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Vol. 37. No. 453. MELBOURNE, NOVEMBER 1st, 1907. SIXPENCE.



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The Harbinger of Light.

NOVEMBER 1, 1907.

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EDITORIAL NOTES.

It has been my privilege to read during the last month one of the most soul-satisfying books on psychic growth and perception through personal Spiritual development I have ever perused. It is entitled, "Life's Progression," with sub-title "Research in Metaphysics," by Edward C. Randall, Counsellor-at-Law, of Buffalo, New York. For motto the book has the words, "There is no death; there are no dead," which, with the volume itself, were the inspiration of the exquisite verses by Ella Wheeler Wilcox in the September number, and it was by her suggestion that I became the recipient of the volume. In the December number a review will appear, but a few suggestive thoughts can scarcely wait till then to be put before my readers. It is difficult for people to understand that the only evidence of a psychic world that brings conviction to themselves cannot be given them, but must be acquired by their own research and patient study. That it is a road open to all I am never weary of telling those who delight to be given some glimpses of the Great Beyond from my own experience. And Mr. Randall says the same. With him the development has come from within, and it is of what he has learned of the life in the spheres that he wishes to acquaint the world.

In his chapter, "Speech with Spirits," he says, "Let me preface this subject by saying that I am not a medium, and that I possess no greater ability than another. What I have done, all can do. What has been given me will be given all, if they seek it with honest endeavour. We get nothing in the world without effort. The fish that swim the waters must search for food, the wild animals that roam the forests must hunt or perish; man must labor. . . . . If one walks with the crowd in the broad thoroughfare he goes unnoticed, but if one leaves the throng and takes a step into the unknown he hears the comment, the sneer, and the jeer of ignorance and prejudice. Before me have gone Flammarion, the great Astronomer; Ruskin, the Critic; Savage and Newton, great Preachers, and thousands of other thinkers and brave men, bearing torches that have made the pathway light. What has come to me through Spirit teaching illustrates what is within the reach of any citizen of the State without detriment to his business or profession." Mr. Randall's search for light was long and earnest, "often lonely, dreary, and unsatisfactory. . . . About the year 1890," he tells us, "a friend, in whom I had confidence, said to me, 'Will you go with me to-night to see Mrs. Emily S. French? She posseses a strange power, claims to get independent voices and messages from the Spirit world.' This was an unexplored field to me. I went, and found there two others, both men of national reputation." "So great was the prejudice, and in such awe of the speech of people did I start," he goes on, "that I conducted my investigations, night after night, and year after year, in secret and in silence. . . . ." Mrs. French they found "far along in years, of rare refinement, a beautiful character, and, we were satisfied, a perfectly honest woman." How his patience was rewarded, until voices "full and clear" came—metaphysic voices, which anyone could hear as well as himself, with splendid speech, great lectures, much knowledge—the book is itself witness. "I have no monopoly in speech with the other sphere," he says. "The avenues that I have travelled are open to all."

It is this sheet anchor which I would fain have all readers possess—the knowledge of the power within themselves to obtain their own spiritual assurances. It is the great hope of Spiritualism that all great leaders point to this goal. Among much that is unsatisfactory and perplexing in Spiritualism as generally understood to-day, here will be found the remedy and solution. It matters not then, if scientific investigation should prove that much that has been accepted as communication from the spirit world may be referred to some unsuspected occult powers in man himself, that can put him in touch with people at a distance, or enable him to read the thoughts of those around. Those who, like Mr. Randall, have developed their own spiritual gifts, know that this wonderful telepathic power extends also beyond the Borderland, and that they can themselves get into telepathic and telephonic touch with the psychic world and its realities. To realise this is also to become convinced that the great lesson Spiritualism has to give to the world is that here "we have no continuing city," and that our home, our surroundings, our very dress in that "city of the living God," to which we are all hastening, are being formed, even now, by every thought, word, and deed of our daily life.

With this spiritual growth comes the knowledge also of what Dr. Baraduc calls the Light of Life, that is the reality and potency of prayer, and through that the gift of healing. This great Parisian nerve specialist, a highly qualified medical man, is also, we are told, deeply religious. He has found that psychic emanations are realities, has by his photographic experiments got reproductions of the showers of healing power that fall upon a person receiving "absent treatment," or upon some cured person at Lourdes or elsewhere, who has put forth earnest supplications for recovery. It is, indeed, a drawing upon ourselves of more spiritual power when prayer becomes the vital thing it is intended to be. But this only shows how great is the work before all who desire to give a knowledge of spiritual things to the world. Prayer is the great lever of the Universe. Those who have passed into spirit life not understanding what was meant by prayer in a world of inflexible law, tell us that spiritual potencies are but dimly apprehended when in the flesh. "You think you pray now," said one of these old-time unbelievers in the help I always attributed to prayer, "but with clearer vision I can say now pray! pray! pray!" To be assured of this great truth is to also learn the secret of the spiritual life. Those who pray believing they shall receive may remove mountains of difficulty. Pure and unselfish love must be the inspiration, and then it will be found that the old Bible text, like so many others, is true, and that "the effectual, fervent prayer of a righteous man availeth much."

MRS. MARY BAKER EDDY.
Founder of Christian Science.

By Mrs. Charles Bright.

