

THE  
**HARBINGER OF LIGHT**  
 A MONTHLY JOURNAL  
 DEVOTED TO  
**PSYCHOLOGY, OCCULTISM,  
 AND  
 SPIRITUAL PHILOSOPHY.**

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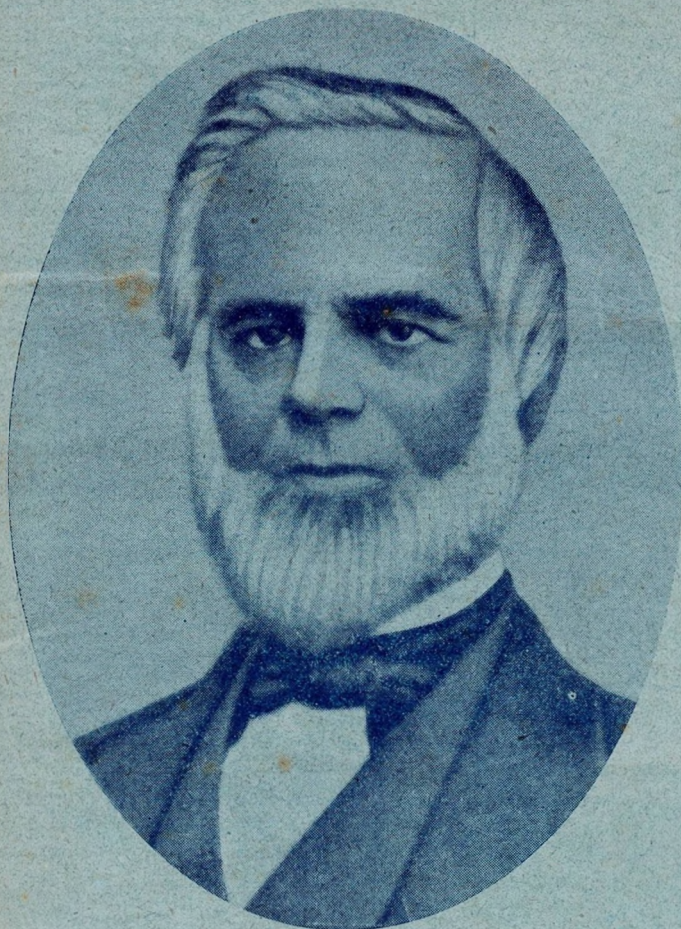
"LIGHT, MORE LIGHT."—Goethe.

Edited by Mrs. Charles Bright.

Vol. 37. No. 452.

MELBOURNE, OCTOBER 1st, 1907.

SIXPENCE.



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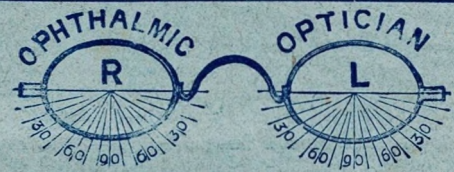
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# The Harbinger of Light.

OCTOBER 1, 1907.

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## EDITORIAL NOTES.

It is gratifying to find that on the other side of the world the same conclusions regarding the immense value of scientific research to the cause of Spiritualism, which I have consistently maintained in these columns, are set forth in a splendid article in the latest number of *The Two Worlds* by Alfred Rowe. After pointing out "how completely scientific investigation is now justifying our faith," Mr. Rowe says that "as a psychical researcher of long standing, and one who has become convinced of the truth of Spiritualism," it is peculiarly gratifying "to note how proof after proof is being piled up to furnish an unbreakable chain of evidence which, when complete, will leave no further room for cavil. To us," he says, "the chain is already complete, and to many of our friends that is enough, whether the scientists agree or not. Not so to my thinking. We know our faith is true, but we want it thoroughly and patiently examined by all the fair tests that doubt and scepticism can invent or contrive. . . . The final conclusions will be a thousand times more binding and imperative on the thought and morals of the future than conclusions too hastily come to by minds untrained to logic and correct perception. . . . All classes of thinkers, theorizers and religionists will come into line," and will investigate, "because Crookes, Wallace, Varley, Myers, James, Morselli, Richet, Lombroso, Foa, Magnin, Ochorowicz and Marconi have done so. So I am glad," he goes on, "that so many of these last have declared wholly for us, and all of them more or less."

After speaking of the sittings with "the wonderful illiterate Italian woman, Eusapia Paladino," recorded for months past in the *Annals of Psychical Science*, he says that, through these, "psychic force," proclaimed by Crookes nearly 40 years ago, is admitted by Morselli to be "a serious fact. Richet," he goes on, "says the same; so does Flammarion; so does Lombroso; so does Professor Pio Foa, perhaps the greatest pathological anatomist in Italy." This investigator, a man of European and international reputation, gave an address on mediumistic phenomena at the aristocratic Carignan Theatre in Turin to the largest, most intelligent and fashionable audience ever assembled to hear a deliverance on this subject. This address, Mr. Rowe points out, "admits four-fifths of all we contend for." In speaking of the vast importance of scientific endorsement with those who would decry the efforts of these great men, I always direct attention to the chief fact of all, that these men are on the road to spiritual enlightenment, and that the rest will come as in the case of Lombroso. And Mr. Rowe on the other side of the world has the same thought. "The other fifth will come in due season," he says, "and then what a revolution there will be!"

It is finally settled by these scientists that "mediumship" is a fact. Mr. Rowe points out that "psychic

force" is a fact; that physical and other subjective phenomena of the most varied and startling character occurring in the presence of mediums like Eusapia, (and at the Bailey seances it may be added) is a fact; and that the manifestations of intelligence, apart from bodily organs, is a fact. What *mediumship* is due to, whether it is purely a differentiation in individual organism through the presence in a greater or less degree of phosphorous, as suggested by Stainton Moses's control 'Imperator,' or some other thing, they do not know. The same attitude of mind is adopted as regards *psychic force*, *physical phenomena*, especially *materialisations*, and the *intelligence* so often manifested. Whether this latter phase is due to telepathy, to purely physical causes or the transmission of intelligence from the spirit world, they do not know. "Consequently," Mr. Rowe says, "our fifth and main contention they do not yet admit. . . . We may be sure they will also come to admit the other, too," he says, "and, in the meantime, we can afford to be patient and charitable."

It cannot be maintained by any one who has brought an intelligent and cultivated mind to the study of psychic phenomena that a little more than half a century has sufficed to explain to the world all about their spiritual or physical origin. At present it is certain that we know very little of what is going on behind the scenes and that anyone who assumes complete knowledge has not yet grasped the fringe of a subject—wide as the universe itself. What we do know is sufficient to assure us of a destiny awaiting us in that Great Beyond which, when fully realised by mankind, should entirely change the vista of human existence and reveal a goal to be strived after that would transform social and political life. To show what Spiritualism can do is to catch glimpses of what goes on when a spirit is released from its earthly tenement. On this side of the veil is gloom and despondency, for to most people there is "no sure and certain hope" of a life beyond. And what an awakening it is in that life of pure spirit for those who have centred their thoughts on worldly aims alone.

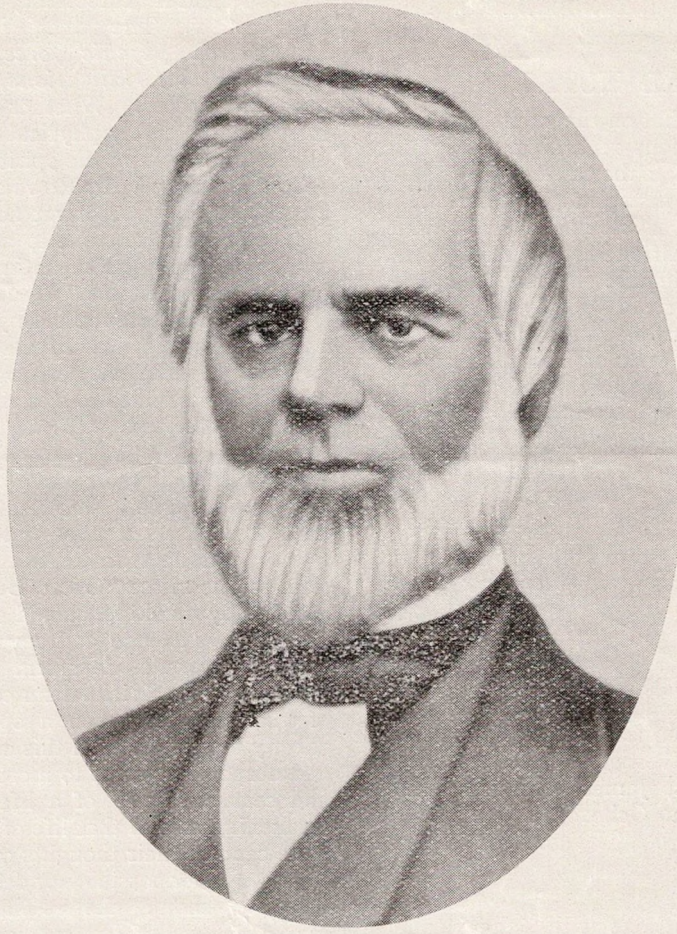
It is neither possible nor desirable that one's personal testimony should take the place for others of their own experience. But I may say that every message from the Unseen is corroborated in my outer life and I should be faithless, indeed, were I to doubt their reliability. So, to myself, it was sad to hear from some of those dear ones gone before how a comparatively young wife with every worldly comfort and a husband and daughter devoted to her, had suddenly found herself as the result of an operation in a spirit world for which she had received no training whatever. "Oh, how I wish," came my message, "that those on earth could realise what their destiny is." She had suffered so greatly that it was a release from pain to leave that poor hacked body but she was not ready for spirit life. After being met by friends and angels and taken to rest "she awoke to find she had not prepared a home for herself over here and sadly looked around. I tried to console her but she wanted her husband and daughter and her strong desire took her to them. They did not realise her presence and she had to sadly come back alone. . . . So you see," I was told, "how justice reigns. We all make our own destiny, our own home, our own surroundings, our very dress over here even while we are in earth life." Can there be any grander work before us than to do our utmost to dissipate the gross spiritual darkness that presses a round us on all sides?

## P. P. QUIMBY.

*The Pioneer Mental Healer of America.*

BY MRS. CHARLES BRIGHT.

One of the truths that strikes the thoughtful student more than anything else when reading the lives of pioneers of fresh spiritual developments whether in philosophy, the cure of disease, soul evolution or the like, is that all which we call *new* therein is found to be a natural heritage of the race, and that history supplies an unlimited number of examples for our study. There was a noticeable example of this recently in my own experience. Over-exertion will cause even those with the strongest faith in spiritual direction and power to be occasionally reminded that man is mortal, and a painful affection of the feet and ankles caused friends who know nothing of these potent spiritual forces to insistently urge the need of a doctor. By apparent chance I came across, when in this incapacitated condition, a verse in the 2nd of Chronicles which had hitherto escaped my attention, showing how in ancient Hebrew times spiritual healing was enjoined by their seers. The verse runs thus: "And Asa in the thirty and ninth year of his reign was diseased in his feet until his disease was exceeding great; yet in his disease he sought not to the Lord but to the physicians. And Asa slept with his fathers and died." How I was cured entirely by spiritual agency is another story, but the above serves as an illustration of the ancient and universal belief in spiritual power to cure disease. One of the most interesting of Horatio W. Dresser's now almost classic volumes, such as "The Power of Silence" and "Man and the Divine Order," is his latest work: "Health and The Inner Life: An Analytical and Historical Study of Spiritual Healing, with an account of the life and teaching of P. P. Quimby." It is so full of research, and the author's conclusions are given from such a broad philosophic standpoint, that investigators are earnestly invited to read for themselves in detail what can be merely outlined in a necessarily brief article. Not the least interesting part of Mr. Dresser's book is that in which he gives examples of what is "oddly denominated," as he says, "The New Thought," and also new methods of healing disease from ancient writings. Thus in the *Dhammapada* Buddha says: "All that we are is the result of what we have thought; it is founded on our thoughts, it is made up of our thoughts. . . . What a man thinks that he is: this is the old secret." Further, he points out that in the least-known *Atharva Veda* there are suggestions and affirmations for the cure of disease which rival in minuteness and number any modern mind-cure scheme. "Turning to Plato," he says, "one finds many hints that might be developed into mind-cure theory of the more rational type." In the teachings of the Epicureans and Stoics in Spinoza's *Ethics* there are suggestions of mind-cure doctrines, and,



P. P. QUIMBY.

almost contemporaneously with the first dawn of Modern Spiritualism, and, indeed, as an integral part of it, interest in what was first called "mental hygiene" began to be shown in America. As showing the universality of truth, and how it comes impartially to illumined souls the world over, "it remained for a man," as H. W. Dresser points out, "who knew almost nothing of the teachings of the past to make the investigations which in due course led to the development of what we now know as mental healing." The movement sprang, directly or indirectly, from the work of half a dozen persons, all of whom were healed by Phineas Parkhurst Quimby, the pioneer mental therapist of America.

