themselves spirits who delight to deceive. Spiritism is from the low planes; Spiritualism is from the high planes. It was for this reason that Moses forbade the Jewish people to communicate with the spirits of the low plane. Let these spirits pass on, let them give their time to receiving the truth, getting more

light, so that their progression may be assured. It is an awful thing to think that you are retarding some spirit from progressing. The spirit world is not very far off from your earth plane. It is so near that you can communicate with it every hour of the day. There devolves upon you a great responsibility if you communicate with the angelic messengers. When the books are opened it will be shown that you were privileged above men. You talked with the angels but you received not their teaching, and you went away and lived like the evil ones in the prison house. I tell you that your condemnation will be worse.

A MESSAGE OF HOPE.

I delight to dwell on the message of hope that true Spiritualism brings. This message of hope will take the pall from the tomb and the shadow from the grave. It will fill the heart of the bereaved with pleasure, and he or she will be able to say truly and truthfully, "God is good, God is love." For love never faileth, and there will come a time when these poor spirits who are to-night in the prison house will be assembled in the holy place. Life will cease upon this earth—scientists know that; it will grow old, be unfit for habitation, and the last spirit will have passed into the spirit world. But I tell you, as John said in Revelations, that "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."

FAREWELL SEANCE TO DR. PEBBLES ON TUESDAY EVENING, MAY 27, 1907.

There appears to be a strong link of sympathy between the various controls at the Bailey séances and Dr. Peebles; the Indians, Abdul, Selim and Abdullah being especially drawn to him through his love for all the races of mankind, whether white or coloured. It was at the suggestion of these Unseen Friends that a farewell meeting was arranged, and those present will not easily forget the harmonious conditions that prevailed and the sense of nearness of the spirit world. A programme had been arranged in the spirit spheres, and was announced at the opening of the proceedings. This included the bringing of two special parting gifts to Dr. Peebles by an advanced Chinese spirit who has lately joined the circle of controls. The first one, given after the address by Dr. Robinson, was unique of its kind. There were two exquisitely carved figures, several inches high, on an ebony base of about 6 x 4 inches. These represented a Buddhist philosopher teaching a pupil in whose hand is a scroll. On either side are two skulls carved in bone. The figures and the scroll are worked in ivory. The second "apport" was brought after the address by Dr. Channing, and consisted of a number of carvings of the finest and rarest kind, brought by the same Chinese spirit and from the northern part of China.

Space will only permit of a brief mention of the addresses. The singing was taken charge of by Rev. Gilbert White, one of the controls, who gave out and led the hymns and opened the proceedings with an invocation. The first address was by Dr. Robinson, who took for his text: "Neither can they die any more; for they are equal unto the angels, and are the children of God, being the children of the resurrection." It was an eloquent sermon and appeal to the higher life. "This theme," he said in conclusion, "the love of God, is a glorious one, and I am never tired of sounding it out to regenerate humanity. It is this marvellous love of God that will seek out and find the most corrupt soul. It is this marvellous, abounding, all-satisfying, all-redeeming love, that will quench the fires of Gehenna, that will cause the angelic host to sing the praises of the Most High, because He hath restored all things unto Himself. I speak these words to-night to comfort and console. If you are cast down, here is joy. For a few short years toil on, Christian soldier; the battlements of heaven appear in sight, and thou shalt lay down thy burden, never to take it up again. You will for that burden receive in exchange the crown and the palm of victory.

Yes, this is the truth of God—"Herein is love; not that we loved Him, but that He first loved us." May each soul present try to realise the truth of the words that I have quoted to-night. Because of this truth men leave their homes: they cross the wild waste of waters: they endure perils by land and sea, and endure privations, to tell the heathen multitude of the love of God, of the immortality of the spirit, of the glorious communion of saints, and the life everlasting, world without end." Amen.

Dr. Channing spoke of the pleasure he had in taking part in the meeting to bid God speed to an old and valued worker in the cause. "Partings are not pleasant if there is any friendship, any love. Our friend has come to these lands seeking to propagate the truth. He is a missionary, an ambassador in this twentieth century to the people who sit in darkness, to the Christian heathen. This land is nominally a Christian land, an offshoot from the old land, which is also nominally Christian. I am sorry to have to say this, but it is a fact." Then he dwelt on the horrors of war, of the drink traffic, of the ships that take missionaries to the heathen and with them cargoes of rum and gin—not even good spirit—to debauch the natives. His concluding words, after speaking of the circle as a centre of power and influence that the world will not be able to withstand, were as follows: "I have to say to our brother, the spirit hosts will watch over him as he journeys onward, they will uphold him, instruct and inspire him, as they did the teacher of the Gentiles. I like the life and character of Paul. When an unbeliever he zealously persecuted the Christians, for in whatsoever he was engaged he was sincere and zealous. When converted to the truth—and it took what you people call a miracle to convert him, and that should give you comfort when striving to convert some of those hard nails, as you call them—he became a mighty power for good. His influence was felt wherever he went, and though he was carried in chains before Cæsar he was not afraid to testify concerning the truth, and he sealed that testimony with his blood. It is these grand truths that have given men and women the courage to look into the very jaws of death without fear. Through the power of this wonderful spiritual message on the way to Damascus, the martyr was able to sing while the flames licked round him, and to brave even a Nero on his throne. It was the primitive simplicity and power of truth. Truth, as we teach it to-day, toppled the Roman Emperor from his throne; it disintegrated and removed the Roman nation, and set up the kingdom of God and His Christ. But, alas, the pure stream has been corrupted. It is necessary that we go back to primitive purity, simplicity and power, and then will we be able to do something in the cause of God and humanity. I thank you for your attention, and I say to our brother, when the hour shall come and he shall hear the message, "Come up higher," we will be waiting to take him by the hand and say, "Lo, celestial beauty, celestial joy, await you, my brother: enter thou into the joy of thy Lord."

