

THE HARBINGER OF LIGHT

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

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

"LIGHT, MORE LIGHT."—Goethe.

Edited by Mrs. Charles Bright.

Vol. 36. No. 451.

MELBOURNE, SEPTEMBER 1st, 1907.

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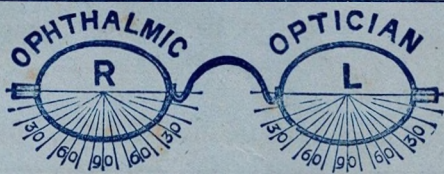
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SEPTEMBER 1, 1907.

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EDITORIAL NOTES.

It is a notable sign of the times that in the discussion in the daily papers that has followed Archdeacon Hindley's outspoken lecture at St. Paul's Cathedral on non-churchgoers—that, with scarcely an exception, the real cause of indifference is not touched upon. In his latest lecture, on August 25th, at Trinity Church, Kew, the Archdeacon, however, goes himself to the centre of his subject when he says "the influence of religion would be finally determined by the relationship which existed between the soul and God." Here we have the heart also of "The New Theology," and what exponents of the Higher Spiritualism have been pleading for since the fact of spirit communion has so entirely changed for them the religious outlook. All the old theology disappears in the light of the New Dispensation. Each one has to become his or her own Saviour. There has been no Fall, but a gradual evolution of Humanity from the time that life appeared upon the globe. There is no judgment seat but that of one's own conscience; no God on a Great White Throne, but a Universal Spirit pervading all things—the Source of all Life, from which inexhaustible reservoir we can draw strength and inspiration. To realise this At-one-ment is a blessed experience which cannot be gained by those who rely on the scheme of salvation as set forth in the creeds. It is because the churches are giving stones in the shape of outgrown creeds instead of the living bread to their adherents that pews are empty and that indifference to anything but enjoyment and worldly aggrandisement so largely prevails.

That it is time the churches took heed of their position is shown by the statistics quoted by Archdeacon Hindley in his sermon at St. Paul's.

"In this city," he said, "there are, in round numbers, some 70,000 souls of all denominations, of whom no less than 23,598 profess to belong to the Church of England. Of these about 2,300 go to church in the morning, and about 2,450 in the evening. The rest find it 'too much to go up to Jerusalem.' In a neighbouring municipality on the south of the Yarra there are 40 odd thousand, 16,000 of whom call themselves members of the Church of England. On a recent Sunday morning 704 were in the various parish churches, and in the evening about 900. In an eastern municipality, with a population of about 38,000 (14,000 Church of England), 700 went to church in the morning, and 820 in the evening."

Meanwhile there are signs that indicate the trend of thought is towards higher things even in the ranks of the clergy. In 1903 the Bishop of Wakefield, speaking at Leeds, said: "The Bible is not infallible." "It is not necessarily literal and exact," "It is not a scientific text book." "The old chronology was not inspired." In 1904 Canon Cheyne, speaking at the Churchman's Union at Westminster, said that "it could be easily shown that some of the narratives in the Old Testament were coloured by oriental mythology."

It is not without knowledge and full evidence that I assert that the only way in which the world will be brought to a realization of "The Immanence of God"—the heart of religion, as Archdeacon Hindley puts it—is through what Myers called "the derided phenomena of Spiritualism." Here was a man, the son of a clergyman, with a gifted devotional nature that could not satisfy itself with the husks offered as spiritual food by the churches. He passed through all the stages of belief and unbelief in his search for Truth only to find it at last in the "still small voice" within the soul which recognised, at last, that "veritable manifestations do reach us from beyond the grave. With little hope," he says, "nay, almost with reluctant scorn—but with the feeling that no last and least chance of the great discovery should be thrown aside I turned to such poor efforts at psychical research as were at that time possible; and now after thirty years of such study I say to myself at last, 'Thou hast what thine whole heart desired.'" "For," he goes on, "it has not only raised that great historic incident of the Resurrection into new credibility, but it has also filled me with a sense of insight and thankfulness such as even my first ardent Christianity did not bestow. . . . Even now the love of souls departed makes answer to our invocations—love is itself a prayer. "We find," he says, in the words of Paul, that "neither death, nor life, nor height, nor depth, nor any other creature' can bar us from the hearth fire of the universe or hide for more than a moment the inconceivable oneness of souls." Here is the Immanence of God as taught by all the seers throughout the ages and to which the churches will have to return if they are to regain and hold their waning influence.

It is two years ago that, with fear and trembling, I took up the editorship of this paper. This September issue is the first of the third year, and these notes cannot be finished without a word of grateful thanks to those helpers on every side, both visible and invisible, who have made it possible for me to give the world that aspect of Spiritualism which I feel it is waiting for. For, if it does not develop within its votaries the religious life in the true sense of that little understood term, then, as Paul says, our "preaching is vain." It is this thought put in a more popular form which is the central idea of my forthcoming book, "A Soul's Pilgrimage," which will be in the hands of subscribers and on sale in Melbourne early in December. It is not possible in words to convey to readers how deeply their confidence has touched me in making it possible for me to publish this book. Truly I have felt "blessed among women," as from leading statesmen and men in high position to those hard pressed by life's sorrows and trials, letters have come showing that, in a measure, I have done what I craved in the columns of this journal. Says one prominent politician: "If what you have done for the paper is a sample of what your book will be you will have all the success you deserve." In this book, so near to my heart, I affirm with Ella Wheeler Wilcox:—

"God, what a glory is this consciousness
Of life on life that comes to those who seek!

Not to the curious or impatient soul
That in the start demands the end be shown,
And at each step stops waiting for a sign;
But to the tireless toiler toward the goal
Shall the great miracles of God be known
And life revealed, immortal and divine."

ELLA WHEELER WILCOX.*A Gifted Writer and Spiritualist.*

BY MRS. CHARLES BRIGHT.

There is one great hope for the future of Spiritualism which, amid all discouraging elements, stands out as a beacon light for those who have gauged the importance of its message to the world, namely—the placing of its phenomena on a scientific basis and the deduction therefrom of a personal spiritual development which will eventually give the world a religion worthy of the name. It is one of the encouraging signs of the times that this great forward movement is even now in progress. On the one hand we have world-renowned scientists investigating and testifying to the truth of psychic phenomena, while writers like Ella Wheeler Wilcox are giving the exalted teaching that a knowledge of psychic facts has revealed to them. It has been one of the greatest privileges of my life to be brought into contact with some of the great leaders in spiritual thought, who are making this age of such marvellous promise for the future. In the writings of Ella Wheeler Wilcox I find all my own spiritual experiences, just as when one turns to the Gospels and Epistles, the Psalms and the utterances of the inspired Hebrew seers it is found that the great ones of the earth have also had their struggles, their victories, and their moments of despair when learning life's bitter but useful lessons. From time to time have come letters from Ella Wheeler Wilcox—letters full of womanly sympathy for a fellow-worker—and by a late American mail there arrived a letter and photo of herself for this paper. From a life of early struggles with poverty and lack of public recognition of her gifts which has since made her famous throughout the world, she has been now for many years, since her marriage to Mr. Robert Wilcox in 1884, in a position of affluence. Mr. Wilcox was engaged in the manufacture of sterling silver works of art, and his business house, from which he retired June, 1904, still retains his name, "The Wilcox and Wagoner Co.," at 41 Union Square, New York. Her marriage has been an ideal one, and, far from affluent circumstances arresting her work, she has produced since then her best and most enduring contributions in prose and verse to the cause she loves so well. In this latest letter, Ella Wheeler Wilcox says, in words that will be welcomed by all those who cherish her writings, "It is a delightful thing to find such ready-made friends in far lands—just by doing the work I love to do. I often feel I receive more compensation than is my share, since I would be happy in writing if nothing but the pleasure of expression resulted. It is such a privilege to live and be a part of the great universe, is it not? And

to know this life is only one of many lives on many planes of existence makes it a glorious experience.

"To know we are building our heaven
As we journey along by the way,
And the mansions at last shall be given
To us as we build it to-day."

Much is being said about the rights of women, but one of the most noticeable facts of the times is that women like Ella Wheeler Wilcox, Lillian Whiting, and others, are giving a teaching based on their knowledge of spiritual communion, which is fraught with untold potencies for the future of the race.

HOME LIFE.

For six months of each year, from November to May, Mr. and Mrs. Wilcox have resided in New York, and from May to November in their summer home, "The Bungalow," Short Beach, Connecticut.

When in New York, Mrs. Wilcox's Sunday afternoon receptions have been a feature of the artistic and literary life of the metropolis, but since 1891, when the "Bungalow" was built by Mr. Wilcox, their happiest season of the year has been passed in that artistic spot, a veritable paradise both within and without. Very charming is the home life depicted by one of Mrs. Wilcox's friends, who, with so many others, has shared the abounding hospitality of herself and husband, in "The Story of a Literary Career." From this source we learn, also, how young relatives were taken into the domestic circle to develop later on into the useful members of society that training in such a home would give. In one of Ella Wheeler Wilcox's charming poems a hint is given of the



ELLA WHEELER WILCOX.

loss sustained on the death, after only a few hours of life, of their only son on May 27, 1887. She writes in

"A FACE":

"Between the curtains of snowy lace,
Over the way is a baby's face;
It peeps forth, smiling in merry glee,
And waves its pink little hand at me.
My heart responds with a lonely cry—
But in the wonderful Bye and Bye—
Out from the window of God's 'To Be,'
That other baby shall beckon me.
That ever-haunting and longed-for face,
That perfect vision of infant grace,
Shall shine on me in a splendour of light,
Never to fade from my eager sight.
All that was taken shall be made good,
All that puzzles me understood;
And the wee white hand that I lost, some day
Shall lead me into the Better Way."

BROAD-MINDED TEACHING.

It is the most difficult thing for people to outgrow sectarianism. Spite of the wonderful light that is shed around by a knowledge of the inter-blending of the spiritual and mundane spheres, people build walls around the various aspects of this one supreme fact, and are as dogmatic in their assertions concerning the

small ray of light that has come into their own lives as any of the old-time creed worshippers. But it is contrary to the genius of Spiritualism for anything in the shape of ecclesiastical authority to last. As one of our most enlightened Spiritualists once said: "I rejoice at every split in these various spiritualistic offshoots. But for the disintegrating forces always at work, they would become as autocratic and despotic as any of the old beliefs we have happily escaped from." It came, therefore, as almost a divine message to read in Ella Wheeler Wilcox's article, "Keep yourself free," the thoughts I have cherished for so long. "There is an inundation," she writes, "of occult, psychic, mental, spiritual and "I Am" literature sweeping over the land. To read it all and to try to assimilate all its teaching is to bring on mental indigestion. . . . To every student along these lines I would say, 'Keep yourself free and independent of any one of these modern creeds. Do not bow down to the isms of Christian or Mental Science, or New Thought, Psychic Control, or Magnetism any more than you would bow down to the canons of the Methodist, Presbyterian, or Catholic Church.'" For many years I had cultivated the training of body and mind for one's work in the world, just as Ella Wheeler Wilcox advises in this splendid article. So I read with delight these noble words of hers destined to meet the eyes of so many thousand readers, as I could testify to the value and efficacy of her advice. "Simplify your religion, make it practical," she urges on her readers. "Begin as soon as you wake in the morning to direct your mentality towards truth and cheerfulness. Open your window wide and let in the fresh air. No matter if it is cold, or stormy, bleak weather, change the current of air in your room. Then manage to obtain a few moments quite alone to relax your mind and charge your mental and spiritual batteries with divine force. Just as surely as you do this each day, you will grow stronger in body and mind and happier and more successful. . . . This sounds simple, but it is the living in the thought which is the difficult task. I know people who can lecture and write on these subjects and who understand the whole theory of the power of spirit to rule conditions, yet they will haggle with a tradesman or a domestic over a dollar." Ella Wheeler Wilcox refuses to be labelled, and in this she will have the cordial sympathy of every truly emancipated man or woman.

THE IMPORTANCE OF SPIRITUALISTIC PHENOMENA.