## P. P. QUIMBY'S REMARKABLE WORK AS A HEALER.

During the last year or two there has been a wonderful revival of interest in Quimby's career and his unselfish and untiring labours on behalf of suffering humanity. Articles in the magazines, notably McClure's and T. P. O'Connor's weekly, have dealt with his work chiefly as that on which Mrs. Eddy founded her Christian Science doctrines. That Mrs. Eddy was restored to health by P. P. Quimby is vouched for by her own letters published in McClure's Magazine. In one of these she says: "I am to all who see me a living wonder and a living monument of your power." And writing to the *Portland Advertiser* about the same time, she says: "Quimby speaks as never man before spoke, and heals as never man healed since Christ," and when Quimby died in 1866, Mrs. Eddy, we are told, "celebrated his virtues in prose and verse." It is, however, with Mr. Quimby that this article has to deal, although mention of his connection with Mrs. Eddy is inevitable, as will be seen when the history of this remarkable movement in

America comes to be impartially written. Phineas Parkhurst Quimby was born in Lebanon, New Hampshire, U.S.A., on February 16th, 1802, one of a family of seven with parents of scanty means, his father being a blacksmith. He had but few educational advantages, but was described by his son in a magazine article in 1888 as having "a very inventive turn of mind and always interested in mechanics, philosophy and scientific subjects." Like Dr. Alfred Russel Wallace, his attention was first drawn to mental phenomena by mesmerism. It was about 1836, when Quimby was 34 years of age, that Charles Poyan, a Frenchman, introduced mesmerism into America. His lectures and experiments naturally attracted Quimby, and he became greatly interested. Here was a phenomenon that to him was entirely new and worthy of investigation. Like Russel Wallace, he began to make experiments on his own account, and in the course of his trials with subjects he met a young man named Lucius Burkman, over whom he had the most wonderful influence. At the beginning of these experiments he was firmly convinced that the phenomenon was the result of animal magnetism, and that electricity

had more or less to do with it. Believing this, he never expected satisfactory results when thunder storms were in evidence, and his trials proved utter failures when this was the case, until being one evening so keenly interested in his experiments as *not to notice* the electrical conditions, the results were excellent. This was the first awakening as to the potent influence of mind which led him later to discard the diagnosis of Lucius Burkman when in the trance and to begin the developing of what is now known as mental healing or curing disease through the mind. Very curious is it to read, in the light of present-day discussions as to how far the mind of the medium influences "messages from the Unseen" with such contradictory results, what Quimby had to say about this phase of the subject. "After a time he became convinced that whenever his subject, Lucius Burkman, examined a patient, his diagnosis of the case would be identical with what either the patient himself or someone present believed, instead of Lucius really looking into the patient and giving the true condition of the organs; in fact, that he was reading the opinion in the mind of someone rather than stating a truth acquired by himself." It was to change the attitude of mind of his patients that Quimby henceforth worked and performed his marvellous cures. He did not state that pain was an illusion. "If a man feels a pain, he knows he feels it, and there is no imagination about it," he used to say. He treated the sick by claiming that "mind was spiritual matter and could be changed;" that we were made up of "truth and error;" that "disease was an error or belief and that the truth was the cure." It has always been a desire of my own to get those whom I wished to influence in the matter of health to realise that the health *fluid* is all around us if we would but put ourselves in focus to receive it. So it was with great satisfaction that I read Quimby's short explicit statement regarding this. "My practice," he says, "is unlike all medical practice. I give no medicine, and make no outward applications. I tell the patient his troubles, and what he thinks is his disease; and my explanation is the cure. If I succeed in correcting his errors, I change the *fluids* of the system and establish *the truth, or health. The truth is the cure.* This mode of practice applies to all cases."

#### HOW HE WAS CURED HIMSELF.

In 1863 Mr. Quimby wrote of his own cure as follows:—"Some thirty years ago I was very sick, and was considered fast wasting away with consumption. At that time I became so low that it was with difficulty I could walk about. I was all the while under allopathic practice, and I had taken so much calomel that my system was said to be poisoned with it, and I had lost many teeth from that effect. I was told that my liver was affected and my kidneys were diseased, and that my lungs were nearly consumed. I believed all this . . . and losing all hope I gave up to die, not that I thought the medical faculty had no wisdom, but that my case was one that could not be cured." It was after this that he became associated with Lucius Burkman as diagnoser, and for the sake of all invalids who consider their cases hopeless, Mr. Quimby's own account as recorded in "*Health and the Inner Life*" must be given in full:—

"This was the state I was in when I commenced to mesmerise. On one occasion, when I had Burkman asleep, he described the pains I felt in my back (I had never dared to ask him to examine me, for I felt sure that my kidneys were nearly gone), and he placed his hand on the spot where I felt the pain. He then told me that my kidneys were in a very bad state; that one was half consumed, and a piece three inches long had separated from it, and was connected by a slender thread. This was what I believed to be true, for it agreed with what the doctors told me, and with what I had suffered, for I had not been free from pain for years. My common-sense told me that no medicine would ever cure this trouble, and therefore I must suffer till death relieved me. But I asked him if there was any remedy? He replied, 'Yes, I can put the piece on so that it will grow and you will get well.'

"At this I was completely astonished, and knew not what to think. He immediately placed his hands upon me, and said he united the pieces so that they would grow. The next day he

said they had grown together, and from that day I never have experienced the least pain from them.

"Now what is the secret of the cure? I had not the least doubt but that it was as he described; and if he had said, as I expected that he would, that nothing could be done, I should have died in a year or so. But when he said he could cure me in the way he proposed, I began to think, and I discovered that I had been deceived into a belief that made me sick. The absurdity of his remedies made me doubt the fact that my kidneys were diseased, for he said in two days they were as well as ever. If he saw the first condition, he also saw the last, for, in both cases, he said he could see. I concluded in the first instance that he read my thoughts, and when he said he could cure me he drew on his own mind; and his ideas were so absurd that the disease vanished by the absurdity of the cure. This was the first stumbling-block I found in the medical science. I soon ventured to let him examine me further, and in every case he would describe my feelings, but would vary about the amount of disease, and his explanation and remedies always convinced me that I had no such disease, and that my troubles were of my own make."

#### HOW HE PERFORMED HIS CURES.

In a lecture delivered by Mr. Julius A. Dresser, father of the author of *Health and The Inner Life*, on "The True History of Mental Science," at Boston in 1887, he tells of the cure of himself and wife over twenty-five years before. "Mr. Quimby's theory," he says, "teaches man to manufacture health; and when people go into this occupation disease will diminish, and those who furnish disease and death will be few and scarce. . . . Myself and wife," Mr. Julius A. Dresser goes on, "have owed our lives to him for nearly 27 years, and to the truth he revealed to us. Thousands of others could make a similar testimony, but I prefer not to occupy time with relating his cures. The man himself never desired publicity. The truth itself and the good of humanity were the first and the last considerations with him. He even had no fixed name for his theory or practice, desiring to be known only by his fruits. He sank the individual wholly in the cause of truth and the good of humanity." His remarkable influence on those coming to be treated is told by Mrs. Julius A. Dresser, who says that her "first interview with Mr. Quimby marked a turning point in her life from which there has been no turning back." She went to him in 1862, "after six years of great suffering, and as a last resort after all other methods of relief had utterly failed to bring relief." This was so frequently the case that, as Dr. Quimby expressed it himself, "they would send for me and the undertaker at the same time, and the one who got there first would get the case." It was with much fear and trembling, Mrs. Dresser tells us, that she paid her first visit to Mr. Quimby, but she "found a kindly gentleman who met me with such sympathy and gentleness that I immediately felt at ease. . . . He seemed to know that I had come to him feeling he was a last resort . . . but instead of telling me I was not sick he sat beside me and told me what my weakness was, how I got into that condition, and the way I could have been taken out of it through the right understanding. My case was so serious, however, that he did not at first tell me I could be made well. But there was such an effect produced by his explanation that I felt a new hope within me, and began to get well from that day. . . . I felt 'the spirit and the life' that came with his words, and I found myself gaining steadily."

#### HIS UNFAILING CHARITY—WHICH IS LOVE.

In an article in the *New England Magazine* of March, 1888, by his son, we are told that "Mr. Quimby's idea of happiness was to benefit mankind, especially the sick and suffering; and to that end he laboured and gave his life and his strength. His patients not only found in him a doctor, but a sympathising friend; and he took the same interest in treating a charity patient that he did a wealthy one. Until his son went with him as secretary he kept no books and made no charges. He left the keeping of books entirely with his patients, and although he pretended to have a regular price for visits and attendance, he took at settlement whatever the patient chose to pay him.

. . . The last five years of his life were exceptionally hard. He was over-crowded with patients and greatly over-worked, and could not seem to find an opportunity for relaxation. At last nature could no longer bear the strain, and completely tired out he took to his bed, from which he never rose again. While strong he had always been able to ward off any disease that would have affected another person, but, when tired out and weak, he no longer had the strength of will or the reasoning powers to combat the sickness which terminated his life. . . . An hour before he breathed his last, he said: "I am more than ever convinced of the truth of my theory. I am perfectly willing for the change myself, but I know you will all feel badly; but I know that I shall be right here with you, just the same as I have always been. I do not dread the change any more than if I were going a trip to Philadelphia." His death occurred January 16th, 1866, at his residence in Belfast at the age of 64, and was the result of overwork and too close application to his profession."

#### HEALING IN THE FUTURE.

There can be no doubt that Spiritualism in the future will have more to do with healing and, its concomitant feature, our close relation with the spiritual spheres, than with much that passes now for spirit communication. Most of our best mediums have stated that they gain their greatest satisfaction through their gifts of healing and diagnosis. This and the development of the spiritual faculties until it is realised that every thought, word, and action is preparing our home over there will be the work of Spiritualism in the future. That in its varied aspects it has done much even now in changing the attitude of medical science is evidenced by the following remarkable statement by Sir Frederick Treves, Surgeon to King Edward, at a recent function:—

"I am certain it is safe to prophesy that the time will come when hospitals for infectious diseases will be empty and not wanted," said the famous surgeon, Sir Frederick Treves, at the opening of the Isolation Hospital in Preston, England. He added that he "also looked forward to the time when people would leave off the extraordinary habit of taking medicine when they were sick, and to the time when it would be as anomalous for persons to die of scarlet fever, typhoid, cholera and diphtheria as it would be for a man to die of a wolf's bite in England."

By that time people will have come to see, with Swedenborg, that all diseases have a spiritual origin, and that the remedy lies within themselves. How to disseminate this knowledge is the most important work that lies before us.

### OUR FOREIGN EXCHANGES.

#### A CHILIAN ALLY.

There has reached me from Valparaiso the May number of the "Revista de Estudios Psiquicos," a handsomely printed monthly review of 28 pages now in the fifth year of its publication, and the recognised organ of the "Centre of Psychic Studies" in that city, showing that Spiritualism is not less firmly established in Chili than in Mexico, and in the two great republics on the eastern side of the South American continent. We subjoin the table of contents in the present issue, in order to indicate the comprehensive scope of our contemporary. These comprise an editorial article, in which students of the science are recommended to read the admirable works of M. Leon Denis, entitled "After Death" and "The Invisible," both of which have been translated into Spanish, while the writer at the same time reprehends the absurdly illogical conduct of those who take upon themselves to condemn Spiritualism without possessing the slightest knowledge of its phenomena and the overwhelming evidences which present themselves of its truths. An excellent article follows on the actual state of Spiritualistic investigations, translated from the French of M. Flammarion. An interesting case of telepathy is recorded by Senor F. M. Banedos; which is followed by an account of a prodigy of memory, named Garsaballa, who, when

questioned with respect to any historical fact, no matter in what country or at what epoch, will upon the instant state precisely when and where it occurred, and will describe upon what day of the month and year such and such a public character was born, and will furnish the most accurate information upon a great number of other subjects connected with the past. I should be inclined to designate Signor Garsabella an impressional medium, rather than to credit him with the possession of a phenomenal memory. A narrative of the vision of a somnambulist relates how M. de Champville, of Paris, General Secretary of the Magnetic Society of France, at the time of the terrible mining disaster at Courrière, threw Mme. Berthe, a well-known clairvoyant, into a trance, and how she explored all the shafts and galleries of the mine, to which she was a perfect stranger, and described everything she saw for the information and guidance of those who were engaged in the work of rescue. Mention is made in a succeeding paragraph of a young lady named Mary Corlett, of Cleveland, U.S., who, according to the Rev. J. Walter Melrose, speaks no less than five different languages—of which in her normal state she has no knowledge—while in a condition of trance. A translation follows from the Italian of an article by Signor Pietro Raveggi on the hypothesis of the "subliminal" in connection with the facts of Spiritualism. Next come some particulars from the *Progressive Thinker* of a boy named Howard Avin, six years old, living near Rockdale in Eastern Alabama, who is said to possess the singular faculty of comprehending the language of animals, of which some plausible instances are given. Some notes of what is going on in foreign countries complete the varied contents of the current number of our Chilian contemporary, which is published at No. 35 Playa Ancha Cintura, Valparaiso.