Professor Denton spoke, as an old friend, and of the early workers in Melbourne when he lectured in this city 25 years ago—of Mr. Stanford, Mr. John Ross, Mr. Dempster and other old veterans. "So to-night I wish our friend," he said in conclusion, "all that he could wish himself. Great success I wish to our brother Stanford in his work, great success to my sister with what our spirit people call "the little white doves," messages going forth every month in the *Harbinger*, going all over your earth plane. I tell you this to cheer, as it helps to get a word of encouragement. This great work is going to have free course and be glorified in the casting down of the strongholds of sin, ignorance, and all that is of evil, and the uplifting of humanity, placing happiness in the hearts of millions." After the three Indians had spoken farewells in Hindustani, translated by themselves into broken English,

Dr. Peebles, with evident emotion, spoke as follows:—Friends, one and all present, I wish to say from my heart that the cloud of sadness which has pressed upon me during the day has been this evening lifted by spirit

friends. I am a man of strong emotions and strong feelings, and on Sunday and last evening the kind words spoken put a cloud over my whole being, but this evening it has been lifted. Thirty-seven years ago, 1870, I first reached the soil of Australia. I came invited by Mr. Terry and others to give lectures upon Spiritualism. Well do I remember the first evening, with Mr. Charles Bright—whose wife, Mrs. Bright, edits the *Harbinger of Light* so faithfully—in the chair. And our faithful friend Mr. Ross, and our devoted friend Mr. Stanford—all so faithful! At that time, oh, the persecutions! They called me a bold blasphemer; in the streets they hooted me and called me a long-haired Spiritualist; but how things have changed! This is my fifth trip to Australia, and I find still warm friends. I do not think our friend Stanford realises—I mean to speak plainly—that he fully appreciates the work that he is doing in these séances. It is a centre of spiritual life and force, and the results are going over the entire world, all over America, where the name of Stanford is so well-known and honored. I want to say that the change in the press is wonderful, and especially so in my own country. I am a member of the American National Association of the Press, though I did not mention this to the *Age* or any paper here. In America the press is just as fair and kindly towards us as they are towards the Presbyterian, or English, or Baptist church, and we have full reports of our lectures, largely owing to my friend here, Professor Denton. The last time I saw him was on a platform at Lake Pleasant, so earnest, so skilled and so grand! I knew him by his gestures: I knew him in a moment. While I thank Mr. Stanford for all these pleasant memories, so I want to thank our spirit friends and tell them how much I have enjoyed their work while I have been here. I have been almost wild for Friday night to come—so real, so earnest they are—and I hope to so live the remainder of my years that when I pass over they can say, "Well done, good and faithful servant."

Just a word to my Hindoo friends. My dear friends and brothers: we are Aryans all—one in God, Allah, in spirit life. Though your skins are dark, you did not make them dark. The sun made them dark; but your hearts are warm and your souls are white, and I am proud to have you speak to me from the unseen world about yourselves. I love the whole race of mankind. I know no India, no America, no Australia. We are one in humanity, one in God, one in race, journeying to one grand life beyond this. I thank the Hindoos for their kind words, and these tokens of their love. I pray God to bless you, and though I meet you no more face to face—I doubt if I do—if I meet you no more in the flesh, dear friends, I know that I shall meet you in that better land where sickness can never come, where suns never set and we never say farewell, but walk in the glorified land day without night.

INVESTIGATION OF PSYCHIC PHENOMENA.

The Daily Express, London, of May 15th, 1907, has the following from its correspondent at Rome:—

Practically all the leading scientists of Italy have formed a committee to investigate spiritualistic phenomena, and have attended five séances in the physical laboratory of Naples University. The famous medium, Eusapia Palladino, was present, and none but scientists were admitted.

According to unofficial statements, the results of the séances exceeded all expectations. The most striking phenomena were witnessed, and in each case photographs were taken. These phenomena included the materialisation of some twenty spirits, the transportation through the air of numerous articles, the lifting of the medium from the ground by some unexplained agency, the appearance of many strange lights, the passage of solid bodies without leaving traces of their passage, and the mysterious dragging of several members of the committee across the room against their will.

MRS. MORRISON.
Psychic.



It is more than two years since I first met Mrs. Morrison, and then it was on the platform of my Afternoon Readings from Psychic Literature at the V.A.S. Rooms, when she spoke of her own development as an incentive to others to realise their spiritual gifts. Since then she has spoken from the platforms of different societies in Melbourne and given some remarkably successful séances for the benefit of the V.A.S., and clairvoyant readings from the platform of the Austral Hall during Dr. Peebles' season. And as mediumship is the means of opening the gateway to spiritual life for many waiting souls, it was with pleasure that I chatted with Mrs. Morrison on her own spiritual gifts for the benefit of readers at a distance.