When chatting to a friend the other day about the great social unrest of the time, I remarked that "a knowledge and appreciation of the Harmonial Philosophy would bring about every reform people were fighting about. That was why I so persistently kept to my work in this direction—it really included everything." Ella Wheeler Wilcox has had wonderful psychic experiences, and believes, also, that a knowledge of these things would bring about a social revolution. "If every man in office of public trust to-day," she writes, "knew by demonstrated facts that he would continue after death in realms created by his thoughts and acts here on earth, I do not believe one in one thousand would descend to the plane of the grafter, the robber, and the sensualist. Like Dr. Funk," she goes on, "I have spent much time and thought in studying the various classes of phenomena. Unlike Dr. Funk, I no longer question whether or not the truth of Spiritualism has been demonstrated." She then tells of her own experience with a woman of good birth, social position, and culture. This lady's remarkable psychic powers were known only to her intimate associates and never employed for gain, as she was born in affluence. She rarely exercised her gifts, as her husband was violently opposed to the whole matter, but after a little persuasion consented to try with Mrs. Wilcox. Slates were sent for, and then there were no pencils available, and the medium said she would adopt the suggestion of trying to get a message on a piece of notepaper between two slates with a morsel of lead pencil. Ella Wheeler Wilcox

says, "I alone touched the paper; I alone touched the pencil; the paper bore the hotel mark and I took it from my desk with my own hands. The room was brilliantly lighted. After I placed the paper and pencil between the slates, my caller held the two ends of the slates in her hands and I held the other two. Almost instantly the closed slates were jerked and pulled as by some violent force, and on the table and on the back of my chair knockings were distinctly audible. Upon the paper, in a fine spider-like penmanship, but perfectly legible, was a most tender and motherly message bearing the name of my husband's mother, who died when he was a small child; a young mother who had lived her sweet brief life in an obscure New England village, and whose name and history are not known to one friend in a hundred of our circle of acquaintances." Other messages followed, and Mrs. Wilcox says: "It seems to me, in the light of such experience, as stupid as it is stubborn to deny the fact of communication with the realms beyond."

HOW WE MUST GET OUR OWN SPIRITUAL DEVELOPMENT.

Very weighty are the words Mrs. Wilcox has to say against the seeking for advice in this way instead of cultivating our own spiritual gifts. It is just the difference between "mediumship" and "mastership" now shaking the spiritualistic world to its depths which she emphasises in the following pregnant sentences: "I believe," she writes, "it is a sin against ourselves to seek continual advice and information from the disembodied regarding our material affairs. It prevents our own psychic development, the use of our own divine powers. We have no right to lean on any spirit, in the body or out of it, until we have brought our own to the fulness of the light. If we all listened and were still at times we too 'would hear the murmur of the gods.'"

HER GOAL IN LIFE.

To study Ella Wheeler Wilcox's poems and articles is an inspiration. "Life," she says, "always meant more to me than literary achievement. To be a poet only was never the sum total of my ambitions. . . . In my restless eagerness to push ahead I often put myself back. I plunged into roads I imagined the great highways of progress and found them by-paths leading to marshes and jungles, or to the Land of Nowhere. But always each mistake served as a stair on which I climbed to a larger understanding of the world, of myself, and of life's real meaning. I recall one serious discouraged hour when I felt I was further away from my goal than ever before, and when I came to a decision that nothing but absolute adherence to duty, however humdrum, distasteful, or unsatisfactory was worth while. It was on that day I wrote the following verses:—

"I may not reach the heights I seek,
My untried strength may fail me;
Or, halfway up the mountain peak,
Fierce tempests may assail me.
But though that place I never gain,
Herein lies life's comfort for my pain—
I will be worthy of it.

I may not triumph in success,
Despite my earnest labor.
I may not grasp results that bless
The efforts of my neighbour.
But though that goal I never see,
This thought shall always dwell with me—
I will be worthy of it.

The golden glory of love's light
May never fall upon my way.
My path may lead through shadowed night,
Like some deserted byway.
But though life's dearest joy I miss,
There lies a nameless strength in this—
I will be worthy of it."

Now she writes: "To be a part of God's great universe, to be one of His voices, to be a worker and a helper, means to me the fulness of satisfaction. All hail to life—life here and life beyond. For earth is but the preparatory school for a larger experience, for a greater usefulness. I have come into closer acquaintance with unseen realms with the passing

of each decade. The impression of my early youth, that invisible helpers were near those who strove to do right and who sought the heights became first a conviction and is now a knowledge." Can there be any fear for the future of Spiritualism when inspired teachers like Ella Wheeler Wilcox, base on its phenomena a practical, live religion that must eventually take the place of the dying creeds.

"There is no Death, There are no Dead."

(Suggested by the book of Mr. Ed. C. Randall.)

"There is no death, there are no dead."
From zone to zone, from sphere to sphere,
The souls of all who pass from here
By hosts of living thoughts are led;
And dark or bright, those souls must tread
The paths they fashioned year on year.
For hells are built of hate or fear,
And heavens of love our lives have shed.
Across unatlassed worlds of space,
And through God's mighty universe,
With thoughts that bless or thoughts that curse,
Each journeys to his rightful place.
Oh, greater truth no man has said,
"There is no death, there are no dead."
It lifts the mourner from the sod,
And bids him cast away the reed
Of some uncomfoting poor creed,
And walk with Knowledge for a rod.
It bids the doubter seek the broad
Vast fields, where living facts will feed
All those whose patience proves their need
Of these immortal truths of God.
It brings before the eyes of faith
Those realms of radiance, tier on tier,
Where our beloved "dead" appear,
More beautiful because of "death."
It speaks to grief: "Be comforted;
There is no death, there are no dead."

ELLA WHEELER WILCOX.

OUR FOREIGN EXCHANGES.

A NEW ALLY.

I have received the seventh number of a new spiritual periodical, bearing the curious title of "The Greyhound" (Il Veltro), published in Genoa, and containing no less than eighty pages of letterpress. It is especially notable in this respect, that out of the fourteen articles it contains, five are written by as many University Professors, one by a doctor, one by an advocate or barrister; another impressive proof of the hold which Spiritualism has taken on the more highly educated classes of society in Italy, although, at present, investigators in that country do not appear, as a general rule, to have got beyond the preliminary stages of inquiry, and are occupied chiefly with the examination of physical phenomena. "Il Veltro" is intended chiefly for the work of propaganda, as its conductors intimate that lower rates of subscription will be received from all students of Spiritualism with limited means, and that it will be distributed gratuitously in certain cases. It therefore promises to become a valuable disseminator of the great truths which we all have so much at heart.

UNIVERSALITY OF MIND.

In the "Wisdom of Solomon," it is written, "Thine incorruptible spirit is in all things," and modern science, by slow degrees and, in many cases, very reluctantly, is confirming the words of the inspired sage. At Brussels, M. Leon Errera, who fills the Chair of Botany in the Free University of that city, declares that plants are not inert, as they are erroneously supposed to be, that they are capable of memory and forethought, and he adds that, without attributing to them the possession of a soul, we must recognise in them real analogies to all the phenomena of life in man. It is beyond all doubt, he observes, that the movements of a plant are due to mechanical causes and effects." A young plant, placed between two sources of light, will turn towards the most brilliant, even when it is unable to extract from it an immediate

supply. This is proved by microscopic examination. It labours without ceasing to accumulate materials for its future necessities." To this I would add, that the innumerable devices which certain plants have recourse to for their protection from the ravages of birds and insects, as well as to attract to themselves those which are indispensable to their fertilization, prove that they are capable of mental processes closely resembling those of thinking and reasoning in man. Again, look at what takes place in the foliage of many of our Australian trees. These turn the edges of the leaves upwards so as to expose as small a portion of their surface to its heat as possible. Not only so, but their leaf-stalks give a half-twist, so as to continue to present their edges only to that luminary as he changes his position in the heavens. Is not this as much an evidence of the operation of mind, as the invention and employment of a sunshade by human beings?

IDENTIFICATION OF A SPIRIT.

One of the most remarkable cases of the identification of a spirit which has yet come to light, is published in the June number of "Luce e Ombra," and attested by seven credible witnesses.

At a private circle, held in the town of San Biagio-Platani, in Italy, where a lady of the family was the medium of the group, a spirit of the name of Oddo presented himself on the 22nd of May last. No one present had ever heard of such a person, and on being interrogated, he gave the following particulars concerning himself:—

"I am Gioacchino Oddo, born at Sambuca in 1808. I was Judge at Santa Margherita. I died 20 years ago. I had an only brother named Giuseppe, who had two sons, both priests."

The following dialogue then ensued:—

Q.—We wish for other data in order the better to establish your identity. Are you willing to furnish them? A.—No.

Q.—Are those already furnished sufficient? A.—Yes.

Q.—Will you then give us some communications of another kind? A.—No; you ought to be satisfied with what I have told you.

Q.—Would you like us to write to Sambuca, to verify your statements? A.—Yes, write to the Syndic (Mayor).

On the morrow the Mayor of Biagio-Platani, Signor Giacinto Graziani, who formed one of the circle, reluctantly consented to write to the Mayor of Sambuca to inquire if such a person as Gioacchino Oddo had ever lived there, and had been a Judge at Santa Margherita, had had an only brother and two nephews. His reluctance arose from a fear of rendering himself ridiculous by seriously asking such apparently foolish questions; but on the 30th of May he received an answer, of which the following is an exact copy:—

"Municipality
of Sambuca
No. 51.

"Reply to the letter No. 632
of the 23rd of May, 1907.

28th of May, 1907.

Object.
Notices.

"To the Mayor of St. Biagio-Platani.

"Signor Gioacchino Oddo, Advocate, who was Judge in the neighbouring town of Santa Margherita, was born in Sambuca on the 27th November, 1808, and died on the 31st December, 1879.

"His two nephews, Giovan Vita Oddo and Giuseppe Oddo, deceased, were both priests, and died, the first on the 15th November, and the second on the 25th of June, 1880.

"With the greatest respect I subscribe myself,

G. VIVIANO,

Mayor of Sambuca.

In forwarding the original document to the Editor of "Luce e Ombra," Signor Domenico Zambuti, writes as follows:—

"It would be trespassing upon your indulgence too much to describe the profound impression and the amazement produced by this letter, not only upon ourselves, as members of the circle, but also upon many persons who were aware of the manifestations we

received, and who were accustomed to treat them with ridicule. Signor Gioacchino Oddo was entirely unknown to every one of us, nor was any person in San Biagio-Platani acquainted with his name or his family. Sambuca is 42 miles distant from this place, and is only accessible by a mule track, so there is very little communication, commercial or otherwise, between the two towns. The information supplied by the Mayor of Sambuca perfectly coincides, as everyone may see, with the statements made through the medium, the only discrepancy being as regards the epoch of Oddo's death. I will merely add that the entity's purpose in manifesting himself so spontaneously was to strengthen us in our spiritualistic convictions, and that in furnishing us with data to establish his identity, he brought into prominence two important circumstances, one of them being that he had been a Judge at Santa Margherita, and the other that the two sons of his only brother had both of them been priests.

"I append to this letter the following declaration, signed by all the persons who compose our circle, at which the manifestations occurred:—

"We, the undersigned, attest, each of us on his own account, that we have never known personally, or by portrait or name, the person who in earth life was designated Gioacchino Oddo. Nor have we ever heard or read any allusion to his life or to his decease.

"This we solemnly declare upon our honour and conscience.

GIACINTO GRAZIANI.	L. BIAGIO LA ROSA.
DOMENICO ZAMBUTO.	GAETANO NOVARA.
GIUSEPPE MIDULLA.	BIAGIO BIONDALILLO.
DR. LUIGI MARRACINI.	

St. Biagio-Platani,
3rd June, 1907.

NOTE.—Nothing is more frequent than mistakes as to both names and dates made by spirits while controlling mediums. I have heard a spirit who had passed away from the earth for some centuries, ask another who appeared to be standing by, "What was the last name I was known by when I was on the earth?" And, again, time and space are human conditions, and have no existence in the spirit world. Hence the frequency with which, when speaking of earthly periods, they will add the words, "as you compute time."

J.S.

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

BY MRS. CHARLES BRIGHT.

It is a matter of satisfaction to find that the account of the séances, with illustrated supplement, which appears each month and in which the scientific side of Spiritualism as shown in "The Passage of Matter through Matter" is so wonderfully allied to the high spiritual teaching contained in the addresses, has met with such favour everywhere. Not only in these Southern Lands but in the great centres of Spiritualism all the world over are these articles looked for. Some are quoted in full in American papers, while the leading French journal, *Revue du Spiritisme*, edited by Gabriel Delanne, gives its readers each month a report of the proceedings at this unique séance. This is the more important as at the present time there is anxious questioning among its old-time adherents as to the future that awaits Spiritualism. One of the most striking signs of the great unrest in America is found in the latest American papers. *The Light of Truth*, which for the last 39 years has been in existence, and since 1895, under the editorship of Mr. Willard J. Hull and with Mr. James B. Townsend as financial supporter, "goes out of existence," says the editor, "and I, as its manager, take my departure for broader fields of endeavour." Willard J. Hull changes the name of his paper to "The Journal of Man," which is to include everything in religion and philosophy that tends to his elevation. It will be seen from his statement below that Willard J. Hull has surrendered the flag as a result of the absence of spirituality in its professors.