#### SPIRITUALISM IN GREAT BRITAIN.

This is the title of an article contributed by a writer who signs himself "A Passer by" to the July number of that excellent publication entitled "Het Toekomst Leven" (the After Life), edited by Heeren J. S. Gobel and H. N. de Fremery, and published twice a month at Leyden, in Holland. In order to give some idea of the numerous organisations which exist in the mother country for associated effort on behalf of Spiritualism, the writer publishes the following list:—

The Spiritualists' National Union, Limited; The British Spiritualists Lyceum Union; The British Mediums' Union; The Scottish Spiritualists' Alliance; The Scottish Mediums' Union; The Northern Counties' Union; The Yorkshire County Union of Spiritualists; The Manchester and District Union; The South Wales Spiritualist Alliance; The North-East Lancashire District Council; The Sheffield District Council; The South-West Lancashire District Council; The London Union of Spiritualists.

#### FORTUNE TELLERS.

We are glad to learn from the "Constancia," of Buenos Aires, that the Spiritualists in the Argentine Republic are undertaking an energetic campaign against fortune tellers in that country, because it is found that the charlatany of impostors of this kind is too often confounded, in public opinion, with the science and philosophy of Spiritualism, to the detriment of the latter. No less than seven associations of Spiritualists in the capital, and the same number of societies in the provinces, have taken part in a preliminary meeting held with a view to concert the necessary measures for the suppression of the evil complained of.

In one of the June numbers of the same magazine appears a full report of a highly interesting lecture delivered by Senor Vesci, in the hall of the Constancia Society of Spiritualists, on the "Concordance between the Philosophy of Giordano Bruno, and the Spiritual Ethics of Joseph Mazzini and the Doctrines of Spiritualism," all three being proved to be in close agreement. There can be little question that Bruno and Mazzini

were both mediums: and that the latter, whose personal safety was constantly jeopardised by the incessant efforts to capture him which were made by the best detective police on the continent of Europe, was saved over and over again from capture by the interposition of his spirit-guides and guardians: so that, to the ordinary observer, he seemed to bear a charmed life.

#### TELEPATHY.

M. Jules Bois contributes to "La Nueva Vida," of San Salvador, an article on this subject, in which he brings forward many striking and well-authenticated instances of telepathy both in ancient and modern times. Among others he mentions the experience of St. Benedict, who was standing praying one night before an open window, when he suddenly perceived in the air a luminous figure resembling that of his friend Germain, Bishop of Capua. He called in his deacon, and asked him if he saw anything. "Yes," said he, "it is the spirit of Bishop Germain." It was afterwards ascertained that this prelate passed away at the very moment the apparition was visible.

#### ANOTHER CLERICAL CONVERT.

I am indebted for the following to the July number of "Luz y Union," published at Barcelona, in Spain; and I may remark in passing that, in the same publication, I find an advertisement of a Spanish translation of the excellent "La Survie," reviewed in the last number of the *Harbinger*:—

"To the interminable list of ministers of all denominations, who, after having been present at some spiritual séances, have proclaimed the truth of our doctrine, must now be added the name of the Rev. Mr. Rovlin, Baptist preacher, who, at San Jose, in California, has repeatedly thundered against Spiritualism.

"At the end of the latest sermon he preached on this subject, he was introduced to Dr. S., who, from his earliest youth, has been a spiritualist and medium. He invited the reverend gentleman to assist in some sittings in the doctor's own house, and the proposition was loyally accepted. Mr. Rovlin prepared beforehand a number of slips of paper, carefully folded up, upon each of which he had written the name either of a person deceased or of one still living; and if spirits who bore the names of the dead should present themselves and give him satisfactory proof of their identity, he would honourably declare himself convinced.

"Each slip of paper was numbered, and as often as this number was called out and belonged to a person not defunct, the table remained motionless; but, on the other hand, when it was connected with someone who had passed over, it began to move, and gave the reverend gentleman details concerning the life of the departed which were known only to himself and to his spiritual interlocutor.

"According to the promise he had made at the commencement of the sitting, the Rev. Mr. Rovlin announced that he was perfectly convinced, and at the present moment he is one of the most ardent propagandists of our ideal in San Francisco, Falkland, Los Angeles and other places."

#### "LOVE."

There has reached me from Los Angeles five numbers of a dainty little monthly magazine, entitled "Love: the World's Highest Law, Thought, Word, Motive, Action, Life—God." It is in the fifth year of its existence, is edited by Mr. T. L. MacDonald, and is contributed to by our old friend, Mr. R. H. R. Skeeles, at present a resident in that city, from which he sends an occasional "news letter," written, typographically composed, printed and published by himself, and full of good humour and good feeling. "Love" belongs to that class of periodical literature in which the fundamental truth of primitive Christianity and of the Higher Spiritualism—for the two are identical—is

announced with equal earnestness and eloquence by writers and teachers of past and present times, who concur with the editor in recognizing that there is but one law—the same yesterday, to-day and for ever—the law of Love, and who hold fast by the eternal fact that, to quote his own words, "every thought, mandate, act, not harmonising with this law, is without authority and without power; hence without Life." Of course the great bulk of mankind is far, very far, from acknowledging and still further from being influenced by this fact; but we must not be discouraged by a circumstance like this. We must each, according to the measure of our individual abilities and opportunities, continue to sow the seed of the immortal truth which it embodies, and leave its germination, growth and increase in the hands of Him to whom "a thousand years are but as a day." Countless years may elapse before Love becomes the ruling principle of all human thought and human action; and in the meantime we have to learn the lesson of patience and how "to labour and to wait"; with this immutable assurance for our encouragement and support, that no good thought can possibly die, or for ever remain fruitless in its operation, because its vitality is indestructible; inasmuch as good emanates from God, Who is the primal Source and Origin of all goodness, and therefore it must endure, like Him, "from everlasting to everlasting."

J. S.

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

BY MRS. CHARLES BRIGHT.

There have been several remarkable occurrences during the month both as regards addresses and "apports." On August 30th, Dr. Whitcomb said that he wished to thank friends for "the increasing harmony. We expect," he went on, "to perform great things in the future, leading you up to something great." He said that in an old place in India were some excellent "apports" which would certainly excite the wonder of persons in this city. "One that I have seen myself," he went on, "and should desire to be brought is a large Indian tapestry with a border of scenes from the lives of the Brahmin gods." This was brought on Friday evening, September 13th, and proved of exceptional interest. A very strong power was manifest in the circle, the hands of the sitters were joined by request and special singing asked for. Abdullah, who had control of the medium, was found when the light was turned up enveloped from head to foot in the piece of tapestry measuring 11 feet in length and 5 feet in width. Walking down the room he sang a Vedic hymn with great fervour, and then, disrobing himself, explained the various scenes depicted on the tapestry of Indian workmanship, which was stretched full length in the hands of some of the sitters.

Some people, who do not see the trend of spiritual development going on the world over, are apt to decry the utility of these marvellous phenomena. But on every hand comes evidence of the potent impression being made both on the scientific and lay mind by psychic facts, which can alone prove the spiritual origin of all matter. Many are the people whose eyes have been opened to the fact of a spiritual universe all round with its unseen and mostly unsuspected potencies through the phenomena witnessed at these circles. They literally "came to scoff and remained to pray." In an address given by Professor Denton on "Spiritualism from a Scientific Standpoint" on August 16th, he said "Spiritualism becomes more than interesting under these aspects. It opens up another view of life, a glorious view, a wondrous view. Man has had too narrow, too cramped a view in the past. But the moment a man is convinced of the immortality of the spirit and its potencies a new view of the universe is opened to him. . . . Science desires to investigate and demonstrate. The scientific world is in the waiting attitude at present—watching the efforts put

forth by certain of their number. . . . You are heaping up in this circle such a mass of testimony that the fraud theory is now dying away, and men are looking for some other solution. Go on with your good work." On the evening of August 23rd the Rev. Gilbert White, who gives the opening hymn and invocation, said through the medium: "This work must go on, and will have the great and grand results intended. May each and every one of the sitters remember that these phenomena are but a demonstration of a superior power, and may they not fall into the error of coming from time to time just to witness the production of phenomena, lest their faith be in vain. In the old Gospel times the teaching of the truth was followed by "signs and wonders," and these also are the signs and wonders prophesied. (In the last days, saith the Lord, I will pour out my Spirit on all flesh; and your sons and daughters shall prophecy and your young men shall see visions). These are the times prophesied, the signs and wonders are in evidence, and they call humanity to serious thought and consideration. It is necessary to show the high motive underlying these phenomena, especially as these circles are attracting attention all over the world." In a letter received by the last mail from Ven. Archdeacon Colley, mentioned in another column, he says, after acknowledging the receipt of the monthly copy of the *Harbinger*, "it is well used and lent about, and the valuable supplements are all framed, and handed round at my meetings in my Hall and at parlour lectures in Leamington, and shown to visitors here at the Rectory." Truly the work is a great and far-reaching one. The following is a brief account of the séances since our last issue.

52ND SEANCE. August 9th. Address by Rev. John A. Dowie on the most important events in his life. Phenomena. Clay with Mosaics from Central America. It was explained that the Mosaics would be brought for another six months, and would eventually be arranged so as to show the pavement with flowers and border they formed originally. Seed about 1½ inches long brought and planted by Abdul in pot. It grew several inches during the sitting, and after being placed in Mr. Stanford's conservatory would in the hot weather, it was said, bear beautiful flowers. In India they are offered to Brahm in the temples by the Brahmins. Clay with three spear heads.

53RD SEANCE. August 16th. Address by Professor Denton on "Spiritualism from a Scientific Standpoint." Phenomena. Lump of clay with Mosaics. Small bird from India brought. Nest of the same beautifully made of small roots of tree. A quantity of red dust called—sacred earth. It half-filled a good sized dish that was asked for; is held sacred in India, and only to be obtained in one place.

54TH SEANCE. August 23rd. Address by Dr. Robinson. First part of a remarkable lecture, entitled "When Rome was Mistress of the World." It was replete with historical facts and deductions therefrom, occupying nearly two hours in delivery. Phenomena. Clay with Mosaics. An "apport" from China, the first of its kind. A bag of Chinese silk containing 144 pieces of Chinese money—brass coins. Other apports could not be brought, as the power had been exhausted by the long address.

55TH SEANCE. August 30th. Conclusion of Address by Dr. Robinson, "When Rome was Mistress of the World," the whole forming one of the most remarkable deliverances given through the medium, full of historical events and erudite comments thereon. Phenomena. Quantity of Magnetic Earth, said to be from an island in the Pacific Ocean. Clay with Mosaics. Some of different colour promised. Dr. Whitcomb said that the power had gone and the time up, but a bird was caught in the light by Abdul, who explained that Selim had just brought it. It was remarked by Dr. Whitcomb that this was a remarkable test. The medium had been searched, and no sitter could possibly conceal that bird for an hour and a half. The medium entranced left his chair, went half down the room, and lifting his hand in full light caught the bird out of vacancy, as it were.

ADDRESS BY DR. ROBINSON.

"ATLANTIS: THE LOST CONTINENT."

*Delivered on the evening of June 4, 1907.*

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

I have been asked to speak to you this evening about "Atlantis: The Lost Continent," and it gives me sincere pleasure to do so. Plato has given us some account of Atlantis. In his day the people believed that at one period of time there existed in the Atlantic Ocean a vast continent which had disappeared. I would like to say at the outset that the time stated,

4,000 years before Plato's day, is wrong. I cannot fix the exact date, but I should say that 12,000 or 13,000 years before Christ the continent of Atlantis was in existence. At the present time there are only a few persons who believe that such a continent existed in the Atlantic Ocean. But that is not strange, when it is remembered that for hundreds of years, right down through the middle ages, very few persons believed that Pompeii and Herculanaeum ever existed as cities. They were referred to as the myth or legend of certain Italian cities. You know to-day that Pompeii and part of Herculanaeum have been uncovered, and that the visitor to Italy can walk through the old Roman streets just as they were over eighteen hundred years ago.

The continent of Atlantis extended from off the coast of France and the west coast of Africa right across to Yucatan, which is east of Mexico. The Canary Islands, which are N.W. of the coast of Africa, were, I believe, a high portion of Atlantis that was not submerged. A very interesting manuscript was not very long ago found in Mexico buried among the ruins of the Aztecs and other primitive races who once lived in Mexico, and it has been translated by a distinguished scholar who went out to Mexico to study the hieroglyphs of that country, which are different to the hieroglyphs of Egypt. He tells us that this manuscript contains a clear statement concerning the continent of Atlantis. Travellers in Yucatan have recorded that they have found roadways laid down with huge blocks of stone, and following these roadways they have come to the seashore. A little way out from the shore there are certain islands. Crossing over these they have again found these roadways, and, on clear days at low water, they have been able to see portions of these ancient roads imbedded in the sand under the water. It is claimed by certain people that these were the roadways laid down by the Atlanteans, who crossed from Atlantis into Yucatan and thence on to Mexico. While I hold the opinion that the primitive tribes inhabiting Mexico originally came from Asia, which, in my lectures on the Aztecs, I sought to prove, I can quite believe that they were able to cross from South America into Atlantis. It has been shown, moreover, by certain investigators that many of the hieroglyphs and symbolic pictures are very much like certain hieroglyphs and pictures which have been found in the Old World. Some of the modern scientists who have taken soundings of the bed of the Atlantic, notably in the U.S.A.S. *Dolphin* and H.M.S.S. *Challenger*, declare that undoubtedly the soundings show that there exists at the bottom a submerged land. They do not declare absolutely that it is a submerged continent, but a submerged land or islands with hills, mountain peaks, and valleys have undoubtedly been shown to exist by the soundings taken from these ships.