As with so many others, she was a medium from a child without knowing it. She was both clairvoyant and clairaudient at 9 years of age, and her constant visions and strange stories alarmed her friends. They consulted a doctor, who attributed her condition to physical, not psychical, causes. "As I entered a room," Mrs. Morrison told me, "I would draw back in fear, as lights were floating and I would often see figures standing." But by the time she was a girl in her teens these early visions had faded "into the light of common day."

It is about eight years ago that her present development began. She was invited to sit in a circle at Prahlan and was told that five years later she would have to give up all other work and devote herself to that which was awaiting her as a medium. For three years she sate in this circle, and for the first twelve months did nothing. The second year she began to give short messages and tests, and by the third year had sufficient manifestations to invite inquirers, but without payment. The fourth year Mrs. Morrison sate in the silence at home, following the advice of her spirit guide, Dr. Macfarlane, who now diagnoses for her medical practice. At this time Mrs. Edwards, who is now the speaker for the Perth Spiritualistic Church, was impressed to ask her to join Mr. Brown's circle in Swanston street, where she gained much power. Then her public work began, exactly at the close of the five years predicted, her first public appearance being at the Richmond Spiritualistic Church on October 2, 1904. Since then her services have been greatly in request, and she found it impossible to combine the active business life she had led with her husband and the work that was being thrust upon her. In the two and a half years that followed her first public appearance she has been a prominent worker. Besides conversaciones and ordinary services, she has officiated at six dedications and four memorial services, two of the latter being that of Leslie Gidding and the mother of Mr. G. Adams, of the Richmond Spiritualistic Church.

There is evidently a great future before Mrs. Morri-

son. She is still quite young, having been born less than forty years ago at Margate, England. In 1874, when fifteen years old, her family went to Dunedin, N.Z., where the greater part of her girlhood was spent, and she hopes soon to revisit the island connected with many pleasant memories. On June 23rd she was to speak at Geelong, and at Warrnambool also at Maryborough later on. At all these places her clairvoyant and clair-audient gifts would be most helpful to inquirers. It is long since I ceased looking for "tests" in spiritual matters. As one comes into touch with the spiritual spheres these are not necessary. But as I sat chatting with Mrs. Morrison in my office she said she saw written before her on the table, "William Wright," and a message concerning my work. Did I know anyone of that name? It is the name of my beloved father, but practically unknown to any one in Australia, as I left England a young married woman over 40 years ago, and since then the fact that I was the youngest daughter of Alderman William Wright, of Nottingham, who passed away 30 years since, is only remembered by my own children. Then she described standing beside me the beloved son who passed over last year, giving his name and the messages of love and encouragement from spiritual realms which have become a blessed daily experience of my own.

ANNIE BRIGHT.

APPEARANCE OF THE ASTRAL BODY.

A Personal Experience by LADY ADELMA VAY.

I seem to have the gift of appearing in the astral body—doubling myself. My double has already appeared to several people. The most striking case happened in connection with my friend, Frau von N., who lived at the time, 1867, near to us in Hungary. She was expecting to be confined for the first time, and was very anxious about it, so I had promised to hasten to her in her hour of trouble and to magnetise her. One evening a messenger brought a letter from Herr von N., in which he said his wife was in travail; a mouse had run over her face the night before, at which she was greatly alarmed, fearing that the child might be marked. As it was already night, and the drive there would take us two hours, we could not go immediately, especially as the weather was abominable. When we retired to rest I said to my husband, "I will go in spirit to N., and will magnetise her." I concentrated my thoughts upon her and fell asleep. The next day we drove there. Herr v. N. came forward to meet us, beaming with happiness, and said, "Is it you *really*? My wife gave birth to a healthy boy last night. But something unheard of and strange happened at eleven o'clock. Lady Adelma, you were *here*, in your blue plaid dress! I heard a carriage drive up; directly after you came into the room, I do not know how, and said to me, "Fear nothing, your wife shall happily give birth to a son." I wished to give you my hand, but you disappeared through the window, nodded to me, and was gone? I rushed into the courtyard and called out, 'Is Baron Vay's carriage here?' The answer was: 'No one is here.' Then I returned to my wife, who said to me: 'Adelma was here.' In a few minutes she gave birth to her first child, a son."

Herr v. N. was very much excited over this apparition. I was wearing a blue plaid dress on the evening the message was brought to us.

NEW THOUGHT CLUB.

From the hon. sec., Miss A. Hudson, comes a leaflet containing the objects of the club, which, as the secretary says, are as old as humanity, but need making a *practical* part of life. "With all idealists" we recognise that "we are essentially one with the Divine Principle of the Universe," and thus "contain within ourselves all truth, all goodness," is a brief statement of the aims of the founders. The object of meeting together is, among others, "to study the Law of life, which is Love," and in a simple, friendly way, to form a centre where any one interested may find kindred spirits.

Intending members should communicate with the Manager, Miss E. A. Hulett, or the hon. sec., at Burke and Wills' Chambers, Collins street, Melbourne.