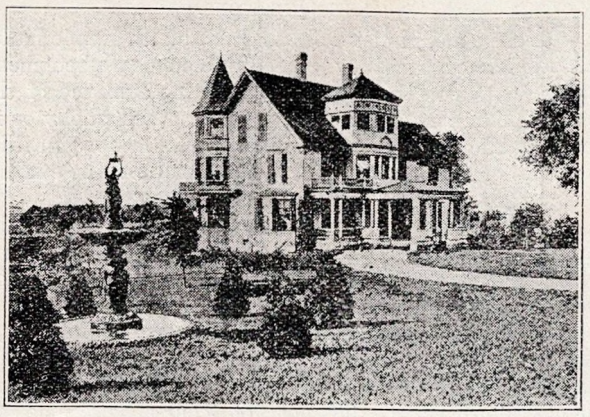
By every mail from Europe arrive sheaves of cuttings from the English journals regarding Christian Science, which takes the place for the moment in public interest of psychic phenomena, the New Theology, or the Zancigs. Columns of the London *Daily Telegraph* are filled with correspondence, *pro.* and *con.*, to say nothing of volumes like Mark Twain's *Christian Science* and important articles in the magazines. The world has at length opened its eyes to the fact of the astounding progress made in a little more than three decades by this modern cult—since Mrs. Eddy, in 1875, published her first edition of *Science and Health.* Neither in Mark Twain's book nor the vast correspondence on the subject is there to be found what to my mind is the real explanation of this phenomenal success. Its followers are numbered by the million in America, and Mark Twain seems alarmed at the forecast he makes for its future growth at the present ratio—a charter for a new branch being signed by Mrs. Eddy every four days. He says "it is a reasonably safe guess that there will be ten million Christian Scientists in America in 1920, and three million in England, and that eventually they will be the governing power of the American republic." To anyone of a philosophic mind results may well be left to take care of themselves in a world governed by law and order, and no one with open vision will grudge Mrs. Eddy the great impetus she has given to what the world is waiting for—namely, the realisation of the power of the Spirit. That her teaching will be a factor in the great religious revolution that is impending goes without saying. Whether we turn to Rev. R. J. Campbell's "New Theology," to the exalted teaching of Ella Wheeler Wilcox or Lilian Whiting, of Myers, of Annie Besant, of Mrs. Eddy—it is clear that all are fighting the great stumbling-block to the advancement of Humanity—the crass materialism of modern life. To bring back the central truth of Christ's teaching—which is Love—to darkened souls; to emphasise the vital importance of prayer as a means of spiritual development; and to insist on the actual Immanence of God, is the burden of the message given by all great spiritual leaders of to-day. When to this is added Mrs. Eddy's commanding personality and self-consecration combined with the non-questioning attitude enforced on her followers, the enormous growth of Christian Science is readily understood. It is the rigidity of her rules—more rigid than those of the Jesuits—and her absolute power that have made Christian Science what it is to-day. One of the by-laws is that members "are obliged to study her books and order their lives by them. And they must read no *outside religious works.*" Another law is that the readers—a man and a woman—"shall make no remarks explanatory of the Lesson Sermon at any time during the service." "Mrs. Eddy," says Mark Twain, "has noted the disastrous result of preaching, and has put up the bars. She will have no preaching in her Church. If it had been thought of and put in force over eighteen hundred years ago," he remarks, "there would be but one Christian sect in the world now instead of ten dozens of them." Another by-law which has kept the main body intact is that if any member exercises his reasoning faculties in relation to what "the Discoverer and Founder of Christian Science" has decreed, it shall be the duty of the Church to call a meeting and *drop forever the name of this member from its records.* In these regulations may be found the secret of the success of Christian Science. And if large masses of people are attracted by the divine law of health and love, and strictly kept to the view of spiritual things, as pointed out by Mrs. Eddy, it is probably, at this stage of the world's development, the best thing that could happen to them.



MRS. MARY BAKER EDDY. *From an early Photograph.*

Mrs. Eddy's Ancestry.

It was doubtless from her father that Mrs. Eddy inherited the strong inflexible will that has served her in such good stead. She was the youngest child of Mark Baker and Abigail Ambrose, and born at Bow, on the Merrimac River, New Hampshire, on July 16th, 1821. Mark Baker lived at Bow from 1785 until 1836, and at Tilton, New Hampshire, named after a wealthy son-in-law, from 1836 until his death in 1865; and he strongly impressed his personality on both places. "His neighbours," says Georgine Milmine, one of Mrs. Eddy's most unbiassed biographers, "although they found him ignorant, dominating, passionate, fearless, called him half-admiringly, half affectionately, Squire Baker and Uncle Baker. He drove the sharpest bargains, paid his workers the lowest wages, and came in the category known in New England as 'hard-fisted.' But he never cheated a man, and he always sacredly kept his word. In his deadening routine, Mark Baker," we are told, "found only two higher interests—politics and religion. Both he carried to extremes. He was a strong pro-slavery advocate before the war; an unbending Copperhead during it. A man of the most pronounced antagonisms, he hated Abraham Lincoln above all men. Once two misguided young women entered the house selling pictures of Lincoln. They saved themselves from forcible ejection only by a hasty flight. Mark Baker stood working in his garden when word of Lincoln's assassination reached Tilton. 'What,' he cried, when a breathless neighbour told him the news. He threw down his hoe and shouted, fairly biting off the words, 'I'm glad on 't!'" It was not until Mrs. Eddy was over forty years of age that she got on the track of spiritual cure for the hysterical attacks and weak health that made her life a burden by consulting P. P. Quimby. That her restoration to health set her on the road she was henceforth to travel cannot be gainsaid, and the vexed question as to how far her teachings were gathered from that great healer's instructions is one that may be left for time to settle.



Mrs. Eddy's home at Concord, New Hampshire.