ANCIENT MYTHS CONCERNING A DELUGE.

I must now for a short time speak to you of certain myths or legends which have been believed in by various races and tribes in the past and point out the probability that they got those legends and myths from the old Atlanteans. In the book of Genesis we have an account of the destruction of the world by water, which is known as "The Flood." There cannot be any possible doubt, and I believe I have the scholarship of the world at my side when I affirm that the account in the book of Genesis was borrowed by the Jews from the Babylonians and the Chaldaeans. The Jews were carried captive into Babylon and I think it is now generally admitted that the first books of the Bible were not written until after their return from captivity. They borrowed or brought out from Babylon certain myths and legends, and the legend of the flood is one of them. But I would draw your attention, my friends, to this fact that among nearly every nation there exists, fragmentary or otherwise, some account handed down from generation to generation, of a great cataclysm or flood, and orthodox teachers generally boast of this universal belief in a flood as substantiating the

Biblical account. Now, what I want to prove is this—that a great cataclysm, 12,000 or 14,000 B.C., submerged the continent of Atlantis. It is quite possible that many escaped to the other continents, possibly only a few, we do not know. The old Atlanteans in the spirit world have gone on so far that we who have not reached unto the highest places, do not come in contact with them. It is quite possible for those spirits who are interested in certain inquiries to gain some information through spirits in other spheres, but as I have not done so I must speak only of what I do know. The continent of Atlantis was vast and you will understand that when I say that it stretched from off the coast of France to Yucatan, or possibly beyond, on the coast of South America. It extended to the coast of Africa, and I have no doubt joined certain parts of North America. Now, there are geological evidences on the continent of America of a break-away at some time in the past history of your world. I would draw your attention to a similar fact in connection with this land in which you live. Professor Denton has assured me that Tasmania was at one time joined to the mainland. You have a number of islands between the mainland of Australia and Tasmania. These were left when the submergence or cataclysm, or whatever it was, that broke asunder and submerged the land that existed between the two took place. And so we believe that the Canary Islands were just a portion that was left, and I believe that on the mainland of the continent of Atlantis there existed volcanoes, because certain parts of the Canary Islands are volcanic. Now, regarding this legend of a Universal Deluge. How happened it that nearly all nations have preserved some tradition or legend in connection with that great cataclysm which we find recorded in the ancient Babylonish books and copied into the Jewish Pentateuch. And, if you go among the North American Indians in my country, you will find that they too have preserved the tradition of a great flood or cataclysm which destroyed a large number of people. Similar accounts may be found in India, Persia, Africa, and, I believe, right throughout America. Certainly the Astecs and other primitive peoples have preserved a tradition concerning this terrible catastrophe. Now, if it can be established that the configuration of the globe was altered at that time, and all geologists are agreed that there has been a great alteration in the conformation of your globe even in historic times, a great fact has been established. I ask you to remember also that a few years ago certain islands near to Java disappeared, while others have come into sight, having apparently risen from the bed of the sea. In early Roman times there existed a lake not far from the city of Neapolis or Naples; to-day it is a mountain, or, at all events, a low hill. We may assume then that this tremendous convulsion of nature broke up and submerged this large continent. Mark, it may not have happened suddenly—all at once—it may have been some time in operation. The northern portion may have been submerged before the southern portion, or it may have been submerged all at once. We do not know. On such a continent there would be dwelling large numbers of people, and I am inclined to the belief, drawn from evidences which I find presented in the growth of language, in the manners and customs of certain primitive peoples and in their hieroglyphs, that there must have existed somewhere on your earth plane a civilisation which led up to the higher civilisation of the ancient Egyptians. Professor Petri, of the Egyptian Exploration Fund, was ten years digging in Egypt, and he declares that we can go back in Egyptian history for at least 9,000 years. I say that we can go back 10,000 or 11,000 years, because in the British Museum to-day may be seen a mummied body of a pre-historic man. The hair even has been preserved all this time, but the body was not mummied as the ancient Egyptians mummied their dead. It was preserved after the manner of the Astecs, and that was by drying the bodies in the sun after having extracted all the viscera. We can go back in

Babylonish history to 8,000 B.C. Some of the tablets unearthed at Nippur by Professor Hillprecht, of the expedition sent out by the University of Pennsylvania, go back to that date. How many long years, we may well ask, must have passed before they attained this high state of civilisation wherein they had gotten a written language, for they had by this time invented this cunieforn writing. How long a period of time, I repeat, must have elapsed from the state of savagery in which man once dwelt to this high state of civilisation? We know that man commenced his career upon the earth plane as a savage; of that there cannot be any doubt. I say that thousands of years must have elapsed, and that would carry us back to 12,000 or 14,000, perhaps 15,000 or 20,000, B.C. It would bring us to the Atlantis period.

All the legends that have come down to us, stripped of the fanciful and the fabulous, clearly declare that at one period an awful catastrophe, or cataclysm, took place, and drowned at least the majority of the people who lived on this continent. The idea of an universal deluge cannot be entertained. I think that is conceded by even liberal-minded Christian scientists. It must have been a local deluge. Common sense would, of course, lead us to suppose that it could not have been universal, and on this continent of Atlantis, with its volcanoes, its mountain peaks, its valleys, and its civilisation, there would be found a gifted and intellectual people. Many, perhaps a large number, escaped, and they dispersed into various lands and carried the news of this awful event with them, and that is how so many nations have some tradition concerning this terrible event. I think you will agree with me that this is a reasonable view to take in the matter, and I am now viewing it from your standpoint in the flesh. I will give a few facts acquired in the spirit world before I close.

#### TRACES OF THE ATLANTEANS IN OTHER LANDS.

I believe that the Atlanteans were an intellectual race and great builders, and if a survey could be made of the bed of the Atlantic Ocean, right opposite the Straits of Gibraltar, I know that remains of gigantic stone buildings would be found. A certain writer has put forward the idea that some of the Atlanteans, escaping from the submerged continent, found their way to England, and there built the Monoliths of Stonehenge on Salisbury Plains; others to Egypt, who erected the Great Pyramids, and I am inclined to this idea myself. It is absurd to think that the Druids had any hand in building the stone temples on Salisbury Plain. From what we know of the Druids both on your earth plane and in the spirit world, they were incapable of erecting such buildings. That the Atlanteans built the Pyramids I am not so sure, but the huge Dolmens found in Norway and Sweden may have been the work of the wanderers from the Lost Continent or their descendants. They would have a language and a writing of their own. They held intercourse with the inhabitants of the adjoining continents. If, as supposed, they passed over this stone road into South America, we can then account for certain pictures and symbols to be found in Mexican temples which have up to the present remained undeciphered. A learned doctor, who has made a special study of some of these pictures and symbols, leans to the idea that they were borrowed—I think I may use that expression—from some primitive race now extinct. This would fit in with what I have been stating that the Atlanteans had intercourse with the inhabitants of South America. I believe the time is coming—perhaps a long way ahead—when science, assisting man, will yet survey the bottom of the Atlantic. At present it is impossible. What is possible now has been done in taking soundings, but I believe a scientific survey by appliances yet to be invented will open to man's gaze the bed of the Atlantic, disclosing the hills and valleys, the rugged buildings and the fossilised vegetation of that continent which once existed in the Atlantic Ocean.

WHAT I HAVE LEARNED IN THE SPIRIT WORLD.

Primitive races, especially those who dwelt in what Paul called "times of ignorance," have had a long period wherein to gain knowledge. These simple souls were charmed, delighted with the teaching on the spirit side of life, and readily received it. Their progress was much more rapid than that of evil men who had light and knowledge while in the flesh, and they have now passed into the seventh sphere. That is the reason they do not come down through the other spheres to your earth plane. But certain high intelligences, with whom we come in contact, who also are in communication with the angelic messengers, have received from them certain information concerning primitive races, and I have been able to gather a little knowledge from these intelligences. About that period of time there came into the spirit world thousands, hundreds of thousands—I suppose millions—of spirits who were in the low spheres, the schoolhouse of heaven, for a considerable period of time. Some of these were refractory spirits, while the majority were only ignorant as regards truth. The refractory spirits were placed in the prison house, where all such are detained. If this be true, and I know that it is, then I understand more clearly the passage in the 1st Epistle of Peter, 3rd chapter, 18th and 19th verse, which declares that the Nazarene, "quicken by the spirit," went and "preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing." These were the refractory spirits of antediluvians who lived not according to their light and conscience. No matter how little light they had, they should have lived up to it. So you see, my friends, this is a confirmation, to me at all events, of the truth recorded in the Epistle of Peter. That much truth have I received myself as an archæologist looking abroad on your earth plane. I know that I am not overstating the case to-night, and the future yet remains for you who are in the flesh, or those whom you will beget, to investigate this very interesting subject. As I said at the opening of my address, you must not brush aside the story of "A Lost Continent" with an airy wave of the hand, because, as I have shown you, thousands of people during the middle ages, and hundreds of years before, did the same, disbelieving that Pompeii and Herculaneum ever existed. My time has expired. I thank you for your attention.

LETTER FROM ARCHDEACON COLLEY.

As soon as the July number of *Harbinger*, with account of his victory over Maskelyne in the London Law Courts, had reached Archdeacon Colley he wrote the following letter to the editor which, as it contains much of general interest, is reproduced for the benefit of readers everywhere. It will be seen that the Archdeacon is standing out more bravely than ever for the truth of Spiritualism, and he encloses a copy of the form of service and hymns to be sung at Stockton Parish Church on the occasion of the visit of a Spiritualist Society to Stockton. The service was held on Thursday evening, July 25, 1907, and a sermon was preached by Archdeacon Colley on "Bible Clairvoyance or Seership" from the text, 1 Samuel ix., 9. To this service the "Churchwardens (officially) and parishioners (generally)" were invited. In the third hymn before the sermon, "Will you meet me at the fountain?" the solo was to be taken by the Rector, with chorus by the congregation seated. The letter runs as follows:—

"Dear Mrs. Bright,

Please send to my son, Lieut. Colley, R.F.A., Royal Artillery, 3rd Battery, Jubbulpore, India, a marked copy of the *Harbinger of Light* of July 1st with account of recent law case. I also have to thank you for sending me morthly copy of the *Harbinger*, which is well read and lent about. Also the valuable supplements are all framed and handed round at my meetings at my Hall and Parlour lectures at Leamington and shown to visitors here at the Rectory.

Please, if you possibly can give space (see below) for enclosed

about the £1000 waiting for Dr. Monck, and always correct the mis-statement that he was imprisoned for trickery. It was nothing of the sort, as enclosed will show, and Dr. Wallace with me and others who knew Monck best can swear that he was never a fraud, trickster, or cheat.

I am hoping at next Church Congress in October to make another effort in opposition to Christian Sadduceeism. You will see that the Church of England in 538, Hymns Ancient and Modern, plainly teaches the truth we hold. I am cheered with the many letters I get from my clerical brethren thanking me for my endeavours to teach what we believe in the way of Spiritualism.

From my earlier days I have been more and more led from its scientific aspect (most useful for scientists to study) to the deeper wants of our nature so well met in Christian Spiritualism; as there is Spiritism, the science, and Spiritualism, the religion, and the world hath need of both.

Believe me,

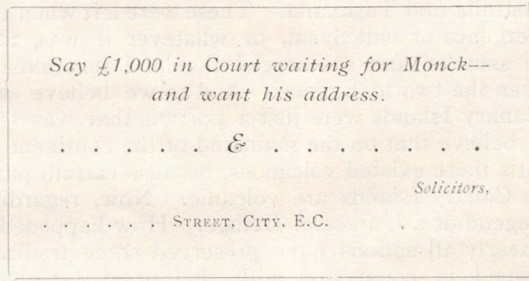
Faithfully yours,

T. COLLEY."

The following is from the circular issued by Archdeacon Colley on the conclusion of the law case in his favour relative to the slanders concerning Monck indulged in by opposing counsel:—

From ARCHDEACON COLLEY (Dio Natal),

Rector of Stockton, Warwickshire.



Strange is it how things happen, if stranger still they are not all arranged and ordered by an Over-Ruling Wisdom. For this card above bearing the names of London Solicitors, on which in pencil was written "Say £1,000 in court waiting for Monck, and want his address,"\* was handed to my Counsel, Mr. J. Eldon Bankes, K.C., in Court of King's Bench, when Mr. C. F. Gill, K.C., at the end of his cross-examination of me, was now in his speech to the jury reviling the memory of my poor friend Monck with reference to the Huddersfield case. This, when I was away in India and unable to stand with him in the police-dock to witness for his innocence, brought him, like the Apostle St. Paul "in prisons frequent" (2 Cor. xi, 23) to a disgracefully-illegal, hand-cuffed, vermin-infested incarceration as a "rogue and vagabond"—terms which by an obsolete law were applicable to Shakespeare in his day, and to all play-actors even now, notwithstanding the honour of Knighthood conferred on some of them, like Sir Henry Irving and Sir Charles Wyndham, by the King.