REVIEWS.

COLLOQUIES WITH AN UNSEEN FRIEND.

Lady Paget, the editor of this extremely interesting volume, has been actuated in publishing it, she tells us in the introduction, by "an inward conviction that the days of crass materialism are over"; that "there are now thousands and tens of thousands sufficiently advanced in thought to admit of a possible intercourse with an unseen world," and that "there are hundreds of thousands"—she might have written millions—"who are eager and intelligent inquirers into the conditions, hitherto wrapped in mystery, which would enable the dwellers upon this world to communicate with their friends upon the hitherto silent shore." She likewise avows that she is a believer in re-incarnation, "a theory," she remarks, "which commends itself to almost every thoughtful mind, untrammelled by prejudice, and not over-awed by fear." She has cherished this belief, she tells us, from childhood, and "it appears to me," she adds, "to be the only one which makes life worth living, as it gives us the hope of a constant rise, and the certainty that our efforts are not wasted." Her spiritual guides have made her acquainted not only with her own past lives in human form, but of those which preceded them when she was passing through those lower grades of existence, which every one of us recapitulates, as it were, during the nine months of our ante-natal development.

Three persons are concerned in these colloquies, to whom pseudonyms are given. Fidelio is that of the spiritual communicant, Tarquinia that of the exceptionally gifted medium, who has strains of both Highland and Hindu blood in her veins; and Ermengilde that of the recipient of the communications, who is presumably Lady Paget herself. Two years have been occupied in their reception, and that lady is firmly convinced, and not without reason, that, "in the future, communications of this kind will grow more and more frequent, until to more intuitive generations they will become a condition of daily life."

"Fidelio's" conversations with "Ermengilde" deal with events in which both were concerned in their former lives, in far-distant, as well as more recent centuries, extending backward to the time in which the Atlantes flourished on the continent since submerged beneath the waters of the Atlantic; and I find in this part of the book several confirmations of statements made to me a few years ago, and narrated in "The Antediluvians," of which I hope to witness the early publication.

In a chapter entitled "Historical Sketches," "Fidelio" relates his recollections of the life he lived in France under the reigns of the last monarchs of the house of Valois, in which a new light is thrown on the assassination of the Duc de Guise, on the characters of Marie Stuart and Catherine de Medicis, Queen Margot, Henry the Fourth, and other historical personages; although I have good reason to believe that "Fidelio's" explanation of the mystery connected with the Iron Mask is a wholly erroneous one. An excellent chapter on "Humanitarianism and the Advance of the World," is followed by one on the "French Revolution and Secret Societies," which contains many revelations with respect to the "true inwardness" of several of the men and women who figured in that great political and social cataclysm, as also in relation to Napoleon Bonaparte, and Napoleon the Third, from which it is apparent that all the personages who figure on the great stage of the world's history, are so many pawns influenced and directed by spiritual agencies; and that Shakespeare was truly inspired when he wrote

"There's a Divinity that shapes our ends,
Rough hew them how we will."

Enough has been said, I think, to show that this book possesses a fascinating *attrait* for every lover of spiritual literature. It is published by Mr. Philip Welby, of 6 Henrietta Street, Covent Garden, at 3/6 net, and can be obtained through Miss Hinge, of the Austral Buildings, Collins Street, Melbourne.

J.S.

*THE WORLD OF MYSTERIES.

The publishers of this volume are to be thanked for its publication, their reasons for so doing being thus set forth by them in its Preface:—"At this moment public interest has been re-awakened in regard to so-called spiritualistic phenomena. All the Italian journals for some months past have been full of them, and the eager attention of the learned has been directed to this obscure and interesting problem. This fact is attributable to two eminent personalities, the one in science and the other in contemporary journalism. The first of these personalities is Cesare Lombroso. The venerated Professor, in an article published in the November number of "Lettura," affirmed the truth of many of the phenomena which, to the great majority of the public, appeared to be incredible, sustaining the polemic with great fervour. This was followed up by one of the most popular of Italian journalists, Luigi Barzini, editor of the "Evening Courier," interesting himself in the problem of Spiritism, and observing the phenomena in two series of sittings with the most powerful medium at present known, Eusapia Paladino; the same who had sat for scientists like Lombroso, Flammarion, Richet and Morselli. The impression produced by the articles of Barzini was great. The sincerity, lucidity and testimony of the narrative, which constitute the leading gifts of this writer, and have won for him such a high reputation both in Italy and abroad, emerged in this investigation; upon which Professor Morselli, who was present at many of the sittings, felt himself enabled to pronounce the following judgment:—"I will not repeat what Luigi Barzini has written in his articles, with his admirable capacity for describing particulars, and for gathering together and concentrating essentials; for I should only relate badly what he has said so marvellously well. Barzini has been a most diligent chronicler of what took place at our sittings, penetrating the Eusapian technique and bringing—it was evident—a finely-balanced mind to his observation of the most occult phenomena."