In the last American files an important article in the *Progressive Thinker*, by B. F. Morris, on "Andrew Jackson Davis," whom the author styles "the greatest among men," states that "The Physician," one of the five volumes of the "Great Harmonia," is the source whence Mrs. Eddy drew her inspiration for the Christian Science Cult. People seem to forget that truth comes to all dwellers upon this earth who seek for it, and Mrs. Eddy doubtless drew most of her inspiration direct from that great reservoir of Life and Love, open to those who find the way to its boundless stores. But to my mind it is contrary to spiritual law to suppose that any one person has an exclusive right to this perennial inspiration, and I agree with A. J. Davis' dictum that "Truth can never be organized as it changes form and colour as evolution goes on; that what one thinks to-day may seem differently to-morrow. Truth must be free." It is here, therefore, that I make exception to Mrs. Eddy's claims as to Science and Health being the only storehouse whence life-giving health, both of body and soul, can proceed. One must be true to the convictions that have grown through a long spiritual pilgrimage, and I know that it is not through that door alone that spiritual strength and healing come. Any one who travels on the straight and narrow path of spiritual development must eventually come to the very heart of Christianity. For my own part I can say that I find the whole of my spiritual experience in the pages of the Bible. Whether it is the Psalmist who declares it is God "who healeth all thy diseases," or Jesus "thy faith has made thee whole," the very touch of whose garment by the afflicted woman cured her, I can say "Amen" to it all. In the London *Daily Telegraph* of September 9th, Mr. Frederick Dixon, the English leader of Christian Science, writes from headquarters an "Official Explanation," as he heads his letter, of Christian Science. He says:—"It is the efforts of the Christian Scientist to make his religion practical in just this way. The exhortation to the Church at Thessalonica to 'Pray without ceasing,' he understands as a command." Does Mr. Dixon suppose, for one moment, that it is only Christian Scientists who follow out this apostolic injunction? It is the bread of life to all who have grasped the meaning of the spiritual unfoldment going on around us, and it is the daily inspiration of many who, like myself, could not accomplish the great work it is the joy and privilege of life to perform, but for the response which comes, as in those wonderful pictures in the supplement of Dr. Baraduc, to the waiting heart. Further on in his letter Mr. Frederick Dixon says:—"Healing in Christian Science begins not with Omega but with Alpha—'Seek ye first the kingdom of God and His righteousness,'" as if this was a thing discovered by Mrs. Eddy. It was this text which has been "the guiding thread so fine" in my own long pilgrimage towards the Light, and which eventually led me to a complete rejuvenescence and restoration to health. Long years of over-exertion and grievous trials had made a complete wreck of me physically and mentally. A trip to England and the best medical advice that could be got resulted in the diagnosis that I should never be "fit for anything again." Those years of weakness, when the crippled energies strove in vain to acquire their lost power, were among the darkest of my life. Then some 20 years ago came a letter from a friend entreating me to read a book of Miss Lord's on healing, whose title I have now forgotten. I realised at once the power the mind should possess over the body, and I changed my mental attitude promptly, declining from that time to talk of my weakened condition, and to *expect* to be somewhat better as each week and month passed away. Presently other books came into my hands, and I read with delight all that was written by H. W. Dresser and others. By this time I had so far recovered my health as to be actively engaged in journalism, and as my friends averred, to be looking younger and better every day. Then was brought to me *Science and Health*, and it was the first book that repelled me. I read it carefully from cover to cover, and felt that to accept its dogmatic teaching would be to surrender all that was highest and best in my nature. In the introduction those words, "The first edition of *Science and Health* was published in 1875. Various books on mental healing have since been issued, most of them incorrect in theory, and filled with plagiarisms from *Science and Health*. . . . . A few books, however, which are based on this book, are useful," betrayed a narrow and dogmatic spirit. Here was I, a healed woman, owing everything to these writers so airily put aside by Mrs. Eddy, and I discerned too that dogmatic spirit from which the emancipated mind recoils. When I came to the chapter on "Christian Science and Spiritualism," I found that my truest and holiest convictions were misrepresented, and that Mrs. Eddy failed to see that *more* communication between the mundane and spiritual spheres, not less, is the goal of those who have gained any altitude. "Even if communications from spirits to mortal consciousness were possible," writes Mrs. Eddy, "such communications would grow beautifully less with every advanced stage of existence." To turn to a writer like Prentice Mulford is to gain a glimpse of what Spiritualism—not Spiritism which Mrs. Eddy strangely confuses with it—has in store for us. It is not less communication but more that we are to look forward to. In his chapter, "The Immortality of the Flesh," he predicts that in the future we may approach in our more spiritualised condition so closely to the confines of the spiritual world that its denizens and ourselves, gaining power from each other's nearer presence, may cross and re-cross the borderland that separates us from psychic realities. And, as we thus advance in spiritual things, we shall also get more health, more life, until we find that to be filled with spirit means also to be filled with health, peace, joy, and every good thing.

Mrs. Eddy's Charm and Influence.

It is not, however, to discount Mrs. Eddy's important work, but to show how this marvellous influx of healing power can come to every waiting soul even as to myself, who was cured before I had ever heard Mrs. Eddy's name or come across her book, that these facts are pointed out. One of the most interesting "interviews" of the day is with Mrs. Eddy by Mr. Arthur Brisbane, who is not and never has been a believer in Christian Science, in the *Cosmopolitan Magazine*:—"It is quite certain," he says, "that nobody could see this beautiful and venerable woman and ever again speak of her except in terms of affectionate reverence and sympathy. It is impossible for her to see many now, but," Mr. Brisbane says, "there are hundreds of thousands of Christian Scientists who would make almost any sacrifice for the privilege of looking upon Mrs. Eddy's face. . . . . Mrs. Eddy is eighty-six years old. Her thick hair, snow-white, curls about her forehead and temples. She is of medium height and very slender. She probably weighs less than one hundred pounds. But her figure is straight as she rises and walks forward. The grasp of her thin hand is firm; the hand does not tremble. It is hopeless to try and describe a face made very beauti-

ful by age, deep thought, and many years' exercise of great power. The light-blue eyes are strong and concentrated in expression. And the sight, as was soon proved, is that of a woman one-half Mrs. Eddy's age. Mrs. Eddy's face is almost entirely free from wrinkles; the skin is very clear, many a young woman would be proud to have it. The forehead is high and full, and the whole expression of the face combines benevolence with great strength of will. Mrs. Eddy has accumulated power in this world. She possesses it, she exercises it, and she knows it. But it is a gentle power, and it is possessed by a gentle, diffident, and modest woman.'"

Health in the Future.

Among the mass of correspondence in the English papers, a most able letter by Arthur Lovell, in the *Daily Telegraph*, is more relevant than any other. He says:—"The point at issue, in a nut-shell, is this: Has the modern world understood the original doctrine of Christ?" He decides with Rev. B. J. Campbell and others that this question must be answered in the negative. "The next step forward," he maintains, must and will be a revolution in the training of the two professions—the clergyman and the doctor.

"The clergyman must preach the true meaning of salvation—that is, harmony of spirit, mind, and body, and must embody in his own person the practical application of the doctrines. Ill-health is the consequence of violation of law, resulting in depletion of nerve-force and mental depression, and reacts upon the man as a whole. Even now the world at large has recognised the truth of this in the treatment of consumption, which is the result of insufficient breathing. Cancer and the other formidable diseases will all yield if we combine the practice of healing with preaching the kingdom of the Spirit, as Christ did, and also as the early Christians did. But to say to the man who has violated every physical law—over-eating, under-breathing, running to excess in every conceivable way—that there is no pain and no disease, that is far from the doctrine of Christ Who warned that as we sow so we reap. If we sow for disease, we shall reap disease; if we sow for health, we shall reap health. This applies not only to the spiritual but to the physical, and religion is thus demonstrated to comprise holiness and health.

Just as Isaiah proclaimed in the old days, so it is true to those of this generation that "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint."

OUR FOREIGN EXCHANGES.

A Census of Opinion.

I translate the following from a circular letter I have received from Signor F. I. Luraghi, of No. 12 Via Gaudenzio, Milan, a copy of which he has addressed to prominent Spiritualists in all parts of the world:—

"During the last five years the research with respect to mediumistic phenomena has redoubled in intensity, drawing within its orbit savants and philosophers who were previously repelled from it by excessive scientific scruples.

"The last scientific experiments made with Signora Palladino, at the instance of the Society for Scientific Studies in Milan, followed by those of Genoa and Turin, which triumphed over the last repugnances of Professors Morselli and Foa; the experiments undertaken at the suggestion of the "Evening Courier," with Zuccarini, the medium for levitation at Bologna, which persuaded Murani and Patrizi of the reality of the phenomena; the experiments with Palladino in Naples, which induced Bottazzi to proclaim the actuality of the phenomena, have rendered savants and philosophers less hostile to this highly important branch of investigations.

"It appears to me, therefore, to be of the greatest interest, from the point of view of general culture, to collect the opinions of the *élite*, representing the scientific, philosophic and literary thought of the entire world.