"I am assured now," he says, "that my perception of the possible failure of Spiritualism as a movement conducted on promiscuous lines of communication between finite spirits in and

out of the flesh, was correct. I have always looked disparagingly on the uses of mediumship that place it in the category of other commodities of exchange and barter. We see the effects of this estimate of mediumship everywhere in the degrading prostitution to which it is now subjected, and the precarious situation of those mediums who have sought to keep their mediumship unsoiled by the contaminations of barter.

During my career as a public character identified with Spiritualism, I have made it a rule to magnify the essential principles of the spiritual philosophy, and so far as the average mind might be able to grasp and make use of it in life, I have advocated an intelligent and discriminative recourse to phenomena. Unquestionably many thousands of persons have become interested in the ordinary thought, nomenclature, etc., of Spiritualism through these phenomena, but I am prepared to affirm that not more than one in a hundred of them has used these phenomena as stepping-stones leading them toward the summit of the spiritual pyramid."

But this possibility exists in every other department of life as well as in Spiritualism. To choose the good and eschew the evil is the secret of the soul's progression in spiritual things, and this has been the contention of this paper from its outset. It becomes more necessary than ever for Spiritualists in these southern lands to uphold this higher teaching. Phenomena, such as are produced at the Bailey circles, are capable of scientific proof. It is the great hope for Spiritualism in the future that scientists are giving serious attention to a study of psychic phenomena. To find that the laws of vibration stretch indefinitely beyond the confines of our mortal senses is to grasp the meaning of the universe—to give us something that takes us close to Spirit. It is seen then that the psychic world is a necessary and logical sequence to this and to realise the interblending of the mundane and the spiritual spheres is to take us to the heart of the spiritual philosophy and to the central truth of Christianity. So it is gratifying to find that these circles are doing much that has been craved for them. A gentleman, Rev. Joseph Taylor, of Nelson, N.Z., who has lately been lecturing for the Christchurch Spiritualists, and whose able pamphlet, "Principles of Absolute Philosophy," should be widely read, writes: "I have been able to make excellent use of the supplements containing remarkable 'apports' brought through the mediumship of Charles Bailey. I have often exhibited them and found them to constitute objective lessons of more value than much talk, being, moreover, convenient for carriage and for striking the attention of outsiders."

Among the many instructive addresses given, the following, by Dr. Robinson on Spiritualism and Spiritism, drawn from researches into Chaldaean Magic, is given as especially apt at the present juncture. These two opposing forces—good and evil—White and Black Magic—have existed throughout the ages. As will be seen from Dr. Robinson's able address they are part of a natural law inherent in the universe.

A brief account of the phenomena since last issue will be found below.

48TH SEANCE. July 4th. Address by Professor Denton on "What and Where is Heaven?" Phenomena. Small clay tablet, the first of its kind brought to these meetings with two writings on it. Bird's nest with two different sized eggs. Dr. Whitcomb said it was the nest of the Buhl-Buhl in which the Bell bird, which lays a long narrow white egg, often deposits an egg; the other egg is that of the Buhl-Buhl. The nest is made of feathers and cocoanut fibre. Clay with Mosaics. Conditions not good.

July 12th. No sitting.

49th SEANCE. July 19th. Address by Signor Valetti, entitled "Does God Care?" It was mentioned that two lots of "Apports" were to be brought instead of three as one would be very large, and procured specially for photographing purposes and the Museum. Before the address a Lump of Wet clay with Mosaics fell heavily on the table. After the address, the conditions being pronounced excellent, the sitters were requested to join hands and to have special singing, when to the surprise of all present the "Dress of a Cannibal" was found on the table. It is fully described in Supplement. "This dress," said Dr. Whitcomb, "is a very fine specimen." This closed a most interesting meeting.

50TH SEANCE. July 26th. Address by John B. Gough, entitled: "Am I my Brother's Keeper?" Medium, although searched by Mr. Stanford and a gentleman on the press, had his coat removed and body thumped all over when in the trance condition, and controlled by Dr. Whitcomb, as it was announced that a live creature was to be brought. Medium, controlled by Abdul, then walked to the other end of the room, sat at the end

of table near Mr. Stanford and produced a small bird, the mate of one brought some time ago. Lump of clay with Mosaics $3\frac{1}{2}$ pounds in weight. Bird's Nest of a perfect kind which it would be impossible to hide without injury.

51ST SEANCE. August 2nd. Creswick Evening. The recital, a composition of Mr. Creswick's in spirit life entitled "Vengeance is Mine," in which several characters were introduced, was one of the best ever given. The play occupied nearly two hours in delivery, equal to about 4 columns of one of the morning dailies. It was a superb piece of composition and acting, and left an impression on those privileged to be present which surpassed anything obtainable in the shape of "tests."

ADDRESS BY DR. ROBINSON.
"SPIRITUALISM AND SPIRITISM."

AN INQUIRY INTO CHALDAEAN MAGIC AND THE
ORIGIN OF SPIRITISM, FORTUNE-TELLING,
INCANTATIONS.

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

After drawing a diagram on the black board, giving the early Chaldaean's idea of the earth and the universe, Dr. Robinson said he proposed to speak of Chaldaean magic and its relation to present day developments in spiritual matters.

The ancient Chaldaean, he began, scanned the face of the heavens, and took note of the appearance of comets, eclipses, positions of the stars, and other heavenly phenomena. These were duly noted down and written upon terra cotta tablets, many of which have come down to our day. Some of them have been placed by occult power upon this table. We do not gather from the early Chaldaean tablets that they held the belief that a God or gods had created the world. They believed in two opposing forces—spirits of the good and evil spirits—which were responsible for everything. An ancient writer tells us that the early Chaldaean's idea of the earth and the universe was something like the diagram I have just drawn. The earth was like an inverted boat. This zone at the top was the place of the fixed stars, which was ruled over by a good spirit. Underneath were the planets and above this zone were the celestial waters. Coming down to the space between the earth and this zone they believed that here dwelt the atmospheric spirits, the spirits of the storm, the wind, the hail, the rain, the lightning and the thunder. This space represents the earth and underneath it was an abyss ruled over by an evil spirit. Underneath this abyss was the great reservoir of water. I have no doubt that the Jews got the idea of Hades or the under-world from this Chaldaean conception. Here are the great gateways—seven of them—to the under-world. This pinnacle is the great and high mountain, the pinnacle on which the heavens revolved. At the sides you can see the foundations of the heavens resting at the side of the earth plane. Underneath were the storm spirits. The Chaldaean believed that every object, every stone, every tree, had behind it a spirit, and, as I said, they were divided into good and evil spirits.

From the earliest tablets we gather that the universe was the outcome of perpetual warfare waged between the good and evil powers. You can easily understand, looking at the diagram, how the Chaldaean believed that the spirits of heaven and earth were more powerful than the evil spirits. The latter dwelt in the under-world, in high mountains, and in marshes. They firmly believed that evil desire was caused by obsession and baneful influences. Hence it became necessary to have certain spells, incantations, sacred words, which the magicians alone understood. I am going to try and show you this evening that modern Spiritism may be traced back and no doubt had its foundation in the necromancy of the Chaldeans. Recent excavations in Mesopotamia have brought to light a vast number of tablets and many now in the British Museum, and other collections of antiquities are magical or incantation tablets. They were formulas used by the magicians of those days to dispel disease and to cast out the obsessing spirits. The poor Chaldaean believed himself obsessed by a number of enemies. During the night

time the Incubae came unto him and disturbed his sleep; in his waking moments the evil eye, the curse, and the bann had to be avoided; so it was necessary to have a large number of incantations as well as magicians who knew how to dispel the evil influence and cast out the obsessing spirit.

INCANTATIONS AGAINST DISEASE.

Before proceeding further, I will recite the text of a few magical tablets which have been discovered—two are now in the British Museum. In case of disease the sick man was placed on a couch, and in front of that couch the magicians lit a fire. He then took in his hands the hair of a goat, a bunch of dates, and the leaves of a tree, and, after muttering the following words over them, they were handed to the sick man. Said the magician: "The baleful demon has come down upon this poor man. He destroyeth his house, his goods he despoileth, his health fleeth away. Like a hurricane cometh the baleful demon." Then handing a bunch of dates to the sick man he had to repeat those words after the magician, who then added: "And may he depart into another place; may he never return; may he be destroyed like these dates," which he then cast into the fire. Then he took the hair of the goat and said, "May the baleful demon depart from me; may he never return; as this hair is destroyed by the fire so may he pass away from me." And so with the leaves of the tree. After that the sick man was supposed to get well. If he did not get well, it was because of some fault in the man himself or in uttering the formula and incantation—or perhaps the evil spirits were more powerful just then than the benevolent ones.

And here I would like to say that the ancient Chaldaean undoubtedly practised what is so well known in India as White and Black Magic. The magician who was in favor with the good spirits practised White Magic, but those who invoked evil spirits, as they sometimes did for the purpose of putting a bann or curse upon their enemies, were those who practised Black Magic. If we had time it would be interesting to trace how these people first became acquainted with the fact that spirits, good and bad, were able to commune. Stripped of all its mummery, there cannot be any doubt that they were acquainted with the fact that good and evil spirits approached unto them, and that they could and did communicate with them. In those days spirits of course came down to the earth. They were round about men in the flesh as they are at the present time. But the crude minds of the Chaldaean were not able to discern that they were the spirits of departed friends or relatives, hence they believed that every stone, every tree, and indeed every thought and every word had behind it either a good demon or a bad demon.

INCANTATION AGAINST THE EVIL EYE.

Here is a magical incantation to avert the Evil Eye. It is strange that even down to sixty years ago a great number of people believed in the influence of the Evil Eye, and at the present day in Italy they have charms to avert its influence. This incantation tablet says, "The baleful demon, the mighty one, cometh like a rushing wind and takes possession. When the sun shines the spell is cast, the evil is wrought. May he be cast out, may he pass away into the dark places and return no more. His power is great, his influence is mighty. Oh spirit of the heavens, conjure him! Oh spirit of the earth, conjure him!" Note that when Jesus, the great Teacher, came in contact with men obsessed, He said, "I say unto thee, come out of him!" The Chaldaean magicians were held in great respect by the people, and they received support from the State. To insult one of these holy men who had power over these potent evil influences would assuredly bring about the death of the person who was bold enough to do so. One interesting tablet, now in the Museum in France, declares that certain persons having spoken disrespectfully of one of the magicians who practised the White Magic, there came in the night time a

great tempest, and on the following morning five of these persons were found dead. The tablet goes on to declare that the great lords and the great gods fought against the evil ones and the men in the flesh who had dared to insult the old magician. You will remember in reading Roman history that the Augurs inspected the entrails of beasts and birds, they watched the feeding of the sacred chickens, and drew their prognostications therefrom concerning the welfare of the Roman people. In the same way nothing was done in Chaldaea without consulting magicians. We find from a broken tablet that on a certain day one of the early Chaldaean kings was about to open a battle with an Amorite king. The tablet declares that on this particular day, at a certain hour, it thundered several times, but a break in the tablet prevents us from knowing how many times it thundered. The omens were considered auspicious, and the Augurs gave the word that the king would be victorious. Underneath it is added that he followed the bidding of the magician, and the omen was true. He took great men captive, cut off their heads and placed them on the gates of the city. The writing on the tablet finishes up with praise of the benevolent spirits. It would appear that the Chaldaeans had no system of medicine like unto the ancient Egyptians. Even in Babylon it was a common practice when any person was sick or ill of a disease to bring him on a bed into the open court, there to lie all the day in case some passer-by might recognise the disease that he was suffering from. A man might have had the same disease himself and in passing would tell the sick man just what cured him. There are evidences, however, that they understood the properties of herbs and sometimes used them. But they placed their supreme faith in good or benevolent spirits, who, at the command or solicitation of the Chaldaean magicians, invariably cast out the obsessing spirit or dispelled the disease.