Messas. Baldini, Castoldi and Company have collected and reprinted the whole of the articles from the pen of Signor Barzini, which have appeared on the subject in the "Corriere della Sera," in Milan, covering 147 pages, followed by 24 photographs, and have preceded the volume by an especially valuable Introduction by Professor Lombroso, occupying 27 pages. From this I translate the opening passages:—

"If there was in the world a man whose scientific education had rendered him diametrically opposed to Spiritism, that man was I; my position being that all force was a property of matter, and the mind an emanation from the brain, I made it the most tenacious occupation of my life, and for years ridiculed table-turning and such like phenomena. But, at the same time, I have always had a great passion for my scientific flag, and a still more fervent adoration of what is true, and for the verification of facts."

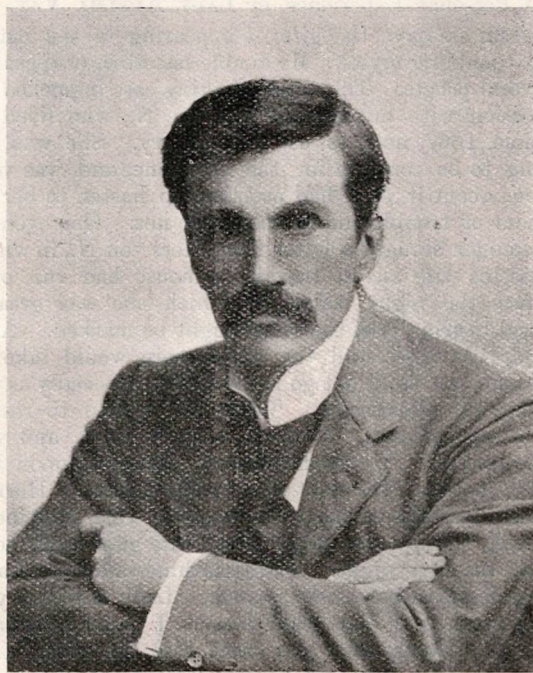
At length, the Professor goes on to say, he condescended to be present at a sitting with Eusapia Paladino, in Naples, in March, 1891, when he saw a table rise in the air, and numerous heavy objects do the same without any human agency. Startled by this inexplicable fact in physics, he pursued his investigations, and eventually witnessed the materialization of his own mother, who addressed him as "Cesare, my son!" After examining all the explanations of the phenomena which presented themselves to his sceptical mind, and finding them inadequate, the Professor was ultimately compelled to accept the spiritual one; but he adds that there was one fact which carried conviction to his mind more powerfully than all his personal experiments and all his abstract observations, and it was this:—

"That in all times and among all peoples, as the Count di Vesme has splendidly demonstrated in his beautiful "History of Spiritualism," there has been admitted under the form of religious, philosophical, and

even of political beliefs, the opinion of survival of the so-called souls of the dead, and that of their apparition and activity—almost exclusively at night—and the influence of certain privileged beings, magi, witches, prophets, etc., who act in our space, as if they were acting in a space of the fourth dimension, overturning our laws of time, space, and gravity;—prophets and saints who rose up into the air;—witches who passed bodily through a keyhole, and transported themselves in an instant for hundreds of miles, who predicted the future and were in communication with the life beyond the grave. There have been likewise people who, not having immediately at hand a sufficient number of these beings, and having a certain knowledge that these mediumistic faculties were connected with grave nervous disorders, provoked their manifestation by artificial methods."

Thus we have in this small volume the remarkable attestation of the truth of Spiritualism by two men of eminence, a most distinguished man of science and a celebrated journalist, both of whom approached the subject with minds absolutely prejudiced and hostile to it, and yet each, after a patient and prolonged investigation of it, like the late Dr. Hodgson of New York, ended by yielding to the invincible logic of facts, and manfully avow their convictions. *O si sic omnes.* J.S.

*THE PERIL OF THE EMPIRE.



Johnstone, O'Shannessy & Co., Falk Studios.

T. ALFRED STEPHENSON.

A little book recently published entitled "The Peril of the Empire" is worthy of perusal by all those who have the safety and well-being of the Commonwealth at heart. The writer, Mr. T. Alfred Stephenson, deploras the extent to which the insensate greed for gain, the material sense of things, has been allowed to obscure, as it invariably and inevitably must obscure, the higher spiritual sense throughout the Commonwealth. From personal observation during a residence of several years upon King Island, Tasmania's most valuable dependency, he was able to note the grave mischief resulting from the illegal methods pursued by certain individuals in order to obtain possession of large areas of crown lands. Satisfied that King Island affords in miniature a splendid opportunity for studying the land question in all its bearings, the writer shows how the progress of settlement on the island has been brought to a standstill, settlers impoverished, trade impeded, education checked, and the whole moral tone of the community lowered through the

*Nel Mondo dei Misteri, con Eusapia. Par Luigi Barzini, Milano: Baldini, Castoldi e Co.

*The Peril of the Empire. By T. Alfred Stephenson. J. L. Anderson & Sons, 376 Flinders Lane, Melbourne. 1907.

unrestrained avarice of the few whose malpractices would seem actually to have been encouraged by the Tasmanian Lands Department. King Island is double the area of the Isle of Man and should be capable of carrying a population of very many thousands of people, but it seems that more than three years ago the number of inhabitants ceased to increase, with a population of about 500, and this owing to what is known as "land dummying" on an extensive scale by a few unscrupulous persons. After appealing in vain to the Tasmanian Parliament for insistence on obedience to the laws Mr. Stephenson seeing, as many others have done the real danger to the safety of the Empire at large arising from the unpeopled condition of Australia, was moved to the publication of this little book which is forcefully written throughout and which seems to bear marked evidence of having been written under spiritual guidance. In his concluding paragraph the writer fervently appeals to would-be statesmen to remember that "not policy, not tact, not cunning, but 'righteousness exalteth a nation.'"