"For this reason I venture to submit to you the enclosed questions, in the certainty that you will do me the honour to reply to them.

F. Jacchini Luraghi.

The Questions.

"1. Are mediumistic phenomena due to simple hallucinations; or are they objective biological phenomena dependent upon the organism of the medium and of the experimentalists? Or are they determined wholly or in part by the intervention of unknown forces foreign alike to the organism of the medium and of the experimentalists?

"2. Admitting the reality of the phenomena, can the spiritualistic hypothesis be accepted and discussed as a working hypothesis, or should it be rejected as outside the limits of the circuit of scientific hypothesis?"

My own reply to these questions was the following, which, I believe, likewise expresses the opinions of the great bulk of the spiritualists of Australia, in whose name, however, I did not, of course, presume to speak:—

"After thirty six years of experimental researches, I am absolutely convinced that the phenomena of mediumship cannot be explained otherwise than by the intervention of forces external to the organization of the medium and of the experimentalists.

"Consequently, I hold very firmly that these phenomena, being real and capable of incontestable demonstration, may and ought to be accepted and examined as furnishing a working hypothesis."

I did not set forth my reasons for arriving at these conclusions, because Signor Luraghi asks for results, and not processes, and wishes to construct a census of opinions upon the subject, which cannot fail to be of the utmost value at the present time; but observing the extraordinarily fanciful theories put forward in some quarters as to the human mind being an incoherent collection of disparate units, and as to "the possibility that different fractions of the personality can act so far independently of each other, that the one is not conscious of the other's action, and that segments of the personality can operate in apparent separation from the organism," I will state the grounds of my own unshaken and immutable belief that discarnate intelligences can and do communicate with us.

1. During the last twelve years alone I have conversed with 1365 distinct personalities, purporting to belong to very remote, as well as to quite recent epochs of human history; whose communications, taken down for some years past in shorthand, fill sixty quarto volumes of M.S.

2. That these communications touch upon every conceivable subject—religion, politics, philosophy, science, history, biography, art, and letters.

3. That much of the information they contain was wholly new to myself, and to the mediums through whom, while in trance, it was transmitted; and that wherever it proved capable of verification by subsequent research, it proved to be correct.

4. That not infrequently, I have been addressed by entities wholly unknown to myself and to the medium, even by name; that they have given particulars of their lives and actions, which I was afterwards enabled, by patient and laborious researches at the Public Library, to ascertain were perfectly accurate. On one occasion, an artist born at Liege, in Belgium, in the seventeenth century, told me he had decorated the Convent of the Carmelites, in Paris, with religious paintings, and this statement I found to be literally true.

5. In certain cases, the same "spirit" has spoken to me through different mediums, after an interval of some years, and I have found the later communication to be strictly consistent at all points with the previous one.

6. I have found the ideas and the language of the different discarnate intelligences varying with their respective mental capacities; elevated, refined, elegant and scholarly with some, commonplace, trivial and vulgar with others; the late philosopher discoursing of high themes in the terminology of the schools, and the ex-digger, bullock-driver, and sundowner, talking the slang of their class.

7. I have received predictions, which I regarded at the time with incredulity, which were afterwards fulfilled

to the letter. For example, a great many years ago a discarnate intelligence, purporting to be that of Mungo Park, told me that a race of pigmies would be discovered in Central Africa. A few years later these were brought to light.

8. Sometimes historical secrets have been disclosed to me, as, for instance, the authorship of the "Letters of Junius" by the writer himself; and the personality of the Men in the Iron Mask. The identity of the first I have succeeded in establishing by documentary evidence; while the second explained the urgency of the motives which would actuate Louis the Fourteenth in destroying every scrap of testimony which would have gone to support the truth of my informant's statement.

9. At the commencement of the Russo-Japanese war, an intelligence purporting to have been a Russian statesman, not very long deceased, prognosticated what, at the time, I regarded with utter incredulity, the ultimate triumph of the Japanese, as afterwards actually occurred.

10. Many obscure points in the character and conduct of bygone historical personages have been cleared up by themselves; and these explanations were altogether opposed to my own foregone conclusions.

11. I have been remonstrated with respecting the prejudices I have entertained concerning certain deceased persons who have made a name for themselves in the world; have been convinced, apparently from their own lips, of the injustice and unreason of such prejudices, and have felt constrained to relinquish them and to express my regret for ever having entertained them.

12. The secret springs of action governing the language and policy of public men, both at home and abroad, have been laid bare by persons in the Unseen, who lay claim to the power of reading the human mind like a book, and these "readings" have certainly enlightened me to a remarkable extent, and have forcibly demonstrated that "things are not what they seem," besides exposing the often ludicrous fallability and falsity of our judgments of men.

How far these phenomena are reconcilable with the fantastic theory of our minds being compounded of numerous fractions, acting independently of each other, I leave it to the good sense of my readers to determine; while it is plain that the interposition of a discrete discarnate intelligence offers an adequate explanation of the whole of them.

J.S.

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

By Mrs. Charles Bright.

It is with much satisfaction that the page of spirit emanations, as photographed by the great nerve specialist of Paris (Dr. Hippolite Baraduc), is reproduced as supplement to this issue. Science, as is unceasingly pointed out in these columns, is bringing us very close to the psychic world. The widespread and absorbing interest in occult subjects is shown by the fact that the oldest established English pictorial journal, *The Illustrated London News*, devotes an entire page to these wonderful experiments. In the accompanying descriptive article the writer, who signs himself "Parisian," says:—

"Psychic research has attained an immense vogue in Paris. Many people, scientific or pseudo-scientific, give themselves to the study. One of the foremost is Dr. Hippolite Baraduc, a qualified medical man, who believes that psychic knowledge can be applied to the treatment of nervous maladies. 'There are illnesses without name, and without specific remedies,' he says. 'It is these which I can benefit by my knowledge of the mental environment.' In his own language, they are the fluidic troubles of vitality. According to his theories, there is not only a physical body of flesh and blood, but a fluid body, and vibrations. Dr. Baraduc has succeeded in taking some remarkable photographs—mental images of the person. They are generally taken late at night, in an absolutely dark room. A highly sensitive plate is used which is capable of registering the emanations of life given off by the hand of the subject. Sometimes, where the astral body or aura is taken, a green electric light is employed. The results are really extraordinary. The doctor has a series which shows the progress of a person, originally possessed of delusions, towards mental health. In the first of the series the aura of this poor, tormented person is a tortured mass of clouds. It is confusion rampant. No head or face is visible. The patient is in a dense fog of her own confused mental atmosphere. Her vibrations are of the most terrific character. In a second photograph the head is vaguely outlined. There is a semblance of a face. The clouds have shifted and opened up. In a third photograph you can see the face plainly. The conditions are much more serene than in the two preceding negatives. Mental health is being established, and sound thoughts are driving back the forbidding shapes of shadowland. The patient is surrounded by a grey and neutral atmosphere, the sign of the approach of normal conditions. Some of the photographs reproduced in Supplement are even more curious, and are explained below the picture."