SPIRITUALISM NOT SPIRITISM.

Modern Spiritism—and I must speak plainly on this subject—is not to be confounded with modern Spiritualism. One of the Chaldaean ceremonies has its counterpart in some spiritistic practices. A great fire was lit and the magician or magicians—sometimes more than one, for the king had a number of these astrologers and magicians—squatted on their hands around the fire and cast into it a prepared powder. In the black smoke—something like the smoke of burning pitch—that arose from it they read the future or cast the horoscopes of kings and other dignitaries. But modern Spiritism, I must reiterate, must not be confounded with modern Spiritualism. Modern Spiritualism is a blessing to man sent to teach him the way of life and to assure him of immortality. That there are signs and wonders following the teaching of the truth in the present day we know, and so there should be. It was so with Jesus of Nazareth and in the first centuries. But modern Spiritualism was never intended to forecast the future or to tell fortunes or to utter anything that would be injurious to the spiritual or physical welfare of any man or woman on the earth. Modern Spiritism is undoubtedly a curse to mankind, and it is only the necromancy of the Chaldaeans under another name. I gather from the tablets that many of those old magicians led evil lives. They were unscrupulous persons, and I have no doubt that they became very rich by their practices. It is a fact, however, that Chaldaea as a nation occupied a position of pre-eminence that she could not have attained if she were not renowned for her magicians and her magical arts, and so at the present time we find numbers of persons practising necromancy in the name of Spiritualism. But it is Spiritism pure and simple. There is a vast difference between Spiritism and Spiritualism. A forecasting of the future, telling of events connected with the private lives of persons, pretending to cast the horoscope of those who come unto them, or the practice of Black Magic, is Spiritism. I am sorry to have to

say that I have known of some Spiritists who, for filthy lucre's sake, have told their clients that they would prevent certain people from doing certain things. If they were able to accomplish this it would undoubtedly have caused a great deal of trouble and misery. They invoked the undeveloped spirits, they invoked the spirits that dwelt in the marshes and in the high mountains, as did the ancient Chaldaeans, and I have heard—horrible to relate—of them pretending to put disease on certain persons just out of pure malice. That is Spiritism. It does not alleviate mankind; a man's spiritual life gets no support or food from Spiritism. But Spiritualism is the bread of life which cometh down from heaven, and a man having once tasted of that bread shall not hunger again. I desire to make this plain, because there are hundreds of thousands of intelligent people at the present day who mix the two together. A large number of those connected with orthodoxy are doing so and it is for this reason that much odium has been cast on true Spiritualism. Don't make any mistake—Spiritism is simply Chaldaean, Babylonish necromancy under another name.

There is much more to say on this subject and I wish to show you in the first place that it is this Chaldaean necromancy that was forbidden to the Jews as you read in the Old Testament. And I desire to make it equally clear to you that real communion with departed spirits was never forbidden under the Jewish dispensation. That the Chaldaean magical incantations and ceremonies were sometimes stupid we admit, but at the back of it was a foundation of truth, and these evil spirits when invoked undoubtedly came to the assistance of the black magicians. A question once asked me by a gentleman in an audience like this was: "Why are the evil spirits permitted to approach men in the flesh?" There are a great many things permitted, let me observe, that are not approved of in the spirit world. Men lie and thieve and murder. They are permitted to do this for a season, but, undoubtedly, they are not approved of, they are under condemnation. Evil spirits as well as good have power to approach your earth plane and they do so, and if they find congenial company they will come in and take up their abode with that man. There cannot be any doubt about that. The Great Seer taught the people that if, after an evil spirit had been cast out and that man returned to his old habits, his former way of living, the evil spirit might return and bring with him other spirits, and they would take up their abode with him, and "the last state of that man is worse than the first." So to-day invoking spirits may be a very dangerous practice. Communion with your departed friends and relatives is most sacred. You are drawing nigh to the invisible world. It is solemn, serious and sacred. The danger is in drawing around you evil influences. In France some years ago a number of people who were called "devil worshippers," used to congregate in a tavern and there invoke the devil and his angels. Though the prince of the devils does not exist as a personality, there are any number of demons—devils if you choose—and many of these evil spirits came round about these devil worshippers, and on one particular evening two out of the company, who slept at the hotel where the meetings were held, were found dead in their beds with their tongues protruding and their faces black. Notwithstanding every effort was made to trace the murderers, they failed to do so. If they desired to find the murderers they would have to look away from the mundane sphere. I wish you good night.

Mr. H. Cardew has, in the August number of *Progressive Thought*, a chapter written by himself on "How I was Healed," which gives from a common sense standpoint the wonderful results that may follow when once the individual has got on the right mental track. It is heartily recommended to our readers.

THE SUBLIMINAL SELF.

The theory of the subliminal or sub-conscious self, invented by psychic researchers as an offset to the already proven spiritualistic hypothesis, and brought into prominence by Thomson J. Hudson in his "Scientific Demonstration of a Future Life," published simultaneously in Chicago and London in 1896, has been very much to the front in the anti-spiritualistic field of late, but its users, whilst attributing to it almost unlimited powers, appear to have very hazy notions of its real nature. This is largely due to their limited conception of man as an entity. The materialist conceives of him as a physical being recognising only his human aspect; the religionist regards him as dual—soul and body, or body and spirit; but the spiritualist views him as triune, viz., Spirit, Soul, and Body, and this includes the mysterious "subliminal self" of the psychic researcher. The spirit of man, from the spiritualist's point of view, is the undying principle, the soul its ethereal body; these form the ego; the physical body is its material vestment which allies it to its material environment. The soul or spirit body is represented by the nervous fluid circulating throughout the nervous system and the auric emanations visible to clairvoyants and demonstrated sixty years since by Baron von Reichenbach, the discoverer of odic force. It follows that the opponents of spiritualism are unconsciously magnifying the powers of the soul; and bye and bye will be in the same humiliating position that Dr. Büchner was when he quoted eulogistically in his "Force and Matter" portions of Hudson Tuttle's "Arcana of Nature" under the impression that Tuttle was a professor in an American University, and discovered, when it was too late, that he was a medium, and that the Arcana of Nature was written through his hand when quite a youth.

If the majority of psychical researchers were a little less egotistical and bigoted in their methods, and would deign to examine the records of spiritualistic (or psychic) researchers who have preceded them, or even in some instances the writings of animal magnetists or mesmerists—so called—they would gain considerable light on psychic science and find the road easier to travel. Among the latter Teste, Du Potet, Drs. Gregory, Ashburner, and Elliotson were led into a conviction of spiritualism through their experiments in mesmerism; their subjects, ignorant as themselves of spiritualism, would describe, and talk to, what they regarded in their normal state as dead people, and though they (like the late Dr. J. B. Motherwell of Melbourne, who was a mesmerizer) treated them at first as illusionary, they were ultimately compelled to recognize them as discrete intelligences, individuals who had passed on to a higher condition of life, many of whom they identified.

To the philosophical individual or the unprejudiced scientist who desires to test the spiritualistic hypothesis, a study of mesmerism (not hypnotism which, though analogous, is not identical) would be of considerable assistance; as then, with the aid of a sensitive, who might be found among his relatives or personal friends, he could by the induction of what is called the "sleep-waking" state open the interior vision and place his subject en rapport with the spiritual side of things. He would discover that they could see without eyes, hear without ears, and feel without touch. The so called "subliminal self" would be very much in evidence, and, if not influenced by his own opinions (which it would be necessary to restrain), would quickly prove to him, first, their independence of the physical senses, the superior power of the interior ones, and lastly, the

continuity of life beyond the grave. It is not worth while to put those who have no desire for an after life on the track, and we would strongly advise sensitives not to allow themselves to be mesmerized by a materialist, for they would be liable to be biologized or hypnotized, and so, physically depleted by the experiments he would make, probably in the interest of science. We have known of this in our experience. The object of both operator and subject should be the elicitation of truth, and if earnest seekers they would not fail to elicit it. The physical body is the only barrier to the perception of spiritual things by those in the mundane sphere, and when it is rendered quiescent, and sustained by the spiritual power and soul forces of another individual, either embodied or disembodied, it is capable of cognizing and describing that plane of the spirit world to which it belongs or its state of development qualifies it for.

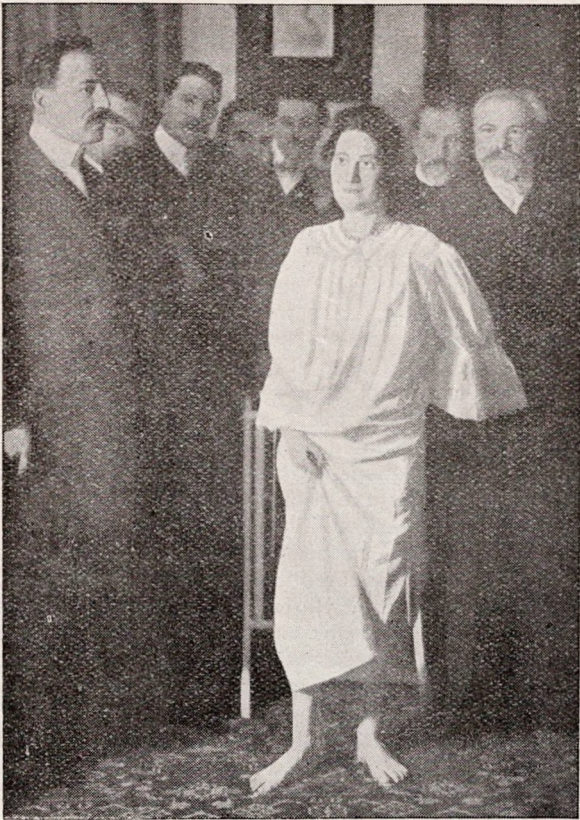
It is the non recognition of man, the spirit, and the consequent persistence by the scientific materialist of applying physical methods and appliances to the investigation of spiritual problems that prevents him from making any substantial progress; when these irrational methods are abandoned and philosophical ones substituted, the question will soon be settled. Nearly all the eminent investigators, from Professor Hare to Professor Lombroso, entered the field as skeptics and in many instances with the idea of exposing a fallacy, but not with a view of confirming their opinion that man was an animal (plus intellect), but in a truly scientific spirit, and we know of no one who has patiently pursued the investigation in this philosophical way who has failed to accept the spiritual hypothesis as the only one to completely cover the facts. W.H.T.

THE "TWO WORLDS" SUED FOR LIBEL.

Spiritualism has been brought before the Law Courts rather frequently of late, but we never expected to find a professed Spiritualist taking action against a Spiritualist paper, yet that is what has just happened. Some time since a dock labourer, named Connerty, who had been attending seances held by Mrs. Emma White, of Liverpool, brought an action against Mrs. White to recover money which he had paid to her, alleging that it was a loan; judgment, however, was entered for Mrs. White. Commenting upon this case, the "Two Worlds" said that "the cross-examination of the plaintiff elicited some of the most arrant nonsense about spirit control that we ever remember hearing." Mrs. White then instituted proceedings against the "Two Worlds" Publishing Company Ltd., and, according to the opening statement, she complained that "the article in question assumed that she used her spiritual influence to persuade Connerty that the spirits thought it better that she should keep the money."

In her evidence, Mrs. White complained that the "Two Worlds" now "refused to insert her advertisements, which made a lot of difference to her income." For the defence, Mr. Tobin, K.C., asked the jury to hold that the plaintiff had abused her powers, and submitted that the article was fair comment. The jury failed to agree, and were accordingly discharged. In the "Daily Mail" report of the proceedings, from which we have already quoted, it is said that the plaintiff claimed to be usually controlled by John Bright, and said that his "astral" name was "Triumphant," and that she had also been controlled by Lord Salisbury. We do not wonder that the intelligent outsider and the "man in the street" scoff at Spiritualism and Spiritualists when they read of claims such as these being made by mediums. They naturally think that John Bright has something better to do in the other world than to become the "guide" of a little-known medium, and to advise a dock labourer as to the whereabouts of the girl he should marry! A little common-sense would save both mediums and inquirers from foolish notions and ridiculous practices.—"Light."

A MARVELLOUS CURE.