The booklet, which is well got up and which contains a frontispiece portrait of the writer, is printed and published by Messrs. J. L. Anderson and Sons, 376 Flinders Lane, Melbourne. Price 1/-, by post 1/2.

VICTORIAN ASSOCIATION OF SPIRITUALISTS.

At the conversazione held on June 10th one of the members read a most interesting paper on the valuable work of Dr. Hodgson and Mr. F. W. H. Myers. It is only those who have read their able reports and *Human Personality* who can gauge the importance of this new departure in Spiritualism, and those are to be thanked who draw attention to all these later developments. An attractive programme, including piano solos, songs and recitations, made the evening a pleasant one.

Since Dr. Peebles' departure the platform at the Austral Hall has been filled by Mr. F. Donahay on June 2nd and Mr. Sinclair on June 9th, both Vice-Presidents of the V.A.S. Their lectures, which are always full of information and interest, were followed by clairvoyant descriptions by Mrs. Morrison, who has been uniformly successful in her delineations.

On June 16th Dr. Heinrich Hensoldt began a course of lectures, his subject being "Immortality" in the light of science. This was listened to with great interest by a large audience. The same afternoon Dr. Hensoldt lectured to an equally large audience, showing the interest people have in occult studies. Dr. Hensoldt is so well known as an Eastern traveller and close student of occultism, which brought him out of Western materialism, that his other lectures, on kindred subjects, were both afternoon and evening well attended.

Mrs. Morrison held her monthly séance at Austral Buildings on the 27th June, with the same large crowd of inquirers and with successful results.

Mr. Donahay's Conference Class on Sunday mornings at 11, at Austral Buildings, is doing most useful work, and inquirers are cordially invited.

MELBOURNE P.S. LYCEUM.

A most successful month's work is recorded by Mr. A. Shipway, Hon. Sec., all the meetings being well attended. In the evening the lecturer for the first two Sundays in June was Mr. H. M. Boucher, of Sydney, who gives interesting accounts of what he has learned directly from his occult experiences. The three last Sundays Mr. J. Macleod Craig gave three farewell lectures prior to his visit to New Zealand early this month. These were followed by clairvoyant and psychometric readings. On Monday, July 1st, a farewell social is to be tendered Mr. Craig by the M.P.S. Lyceum at Oddfellows' Hall.

The Lyceum, under the conductorship of Mrs. McLellan, has made good progress. The speakers have been Miss Redfern, Mrs. Redfern, Mr. Bridge, and others. The Mediums' Meetings at 3 in Oddfellows' Hall have been well attended. On June 16th a Transition Service in memory of Mrs. Rowlands was held. Addresses were given by Mrs. McLellan and Mr. Isaacs

—conductor and vice-conductor of Lyceum, of which Mrs. Rowlands was a most valued worker—Mrs. Redfern, Mrs. Hornblower, Mr. Chatfield, Mr. Jennings and others.

SPIRITUALISTIC CHURCH OF VICTORIA.

A most interesting event in June was the marriage on the 5th of Mr. G. A. Prince, Hon. Sec., to Miss Lily Mead, Hon. Organist. The ceremony was performed by Rev. Fergus Ferguson, and about 50 guests were present at a Wedding Tea in the Trades Hall Ballroom, where the bride and bridegroom received the congratulations of their friends.

The services have been well attended. Mr. J. M. Moorey lectures every Sunday evening at 7, followed by psychometric readings. At the afternoon services at 3 the speakers have been Mrs. Redfern, who took the place at short notice of Mrs. W. J. McLellan, prevented by bereavement from fulfilling her engagement. Mr. Jennings spoke one afternoon, and a Children's Afternoon was presided over by Mr. J. M. Moorey, who gave character readings of a number of children. An interesting function was the dedication of two children by Mrs. Barbery on June 2nd.

NEWTOWN SPIRITUALIST SOCIETY, SYDNEY.

From Mr. Toogood, hon. sec., comes the news of Mr. Bostock's departure for Brisbane, to the great regret of all the members. This gentleman's work is responsible for the great advance made during his occupancy of the platform. A farewell social, at which a handsome testimonial was presented to him, was very successful.

From Sydney comes a general regret at the lack of platform speakers, some of the oldest associations having to discontinue their services.

CHURCH OF WEST AUSTRALIA, REG.

From Mr. Chas. Lucas, President, comes a most interesting account of the work of the Church for June under the leadership of Rev. Mrs. Edwards. There have been large attendances at the services, the inspirational lectures by Mrs. Edwards on subjects selected by the audience being most highly appreciated. Two special dedicatory services were held, one on May 13th, when the infant daughter of Mr. and Mrs. Maynard was dedicated to truth. On Sunday afternoon, June 2nd, the third Adult Dedication service was held, when Mr. and Mrs. Richards, lately from England, and Mr. T. A. Frey offered themselves for dedication to the work of the Church. There was a large gathering, the platform was beautifully decorated and friends of every shade of spiritualistic thought were present. Mrs. Edwards officiated on both occasions.