"The remarkable cures at Lourdes during the procession of the pilgrims have much occupied the attention of psychic investigators. What is this mysterious force that cures the obstinate disease unaffected by ordinary medical treatment? Dr. Baraduc has succeeded in photographing it. The Light of Life he calls the mysterious fluid, and he has fixed the phenomenon on his photographic plate. To the naked eye the form of this curious and curative force resembles that of stars or snowflakes. In another picture we see a further example of a Benediction. The "vibrations" from the hands of a priest in the act of blessing have been fixed on the plate."

If the photographic lens, as in the case of star photography, and in spirit emanations, can record what to normal eyesight is invisible, it goes far to prove that clairvoyant gifts are simply a natural extension of the human vision, just as the X rays in revealing the inner structure of the bodily organization explained what clairvoyant diagnosers had been doing for the last half century. One well-known journalist in Sydney, who in a late issue of his paper had the hardihood to declare that "a man who believes in occult things is not educated," would have had his eyes opened at Mr. Stanford's circle on Friday evening, Oct. 18th, when, in view of all present, a materialised hand was formed, and a message was written by it in pencil on a sheet of paper, while the medium was seated in a chair placed upon the table entirely out of reach of it. It is the man who refuses to note the signs of the times all around him who is "not educated" in the true sense, and who merits the title that this flippant journalist bestows so airily on the man who does—namely, "an ignorant ass." He speaks of what are now acknowledged psychic facts as being "contrary to law," little imagining that there are laws in this marvellous universe not yet understood. Men like Dr. Alfred Russel Wallace, Sir W. Crookes, Lombroso, Myers, Hodgson, Hyslop, have devoted their scientific experience and rare intellectual gifts to the investigation of these laws with the result that they are all to-day whole-souled believers in the existence and potency of an occult world now being revealed by science. To speak of men like these and their confrères, now counted by the hundreds, as "ignorant asses" bespeaks a mind that has as yet failed to grasp the importance of a subject destined to change the religious and social outlook of the future.

The following is a brief account of the séances held since our last issue:—

56th Seance. September 6th. Address by Dr. Channing, "A Peep Behind the Veil." Through indisposition of the medium physical phenomena could not take place. A short address by Rev. Gilbert White on spiritual conditions and health concluded the meeting.

57TH SEANCE. September 13th. Address by Professor Denton on "Human Progression." Phenomena. Lump of clay containing Mosaics. Piece of Indian tapestry brought measuring 11 feet in length and 5 feet in width. Details of its production were given in October number.

58TH SEANCE. September 20th. Address by Professor Denton on "The Saviours of the World." Lump of clay with Mosaics. Quantity of buck wheat placed in dish on table. Three seeds from Japan planted in flower pot. A plant grown about three inches high, which was promised to develop in the garden to a large tree bearing flowers in the hot weather.

59TH SEANCE. September 27th. Address by Professor Denton, "Is there a Personal God?" Small bird brought to replace one that had died in aviary. Lump of clay with Mosaics. Bundle of manuscripts from Thibet.

SPIRITUALISM FROM A SCIENTIFIC STANDPOINT.

ADDRESS BY PROFESSOR DENTON.

Delivered on the evening of August 16th, 1907.

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

Let me say, at the outset, that I, for one, do not believe in promiscuous gatherings to witness the production of spiritual phenomena. I do not think much good is done thereby, and I myself believe that it should always be conducted by some responsible person under test conditions to be of any value. Much that has passed for genuine phenomena in the past has been ultimately proven to have been false, because there were no safeguards. Truth is fearless: it is only the false that need be afraid. Truth courts investigation—rational investigation. I have been to quite a number of spiritualistic meetings and have noticed a number of men and women assembled to witness certain phenomena. I do not say they are not good people, but quite a number of them have come just out of sheer curiosity; others have come to have a good evening—to be entertained. The true spiritualistic investigator should not come for either of these motives.

The phenomena of spiritualism can be demonstrated scientifically. Scientists have for a long time, and for certain reasons, been very chary of investigating or even assembling in a place to investigate phenomena. One reason is because, hitherto, much of what is called investigation has been entirely in the hands of irresponsible and often credulous persons. If this were not the case, fortune-telling could never have gained or made headway as it has done. Therefore, I, for one,—and I trust that you do also—favor spiritual investigation under scientific or test conditions. There must be some safeguards to prevent people being imposed upon, for this is one of the most sacred subjects under the sun, and the man or woman who would foist upon his or her fellow-beings spurious phenomena should be counted guilty of one of the greatest crimes that it is possible for them to perpetrate. The intercourse with departed friends and relatives has to deal with the affections, with all that is holy and sublime. How sacred and holy should be the hour spent in communion with the unseen world.

HOW SCIENTISTS EXPERIMENTED WITH EUSAPIA PALLADINO.

But I am pleased to record that scientists have at last turned their attention to spiritualism and its phenomena. Some of the highest minds are investigating at the present time, especially in such countries as France, Italy and Germany. One of the latest converts—Professor Lombroso—commenced to investigate spiritualism distinctly prejudiced against it. This has, in fact, been the attitude of nearly all the scientists who have become converted to spiritualism. It must be noted that it is not the ordinary medium that is usually selected when scientists give their attention to these matters. In Italy we have Eusapia Palladino, an illiterate peasant woman, discovered some few years back by certain scientific gentlemen. They were astonished at the results obtained by her mediumship. It was well known that Palladino was an uneducated woman, but they obtained through her writing in many languages. She spoke with new tongues, and since that time the investigators have made great progress. When your medium was at Milan he saw a number of casts taken from impressions in clay that were received under test conditions at her sittings, which I will describe to you. The room was specially selected by these scientists for their test sittings. It was kept closed and securely locked, and only opened to permit the entry of the sitters with their medium, who had been carefully searched. In one corner of the room, which was almost bare, save for a table and chairs, was a small table. Palladino sat behind the small table with her back to the corner of the room. Around that table the scientific gentlemen took their seats, the medium placing her heads on the table, and they placing their hands on the table and on hers also. In the opposite corner a little table was placed with a lump of soft clay, about half the size of this board (pointing to the one in front of the medium), and specially prepared for the occasion. All being ready the light was turned out just the same as it is turned out here, and for about the same length of time. The skilled investigator knows full well that phenomena are more easily obtained and more satisfactory when this is followed out. But unscientific and unthinking persons just simply laugh and jeer at this necessary condition. It has been proved by such skilled investigators as Dr. Hodgson and Dr. Hyslop that light affects the vibrations largely, and as all results—the passage of matter through matter, communications, the production of almost any and every phenomenon—come through these vibrations, it is necessary to have the strongest and best conditions available. At this séance with Palladino the light was turned out for a very short space of time, and when it was turned up there were distinct impressions on the piece of clay, at the other side of the room, of baby hands, hands of grown persons, and foot prints. The clay was then preserved and dried, and plaster casts taken from it, and these were given to various societies. Any number of these have been received under test conditions. It is also noted that the fingers of the medium are short and slim, but many of the finger prints in the clay are thick and coarse. Other remarkable phenomena have also been received through this wonderful medium.