In the August number mention was made of the cure, apparently through spirit agency, of a lady, Mlle. B., in Paris. The article, containing the most minute details of the case recorded by M. Magnin for the doctors and others in a lecture on the subject, covers 25 pages of the *Annals of Psychological Science* for June. M. Magnin gave the lecture at his residence at the *Ecole du Magnétisme*, Paris, where he is Professor, and the accompanying illustration shows the patient as she stepped out before the assembled doctors whence they had gone to examine her. From the condensed account below it will be seen that Mlle. B. saw the spirit who had helped her cure and had passed to spirit life two and a half years before. This was a lady to whom M. Magnin was greatly attached, but quite unknown to the patient. The illustration represents the patient at the time when she said she saw her protectress, as quoted below from M. Cæsar de Vesme's account in the *Annals* of which he is the French editor.

So great has been the interest excited in Europe that condensed accounts of it have appeared in Continental and English papers. M. Magnin, as will be seen, is not disposed to attribute the cure to the agency of spirits unreservedly, but to those familiar with the subject there seems to be no doubt that the "secondary personality" to whom it is attributed was undoubtedly the lady friend of the doctor whom the patient recognised. One of the most confirmatory incidents was the picking out by the patient of the photo of her "invisible helper" from a group in an entirely unpremeditated manner. The doctors were discussing the case, Dr. Schwartz, a specialist from Vienna, affirming it "was worth two years' incessant study" when "there was a movement in the room and a dramatic incident had occurred." "Mlle. B.," says the writer, "had raised her eyes to certain photographs hanging on one of the walls of the room and had recognised among them the portrait of her 'little friend.' Dr. Ochorowicz at once took pains to verify her assertions and showed her the portraits of other young ladies but she declared that the lady near M. Magnin was actually the one. M. Magnin told the company that Mlle. B. had never seen portraits of the deceased and was brought to the room for the first time that evening."

ABRIDGED ACCOUNT OF THE CURE.

It is seen that the patient, Mlle. B., 28 years of age, was of a tuberculous stock. Her father and younger brother were subject to visions, but she herself had never experienced a vision until September 18 of last year. The illness dated back to January, 1905, at which time she gave herself an accidental blow at the base of the nose with a hammer. Her strength from that time gradually diminished, appetite and sleep left her, spitting of blood and intestinal paralysis set in, and on February 26, 1907, when Dr. Magnin first saw her, she was "lying, an inert mass; only her arms could move . . . could not sit upright in bed, as there was no rigidity in her backbone."

THE VISION.

The "vision" referred to occurred before Dr. Magnin had been called in, and before the patient had heard any one speak of him. She described it to him thus:—

"On the 18th of September, at two o'clock in the morning, I was awake, when suddenly my lamp went out; I relit it, and I observed that there was still oil in it; it went out again. In the absolute darkness I then saw through the door leading to the vestibule, which was partly open, a light in the kitchen, then I distinctly heard, 'Can you endure the trial?' I replied, 'Yes.' I then saw a long, delicate hand approach me holding a torch which lighted up the whole room, and I read above me, 'On the 8th of May you will get up.' The vision slowly disappeared and, after a few minutes of darkness, the lamp relit itself."

Dr. Magnin came to the conclusion that, for the sake of the invalid, he must make the most of this vision; but he "took care not to make any suggestion, lest I should give birth to a typical objectivity, to one of those pseudo-personalities without originality, or will, such as are so easily obtained in hypnosis." He thinks, however, he may have "telepathically influenced the creation of the secondary personality."

RISE AND WALK.

Confirmation of this supposition may be found in what occurred on March 8, when Dr. Magnin put the patient to sleep. He says:—

When she awoke she said to me softly, "There is a pretty lady near you, she is always beside you, she sometimes comes to see me." The patient gave a description which, although brief, seems to agree with that of a personality who was once closely connected with me, and of whom I certainly had thought involuntarily. I asked a question, but the patient did not reply; she fell spontaneously into a hypnotic state; a few minutes later she seemed to be suffocating, she stretched her arms out in front of her, her hands forcibly extended, and I caught with difficulty the words, "Help me! Help me!" I massaged the larynx, and I breathed several times on the heart, saying, "Here is strength for you, take it." I then heard more distinctly, "Help me to descend into this little one." Then, a few moments afterwards, she heaved a deep sigh, the face relaxed, she moved and turned her head, she made an effort to sit up, I helped her to do so, she remained sitting up, quite straight.

Stupefied and with emotion—which, in my own opinion, has some importance relative to the facts recorded—I said to the personality, "If it is you who are here, and who have made this patient sit up, you can make her walk"; and, with an encouraging gesture, I threw back the bedclothes. Then I saw the patient slowly, and without apparent effort, raise the right leg and let it fall along the side of the bed, then, placing the weight of her body on the other hip, the left leg was placed alongside of the right; the two feet were on the ground, with the toes turned inwards, the legs stiff; she was leaning against the bed. At this moment I repeated, "Walk; you can do so." Her feet rose one after the other, and twice she walked round the room. Her hands were joined, her head raised, she was looking upwards; little by little her expression changed, there was a veritable transfiguration, and I do not think I am diverging from the truth when I claim to have seen a faint halo round the head of the patient, of the nature described by Dr. Fere. At two steps from the bed her body bent, her head fell back, her legs wavered—I caught her in my arms and put her back in her bed. I again questioned this secondary personality, but received no reply.

A "HEALED WOMAN."

From that time until May 8, the date of the meeting with the savants, the process of cure proceeded. At the close of the lecture the patient was brought in, stretched on an examination table, and after careful examination two distinguished physicians declared her lungs to be sound. M. Magnin and Dr. Pau de St Martin then endeavoured to place her in a standing

posture, but, as M. Cæsar de Vesme describes it, "her legs bent like those of a clown." Later, however, Mlle. B., under hypnotic passes, came under the influence of the "secondary personality" in presence of the savants. Let M. Vesme tell the story:—

She said that her protectress was calling her, that she was drawing her towards her. . . . The patient stretched out her arms to her, her actions being as if an invisible person were supporting her, and helping her to get down from the bed; she let her legs slip down along the side of the examination table, and she began to walk, her arms stretched out, her hands almost closed, as if she were holding that of her friend. Those present encouraged her, and congratulated her; she was radiantly happy. After taking about ten steps, with a sudden movement of gratitude, she took into her arms a head which we did not see and kissed it reverently; after some moments of emotion, she threw herself weeping into the arms of her adoptive mother; then she held out her hand to the doctors and particularly to the magnetiser, who had attended her, thanking them effusively.

The patient, or, more correctly, the healed woman, remained on her feet for about an hour without apparent fatigue; they could not persuade her to take food. Consider! this was after 27 months of bedridden immobility!

WHAT IS "SECONDARY PERSONALITY?"

It may be interesting, in conclusion, to quote some of M. Magnin's closing observations on secondary personality:—

This secondary personality seems to possess data concerning the organisation of matter, and more particularly of the human organism, data of which science seems to be totally ignorant. Since it has known how to put into order what was out of order, how to reorganise what was disorganised, how to restore strength when there was only weakness; since it has known how to rebuild, it must have some sort of knowledge of the materials it employs.

Have we all then, in the hidden depths of our "ego," in what is called the "subliminal," "subconscious," or "unconscious," certain intuitions both of our own nature and of the inner nature of our environment? In that case, how comes it that intuitions do not spring up from that deep source into our normal consciousness? I know that certain schools of mysticism assert that there are such upspringings, but, so far, we have no proof of it.

But are they indeed ourselves? Have we the right to affirm that they are really ourselves? It is a sound scientific principle to rest contented with hypotheses already formulated, so long as they suffice to explain the facts; nevertheless, after what I have related to you, it seems very certain that the hypotheses of cleavage of the human entity into diverse personalities does not explain this reorganising intelligence which we have observed.

What then, gentlemen? Have we really to do with spirits, as many persons would have us believe? Here we are on the edge of an abyss, we turn giddy, and we can only say that we see nothing but the gaping gulf beneath us. The spirit hypothesis does not seem to me, any more than the others, to explain all the facts, especially if we are to suppose that these spirits are all those of discarnate men.

We are, however, at the present time, forced by facts, daily increasing in number, to face courageously the hypothesis that there may exist round about us, existences the nature of which we cannot determine, which altogether escape our sensorial perceptions. Logic even seems to favour this hypothesis. Does it not, indeed, seem very improbable that intelligence, even within the small limits of the cosmos that are within our knowledge, should stop at man?

It is one of the healthy signs of the times that scientific men everywhere are beginning to inquire for themselves into psychic matters. In the case of Myers, Hodgson, Hyslop, Lombroso, and others now experimenting, they desired, in a matter of such transcendent importance, to begin their investigations *de novo*, unbiassed even by the work of the old pioneers of Spiritualism. In a subject like this, which possesses entirely new features to the scientist, they were certainly within their rights. When it is seen, moreover, that the four mentioned have unreservedly accepted the spiritual hypothesis, nothing but appreciation of their unselfish and unstinted labours can be accorded by those who welcome truth from whatever point of the horizon it may come.

Mr. J. H. Fabling, President for the last two years of Christchurch Spiritualistic Society, N.Z., has lately resigned that position through the great increase in his work as a metaphysician. So many remarkable cures have been made by him that he is now recognised as one of the most successful healers in that city.

THE GIFT OF TONGUES.

One of the oldest but rarest phases of mediumship has developed itself in one of our country towns, but as we have not received permission to make public either the name of the young lady principally concerned, or of the locality in which she resides, we content ourselves by offering our readers the assurance that the statement we subjoin reaches us from a source upon which the utmost reliance can be placed.

Miss X. is not a professional medium, but passes into trance in her own family circle, and the communications received from her controls are of such a nature as to carry conviction of their genuineness and authenticity to the minds of all who listen to them. On a recent occasion, something was spoken by her in a language unintelligible to every one of her hearers. The control was asked to write it through her hand. The request was complied with, and still no one present was acquainted with the meaning of the message. Subsequent inquiry, however, served to prove that it was the Lord's prayer, in French, a language of which Miss X. has no knowledge.

It now and then happens, that not merely is one foreign tongue, but three or four, are spoken by mediums in a trance, who in their normal state are entirely ignorant of them; and a notable instance of this occurred in the case of the daughter of Judge Edmonds, of the United States; but, as we have said, a faculty of such a nature is of considerable rarity. The earliest record of it is to be found in the "Acts of the Apostles." It happened in Jerusalem, and was preceded by what has become a familiar phenomenon in séance-rooms all over the world at the present day, namely, the appearance of "cloven tongues, like as of fire," floating about the place. There was a great assemblage of the disciples of the new Faith, the majority of whom, it may be fairly concluded, were sensitives or mediums; and they "began to speak with other tongues, as the spirit (*pneuma*, in the original Greek) gave them utterance. So remarkable a manifestation of psychic power naturally excited considerable wonder and curiosity as it became noised abroad, and when the disciples—all of whom spoke only the Galilean dialect—met again, residents in Jerusalem, belonging to something like a dozen foreign countries, including Romans, Greeks, Arabians, Medes, and Parthians, were drawn together to witness what by them would probably be regarded as a miracle; and they were not unnaturally amazed to hear these illiterate disciples of the murdered Nazarene addressing them in their own (*i.e.*, the foreigners') languages. It was, in reality, no more a miracle than the fact of Miss X. speaking and writing a tongue with which she is entirely unacquainted. She is controlled, for the time being, by a spirit to whom that tongue was native, when he or she was upon the earth, and who has found a medium gifted with the organization which enables him to use her for the purpose of reproducing that language. There were doubtless present on the Day of Pentecost, as on subsequent occasions, spirits who had belonged to the various nationalities spoken of, and their power, both individually and collectively, was so great, and the human instruments they employed were so plastic, that they were able to produce the remarkable results described in the second chapter of the Acts of Apostles. Some day, perhaps, we may have a really spiritual revision of the Scriptures, when it will be seen that every one of the so-called miracles was performed in accordance with perfectly natural laws; and that to assume that, at any period in the history of the world, events occurred which were unforeseen by God, and which necessitated a suspension of, or deviation from, those laws by Him, is to derogate from His Omniscience, His Supreme Wisdom, and His Perfection as the great Lawgiver of all the universe; inasmuch as "whatsoever He doeth, He doeth forever"; and that "with Him there is neither variableness nor the shadow of a turning." J.S.



MRS. ANNIE BESANT,
Newly-elected President of the Theosophical Society.

BY MRS. CHARLES BRIGHT.