A noticeable feature in the Perth Church is the number of social meetings. One of these was a "Joy" night, said to be very popular. There are also monthly socials where a good programme, which includes music, games and dancing, is carried out. On Thursday evening a service is held. Here, as elsewhere, a want of workers is the great need, but the church has made wonderful progress, and Perth friends are cordially congratulated.

AUCKLAND SOCIETY OF SPIRITUALISTS.

Mr. H. E. Howes is occupying the platform and doing excellent work. An interesting ceremony during June was the dedication of the infant daughter of Mr. and Mrs. Lancaster by Mr. Howes, followed by an address. Mr. Lancaster is a most earnest worker; his wife is the daughter of Mr. Eggers, a prominent official. A large increase in membership is reported.

SOCIETY OF SPIRITUAL PROGRESS, AUCKLAND.

Mrs. Harris Roberts sends an account of the funeral of one of their most valued workers, Mrs. Wilkes, who, with Mrs. Harris and others, founded their Society some ten years ago. Some verses written by Mrs. Roberts on the passing over of her friend will appear next issue. That lady's notes concerning the funeral have unfortunately, with others, gone astray in the post.

Mrs. Roberts reports excellent progress. The Society for Spiritual progress has established a Building Fund, and by socials and other means funds are being raised. New members are constantly joining, and under the presidency of Mr. Fox, assisted by a staff of workers, excellent progress is being made.

Through the loss by post of the whole of the Society notices, fresh ones had to be written at short notice. Secretaries will kindly pardon omissions, if any. The leading article went astray in the same parcel. Readers will kindly accept apology for its unavoidable omission.

RESPONSE.

Think not I lie in darkness, hid
Beneath the coffin lid,
Nay I can feel, can hear, can see,
And am with thee.

I look with thee upon my tomb
The flowers in bloom,
I see the stone, whereon it saith
"There is no death."

I feel the breeze that fans thy brow,
Thou knowest how
With my last breath my spirit fled,
I am not dead.

I am not dead, yet life to me
Is life more free,
More full, more glorious, Time will shew
Thee all I know.

Yes time will break thy prison gate,
For this I wait,
That we may go forth hand in hand,
To understand—

To understand God's wondrous ways
The bygone days
And days that are, and days to be,
Eternity.

N.S.W.

MARGERY BROWNE.

UNORTHODOX HEALING.

The London *Daily News* of April 20th bears testimony to the valuable work of the Psycho-Therapeutic Society.

London has many social curiosities which reward an intelligent inquirer after novelty, and surely among these a body of people banded together for the relief and cure of disease, without a charge, the operators being (with one exception) persons not having recognised medical qualifications, but possessing a magnetic faculty which no medical training can give, is worthy of mention. Such an organization is the Psycho-Therapeutic Society, whose rooms are at 3, Bayley-street, Bedford-square.

The Society is small, but growing. Founded only six years ago, in a small way, by a few benevolent enthusiasts, it is now cramped for space; the new patients from July 1, 1906, to the end of last month numbered 262, and the total of free treatments was 2,862 given by 14 volunteer workers, ladies and gentlemen. The Society's account of itself is that it was established "for the study, investigation, and practice of medical hypnotism, suggestive therapeutics, curative human radiations, and drugless healing," and that it is "the only philanthropic institution in the United Kingdom at which free treatment may be obtained along the above lines."

No fee is required of any patient, except that for clairvoyant diagnosis a charge of five shillings is made to patients who can afford it, not otherwise. Treatment is freely given without distinction of class, but well-to-do patients often from gratitude give a donation or join the Society. All moneys received go to the general funds, and not to any individual. To the value of clairvoyant diagnosis by Mr. G. Spriggs, the president, strong testimony was lately borne by Dr. Abraham Wallace, of Harley-street.

Under the heading of "Some Recent Cases Successfully Treated," the last annual report (July, 1906), mentions insomnia, neurasthenia, general debility, sciatica, neuralgia, paralysis, nasal catarrh, weakness of eyesight, deafness, deficiency of will power and memory, and mental and moral cases. Still more recently there have been remarkable recoveries of sight and hearing and a cure of epileptic fits. The Society held its sixth anniversary Social evening on April 22 at Bloomsbury Hall, Hart-street, New Oxford-street.