But the innuendoes of Mr. Gill, and his abuse of the living and the dead (which were so scandalously allowed to pass unreprieved by the judge ignorant of the case before him and openly hostile to me), wrought to my advantage, and in despite both of the Bench and Bar gave me the victory. Moreover, the card above stands in proof that Dr. Monck, done to death by the stigma brutally fastened on him, was not the needy adventurer traduced and vilified by the forces of ignorance, prejudice, malice and lies. For, as I knew him so intimately over thirty years ago, he was a generous, self-sacrificing soul that gave up his Pastorate in Bristol as a Baptist Minister, his means as a man of property in Portsmouth, his time, his health and strength, and finally his life, to promote the world-bettering truths of Spiritualism.

Stockton Rectory (Nr. Rugby).

June 2, 1907.

REQUIRED.

A Lady or Gentleman, with love for the Occult, to take over an established Astrological practice, with large returns. Advertiser would remain for twelve months, and would teach the purchaser all branches of the science. Advertiser is unable to give his attention fully to the practice, owing to his having another branch of Astrological work that absorbs much of his time. A moderate premium would be accepted from a suitable applicant, but a keen love of the science is a *sine qua non*.

Address in the first instance—EDITOR, *Harbinger*.

\*Archdeacon Colley has the Card above referred to for the inspection of poor Monck's friends, and to show with other sorrowful proofs, how brutally with ignorance, prejudice, malice and lies, he was done to death—by whom Dr. A. Russell Wallace, F.R.S., the prince of science, who witnessed for him with me in Court of King's Bench, designated a "Prince of Mediums," otherwise an "Atween" or "floor" (as Christ designated himself) between this world and the world unseen.

### CONFLICTING COMMUNICATIONS— THEIR CAUSE AND REMEDY.

We have been asked the question "Why do genuine communications from spirits differ so widely?" The question is a practical one, as it is undeniable that a considerable portion of the communications received by the ordinary investigator are more or less conflicting or contradictory as to conditions in the spirit world, and especially so when doctrine is touched upon. If, however, the investigators were also students of the subject and read the standard literature, which is now comparatively easy of access, the question would be quite unnecessary. Unfortunately, as we have before remarked, the great majority of inquirers plunge into the investigation utterly ignorant of the philosophy of spiritual intercourse, or the nature of the spirit world as described by reliable seers, mediums, and spirit teachers. The crude ideas of Heaven and Hell, or the after life of man derived from Christian theology, imply only two conditions—one of ecstasy and the other of inconceivable torture. In the sorting process or judgment there would be millions about the medial line, but so near each other in their good or evil actions or belief that a few grains would turn the beam, the underweights being doomed to everlasting suffering, while the others, who had barely turned the scale, would enter the portals of everlasting joy. And this process is attributed to a just and merciful God! Reason revolts at the idea.

Spiritualism teaches that there are in the spirit world numerous planes or spheres rising one above the other in beauty and refinement; that in those nearest to the earth plane there are conditions adapted to the needs of every spirit that leaves the body according to its deserts and affinity. Those of strong opinions or beliefs are naturally drawn together in congeries or associations; their beliefs are still truths to them and until they get enlightened (which in their self-satisfied state is often a matter of considerable time) they, in their communication with mortals, continue to teach them as such. Many people who enter into the investigation of Spiritualism with strong theological beliefs attract only those of like belief, their mental condition and aura being repellent to those who would desire to enlighten them. Hence you can get endorsement of any doctrine from the spirit world and, as a rule, from honest spirits, for they but do as they did in the body—give you the truth as they know it. Here in the world we find men of intellect and high moral character teaching doctrines diametrically opposed, and the casting off of the flesh makes no difference in the man himself. He will continue to hold and disseminate his belief until doubt creeps in and reason begins to assert itself; then, and not till then, will wiser spirits approach to enlighten him: "Knock, and it shall be opened unto you." This explains doctrinal or theological contradictions, and, partly, the apparent incongruity in the description of the spirit world. Imagine yourself a denizen of Mars, and that communication has newly been opened with this world. The first one who comes to you is a fairly educated Englishman who gives you a description of London life and customs as he views it; then another, intelligent but less cultured, whose life has been spent in the eastern portions of the same city, and who views things from a very different aspect, would vary his account considerably. The next might be a Moorish tribesman, a Korean, a Patagonian, or a Kamschatcan, and their description of this world and its institutions would vary still more, and so in a hundred cases the descriptions would be incongruous and contradictory; and for every hundred here there may probably be a thousand in those portions of the spirit world accessible to us. There is yet another important reason for

mistakes in the transmission of messages; where the medium is controlled by the disembodied spirit, the spirit for the time being is *as a mortal* and its spiritual perceptions are limited by the physical investment. It may have had a clear conception of what it would say before it entered the medium's body, but is unable to recal it when encumbered by the brain of the medium. Many spirits are unable to personally control the medium and have to get others to do so for them, when the difficulty would be increased. Again, it is rarely the case that the medium's brain and organism are in affinity with the spirits, and it is impossible for them to use the body with the same facility as they would their own. The following reply, given to a question (put by Dr. Eugene Crowell, a gentleman of large experience in every phase of Spiritualism, and author of "The Identity of Primitive Christianity and Modern Spiritualism," whom I had the pleasure of meeting in New York several years since) to a spirit controlling Dr. Buffum, is apropos to the subject:—

"I am now of this world as much as you are, I see through the organs of this brain only, and hear through these ears, and that is the reason why, as you perceive, I have so much difficulty in hearing what other spirits tell me, as I have to depend upon them for all your spirit friends say. I can see your spirit friends—one, or sometimes more, at a time, but not steadily, and then they appear as if a veil were between them and me, so that my seeing and hearing them are difficult; sometimes I cannot see them at all, but the moment I relinquish control then I resume my natural spiritual condition."

It will be seen how many difficulties there are in the way, the knowledge of which would save investigators much trouble and disappointment and materially aid them in their quest. A few months' study, or, with the man of leisure, a few weeks', will qualify any intelligent reader to enter on the investigation well equipped for success. It must be understood, however, that the difficulties referred to apply only to the spheres pertaining to the earth, the denizens of which, especially in the higher planes, are surrounded by conditions superior to those prevailing on earth, are in touch with all those they loved who had preceded them and conscious that those they left behind will in due course rejoin them. Spirits cannot become denizens of the Wisdom spheres until they have divested themselves of earthly error, hence in teachings from these supernal planes there are no contradictions.\* Those who aspire to come into rapport with these advanced intelligences must qualify themselves to do so.

W.H.T.

### AS OTHERS SEE US.

The *Mysore Review*, a high class Indian journal devoted to political, social and literary subjects, speaking of our June number, says:—"From distant Melbourne this journal 'devoted to spiritual Philosophy' has found us out, and as we write the June No. is lying on our table. To us in India to whom truth and goodness are immanent and not inherent in a single creed, journals such as these preaching electism of the best kind, should always appeal forcibly and those of us that could afford should try their best to encourage such literature. In commenting on the celebrated "New Theology" of Rev. R. J. Campbell, the Editor, Mrs. Charles Bright, writes thus: 'But it is to make the teachings of Christ a vital force in the world, that the Rev. R. J. Campbell, as well as leading writers concerning spiritualism, are waging incessant war against a *Sacerdotal idea* of the Great Teacher, that deprives him of his rightful position, as the *Elder Brother* of the race, and a *fellow-worker with God*, as are all the great teachers for the upliftment of humanity.' (Italics ours.) We wish sentiments such as these penetrated effectively the obtuse hearts of militant *churchians* of the Occident, who would force the world to believe that into the hands of a single teacher alone God entrusted the keys of Heaven."

\*The harmony of the higher teachings received through mediums and seers is illustrated in a series of five special numbers of the *Harbinger* from June, 1899, to February, 1900.

## A NEW MEDIUM.



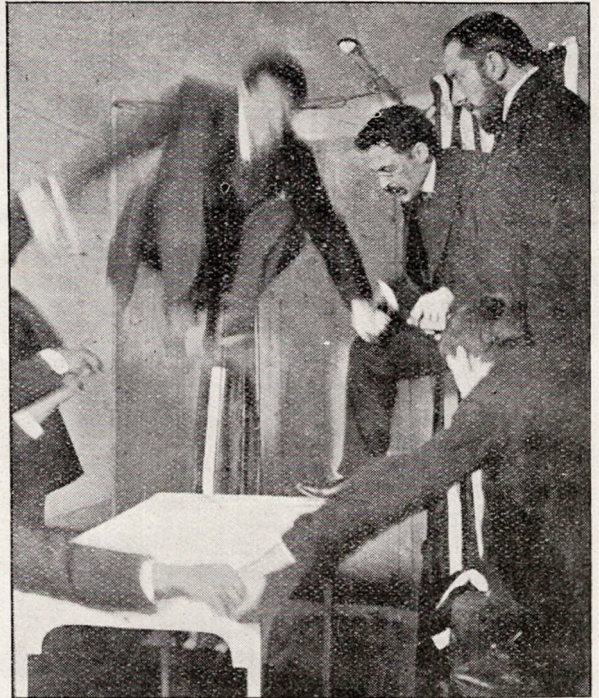
AMEDEO ZUCCHARINI, OF BOLOGNA, ITALY.

In the August number of the *Annals of Psychical Science* an article on the new Italian medium, Amedeo Zuccharini and his Levitations, gives some details of nine séances recently held in Milan under scientific test conditions, notably by M. Oreste Murani, professor of experimental physics at the School of Engineers, Milan. A remarkable feature of the investigation is that for the first time, it is believed, in the history of psychic investigation instantaneous photographs by the aid of magnesium light were taken of the body of the medium when levitated. These are not very distinct, but the best is reproduced to furnish some idea of the proceedings. In the interesting report of Professor Murani, furnished as the result of an invitation by the directorate of the *Corriere della Sera*, a leading Italian newspaper, to "attend some experiments with a medium who, among other things, had floated in the air, and had remained there several seconds without any visible support," M. Murani, who had only studied mediumistic phenomena for 2 months and was steeped in scepticism, went as requested, and gives first an account of the young medium, who is employed in a public office, does not take any payment for his services, and only complies out of courtesy to the many doctors and savants, including Professor Righi, who urge him to sit for their investigations. In many ways the account that Zuccharini gives of the accidental discovery of his psychic gifts resembles that of Charles Bailey, as well as in the disastrous effect caused by the sudden turning on of brilliant light when the medium is in the trance condition. In response to Professor Murani's inquiry as to how he found out his mediumistic power, he said "in a very simple way." Having become curious about mediumistic séances held in various towns of which he had received accounts, he asked to be allowed to join them. At the first séance he fell into a trance—although he had only come as a simple spectator—and began to produce phenomena. He said, also, that he remembered absolutely nothing after the séances; they cause him, however, a great sense of weakness and a sort of cerebral *evaporation*, which last all the following day. "All that I produce," he said, "I am quite ignorant of. I am sorry for others if the séance is negative in its results, but I

deserve no credit when the phenomena are good and numerous." Those who have witnessed the dazed condition of Charles Bailey when coming out of the trance condition will readily understand that real mediumship, in which the wonders of the séance room can be scientifically investigated, requires the absolute unconsciousness of the medium. Although in the accounts of these seances, furnished by Prof. Murani and Prof. M. L. Matrizi, Professor of Physiology at the University of Modena, the latter's report being published in the *Lettura*, of Milan, no conclusion is given regarding the spiritual origin of the phenomena, the medium himself has a decided opinion to express. M. Zuccharini declares that two entities manifest through his mediumship; a Dr. Pascal who died, it seems, in 1600, who is always accompanied by another spirit, John, who, the editor says, must not be confused with the "spirit guide" of Eusapia Paladino.