After a season of recriminations and heart burnings concerning the right or non-right of spiritual entities, called by Mrs. Besant "The Blessed Masters," to nominate a successor to Colonel Olcott, besides other vexed questions, Mrs. Besant has been elected almost unanimously to the vacant position of President of the Theosophical Society. According to the London "Daily News," "fully 99 per cent. of Indian Theosophists have declared for her and 90 per cent. of those in Europe," while, in Australia, the vote was a practically unanimous one. This was to be expected, as Mrs. Besant's gifts as a speaker and writer place her outside the general category. Indeed, but for certain dogmatisms the teaching contained in Mrs. Besant's lectures and published volumes is almost identical with that of most philosophic Spiritualists. Mrs. Besant would admit this herself, for in a lecture on "The Work of Theosophy in the World," after describing the way in which spiritual thought is permeating present-day art, literature and science, she is careful to make no claim, as some of its professors do, to this change being solely the result of Theosophical teaching. To do so would be to ignore the source from which the Theosophical Society and other offshoots of modern spiritualism have come. For it must be remembered that but for the "Rochester Knockings" there would be no Theosophical Society, no New Thought, Mental Science, or Christian Science cult. In the most broad-minded way Mrs. Besant says in this lecture, "The ideas you may call 'theosophical' if you will, for so they are, provided you do not limit them to the Theosophical Society. They are theosophical, but they belong to humanity, to the Wisdom, and not to a single organization. Once I heard a Theosophist use a phrase that I was very sorry to hear:—'Our ideas.' Ideas are the property of no man or body of men. Did we invent these ideas? Did we discover them? Have we any patent rights in thoughts old as the world and great as humanity itself?" It is for this broad-mindedness that I welcome a worker like Mrs. Besant in the field of human progress. "It is easy to understand," says an interviewer in the "Daily News,"

"the sway which this remarkable woman is able to exercise over those who are willing to accept the cause she has espoused." In answer to her questioner she said:—"I can quite understand the position taken up by those who oppose my nomination, although I cannot agree with it. When Colonel Olcott became president for life he was given, by the constitution of our society, the right to nominate his successor; and he nominated me. The objections that have been made are not to me, but to the fact that Colonel Olcott said he did it under the authority of his Master."

THE NEW THEOLOGY AND TELEPATHY.

Mrs. Besant has much the same to say about the "New Theology" as has already appeared in these columns. "Take if you like, Mr. Campbell, with his 'New Theology' (she said to her interviewer.) His attitude there is identical with ours on some points. He has not taken up the doctrine of re-incarnation, which is one of our teachings; but he has said nothing to which Theosophists would not say 'ditto.' We have now, too, a number of clergymen, members of the society, who preach Theosophy in a Christian form—which is very satisfactory to us. With regard to telepathy, we think it may be carried to a very much more exact point than has yet been reached. The work of the Psychical Research Society is clear, so far as it goes. Our view is that it may go much farther, and that there may be free communication between mind and mind. Only we do not think it is in the least sense supernatural. We do not think it matters whether a person has (what is called) died or not. It has nothing to do with the physical body. I have come across many people who have communicated in that way, and, of course, I myself do so frequently." "Would you tell me," asked "The Daily News" representative, "the name of any well-known person with whom you have exchanged thoughts after that person's death?" Mrs. Besant hesitated. "No," she replied, "I am not fond of making statements of that kind without proof. I do not see that it would do any good, and it might make enemies."

INDIAN DISCONTENT.

India is now definitely Mrs. Besant's "home," and there she lives the life of an educated Indian lady—in dress, as in other things. "It would not be very consistent," she explained to her interviewer "for me, with my work, to live the life of a European. Practically, I go into the homes of the Indians as freely as they come into mine."

She considers that there is a reaction in the Indian's fascination for European ways. The present trouble in India she regards as more superficial than deep-seated. Lord Curzon's policy, she says, created a good deal of unrest, especially with regard to education, which had been put out of the reach of a number of Indians belonging to the very class who expected it. "The hereditary learned class in India," she observed, "is a poor class. If you make education so dear that they cannot get it, you get discontent among the very people who ought to be the friends of England."

"Lord Minto," she added, "is a very sympathetic and conciliatory man, and he is not always having catastrophes. I do not think there is any fear that British rule will be threatened in India."

WHAT MRS. BESANT IS DOING.

It was on June 29th that Mrs. Besant was informed by the Acting President, Mr. Sinnett, of her accession to office. Some of the votes had not then been received, but the majority was so overwhelming that Mr. Sinnett declined to wait for the laggards, 28 days having been given since the closing of the poll. A meeting was to be held on July the 10th in the large Queen's Hall to celebrate her taking office, and she is to lecture on "The value of Theosophy in the World of Thought."

Since arriving in England, Mrs. Besant has lectured in Harrogate, Bradford, Edinburgh, Glasgow, London, Southampton, Bournemouth, Bath, Bir-

mingham, Burnley, Manchester, Liverpool, Nottingham and Exeter. In London she has lectured to the London Lodge, given courses of four lectures to the Blavatsky Lodge, of three to the public, and of four at the sectional Head-quarters; she has also presided at the British Convention, lectured at seven Co-Masonic Lodges, and at one Congregational church.

Early in September Mrs. Besant was to leave for America to preside at the Convention at Chicago fixed for September 15th. She sails from New York for Plymouth, England, on September 24th.

After returning from America, Mrs. Besant will stay about a fortnight in England, and will then visit Belgium, Holland, Denmark, Sweden, Norway and Italy, and will leave Genoa for Colombo on November 6th, by the North German Lloyd line.

It will be seen from the accompanying portrait, kindly lent by the Melbourne branch, that Mrs. Besant has changed somewhat since her visit to Australia about twelve years ago, partly due, perhaps, to the Indian dress which she has adopted.

W. J. COLVILLE'S TELEPATHIC EXPERIENCES.

At a social gathering held by the London Spiritualist Alliance on June 18th, Mr. Colville, in answer to a question as to whether "he had enjoyed any direct personal evidence of telepathy," gave the following interesting experiences:—

"Some few years ago," said Mr. Colville, "I was introduced to a young man of more than average force of character, who asked me to conduct a series of telepathic experiments with him. He was not in any sense a close friend or near acquaintance, but I almost instantly discovered that I could receive his mental telegrams with great facility, chiefly owing to the fact that he had developed the habit of mental concentration to quite an unusual degree. His method of procedure was to inform me definitely by letter or telegram that he wished me to hold myself in readiness to receive a thought-form which he would send me on a certain night, between twelve and one, a convenient time for us both as he was a professional singer and neither of us was accustomed to seek repose before midnight. On retiring it was my practice to remain quietly receptive to my friend's thought, which I welcomed in the same manner as I would listen to what he said were we engaged in actual conversation. At first I only heard words indistinctly and sometimes merely received faint impressions, but after receptivity on several successive nights I saw him and heard his voice to all intents and purposes as plainly as though he were actually with me in bodily presence. Later on in the course of our experiments I could easily receive his messages at any time, day or night, provided I was not mentally preoccupied, but never did I feel the slightest compulsion or restraint laid upon me. I was just as free an agent as though I had received an invitation to dinner in the ordinary manner.

One Sunday afternoon, while I was in New York, this gentleman telepathed to me the substance of an entire sermon to which he was listening with close attention in a Boston church—fully two hundred miles away. Some of the evidences afforded me were peculiarly convincing and often amusing. They related to quite commonplace matters, such as letting me know (when we were in different cities) that he had bought some neckties of a peculiar pattern, and paid a certain price for each of them, and even the fact that he was having his hair cut at a certain time (11.15 a.m. one Thursday), and other details which it was highly improbable that I should have exactly guessed.

One of the most definite instances of telepathy I have ever known occurred one evening in February, 1906, when I was in Newark, New Jersey, with friends, who were conversing about travel and asking me how long I should remain in America. I told them that I expected to sail for Australia from Vancouver some

time during the following May. I intended to spend some weeks in and near San Francisco, and to visit other cities before leaving for the Antipodes. Quite suddenly a ship appeared to me named 'Sierra,' and a date, March 29th, fixed for its sailing from San Francisco for Sydney. I refused to believe that it was intended to describe my future movements, and tried to waive it aside by suggesting that someone in the room would sail for Europe on that date, but the vision remained clearly before me for some minutes. About four weeks later I received letters from Mr. and Mrs. Cardew, of Sydney, informing me that my services were greatly in demand, and urging me to leave San Francisco on March 29th by the 'Sierra.' Very reluctantly I acceded to their request, limiting my stay in California to five days. By so doing I was out of the neighbourhood of San Francisco in time to avoid the earthquake which occurred on April 18th. By comparison of dates I afterwards discovered that my vision was almost exactly synchronous with the writing, in Australia, of the letters which arrived by mail four weeks later."—*Light*.

REVIEWS.

"THE TRUTH."*

This is, I think, the forty-third volume which has appeared in Spain from the pen of that indefatigable sociologist, humanitarian and spiritualist, Col. Ubaldo Romero Quinones, upon whose vigour of mind, earnestness of purpose, and zeal for the real welfare of mankind, time appears to impose no diminution. In everything he has written he has shown himself to be one of the most advanced thinkers in Spain, whose ideals in religion, morality, and social science are uniformly of the highest, and who pursues them with undeviating persistency and invincible intrepidity. Against falsehood in all its forms, he wages incessant warfare, and of the sublime truths preached by Jesus of Nazareth he is an eloquent and proud expositor. To offer my readers an analysis of "La Verdad" would exceed the space at my disposal. I must therefore content myself by translating a couple of passages which exhibit his thoughts and illustrate his literary style:—

"From the reunion of Spiritualism and Science, by the love of God, in order to redeem, perfect and raise up men, three offsprings are born—Labour, Morality, and Progress. . . . Spiritualism, a universal scientific doctrine, recognising the superiority of the moral over the bestial, of the spiritual over the carnal, stimulates man by a true conception of life, making him the artificer of his own perfection, regenerating and exalting him, giving him the mastery over his impulses, and the possessor of his pleasures and of products of his labour without prejudice or detriment to anyone."

"Imagine a liberator (Jesus) with no other aims than that spiritual power which shatters the chains of the slave, ameliorates the lot of the proletariat, substitutes spiritual love for hatred, modifies the rule of property, emancipates peoples oppressed by their vices and the libertinage of their passions, which implies the redemption of the world, changes its sociological conditions, the empire of passion and brute force by that of reason and conscience, and causes the energies of the soul to control those of the body in all their freedom."

THE SURVIVAL.†

ITS REALITY, MANIFESTATION, AND PHILOSOPHY.

Some years have lapsed since Mme. Noeggerath published the first edition of this work which, since then, has become one of the classics of the spiritualistic literature of France and is not unworthy to rank with

*La Verdad, Por Ubaldo Romero Quinones. Madrid: impenta de "La Gaceta de Madrid, 1907.

†La Survie. Sa Réalité, sa Manifestation, sa Philosophie. E'chos de l'au-Delá. Par R. Noeggerath. Paris: Libraire des Sciences Psychiques.

the works of Allan Kardec in interest, value, and importance. A new issue of it, with a preface by Camille Flammarion, has just made its appearance in Paris, and we hope will be translated ere long into English, for it could not fail to prove highly acceptable to advanced Spiritualists on both sides of the Atlantic.

I have read it with especial pleasure and profit because it has been my privilege to have been brought into frequent communication with no less than 17 of the controls who have spoken to Mme. Noeggerath, namely, Buddha, Pythagoras, Socrates, Hypatia, Joan of Arc, Swedenborg, Fénelon, Voltaire, Rousseau, Mesmer, Gall, Mendelssohn, Robespierre, Lammenais, E. A. Poe, Balzac, and Allan Kardec, and their deliverances, in their general tone and tenour, as well as in the specific statements they make, as recorded in this volume, authenticate those which I have myself received from the same sources, while the latter corroborate and confirm the messages obtained by this lady in Paris. They are all animated by the same spirit of elevated piety to God, of admiration and affection for the great Teacher, of love to humanity, of pure and lofty morality and of illimitable hope of the endless progress of the race in the life beyond the grave. Indeed this is the unique characteristic and charm as well as the most impressive credential of all the authoritative teachings of spirits from the higher spheres, namely, their unity and invariableness. They resemble one voice speaking through a thousand mouth-pieces. For truth is one because its Divine Author is one.