EXPERIMENTS WITH CHARLES BAILEY IN ITALY.

At the meetings in Italy every precaution against fraud was taken. There was no loophole whatever. If a person were the greatest conjuror, the most wonderful adept in the world, it would be of no use under the conditions that obtained at these meetings. The same stringency was observed with the sittings of your medium. I was present throughout his tour in Italy, and I have never known more stringent tests applied than to Charles Bailey. Being present and speaking on several occasions, I took stock of everything, and inwardly applauded these precautions because truth has nothing to fear. At Milan the Editor of an evening newspaper and a sceptic to boot, suggested a further test, to which the committee objected. It was carried so far that Professor Mazzarati resigned his position as chairman for this reason, because, as he said—"All the conditions we imposed have been faithfully carried out. It is not right for us to obtain fresh conditions." Dr. Whitcomb, however, consented. The further test was to entirely encase the medium in a bag, and to put another network bag over his head so that he could breathe through. In less than two minutes a bird, a native of India was produced, and they had present a sceptical gentleman, Dr. Graffini, Doctor of Laws and Letters, and Professor of Eastern languages, retained at a weekly fee, to interpret or translate the Hindoo tongue as spoken by the controls. This is not generally known, and I have much pleasure in stating it here to-night. He translated the language of the Hindoos, and put them through their facings, so to speak, by asking any number of questions, which were all satisfactorily answered.

THE NEED OF PHYSICAL PHENOMENA.

As regards materialisation, there are just two or three powerful materialisation mediums in the world

at present, but there are others developing. God, through the spirit world, is raising up men and women to demonstrate this wonderful and beautiful truth, and now that the scientific world has turned its attention to this phase of mediumship you should expect great things. Physical phenomena can be scientifically demonstrated. A man may have faith, but I can tell you of a great many people who have not. The Church, as it is constituted to-day, calls upon its members to have faith; but they cannot demonstrate anything in support of their contention. It was not always so. In days that have long passed away signs and wonders followed the teaching of the truth, and that truth was most simple and beautiful. It was not complicated dogmas and doctrines that even a University Professor cannot understand, though he may say he does, but it was the truth in all its simplicity: and as the Old Book puts it: "The wayfaring men, though fools, shall not err therein." And that truth, the teaching and preaching of that wondrous truth, was followed by signs and wonders. Now, spiritualism shows forth the signs and wonders to-day; hence all those who live to God can rightly be called primitive Christians if they follow in the footsteps of the man of Nazareth. He bade his followers carry on the good work, and for centuries they did so; but, alas, that dark, dark night in the middle ages closed in on the world, shutting out much of this glorious truth, but the true light is now shining again. We desire that the scientific world should give ear to these matters and investigate. You, I am sure, and the spirit world, I know, will offer every facility and encouragement to them to investigate Spiritualism with its wondrous phenomena; and it can be demonstrated. With proper precautions taken, and the meeting conducted under test conditions, no matter how biassed or how prejudiced a man may be, he will be forced to admit, as Sir William Crookes, Dr. Alfred Russel Wallace and others have been forced to admit, that there is a power and force operating independent of those who are in the flesh. And then the next step is to satisfy them that this force or power operating is put in motion by the spirits of men who once dwelt in the flesh. Don't be surprised that the scientific world has been somewhat tardy in consenting to investigate Spiritualism. Science proceeds very slowly. Let me give you one fact. You have had from time to time flint and other stone instruments—prehistoric—brought to this circle. For a long, long time similar prehistoric flints had been collected and shown to scientific men, and a certain man started the theory that they were the implements that were chipped from stone by men who had lived long ages ago. The scientific world ridiculed it, laughed at it. Some went so far as to say that they were little pieces that had fallen from the clouds. But, after careful investigation, it was found that the theory put forward by this scientific person was the truth, and that they were prehistoric flints chipped by men who lived in prehistoric times. I could give you many other instances. So do not be surprised at the slow progress made in the scientific world. But scientists having once turned their attention to these things and established one fact, be assured they will not let go their hold, and the laymen, together with the great crowd who tell you that it is impossible, it is absurd, it cannot be, will fall in line. When Jesus was upon the earth plane, some of those who occupied seats in the Sanhedrim made this inquiry: "Have any of the great believed on Him?" And they asked that question because if the great people believed on Him then they would fall in line. That is always the case, and it is so to-day. I say that most lay people are incompetent to investigate this important subject, and for many reasons. One is that they are too much addicted to sport, in this country at all events. On the spirit side we desire serious, thinking men to investigate, not flighty, shiftless people. By and bye we shall have the newspapers giving their adherence and support. They will be the last to come in, the very last. When the scientific world declares unreservedly for Spiritualism—which assuredly it will do, and the day is not far off—then the press will turn its attention to Spiritualism with its phenomena, and report favourably upon it. I desire to say, as one from the unseen world, as you are pleased to call it, that there are great possibilities before you. It may not be in your little day, while you are on the earth plane, but the generation that shall come after will witness wonderful things. There will be wonderful mediums raised up, and the phenomena which you call wonderful to-day will then be regarded as commonplace. You have to thank Spiritualism, your spiritualistic investigators, true spiritualists, and the controls who minister unto you from time to time, for many thoughts and suggestions that have helped along the progress of the world. Why, my friends, not many years ago the people denied hypnotism and mesmerism. You know how they treated Mesmer, and that is just how the world deals with every innovator. The people are slow to learn, but there must be pioneers, and the man who is a pioneer in any such movement must be prepared to suffer. He should count the cost before he commences. All men who have set out to liberate mankind have paid the penalty. I am never tired of speaking of that great man Bruno. He had no axe to grind, no purpose to serve beyond the uplifting of his fellows, and he set his face against what he called the "triumphant beast"—the narrow, bigoted Church. He was broad and charitable, and you have had the pleasant spectacle—or the world has—of witnessing a statue being erected to him on the very spot where they burned his body in Rome, and in sight of the fane which belongs to the church who denounced and burnt him. Bruno had to pay the penalty for opposing the church of Rome. But true Spiritualism is even permeating that church. Dr. Lapponi, late physician to Leo XIII. and the present Pope, wrote a book on Spiritualism and Hypnotism—not altogether favorable, but he made certain admissions, and you must be thankful for those admissions. But some one will come after him with broader, grander views, and will write a better book, and the time is coming when that church must give way or go under in the march of progress. Men's thoughts are widening and broadening. We cannot afford to persecute anybody for conscience sake. Every man has a perfect right to his own belief—to believe what he chooses, to think what he likes, and no one has a right to persecute him, even in thought, for doing so. But we desire to persuade all men; we have travelled the path ourselves; we know just where the thorns and briars are; we know where there is safety and peace and happiness; and we would take them by the hand and say, "Brothers, come with us; we know the way; there will be no thumb-screws. no confiscation, no ostracism with us," and humanity will make great progress.