## LEVITATIONS OF THE BODY OF THE MEDIUM.

It is not necessary to recapitulate all the precautions taken by the sitters and scientific investigators against possible fraud. There were nine séances, and also nine persons invited who were present at various times. The change of sitters "seems to have caused," says M. Murani, "a certain weakening of the phenomena . . . in the last séance only could there be



The "Moment of Levitation." (See page 9243.)

obtained, besides the levitation of the medium and movements of the table, the apparition of light. The medium was always very obliging; he seemed to desire that the control should be of the strictest, and tried to do what he could in order that the photograph of the levitation might be of an evidential kind. The room was lighted by two small electric incandescent lamps, modified by two small globes of red glass, carefully selected so that the photographic plates might not be affected by the light. We waited," the report goes on, "for quite forty minutes round the table without perceiving the slightest phenomenon. The medium was awake all the time; at last a state of trance began to come on. At first he was somewhat restless, and began to look around with a surprised air as if he saw someone; then he bowed his head on the table, and his body was shaken repeatedly; then he made a rapid energetic movement of opening and shutting his hands, like a magnetiser who wishes to spread the magnetic fluid around him." Great beads of perspiration attested the extreme tension of body, till at last the trance became complete. Then the medium several times traced lines with his fingers on the table, writing

the word *buio* (complete darkness). "We were therefore obliged to extinguish the lamps," the report continues, "and content ourselves with the thread of light, also red, which passed under the door leading to the next room." The first phenomenon was movement of the table, which went about two feet away from the medium. These movements seemed to exhaust him, but "suddenly he regained fresh vigour, and, rising to his feet, seemed to be uplifted by an invisible force, so that he put his feet on the table. A strange thing is, that not only the medium did not rest any weight on the two controllers who held his hands, but he seemed almost to drag them up with him. A cabinet had been erected for the medium with wooden sides, the front part covered by a double curtain with black and white lines, having rings attached which ran on a thin iron bar. When the medium was on the table the controllers removed the curtain, thinking it might hide the leg of the medium, but "Pascal" speaking, said quietly but resolutely, that without the curtain, which gave force to the medium, there could be no phenomena." But as the power increased the medium succeeded in raising himself in the air at a distance from the curtain as was desired. Professor Murani says: "The reader must picture the medium standing on the table, and at a distance from the curtain; two cameras with their lenses exposed like vigilant eyes, ready to register the phenomenon; at a moment of levitation there is the flash of the magnesium light, which, after two hours passed in darkness, seemed to our eyes like the flash of a thousand suns. The medium escaped our hands, and fell down with a noise into the cabinet. Our eyes were so dazzled that for a moment we could not observe the situation; everyone had luminous globes before his eyes. At last we got our bearings again, and by the faint red light which passed through the interstices of the door, we saw the medium fallen on the floor, breathless, with his eyes shut, clasping one of his knees with his hands. He had not injured himself, and the *séance* was resumed. We were able later to make other similar experiments, but never more than one in an evening, and we always observed that the light was like a stroke of lightning to the medium." This record of scientists as to the disastrous effect of light on the medium is corroborative of what is observed at the Bailey *séances*. Very cautiously have the eyes of the medium to be shaded from any possible glare when coming out of the trance, or a state of insensibility would supervene of a highly dangerous character.

#### A PURELY SCIENTIFIC STANDPOINT.

Although it is a drawback to any investigation of this kind for those who are convinced Spiritualists that everything of a spiritual origin is rejected *a priori*, still from another aspect it is good for psychic research that the *facts* of Spiritualism are being so rapidly vouched for in this way. "Pascal" and "John," the former the speaker, are treated as examples of "auto-suggestion" by Prof. Murani, who is totally ignorant of the history of phenomenal investigation in the past. Even the fact that the medium avers that while in a normal condition he had seen a nocturnal apparition of "John," who is a deceased brother, is treated as a hallucination. Zuccharini, in relating this, says "he saw a luminous vapour forming in a corner of the room, and condensing into the outlines of a human being, but indistinct, it approached his bed. Greatly frightened, he had closed his eyes and hidden under the bed-clothing, but the entity pulled back the coverings and murmured indistinct words. He asserts that he was sure that he was awake." But all this is set down to hallucination and great nervous sensibility by Professor Murani, especially as "M. Zuccharini cannot bear alternating electric currents, even very feeble ones." It is, however, this hyper-sensitiveness that causes mortals to come into contact with the spiritual world, to be "sensitives," and each experiment brings the world nearer to the supreme fact of the inter-blending of the mundane and spiritual spheres.

#### SPIRITUALISM IN THE MAGAZINES.

There has not appeared in any of the journals devoted to Spiritualism a more able and lucid article in defence of its claims than one in that popular serial, *The Monthly Review*, by Isabella C. Blackwood. It is a remarkable sign of the times to find such a powerful exposition of its philosophy and facts sandwiched with political and social articles by the chief writers of the day, for which this magazine is famous, and it is reproduced in full, with the exception of some familiar psychic facts, for the benefit of our readers.

#### "SPIRITUALISM."

By ISABELLA C. BLACKWOOD.

Spiritualism—the study of the Occult Sciences—what is it? And why is it so often spoken of with ridicule, or in mysterious whispers, as a subject we are ashamed to mention? Does it bring to our minds darkness, curious noises, ghostly sounds, and unearthly appearances, in connection with fraud, falsehood, and wilful imposition? Or is it connected in our minds with ourselves-to-be, with our departed friends, with the world of "The Unseen," "The Hereafter," "The Islands of the Blessed"?

It is often looked upon as tempting Providence, whatever that may mean, to think of our lives in the unknown future, that is, of our lives after we leave this world and our present bodies. Somehow we seem so interested in this life, so anxious to enjoy it, to get rich, to be somebody, that we have no time to think of the next life. Our friends and acquaintances fall and disappear into the "Shadow Land," and still we press on like the racers St. Paul speaks of, afraid even to look round, for fear of falling ourselves. It is the utter nonsense which is so often mixed up with Spiritualism that makes the very term a byword. But let us look at some facts connected with it. Unless we be Atheists we must believe in some future state, good, bad, or indifferent. This present life is simply an evolution which leads to higher evolutions still.

Many people say: "What is the use of seeking? You will find nothing; such things are God's secrets, which He keeps to Himself." There always have been people who liked ignorance better than knowledge. By this kind of reasoning nothing would ever have been known in this world. If the soul is immortal, and if heaven is to be its future home, a knowledge of the soul cannot but be in some way associated with a knowledge of Heaven. Is not infinite space the domain of eternity? Spiritualism, like religion, has been put to many uses with which it has but very slight connection. We know how all human aspirations protest against annihilation. Think for a moment what is death in Nature? Everything that dies—flowers, trees, &c.—passes on again into life; nothing, even on earth, is wasted by death, but through it passes into fuller, richer life. The flowers that die all pass on to make more things live. It is through death that we pass to life; thus everything is used for life—even death itself. The idea of immortality was not born of bibles or manufactured by priests; it was born in the human heart. This mortal existence is but a fragment of life. The idea of immortality has been a mighty force in all ages; an ideal before the hearts and minds of men and women, strengthening, cheering, and comforting them under bereavement, and nerving them to high heroic endeavour.

"L'immortalité de l'âme," wrote Pascal, "est une chose qui nous importe si fort, qui nous touche si profondément, qu'il faut avoir perdu tout sentiment pour être dans l'indifférence de savoir ce qui en est."

Spiritualism, then, proclaims the message of the spirit people, that there is no death; that spirits are human still; that they are where they are and what they are, as the result of the life lived here. If Spiritualism is true, then the departed are still human beings who are affected by the results of their past-life experiences; all that individualised them and distinguished one from the other continues to characterise

them after death. Now this means that the individual goes on, and is enabled, with more or less success, to continue to employ his powers and to lead his own life.

Modern Spiritualism has not only affirmed the revelation by spirits themselves of the future life, but it has paved the way for the modern scientific theory of evolution, by proving that there is a progressive law by which all earth-forces are enabled to reach a higher expression and more complicated organism. It has done even more than this, for it has affirmed, with no uncertain sound, the continuity of the same laws of evolution in the spirit-life; and, further, it has affirmed that if you wish to know the origin of the life of man, you must go behind the mere result. In tracing man's upward march from conditions of prehistoric ignorance, it is not enough for you to trace the "footprints on the sands of time"; you must go behind the phenomenal into the sphere of causation, and recognise that life is spiritual all the time. So, as I have already said, death is but an incident—the closing of one door and the opening of another; the spirit going from the body into the spiritual world. You are as much a spirit now as you will be when you lay the body aside. Then you will awake to consciousness, and be surprised to find how real and how natural it all is. You will be met and welcomed by friends who knew and people who loved you.

The other world is a world of law and order. The same principles and methods of growth and attainment obtain there as here, but upon the higher plane their operations are discernible with greater clearness and precision; the moral law becomes more apparent. Men there begin to see themselves as they *are*, not as they were thought to be.

The message Spiritualism brings from the returning dead, then, is the gospel of life—not of death; of knowledge—not of ignorance; of health and happiness—not of sorrow and misery.

"Oh!" you say, "knowledge is dangerous; knowledge will lead you astray; don't you know that 'a little knowledge is a dangerous thing'?"—you must not follow in that path."

The remedy for a *little* knowledge is to get more—not less.

Now, supposing that what I say is true, and granting, for argument's sake, that man in the spirit-world is the same man, bearing a similar relationship to other men, and to his surroundings; his conditions very little in advance of those he experienced on earth; his mental, moral, and spiritual powers being in exact proportion to, and resulting from, those he possessed here, what message would these men have to you? What bearing have these facts upon your present life, if you recognise that the spirits are human still, and that our claims are true? That they are true has been demonstrated in millions of instances by returning spirits, who, by fragmentary utterances, telepathic messages, inspirational influences—by drawings, trances, visions, writings, and demonstrations of various kinds, have succeeded in their efforts to impinge upon the consciousness of man, and impress upon him the reality of intelligent, rational, and progressive life after death. It will assuredly change your ideas as to what you are. It will convince you that in your essential self you are a spirit, and progressive in the manifestation of your spiritual power and possibilities, as consciousness deepens and knowledge increases.

On the other hand, if we believe that death, which seems so real, is the end; what is the use of human life? What the object of all its experiences, its hopes, desires, loves, and lessons? If man lives after the change called death, he lives *as a man*, or it would not be life.

But what are the facts of the future life? What are the actual conditions of the departed?

Only from the returning dead can you receive the information that will enable you to understand the actual conditions of life hereafter, the bearing of the future state upon your present life, and the influence

of the present motives, actions, and endeavours upon your future.

Therefore Spiritualism, the science of the spirit in all its modes of manifestation, both here and hereafter, is the only means whereby the thoughtful, spiritually-minded man—the earnest truth-seeker—can obtain light upon the purpose, the meaning, and the use of death, and estimate the present life at its true worth.

The late Rev. H. R. Haweis, M.A., St. James', London, in a lecture which he delivered at St. George's Hall, London, in November, 1900, thus speaks of Spiritualism:—

Almost every invention has been regarded by the religious world as wrong. When people first went up in a balloon there were actually some good souls who said they were flying in the face of Providence. The world, then, has sometimes got into trouble through denying or denouncing as impious, things which it could not understand. Professor Mendelief wrote a book to prove Spiritualism a fraud before he knew anything of the facts. After that, he investigated, with the result that he felt himself compelled to write another book to say that his first was wrong.

There is nothing that happens in the occult world—dreams, apparitions, movements of furniture, or the appearance of lights—that have not their parallel in the Bible. You will find mention of the cold breeze of the *séance* room; the mighty rushing wind, mysterious appearances, ghosts, clairvoyance, clairaudience, second sight, you will find them all in the Bible. When you find these things in the Bible you say they are all right. Well, let us admit an enormous margin for fraud, imposture, and deception in Spiritualism; let us also admit that these strange powers have been shockingly abused. But now scientific people have taken up the matter, with a view to arrive at more definite conclusions regarding them. Looking forward with a prophetic eye, it seems to me that we may expect in the twentieth century an advance in the science of occultism, and the knowledge of the occult laws as great as has been the advance in the nineteenth century in the knowledge of physical science.

M. Camille Flammarion, the great French astronomer, in his work, "The Unknown," brings before us many well-authenticated facts of telepathic communication between the dying, the dead, and the living. Now what does telepathic communication mean? It is the transmission of thought from brain to brain without speech. At present the philosophy of telepathy is being gradually unfolded by purely materialistic and scientific experiments. M. Flammarion relates over a hundred and eighty cases of telepathic manifestations.

Writing of them he says:—

All the cases here reported occurred to persons wide awake, and in their normal condition. I have acted on the principle of making a methodical classification, clear and precise, of the phenomena we are about to study. The study is essentially scientific, as much so as if it related to astronomy, physics, or chemistry. There are many things we do not know. For ourselves, psychic manifestations are certain and incontestable. They must henceforth constitute a new branch of science.

Now we know from the many instances of psychic action that the action of one human being upon another from a distance is a scientific fact; it is as certain as the existence of Paris, of Napoleon, of oxygen, or of Sirius. We are certain now that telepathy can and ought to be henceforth considered by scientists as an incontestable reality. Minds are able to act upon each other without the intervention of the senses. Psychic force exists. Its nature is yet unknown. Psychic phenomena may occur during sleep as well as in the waking state. Sleep is not an exceptional condition of our lives; on the contrary, it is a normal function of our organic life, of which it occupies, in general terms, a third part. It often seems in dreams as if the spirit of the dreamer was really transported to the scene of his dream, as there are many well-known instances in which the dreamer has described the scenery of places which he could never have seen. Now according to Spiritualism, the spirit in sleep always leaves the body; the body can rest more completely in all its functions without the presence of the spirit. In sleep, too, the spirit actually sees, feels, and hears; only it cannot always take back to the bodily memory all its experiences. Dreams you remember are those that have actually taken place. The spirit was in right conditions to bring back all it went through. Often you meet other souls and talk with them, and with others who have left their bodies sleeping, or who are altogether out of them, being spirits.