A distinguishing feature of the work under notice is its illuminative quality. It throws a flood of light from extra-terrestrial sources upon a great variety of subjects, such, for example, as the influence of human magnetism upon psychic phenomena; on healing by spiritual power exercised through mortal instruments; on thought forces; on mediums and mediumship; on evolution; on the phenomena of death; on sidereal life; on re-incarnation; on the plurality of worlds; on love in the after life; on cults and creeds, etc., etc. Upon all these topics we have the expository statements of a variety of spirits, occupying different planes of thought, experience and progress, not put forth dogmatically, but submitted for acceptance or otherwise to our reason and judgment.

In her introduction to this volume Mme. Noeggerath makes the following apposite remarks:—"By these phenomena one acquires the certitude that those who have died upon the earth, that is to say, the extra-terrestrials, or inhabitants of space, can communicate personally with us, provided certain conditions are observed, such as this work will make known, and which will furnish indisputable proofs of their identity. This book has been planned, prepared and announced by the extra-terrestrials themselves. It is this which gives it its serious value; for it is only the inhabitants of space who can describe what is passing in space. And one can only be assured of the authenticity and sincerity of a work of this kind when it is under the guardianship of the higher extra-terrestrials, and when one fulfils the conditions which they themselves prescribe in order to obtain the phenomena while safeguarding their autonomy." J.S.

SPIRITUALISM AT WARRNAMBOOL.

First Public Meeting.

In the "Warrnambool Standard" of August 12th appears a lengthy account of an address by Mrs. Morrison, given on Sunday afternoon, August 11th, in the Oddfellows' Hall. A correspondent writes that Mrs. Morrison paid a visit to Warrnambool on Saturday, August 10th, and in the evening conducted a successful circle of 20 members, consisting principally of professional men, with their wives and other friends. On the following Sunday afternoon she addressed a public meeting in the Oddfellows' Hall. There were about 500 present, and the trance

address was listened to with close attention. At its conclusion Mrs. Morrison gave a number of clairvoyant tests, and in almost every instance these were promptly responded to. The visit aroused great interest amongst the local community, some prominent people having decided to thoroughly investigate Spiritualism and its claims.

"LIFE AFTER DEATH."

The Oddfellows' Hall was completely filled with an interested and attentive audience yesterday afternoon (says the Warrnambool Standard) when Mrs. Morrison, one of the psychics connected with the Victorian Association organised for the purpose of psychical research, delivered a trance address on the subject of "Life after Death." The proceedings opened with the singing of two hymns and prayer.

Mrs. Morrison said that man was beginning to understand that he could hold communion with the angel messengers of God and when he realised that he could walk and talk with God while he was here on this earth, when he understood that his loved ones could return and speak to him in his home surroundings, then would he attain that blessedness which would satisfy and expand his soul. Every man possessed the power of inward development of soul which would enable him to rise to a higher spiritual understanding. How far was the human race living from these grand spiritual truths to-day? Spiritualism was opening the minds of humanity and giving power to understand the mystery of the world beyond. It was bringing man to the certain knowledge that there was no death, and to a full grasp of the fact that his loved ones who had passed away, and who were living in the world beyond, were able to communicate with him, while he was yet in this earth life. Did they think that those loved ones were lying in the grave? Had not some of them proved by experience that their loved ones were not dead? That little change called death appeared to many hearts as a great barrier between them and their departed loved ones. But as they became more spiritualised they would gain power by which they would be able to lift the veil that had hung so long before their eyes. They would attain the power to look into the world beyond. They were all human, but they were also all spirits. They were taught that "God is a Spirit," and when they realised that their Heavenly Father was Spirit they must realise that His children were also spirits. There was nothing to separate them from God. Their fellow men might rob them of their reputation and their material wealth, but they could not destroy spirit, which being part of the great Universal Father, was indestructible. What should they do to be true and earnest followers of Christ?—"Seek ye first the Kingdom of Heaven and all things shall be added unto you." By seeking the guidance of the Holy Spirit and living the Christ life they would attain great spiritual power. God had not forbidden them to use the powers they possessed. He had not denied them the power to seek into the after life. He said, "I will give my angels charge concerning thee." He, the Father of all humanity, would "pour out His Spirit upon the flesh," even the Spirit of Truth. The Spirit of Truth was waiting at the door of their souls. When they opened their souls to the Divine truth, their souls would receive peace, new life and contentment. This was what the soul had a right to receive, but the real problem of life had not been grasped by mankind. The ideal commonly set before them was Heaven, but man of to-day, with his knowledge of spirit return, wanted Heaven here and now, and, like Jesus, he should be attending to the physical needs of suffering humanity. Let them scatter seeds of kindness and, when they were able, to speak kindly and encouragingly to their fellow men. They must go into the high-ways and by-ways of fallen humanity and they would understand how to cure affliction and disease, even as Jesus did. How many men and women were walking about this earth plane with their eyes wide open and yet they saw not. Their eyes were blind to the truth, because their in-

ward nature had not been cultivated by higher spiritual understanding, but was veiled by superstition. They must learn the Divine laws and the truths that would uplift their souls.

VICTORIAN ASSOCIATION OF SPIRITUALISTS.

There was a large attendance at the *Conversazione* on August 12th, when Mr. Charles Dillon provided an intellectual treat for his hearers by a dissertation on English writers. This was followed by a recitation of the most important parts of "The Merchant of Venice." A programme of music, in which Miss Johnston, Miss Ruffin, with Miss McEwen as pianist assisted, and recitations by Miss Edelsten and Miss Carter, made an enjoyable evening.

At the Austral Hall on Sunday evenings, August 4th and 18th, Mrs. Morrison's addresses followed by clairvoyant and psychometric descriptions attracted large audiences. There was also a large attendance at the Sunday afternoon circles in the same hall. Mr. Donahay presided and those who desired had readings with Mrs. Morrison. On August 11th the evening lecture at Austral Hall was given by Mr. Sinclair, one of the vice-presidents. It is announced that there will be no meetings at Austral Hall for a term. Due notice will be given of their resumption. The monthly séance on August 20th at Austral Buildings, with Mrs. Morrison as psychic, was largely attended. Mr. Donahay's Conference Class meets every Sunday morning at 11.

M.P.S. LYCEUM.

A successful month is reported by the secretary, who says that all meetings at Oddfellows' Hall have been well attended. On Sunday evenings, August 4th and 18th, a large number of mediums took part in a meeting arranged in place of the usual lecture. Mrs. Knight McLellan, conductor of the Lyceum, Mrs. Boden, Mrs. Barbery, Mr. Forsyth, Mr. Lucas, Mrs. Hornblower and others assisted. Special mention is made in the report of Mrs. Boden's lectures on Sunday evenings, August 11th and 25th. These were followed by clairvoyant descriptions and messages which are said to be remarkably successful. The Lyceum workers have been as active as usual, the speakers for the month being Mrs. Boden, Mr. E. Knight, and Mr. Sanderson. August 25th was Recitation Sunday. Circle meetings were held on the afternoons of August 11th and 25th. Much satisfaction is expressed at the purchase of a corner block of land for building purposes, easily accessible from all quarters.

SPIRITUALISTIC CHURCH OF VICTORIA.

Several new features are noticeable in the report of proceedings for the month. Mr. J. M. Moorey has returned from Sydney greatly benefited in health and has started a week night meeting every Thursday in the Female Operatives' Hall, where public tests are given. A second innovation is a children's class on Sunday afternoons, conducted by Mrs. Pollitt. The attendance is gradually increasing and friends are invited to send their children. On Sunday afternoon, August 18th, Mr. Moorey gave his monthly reading of Children's Characters, which always attracts a large audience.

Each Sunday evening Mr. Moorey has lectured to large audiences on most interesting subjects, followed by psychometric tests and messages. On alternate Sundays questions by the audience are answered after the lecture with excellent results, followed by 'tests' as usual. Mrs. Sutherland and Mr. Arthur have been the speakers on the afternoons of August 4th and 11th respectively. Mr. Prince, the Leader, and his wife have both resumed attendance at meetings after serious illness and were cordially welcomed.

THE SPIRITUAL CHURCH OF JESUS.

Each Sunday the attendance is increasing at the services of above, conducted by Mrs. W. J. McLennan at Female Operatives' Hall, Lygon Street, Carlton. On Tuesday night at 8 and Thursday afternoon at 3 each week Mrs. McLennan holds classes at Austral Buildings for spiritual and psychic unfoldment and the applications for membership have increased so much that it has been found necessary to start a third class. This meets on Monday afternoon at 3. It has been decided to hold an Invitation Social on Friday evening, September 13th, for members and friends at Female Operatives' Hall. On Sunday, September 1st, a Sunday School will be opened at the same hall. In connection with the work of the Church séances are held every Wednesday and Friday evenings at 8 o'clock at Austral Buildings, conducted by Miss Scheibel and Miss Bradshaw.

SPIRITUALISTS' ASSOCIATION OF N.S.W.

From the President, Mr. A. Ferguson, comes a brief record of work done at their meetings at Concordia Hall. An impressive "In Memoriam" service was held on July 28th, at which Mr. Ferguson presided, in remembrance of Mrs. Sarah Silva, sister of Mr. T. Mahony, Vice-President. Appropriate hymns were sung and an address given by the President. A cordial invitation is extended to visitors from other States and to mediums, who will be welcomed to the platform.

SPIRITUALISM IN SYDNEY.

From Mrs. Schütze and Mr. T. Downs comes a report of the starting by them of afternoon services at Leigh House, Castlereagh St., in response to the request of many who desire to have lectures dealing with the Higher Spiritualism and Advanced Thought generally. The audiences, consisting not only of Spiritualists but church folk and investigators, have been very large. On August 4th a flower service was held, the whole of the time being devoted to spirit messages from the flowers, all the readings being acknowledged as correct. Mrs. Schütze, who was on the platform with Dr. Peebles when in Sydney, is doing a good work there, and has been welcomed by Spiritualists generally. Mr. W. Adam, from whom no special report has been received, is said to be working most energetically for the children at the Lyceum. This gentleman is one of our ablest and most consistent workers, and deserves our best wishes.

CHRISTCHURCH SPIRITUALISTIC ASSOCIATION.

From the secretary comes an encouraging report of the work done in that city. Mr. Boucher's lectures have created a very favourable impression, and the audiences are increasing every Sunday. The week-night meetings devoted to the exposition of Scientific Spiritualism are also well attended. Regret is expressed at the retirement from the Presidential chair of Mr. J. H. Fabling, which he has occupied with marked success for the last two years. Mr. Fabling has been connected with the Association for over six years, and it is said "to be largely due to his untiring zeal and unselfish service that the position of the Association, now one of the foremost Spiritualistic societies in N.Z., is largely due." On the 9th August a Progressive Euchre Party was held, when a presentation was made to Mr. Fabling in recognition of his valuable service to the cause of Spiritualism. Mr. F. A. Moody, a capable and earnest worker, has been elected President.

AUCKLAND ASSOCIATION OF SPIRITUALISTS.

Mr. F. Lancaster, Hon. Sec., reports good progress, Mr. Howes still occupying the platform, with large audiences every Sunday evening, and giving most interesting and helpful lectures. On August 10th a

successful Social was held in aid of the Building Fund. So encouraging are the results that it is intended to hold another one shortly to help the Association in its work of spreading the truth around.

**PSYCHIC RESEARCH SOCIETY,
WANGANUI, N.Z.**

From the Hon. Sec., Mrs. L. Sisson-Hughes, comes an interesting letter regarding the formation of above society. It is four months since Mrs. Hughes began work in Wanganui, which is a city of churches, but many leading citizens have joined the new association, not being satisfied with the old teachings. It is gratifying to read that the Society is registered, and that it was successfully inaugurated by a social gathering. Mrs. Hughes speaks gratefully of her psychic development—as predicted some years ago—and says that, having overcome her nervousness, she has been able to give hundreds of tests from the platform, including both Christian and surnames.

SPIRITUAL CHURCH OF W.A.

Mrs. Edwards is doing excellent work at Perth. No report had arrived at the time of going to press, but private letters tell of growing interest, and of a large number of enquirers at the services.

**QUEENSLAND PROGRESSIVE SPIRITUAL
ASSOCIATION.**

From Brisbane comes the announcement by the Hon. Sec., Mr. T. McLaughlin, of the formation of a new Society under the presidency of Mr. J. F. Bostock, lately of Newtown, Sydney. An inaugural service was held on Sunday evening, August 4th. Mrs. Parker, who left to fulfil an engagement at Newtown Spiritualist Association on the following Wednesday, spoke of the kind reception accorded her in Brisbane, and of her confidence of the work in the future conducted by Mr. Bostock. A room in the centre of Brisbane, seating 200 people, has been secured for the services. A farewell social was tendered to Mrs. Parker on August 10th, when inspirational songs were given by Miss Reinhold. This young lady, who is only 17 years of age, has composed many beautiful songs, one of which, "The River of Love," is to be sung in Brisbane during Exhibition Week.