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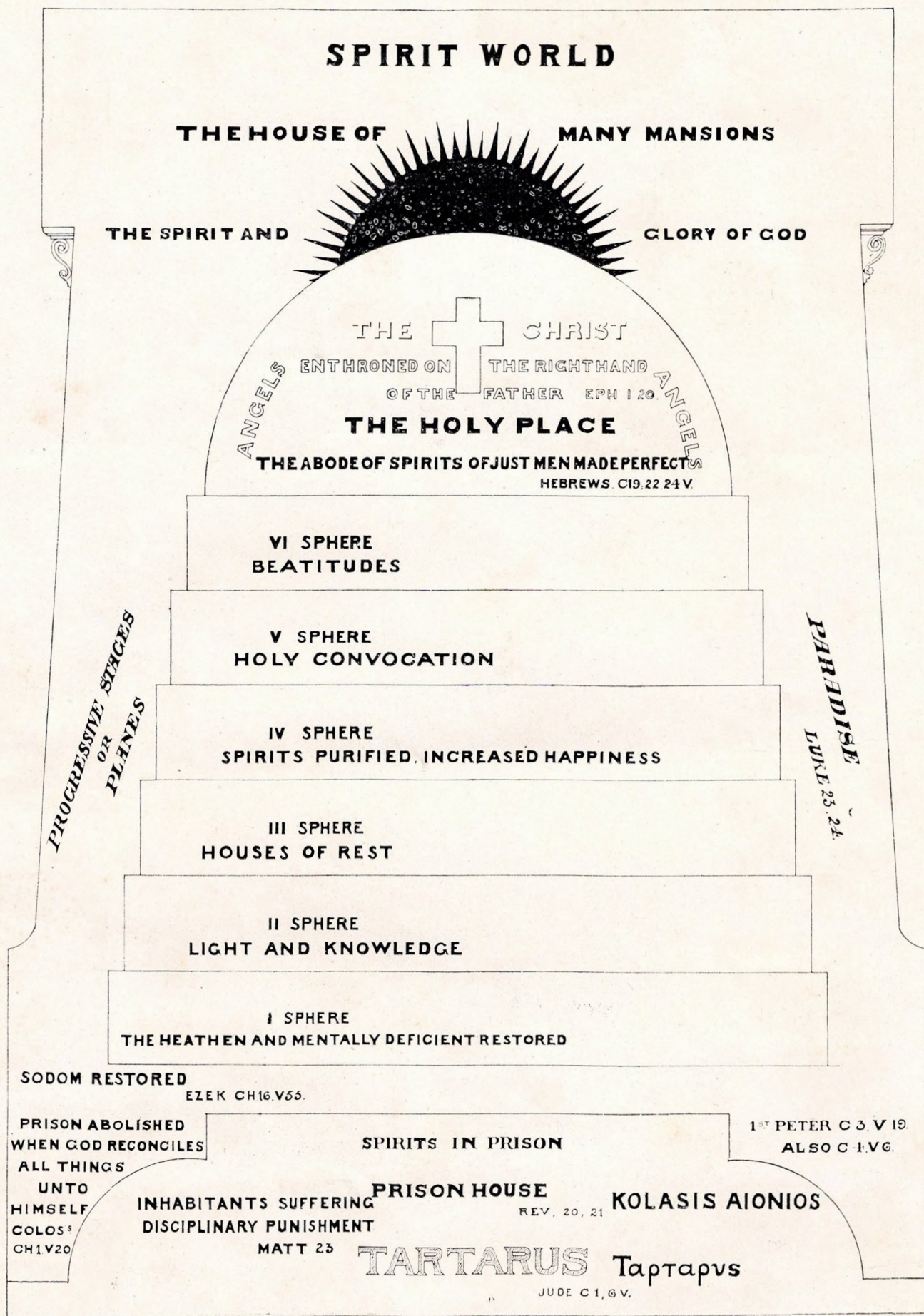
Photo. reproductions of remarkable "Apport" brought to Mr. T. W. Stanford's circle through the medium of the
by the



Valuable testimony to the importance of physical phenomena is given by Professor Enrico Morselli in the May number of the *Annals of Psychological Science*. This prominent Italian scientist is one of a large number of European men of the first professional rank who are making a serious study of physical phenomena. After alluding to the mental phenomena, which will soon have to enter on quite a new development, he says, if it is to be seriously accepted by intelligent people, Morselli writes that "the physical phenomena of mediumship represent the most scientifically important part, because

they are susceptible of direct observation and experimental research. . . The general public, which hears them described and cannot see them in action, does not believe them. . . . This was my own state of mind for many years," Professor Morselli goes on, "and having openly expressed my doubts I was not admitted to Eusapia Paladino's séances in 1892 . . . But now I affirm with full consciousness of being in the right that the phenomena of physical mediumship attributed to Eusapia are real, authentic, genuine . . . Many say 'I will believe when I see it'" Morselli writes, "but

Mediumship of Charles Bailey, and Chart of the Spiritual Spheres drawn under control of Dr. Channing
Medium.



meanwhile they believe that Nansen reached 86° 4' of North Latitude, but not that I have been present at a real levitation of a table or at a visible and tangible materialisation of a hand . . . Eusapia," he says, "cannot be at everyone's service, and her mediumistic phenomena cannot serve as a theatrical show." The future of Spiritualism lies in this direction, and it is for this reason that each month special attention is drawn in this paper to the Bailey "apports" which are exactly on a par with Eusapia Paladino's. The Nautch girl's jacket of silk, finely embroidered with a contrasting

colour, as shown in the photo, was brought some months ago. By special request of the Indian controls it was laid on the table at the séance of June 7th, and the skirt, with tinkling bells, was placed beside it to show the dancing dress complete.

The chart drawn by Dr. Channing is so full of detail that no further explanation than that given in the address which appears in this issue is necessary.