## WARNINGS.

There are many instances of warnings given in dreams. Take, for instance, one from the Bible—that sent to the wife of Pilate regarding Christ (St. Matt. xxviii. 19).

Here is another instance taken at random from many authentic dreams :

On Thursday, November 7, 1850, at the moment when the workers in a coal-mine near Belfast were about to begin their work, the wife of one of them advised her husband to examine carefully the ropes of the basket or cage in which he was about to descend to the depths of the pit. "*I dreamed,*" she said, "*that they cut them during the night.*"

The miner did not at first attach any importance to this advice; nevertheless he communicated it to his comrades. They thereupon unrolled the descending cable, and there, to the great surprise of all, they found it had been hacked in several places. Some moments later they would all have got into the basket, from which they would inevitably have been thrown and killed; so they owed their safety to this dream.

## APPARITIONS.

I have as yet said very little regarding manifestations from the dead, apparitions, presentations, &c. &c., and so will quote one from the Book of Samuel. King Saul consulted the witch of Endor, and saw before him the phantom of the Prophet Samuel. If this account be untrue, it at least indicates what popular belief was in those old times. At the present time Spiritualism is doing great and good service to humanity by insisting that whatever may be the claims advanced, all spirit communications, all inspirations, ancient and modern, must be judged according to their reasonableness and truth.

A great many people say: "If spirits come back from the other world, why don't they do so and so? they *ought* to do this, that, and the other." But the intercourse with spirits which Spiritualists have has demonstrated that spirit people are as much subject to law as you are, that in their desire to communicate with you they have to reach you through the conditions you provide, very often a most difficult task from the fact that you are limited in your environment. They themselves are not immaculate or omnipotent; neither are they ubiquitous; they also are limited by their ignorance and unspiritual conditions. People generally hold the popular idea that death works a miracle, and transforms "the departed" from his plain, ordinary self into a perfect angel. Now Spiritualism has refuted this idea by proving the direct relation of initial spirit experiences to earth-life conditions.

We contend, therefore, that while Spiritualism confirms the claim for ancient inspiration from spiritual sources—that men received ideas, communications, help, encouragement, guidance, or warnings, from the spirit side of life—while it explains the testimony of antiquity, it, at the same time, takes these experiences from the category of the supernatural and perfect, and makes clear the fact that *all* inspiration is imperfect, and must be judged according to the ordinary tests of truth and right.

"**Progressive Thought.**"—Four more pages have again been added to this magazine, making an increase of 12 pages since it was first published at 4/- per year. The subscription will in future be 5/- per year, post free—an increase of 1/- for 144 extra pages of reading matter yearly, which we do not think any reasonable person can complain of. The price of single numbers will be 6d.

## TO SUBSCRIBERS.

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

## REVIEWS.

## ASTROLOGIE.\*

Strange to say, this is the first time that the treatise "De Astrologia," originally written in Latin nearly 300 years ago, has been translated into any modern language; and the work appears to have been admirably performed. Fludd was an English physician and theosophist, and was born in 1574 and died in 1637. Intended for a military career, he relinquished it for the study of theology and philosophy. After spending six years in travelling through France, Germany and Italy, and making himself acquainted with the most learned men in each, he returned to England in 1603, and took his degree of Doctor of Medicine in the University of Oxford, and became the intellectual prodigy of his time; for he was celebrated alike as a surgeon, anatomist, physician, chemist, mathematician, natural philosopher. He was affiliated to the brotherhood of the Rosicrucians, and was a diligent student of the writings of Paracelsus and Cornelius Agrippa, and he believed in the transmutation of metals. His views on these subjects remain unchanged, for in a communication which I received from him on the 22nd of October, 1898, he thus expressed himself:—

"The old alchemists were not deluded; for if you wrest from Nature the secrets which she holds concealed, you can transmute the baser metals into gold, because, understanding her laws, you can form those combinations by which the precious metals are produced; for gold was once a baser metal. I learned the process of its transmutation and I effected it. We alchemists were not fond of money; but we loved knowledge. We sought for the pure gold of wisdom, and sacrificed everything for the sake of truth. All who have our love of knowledge to-day are alchemists likewise; for Truth is the philosopher's stone for which we sought, while we allowed the ignorant and priest-ridden public to suppose that we were engaged in the search for mere yellow metal. We gave up the world, friends, family and home—everything in our quest of truth: and by furnishing the necessary conditions, we learned much occult lore from our spirit controls. Thus, ye too are alchemists, and we come to teach you, as they taught us. The brethren of the Rose Cross follow, help, and strengthen you Spiritualists. We discovered the Elixir of Life. It has been re-discovered in your day in magnetism. This can be condensed into a liquid, just as the atmosphere can be condensed into rain. It is one and the same force, the one liquid under different forms. And because we had discovered it we were stigmatised as "charlatans." But to-day there are many thousands of persons who know that magnetism is the vital principle. More wonderful things have been disclosed to you than were revealed to us: and you are about to re-discover the secrets of the mediæval alchemists who derived their knowledge from Hermes Trismegistus and the more ancient of the seekers after truth. Thus all your modern acquisitions are but a resurrection of the past. There is merely a change of form; for all things are constantly undergoing transmutation. The brethren of the Rose Cross bound themselves by an oath to lead pure lives, and study Nature's laws and so conform to them."

It is interesting to add that all the foundation principles of what is called "The New Theology" are to be found in the writings of Fludd, which abound in the most sublime truths, as witness his definition of God:—"He is the beginning, end and sum of all things. Every being with which the universe is peopled has issued from his breast, is formed of His substance, and will return to Him. We must consider God in His absolute essence as implicated in the universe by which He manifests Himself. He is a circle of which the centre is everywhere and the circumference is nowhere: (*cujus centrum est in*

\*Traité d'Astrologie Générale, par Robert Fludd. Traduit par Pierre Piobbe. Paris: H. Deregou, Libraire, Editeur, 30 Rue Duparre.

*omnibus, circumferentia extre omnia.)*" What is this but the "God immanent in the Universe" of the New Theology? J.S.

#### PRACTICAL HEALTH.†

BY L. E. WHIPPLE.

This is a new contribution to our literature which cannot fail to prove both interesting and instructive to all who come to recognise that we are more than is visible to our outer senses. Mr. Whipple is one of the most successful metaphysical healers in America. He has demonstrated in thousands of cases that the underlying cause of all bodily ills is perverted mind action, which can only be cured by restoring our mentality to its normal functions. Material science has accustomed us to look upon our bodies as aggregates of dead matter, atoms and molecules which can be kept in order by the aid of pills, potions and plasters. This superficial view is being relegated to the lumber room more and more, and the great scientists of more liberal views open themselves to a broader outlook upon nature and a juster appreciation of God's handiwork. Mr. Whipple demonstrates to the entire satisfaction of the most analytical reasoner that our physical bodies are but the outward expression of inner forces which are much more potent in their activity than mere mechanical functions. *Man is governed from within*, and all his powers, whether mental, moral, or physical, have inner springs. If the balance is disturbed, the easiest way to restore it is to get at the cause, which is the inner man. In nineteen chapters of lucid exposition we are shown what a wonderful thing man's body is. Many of us who had practical proof in their own life of the supremacy of spirit over all material conditions wish their ailing fellow-men in search of health and peace would likewise avail themselves of the ever-present abundance of health and strength to be had by all who seek aright. To such we heartily recommend Mr. Whipple's book.

We laid it down thinking of the memorable words: "Know ye not that ye are the temple of God and His spirit dwelleth within you." Yes, so it is. Man is just one of the myriads of manifestations of the Universal Spirit, and all health, all light, all truth and all love come from within, where dwelleth the soul serene. We welcome Mr. Whipple's book as a prophecy of the time when God, nature and life will be recognised as

"one stupendous whole  
Whose body Nature is, and God the soul."

E.G.

#### "THE CONQUEROR'S DREAM AND OTHER POEMS."

BY DR. WILLIAM SHARPE.

Despair at the tendencies of democracies afflicted by Mammon-worship, and the greater despair which would welcome a military dictator to cure the disease, are by no means confined to American and Australian prophets, judging by the message preached by Dr. William Sharpe in an interesting sixpenny booklet of very passable blank verse, entitled "The Conqueror's Dream and Other Poems," a new edition of which, published by "The Two Worlds Publishing Co.," of Manchester, we have just received. The author's sympathy with the poor, his detestation of prevalent corruption, chicanery and avarice, and, judging by other poems of his, such as the "Dual Image," his lofty Spiritualism, make one regret that he should have allowed the obsession of Caesarism to depress both his outlook and his verse. However, as one critic observes, "lofty sentiment and graceful diction characterise it throughout." His description of the fearful loneliness of successful ambition is very fine, reminding one, indeed, of what is perhaps one of the finest single poems in the French language, the noble "Moses" of Alfred de Vigny. It is very gratifying to find a modern author of no mean executive talent in verse

†Practical Health. By Leander Edmund Whipple. New York. The Metaphysical Publishing Co. 1907.

devoting his powers to the treatment of such great themes, especially as other rhymed verses in the book show that he could easily have become quite a popular writer on the homelier themes of life. The Spiritualistic press has very favourably received Dr. Sharpe's poems, a Georgia monthly comparing them with Edwin Arnold's "Song Celestial," and "The Two Worlds" proclaiming him without qualification as "the poet of evolution."

#### VICTORIAN ASSOCIATION OF SPIRITUALISTS.

At the *Conversazione* held on September 9th, a paper read by Mrs. Von Assche on "Reincarnation" proved of great interest. After speaking of Jesus' exhortation to Nicodemus, "Ye must be born again," as being claimed by Theosophists as meaning a bodily re-birth, the speaker reminded her audience that it was accompanied by the explanation "except a man be born of water and of the spirit he cannot enter the kingdom of God." "To enter a new baby form and be literally born again, a spirit must lose its individuality and inherit a different ancestry, and most important of all a *new* astral body. . . . How can you imagine a spirit unclothed, without either consciousness or character, entering the human form . . . . and what becomes of the first astral body or bodies if the spirit is constantly re-incarnated?" The paper reached us too late for more than a passing notice this issue. There was a good programme of music and recitations by Miss Probyn, Miss Ruffin, Miss Gould, Miss Luke, Mr. Serle, songs; Miss Carter and Mr. Mayne, recitations.

Sunday evening meetings have been held during the month at Austral Buildings, Mr. Donahay and Mr. Sinclair, vice-presidents, speaking on the 8th and 15th, Mrs. Waschatz on the 22nd. Mrs. Morrison will open at Austral Hall on October 13th. Full particulars of these and other meetings of the V.A.S. will be found in our advertising columns. Special attention is drawn to Mr. Donahay's Conference Class, which meets at 11 on Sunday mornings at Austral Buildings. Those interested in the philosophy of Spiritualism should not fail to attend.

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

Excellent attendances are recorded for the month of September at all the services. At the Lyceum meeting at 11, to which all Spiritualists are cordially invited to send their children, the speakers were Mrs. Knight-McLellan (who has just been elected for a second term as Conductor), Mr. Sanderson and Miss Thornton. Circle meetings were held on Sunday afternoons at 3. On September 1st Mrs. Boden was the speaker at the evening meeting, giving excellent tests and messages after the lecture which were recognised all over the hall. On Sept. 15th, Mrs. Knight-McLellan dedicated two children before giving her splendid address, and on the other evenings mediums' meetings have been held.

At the general meeting held on 29th August, the elections for ensuing six months resulted as follows:—Conductor, Mrs. Knight-McLellan; Vice-Conductor, Mr. C. Chatfield; Secretary, Mr. A. Shipway; Treasurer, Mr. W. Adams; Librarian, Mr. McAulay; Assit. Librarian, Mr. L. Chatfield; Watchman, Mr. F. Gregory; Guardians of Circles, Messrs. Bridge, Sanderson and McDonald; Welcomers, Mrs. C. Chatfield and Miss Thornton; Recorder, Mr. E. Knight; Musical Director, Miss Chatfield; Auditor, Mr. E. Pyke. Leaders of Groups:—Fountain, Mrs. Stevens; Stream, Miss D. Grattan; Lake, Miss Grattan; Ocean, Miss Chatfield; Shore, Mr. Marshall; Banner, Mrs. Hornblower; Star, Miss Redfern; Excelsior, Mr. Isaacs; Summer, Mrs. M. A. Redfern.

#### THE SPIRITUALISTIC CHURCH OF VICTORIA.

Mr. J. M. Moorey, who has now occupied the platform for nearly a year, continues to draw large audiences and to give his usual psychometric readings with much success. At the afternoon meetings Mr.

Jennings, Mrs. Barbery and Mrs. H. N. Wood have been the speakers, Mr. Moorey giving his monthly Children's Character Readings on September 15th. Among the new features is a Social and Dramatic Club to which members and friends are invited. A well-patronised Concert and Social was held at the Old Trades' Hall on August 28th, and on October 2nd a Pound Social is to be held in the Trades' Hall Ballroom, when a large attendance is expected.