Scientific Spiritualism in the Future.

In conclusion, Spiritualism viewed from a scientific standpoint is interesting—yea, more than interesting. It opens up another view of life—a glorious view, a wondrous view. It lays hold of the minds and affections of those people who in the past have been sceptical, and once they are convinced it is all-absorbing. Mr. White to-night was speaking about your great inheritance. The moment a man is convinced of the immortality of the spirit, of the life hereafter, and the power to return again to the earth plane, with all the glorious truths that are taught from time to time, a new view of the universe is opened to him. Man has had too narrow, too cramped a view in the past. This little speck on which you dwell has been made the hub of the universe. Think how that universe is something stupendously wonderful and large—infinite—and realise besides that you are necessary in that universe, that without you there would be a space, a vacuum, that you are important and necessary, and I say a new view of life immediately opens to your view. In the past some people have sought to prevent scientists from investigating certain subjects, declaring they are too

sacred. There is no object too sacred for man's investigation. Try to gain all the knowledge you can while in the flesh, realising that when you go into the spirit world there are great possibilities, and you will be able to add to your knowledge.

The scientific world at the present time is not antagonistic to Spiritualism, as certain papers run in the interests of church parties have declared. It is in the waiting attitude, and watching the efforts put forth by certain of its number. Further developments are being waited for, and I know from my side of life that the results recently obtained by those learned scientists whom I have mentioned to-night have startled other members of the scientific world. I know, moreover, that the results obtained in this circle are attracting considerable attention in other lands. You are heaping up such a mass of testimony that the fraud theory is now dying away, and men are looking for some other solution. Go on with the good work! I consider it is scientifically conducted in this place. I should not consider it so if the people here from time to time had to contribute anything to the support of the medium or of the meeting. The time must come when societies will be formed for the investigation of occult matters, with some reputable person for a president, and men from the Universities —scientific investigators, who will test mediums. I do not consider the spiritualistic societies of Melbourne and many other places that I could tell of are in any sense scientific. Some of them are a body of wranglers and mischief-makers. We do not want anything of that kind. We want to proceed cautiously and rationally, and if there be any truth we desire to know it, for it is the truth that maketh free.

Through incorrect instructions to the engraver by the translator the Soudanese Flag reproduced in our October issue was placed upside down, for which mistake our apology is tendered.

REVIEWS.

*Seen and Unseen.

In the introduction to her most interesting record of personal experiences in psychic phenomena, Miss Bates has some useful hints as "one who has been there" to give to other investigators. Chief of all is her advice not to give your knowledge to those who crave it for mere curiosity's sake, because, as she says, "when people are prepared for the development of their finer senses *they will come to you.*" As Mr. Stead well says in his letter to the author published on the cover of the book, "no psychic can read it without recognising its intrinsic value and essential truth." And it is a book, moreover, to be read, not quoted from, as the accompanying details and corroboration must be read conjointly with the psychic experience or it is shorn of half its value. What will be found of surpassing interest to those who are convinced that the communication between spirits still in the flesh is the surest way to convince people of the same communication being possible when the spirit is disembodied, is a long account covering several pages of the chapter "Hauntings by Living and Dead." A young gentleman in a high social position had got into a state of depression that his surroundings gave no justification for, and was contemplating suicide. A clairvoyant intimated to Miss Bates that he was haunted by a spirit whom he had wronged. The gentleman was a comparative stranger to Miss Bates, but the clairvoyant was so persistent that it was "a young woman haunting him who was not in his own rank of life—someone whom he had wronged," that Miss Bates, following Mr. Stead's example, tried to put herself in communication with the spirit of the young man still in the flesh. "*What business is it of yours?*" was the first answer she got when in touch with the spirit of this young man, Henry Halifax, but after she had brought him to a better state of mind by telling him it was this young woman's presence that haunted him he became softened and her hand was next influenced to write the truth. "He told me," Miss Bates says, "that it was only too true that he had betrayed a young woman in a different rank of life from his own. She had died in child-birth the preceding midsummer and had died cursing him for his perfidy." This was the exact statement made by the haunting spirit. How Miss Bates was able to relieve him through his confession and remorse of the haunting presence and *how every important point in this true narrative was amply corroborated* must be read in detail. It is probably the most convincing evidence of the power of the spirit to converse with another spirit—quite unknown to its own personality—that has been published. Very interesting is Miss Bates' account of a message from Dr. Hodgson, with whom she was on terms of intimate friendship during his lifetime, and it seems probable that some of her more personal communications which form the appendix, dealing with the higher problems of the spiritual philosophy, are from that earnest investigator. "Seen and Unseen" differs from books that contain a mere recital of psychic wonders in that Miss Bates is a convinced Spiritualist and has evidently drawn from her spiritual experiences a philosophy of life which is more fully outlined in the appendix which consists of automatic messages from the Unseen. The volume is cordially recommended to our readers.

*"In The Fire of the Heart."
By Ralph Waldo Trine.

In this remarkable volume, published simultaneously in America and England, are to be found the author's most practical summing up of present-day civilization and the remedies for its gradual evolution towards more equitable conditions. Those who are familiar with "In Tune with the Infinite" will be prepared for what is really the basic root of his teaching, namely, that the ideals of the people must be raised before the much-desired goal can be reached. The second title of his book, "The Great Modern People's Movement in Government," explains what is the real drift of the volume better than the title itself. In the opening chapter, "With the People: A Revelation," he gives a view of present social conditions, drawn with so masterly and at the same time so sympathetic a touch that the reader hurries on to find the remedy to such a heart-rending description. With other writers on social questions, gifted with insight, he says the remedy lies with the people themselves. "With the common people their redemption lies" is the remark with which he closes the first chapter. "With the people," "With the people," is echoed at the close. How the author shows what is being done politically, municipally, by Labour Organizations and other means, should be read by every one who has the good of humanity at heart and the desire to hasten on the better day that is surely coming. Every page is valuable, and from cover to cover information concerning these vital questions will be found from all quarters of the globe.