No other notices had reached us at time of going to press. To ensure insertion Secretaries are asked to kindly forward the same not later than the 20th of each month, and, remembering the exigencies of space, to be as brief as possible.

PERSONALS.

Dr. J. M. Peebles sent a few lines from Honolulu to friends in Brisbane reporting his arrival there. He was feeling stronger, but still very lame, and said that passengers on the *Manuka* had been most kind to him. By this time our venerable friend should be at his home, Battle Creek, and, we trust, restored to his usual health. Similar news was received from Fiji by friends in Melbourne. At that time, July 9th, he was able to stand, but could not walk a step, and was hoping to be assisted on deck after leaving Fiji.

Mrs. Sara A. Underwood, whose book on "Automatic Writing," one of the best of its kind, is unfortunately out of print, records a most interesting telepathic incident in America with Mr. W. T. Stead, in which "Julia" informed him of Mrs. Underwood's inability to sit for a message, as arranged, from "Pharos," a control. Mrs. Underwood's friend, Lilian Whiting, had arrived unexpectedly in Boston, and a letter to her kept her, with other duties, till too late. Julia wrote, in answer to Mr. Stead's inquiry:—"No, Mrs. Under-

wood did not try. She had household duties to look after; then she wrote a letter to a friend, which took up her time until she thought it was too late, as she was tired, and she went to bed instead." It is quoted as an encouragement to others to test their own powers. It is a matter of frequent occurrence for the editor of this paper to be similarly and correctly informed of the doings of her friends.

Elbert Hubbard's "Little Journeys" to great authors, which delight so many Australian readers, are now used as text-books in some of the schools in America. A new series of "Little Journeys" to the Homes of Great Reformers has begun this year.

Dr. Alexander McIvor-Tyndall sends a copy of his magazine, "The Swastika," which is literally full of good things. It is published at Denver, Colorado, and has for its writers some of the best-known names in the States, devoted to the teachings that tend to soul development. Dr. Geo. W. Carey, writing of "Symbols," says: "W. T. Stead tells of a case of telepathy in which a man can impress his thoughts on his wife's consciousness at any distance. If the husband looks at a red rose and sends his thought to his wife, she sees the air about her not only red but the exact shade of red of that particular rose." A poem by Margaret McIvor-Tyndall, "The Garden of Enchantment," may be found a corner for in a later issue.

Willy Reichel, Hon. Professor of the Faculty of Magnetic Science at Paris, whose "Occult Experiences," published in Paris, were reviewed in these columns, has now published an English edition. In the preface he says: "I am a devotee to experimental occultism as understood by Prof. Zöllner, Dr. Du Prel and Baron Hellenbach, and I hold to the view that in our age Natural Science can only be convinced as to the future life by experiments." The book is a most interesting one, and can be had at Miss Hinge's book depôt, 1/3 posted.

Mr. H. M. Boucher is lecturing in Christchurch to large and appreciative audiences.

Mrs. Besant's election referred to in another column resulted in the following approximate figures to date:—

	For.	Against.
British Section	1,189	261
Netherlands	800	1
America	1,700	500
Australasia	580	5
New Zealand	246	30
India, practically unanimous.		
Germany, not complete.		

Mrs. Dearden-Smith has been doing excellent work in Geelong. A correspondent, "Veronica," writes:—"It is now six months since a little band of earnest seekers after truth invited Mrs. Dearden-Smith to visit them. A society was formed on her arrival called "The Geelong Spiritualistic Society," and a series of lectures was given, which were both interesting and instructive. The Sunday meetings were devoted to lectures and discussion, and on Wednesday evenings Mrs. Dearden-Smith gave tests and psychometric readings. On going to Drysdale early in August to attend a funeral service, Mrs. Smith was gratified to find many well-wishers and supporters in that small township." "Veronica" says "it is but just to Mrs. Dearden-Smith to acknowledge the energetic and untiring efforts she has made to further the cause in Geelong."

Mrs. Laura G. Fixen, who is so well remembered in Australia, sends a programme of the Lily-Dale Assembly, N.Y., or summer camp meeting of Spiritualists, of which she is Organising Secretary for the second year in succession. The camp was to be in session from July 12th to September 1st, and the success of last year is likely to be repeated under her vigorous management.

"SPIRITUALISM."

BY JUDGE EDMONDS.

It was the perusal of this work by Mr. W. H. Terry in 1859 that caused him to investigate Spiritualism; we extract from a recent letter the following as a specimen of numerous encomiums of the work indicating its uplifting tendency:—

"I have many books myself and have read others besides, but have never seen anything so expressive in its grandeur as the view of Spiritualism presented in its pages. . . . The memory of the Judge's spirit journeys will always remain a beacon marking the wonderful simplicity and fulness of meaning of true Spiritualism."

The Australian editor was subsidized by a friend who had derived much happiness from the reading of it, and subsequently from communication directly with the Judge; it is offered free to reading rooms and Mechanics' Institutes, and at less than cost to the public. This book should be read by those who desire light as to the religious teachings and ethics of Spiritualism. In addition to a condensed account of the experiences of the well-known Jurist by whom it was compiled it contains a series of communications written automatically through the hand of Dr. Geo. T. Dexter of a very high order, and professedly by the spirits of Emmanuel Swedenborg and Lord Bacon with answers to numerous questions propounded by the circle. Also a lucid description of Visions of the Spirit World presented to Judge Edmonds.

"A Soul's Pilgrimage."

According to present arrangements subscribers will receive copies and the book be on sale in Australia and New Zealand about the middle of December. As a large amount has still to be made up, Mrs. Bright will gladly receive further subscriptions and takes this opportunity of gratefully acknowledging the ready help that has made the first stage of her work comparatively easy.

To Correspondents.

Frederick Allman, Sydney—Thanks for letter; too long for our limited space. An article on "Suggestion" was already in type.

Friends are asked to excuse delay in answering letters as the editor has been unable to attend to the large correspondence through temporary indisposition.

The outcome of Miss Lilian Whiting's past winter in Rome is a new book, 'Italy, the Magic Land,' which presents a living panorama of the comparatively modern art of Rome, from Canova and Thorwaldsen to Vedder and Franklin Simmons, in which the writer depicts the Rome of the Hawthornes and the Brownings, the Rome of that intense artistic life attracted by the stupendous works of Michael Angelo and the galleries of the Vatican. The work will be a delightful companion book to 'The Florence of Landor,' and will include several scenes from pictures and photographs not heretofore produced; its chapters are: The Period of Modern Art in Rome; Social Life in the Eternal City; Day Dreams in Naples and its Environs; A Page de Conti from Ischia; Voice of St. Francis d'Assisi; The Glory of a Venetian June; and The Magic Land. The Theosophical Society in Rome and the increasing interest in the things of the spirit are discussed in this book.—*Light*.

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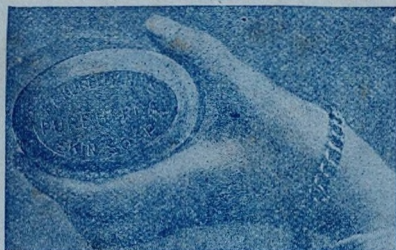
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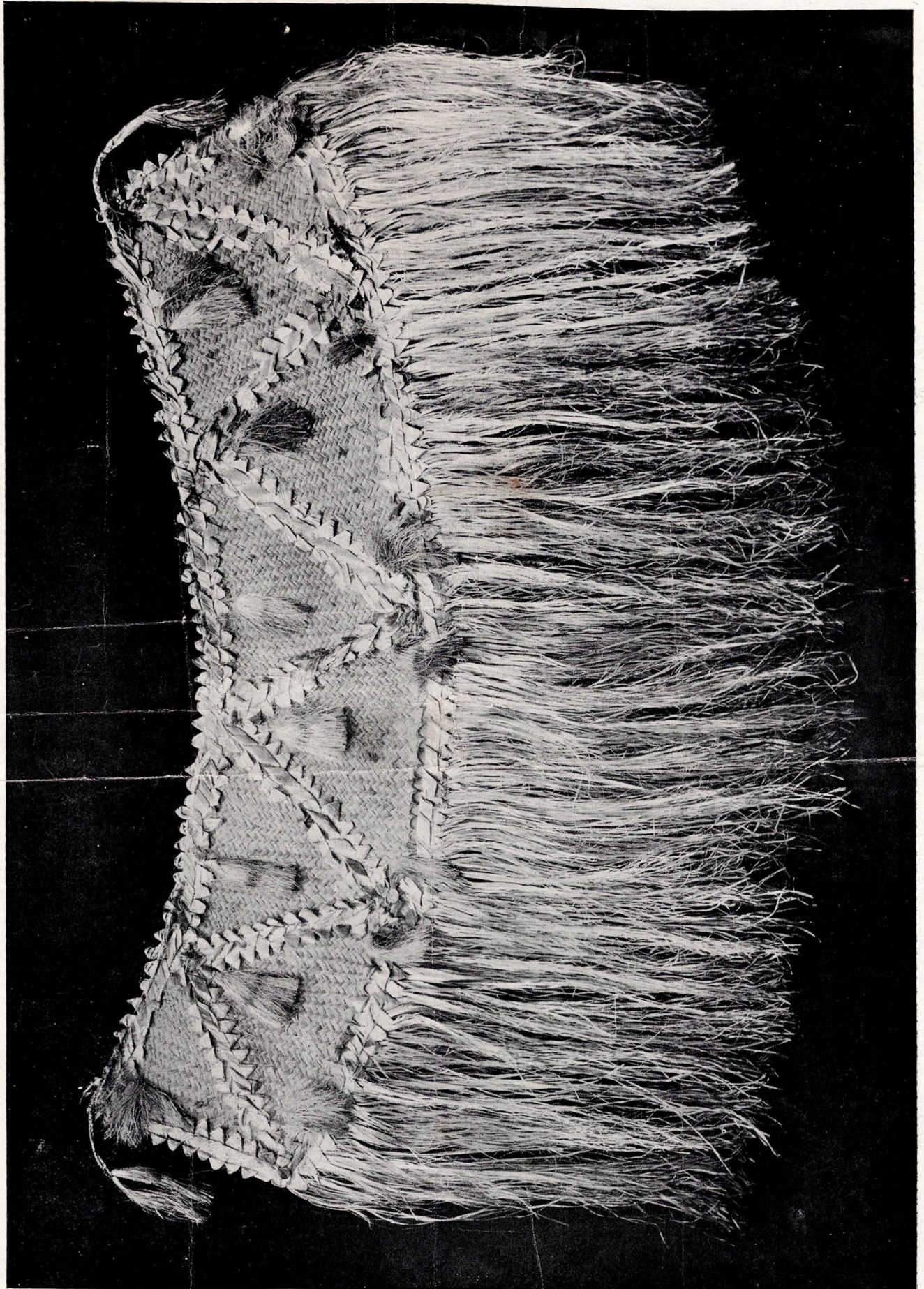
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It was a memorable evening when the "Dress of a Cannibal Chief" specially photographed for this issue was brought. No previous notice had been given, but, at the outset, the special sympathy of the sitters was asked by Dr. Whitcomb, as it was intended to bring a large "apport" for photographing purposes and Mr. Stanford's museum. After singing and the circle had, by request, joined hands, the light was lowered and, almost immediately, the dress was found lying on the table—a most beautiful object. It is about 4 feet long and 2 feet broad, being beautifully worked in native grass and in two colours which may be distinguished in the photo with its sharp delineations. It came, Abdul said, from a place near Java and belonged to a native chief whose cannibal proclivities made a large covering

necessary for his abnormal abdominal development. The usual preliminary searching by gentlemen present took place, and it is hoped that in view of the scientific investigation now going on in Europe of similar physical phenomena that scientists in these Southern lands will soon turn their attention to these remarkable occurrences at their very door, which have not been surpassed in any part of the world. It is to science, which shows there is no such thing as solid matter in the Universe, that earnest Spiritualists everywhere are now appealing. To realise that Matter is only Spirit in one of its manifestations is to get very near to the heart of the spiritual philosophy. It opens to us the psychic world and all its hidden mysteries and gives a basis to Spiritualism that nothing else can supply.