### THE SPIRITUAL CHURCH OF JESUS.

Several new features are announced since the last report. On Wednesday afternoons at Room 21, Austral Buildings, a test séance is to be held as well as the séance held on Wednesday evenings; and meetings have been inaugurated at Female Operatives' Hall on Friday evenings to supplement the Sunday meetings. On Friday, the 20th of September, Mr. J. W. Sutton spoke on "Personal Experiences in Mediumship." It is also contemplated to hold Monthly Reunions in the Female Operatives' Hall. An increase of members and attendance at classes is reported, the new Monday afternoon class being quite filled. An Invitation Social took place on Friday the 13th inst., when an excellent programme was provided by members and friends. Refreshments were served at gipsy tables provided by ladies of the Church.

Mr. and Mrs. W. J. McLennan have removed from Parkville to "Gladstone House," West Melbourne.

### SPIRITUALISM IN HOBART.

From the Hon. Sec., Mrs. Cranston, comes the following report of a new Association. In a future issue space will be found for more extended notice:—

"HOBART SOCIETY FOR SPIRITUAL PROGRESS.—Motto, 1907: "In all we do the Love of GOD is our guide." Hon. President and Treas., J. Hudson, Esq. Hon. Secretary, Mrs. Cranston. Object: For mutual help in searching into the truths of Higher Spiritualism and the realization of the "mystic sweet communion with those whose rest is won." Terms of Membership: All who are earnest enquirers. The Society meets on every alternate Wednesday at 7.30 p.m. Meetings are held for the present at the Secretary's house, "Loyna," Glebe St. Ten members were enrolled, and more are expected to join at the next meeting. The book taken for reading aloud and study is "Spiritualism in the Bible," by E. W. Wallis.

May we ask that the thought of prayer for strength and guidance may be extended to what we hope is another foundation laid for the cause of the blessed truths of Spiritualism."

### THE CHURCH OF SEERS, SYDNEY.

From the Hon. Sec., Mr. A. J. Bush, another gratifying report of the proceedings during the month has been received. Madame Nordica and Madame Perry have been the speakers. On the 8th of September an infant was dedicated to Spiritualism by the former speaker and an address on flowers, followed by messages from the platform, was given by Mrs. Perry the following Sunday. The Secretary concludes by sending greetings to all kindred societies and satisfaction at the good work being done.

### THE SYDNEY LYCEUM.

Mr. W. Adam, the energetic Conductor of the Sydney Lyceum, writes to say that he and three or four other gentlemen are conducting services at the large Hall, Leigh House, every Sunday night with Mr. Bradley as lecturer, and that he is not connected with any other speakers as might be inferred by the reference to himself under the heading, "Spiritualism in Sydney," in the September issue. Mr. Adam says that "Mr. Bradley is giving his services gratis and that, unaided by tests or psychometry, the audiences are steadily increasing."

### THE BURWOOD PSYCHIC SOCIETY, N.S.W.

From Mr. Francis F. May, Hon. Sec. of above society, we are pleased to hear of continued success of the newly-established Lyceum and a general rapid advance in all matters connected with the society. A most successful Social was held on August 31st and all members are working unitedly in this Sydney suburb for the good cause.

### AUCKLAND ASSOCIATION OF SPIRITUALISTS.

After a long and successful lecture season at above Association, Mr. H. E. Howes, of England, is on the point of leaving for America by way of Vancouver. There is a great desire to raise a building in connection with this Association, and socials and other means are being used to this end. A large amount was handed over to the building fund as the result of a social held on August 16th.

### QUEENSLAND PROGRESSIVE SPIRITUAL ASSOCIATION.

From the Hon. Sec., Mr. McLaughlin, we have a report of large meetings where messages through a gifted medium only 17 years of age, grand-daughter of one of the oldest Spiritualists in Brisbane, Mr. Reinhold, are given and inspirational songs. She is assisted by a gentleman who has recently developed as a medium. Mr. McLaughlin wishes it announced that Mr. C. G. Genn is the President of the Association, not Mr. Bostock, who gave his services as medium and is still helping in the work.

### PERTH METAPHYSICAL SOCIETY.

For some time Madame Spontini has held in her private rooms meetings for the study of metaphysical subjects, but the numbers attending have increased so much that a room with seating accommodation for over fifty has been secured. A most interesting report has reached us, which may be mentioned later on.

Secretaries are kindly reminded that reports must reach the office by the 20th, and that exigencies of space absolutely forbid lengthy and detailed notices.

### PERSONALS.

Professor Hyslop delivered three lectures on Psychical Research at Los Angeles, California, during the summer vacation. He has passed through all the phases of doubt, and has now become a whole-hearted believer in the fact of communication with the spiritual spheres. Not only that, but, as I read in Mr. Skeeles' "News letter" from Los Angeles, he sees the importance of this knowledge to humanity. "His views on the beneficial effects to the human race, socially and politically, which would be the direct result of scientific proof of a future life, are very pronounced and very optimistic."

Miss Maud MacCarthy, the young Irish violinist, says the London *Daily Mail*, who, though still in her teens, has achieved fame both here and abroad, has come to a momentous decision. Although her playing is so full of promise that she might easily climb to the topmost heights, the world of music will henceforward know her no more. She retires with no flourish of trumpets; there will be no "farewell" concerts. Miss MacCarthy has played her last solo on the concert platform. Seen by a representative of the *Daily Mail*, she confessed that her convictions had led her to discard music for the study of theosophy, in which she has been actively interested for some time. This decision was hastened by an attack of neuritis, following upon a recent nervous breakdown, which has affected both her arms to such an extent that violin practice is rendered both difficult and painful.

Miss Florence Morse, we learn from the latest number of *Light*, arrived in England on August 17th, after a most successful tour in South Africa. She reports having had "a splendid time all round."

Harry Sullivan's poem "Mercy," in the *Bulletin*, shows that Spiritualism is even invading that radical and apparently progressive paper. In a long poem of 15 verses, beginning "They say my boy is dead and cold," and the usual orthodox laments, it closes, after a pause, in which spiritual enlightenment has come:—

"What's this warm shadow dancing free  
In the light air that laughs aloft?  
My little one's come back to me!  
Come back! I hear his whisper soft.  
Come back, come back! Now sleep thee well  
Safe rocked, safe cradled. . . . See he's found!  
No thanks to foolish folks that tell  
Of cold, still silence underground!"

Dr. J. Stenson Hooker, one of the vice-presidents of the Psycho-Therapeutic Society, at the annual meeting presided over by Mr. George Spriggs, President, said incidentally that he should like to see a hospital started in London for treatment by psycho-therapeutics, so growing and intense is the interest now attached to this mode of treatment even by the medical faculty. "It was his good fortune," he said, "to receive, only a little while ago, a book from a doctor who really acknowledged that in some cases of nervous disorder and insanity the cause was some spiritual intelligence who had departed this life." Dr. Hooker said that in the 17th century a man was burnt at the stake for prosecuting this treatment, and, amidst much laughter, rejoiced that these times had gone, or Mr. Spriggs would soon be brought to the stake, and even Lady Coomara would not have a chance, while Mr. Hallam, the editor of the *Health Record*, would be sure of a tremendous bonfire.

Miss E. Katherine Bates' most interesting psychic experiences are told in so candid and convincing a manner in her book "Seen and Unseen," that it is sure to command wide attention. A review of it has been crowded out, and will appear in November issue.

Mrs. Eddy and Christian Science have now taken the place of Telepathy and "The Zancigs" in the London papers, columns of matter concerning them now lying before me. Mr. Arthur Brisbane's "interview" with Mrs. Eddy in the *Cosmopolitan Magazine* is interesting, as it is pointed out that "Mr. Brisbane is not and never has been a believer in Christian Science." He bears strong testimony to her mental capacity.

Mrs. Harris-Roberts, of the Society for Spiritual Progress, Auckland, writes of their continued progress and efforts to obtain a hall of their own.

Mr. H. M. Boucher, whose lectures for the Christ-church Spiritualist Society have been most successful, has been invited to give a further series, and is engaged up to the end of the year.

Miss E. A. Hulett announces in our advertising columns that she is practising as a mental healer at Burke and Wills' Chambers, Collins Street. Those interested in the cultivation of their own spiritual powers, in connection with health especially, should call at the New Thought Club Rooms at above address.

H. W. Dresser, in "Health and the Inner Life," points out that the entrusting of our souls and bodies to priests' and doctors' direction generally go together. "Phineas Parkhurst Quimby," he says, "exposed the fallacies of the Church and of the so-called medical science with an unsparing hand."

Mrs. Caville writes from Palmerston North, N.Z., that she and Mr. Caville, after ten months' trip, when they visited Melbourne and other centres of Spiritualism, have now resumed work, and wish to be remembered to all friends whom they met when in Melbourne.

In another column an advertisement regarding the disposal of an Astrological business will be found, further particulars of which can be obtained at the office of this paper.

Mr. J. W. Sutton, Magnetic Healer, has removed from the Eastern Arcade to Austral Buildings, Collins-st.

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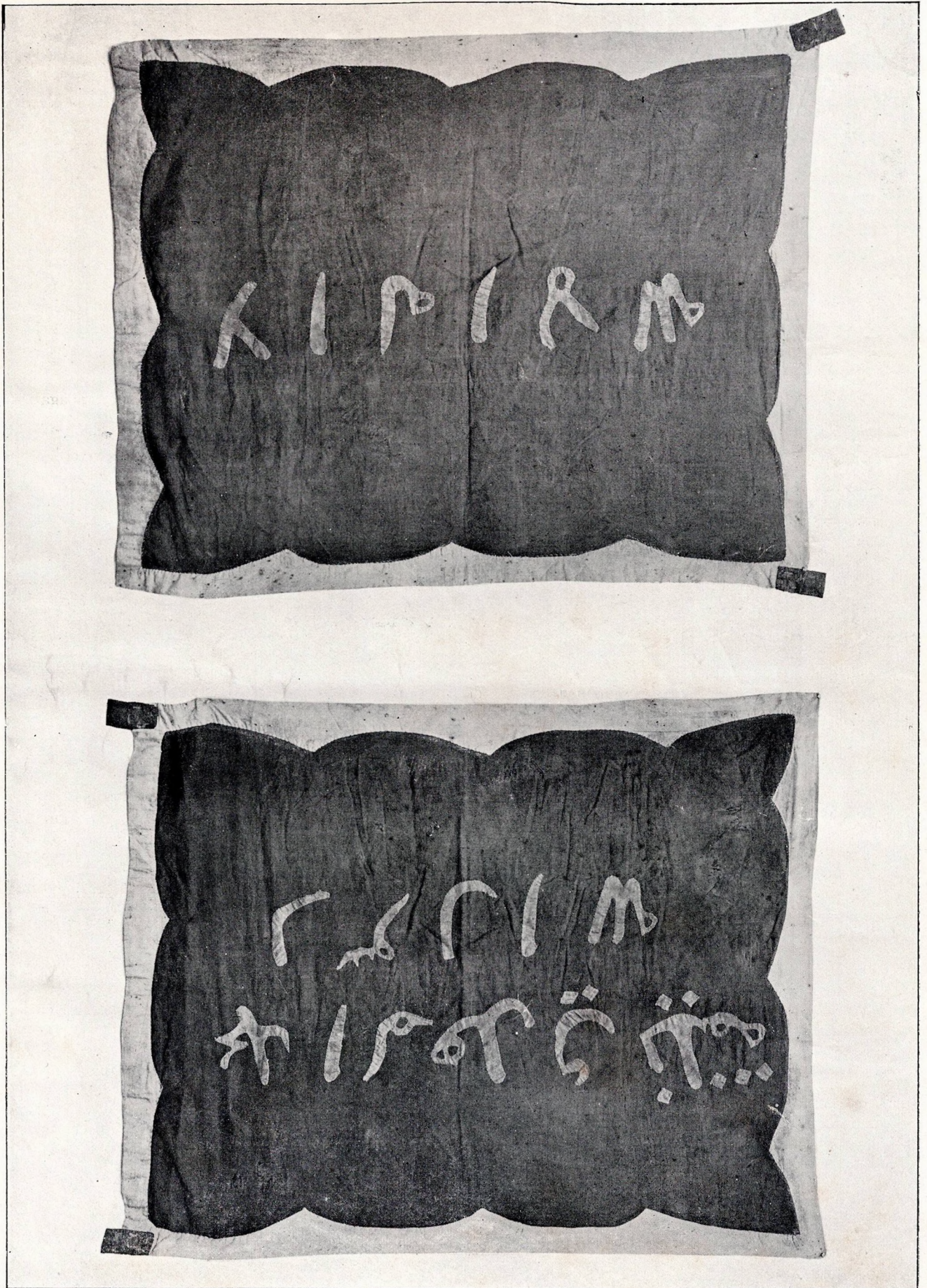
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paign. It was said to have been buried away in the sand of the Desert and looks as if it had seen much service. The photograph proves a very good representation of the original which is about 4 ft. wide by 2 ft. deep, and made of red and cream coloured cotton material. The inscriptions in Soudanese which appear on each side of the flag have been translated by Dr. Whitcomb, and run as follows:—

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