†Steps To the Crown.

This volume, in three parts, "The Fashions of this World," "Thresholds of Many Sanctuaries," and "Shadows of Secret Light," is a collection of short passages calculated to aid those who have entered the Path of Enlightenment. One short paragraph on page 183 is really a key to the whole, "The great renunciation" (which we may say in parenthesis is the central fact of the religious life) "is to surrender that which matters nothing in order that we may possess everything."

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*"Seen and Unseen." By E. Katherine Bates. London: Greening & Co. Ltd. 1907.

*"In The Fire of the Heart." The Great Modern 'People's Movement' in Government. By Ralph Waldo Trine. London: George Bell & Sons. 1907.

†"Steps to the Crown." By Arthur Edward Waite. Philip Wellby, Covent Garden, London. 1907.

THE SOURCE OF HEALING POWER.

The various forms of healing outside those of the orthodox physician that have come into vogue during the past half century, particularly Magnetic and Mental Healing, Christian Science and suggestion, are of late attracting more than ordinary attention. The undoubted cures to the credit of each of them is compelling the conclusion that there is virtue in all, and, as the truly philosophic mind realizes—there is only one perfect religion, viz. :—"The love of God, and the desire to do His Will," and that all forms of religion are more or less vital in proportion to the amount of that essential sentiment they contain, so we may possibly find a basis and common source for the virtue expressed in the various forms of healing referred to. From our point of view, as the result of lengthy observation of the relation of spirit and soul to the physical body, and considerable experience in psychic and mesmeric healing, the source of all the healing power expressed in the before mentioned systems is inherent in the Human Soul, both in its incarnate and disincarnate state, and that every healthy individual is capable of expressing it in a degree determined by his moral status and benevolent disposition. Every healthy body is constantly generating and throwing off in the form of an emanation the surplus of a sanative aura, which is transmissible by will, control, or sympathy, not only to a fellow mortal but to an animal, or even a flower or tree. Water or fabrics may be used as vehicles for its storage, or it may be transmitted to vast distances telepathically between those sympathetically related. The Mesmeric or Magnetic Healer, if a Materialist, transmits his surplus force by will power and mechanical passes. If a Spiritualist, or one believing in Divine aid and actuated by sympathy, his forces may be aided by spiritual influx. A Mental Healer places himself in sympathetic relation to his subject, and his *soul forces* flow out with a desire to restore the equilibrium of those of his patients. The Christian Scientist prepares his subject by instilling in his mind Faith in a lofty ideal, and having faith himself, both are uplifted for a time to a spiritual plane which is a reservoir of sanative emanations, and, in many instances relief is obtained. But Jesus is not necessarily the only way ; a Buddhist, a Mahommedan, or an Agnostic, by fixing his thoughts upon some noble character who is his ideal of goodness and power, would attain the same results. There are numerous records in the Catholic Church of miraculous cures in the names of reputed saints, embodied and disembodied. As all pure love is Divine, so all pure healing power is Divine, but God works through human instruments. Health is harmony of body, Disease is discord ; the nerve currents from the healthy individual directed on the unhealthy, especially when supplemented by Spiritual or Divine influx, set up harmonious vibrations in the diseased or discordant system, and restore the equilibrium. The Zouave Jacob, and Dr. Newton, both attributed their cures to a Divine influx, and the number of their cures far transcended those of any individual of whom we have record, We could give from our personal experience instances of cures which in our earlier years we should have deemed miraculous, but which we now know to be in accordance with laws not yet generally understood, but gradually unfolding themselves to human comprehension. Spirit is the dominant power, matter the vehicle ; soul the intermediate : the terms Spirit, and soul, have in the past been used synonymously, and the poet Pope was undoubtedly inspired when he wrote those grand and beautiful lines :—

> "All are but parts of one stupendous whole
> Whose body nature is, and God the soul."

W.H.T.

THE MYSTERY OF CHRISTIAN SCIENCE.

By Charles Dawbarn.

A gathering of Christian Scientists is always a happy family. There is unanimous agreement that, as a matter of fact, each one present has been healed by the teaching and practice of Mrs. Eddy ; that is to say, every one present has personal experience of a cure of some physical ailment which legal doctors had failed to help. Those who sneer at a million such facts are, in their turn, laughed to scorn by these men and women who KNOW they were once sick and now are well. No wonder they sing hosannahs to Mrs. Eddy, and call her "Mother."

They go yet further. Mrs. Eddy has been a great Bible student, and accepts every chapter and verse as divine, subject only to her inspired interpretation of certain names and verses, and has a verse to quote with every novel teaching to establish its truth. She includes even immaculate conception by the Virgin Mary in her teaching and belief. Her devoted followers thus find their old Bible and the new Science of Health so blended that they cannot accept one without the other. They are taught that every cure depends upon the teachings of Mrs. Eddy, and as proof of the truth of those teachings they exhibit themselves as divinely cured. The special relation of a certain Biblical teaching to the cure of disease is not exactly clear to a logical mind, but that does not affect the believer. He points to the cure—to a million of them—as irrefutable proof that the teachings as well as the cure are divine.

Such is the position to-day in every Christian Science Assembly, and the present writer has no quarrel with either the teachings or the cures. In fact, he freely acknowledges that the world is the better for Mrs. Eddy having lived in it. But all the same, he proposes to show that neither Mrs. Eddy nor her devoted followers know what they are doing, nor how they do it. Since they tell us that every cure is a provable fact by actual individual experience the present writer will present just such a case as the Christian Scientist would himself offer as typical of his divine healing.

It is now twelve years since a worthy citizen of Iowa was rejected as a life insurance risk, because of heart disease. He was further examined by leading physicians of Chicago. His case had then so progressed that there was a leakage of the mitral valve resulting in an enlargement of the heart, also of diseased kidneys and swelling of the limbs, so severe, he would occasionally fall in a faint. No hope of cure was held out by those doctors.

In the meantime his wife had become a Christian Scientist, and persuaded him to accept their treatment. As a result he proclaimed himself cured, and has ever since acted as only a man should act whose heart is in perfect condition. So for twelve years he has been a brilliant example of the healing power of Christian Science.

It so happened that recently he was examined by a physician in California, and the result was astounding. This doctor has been examiner for the Equitable of New York, so was specially qualified. To his surprise he found that heart exhibiting the same symptoms as twelve years previously. It was absolutely uncured.

Yet it was doing its work so well that the man had become unconscious he had a heart so far as feeling its labored beat.

There is a similar case known to the writer of a lady proclaiming herself cured of an organic disease, which remains uncured, although the lady feels herself perfectly well. Such cases, and there must be myriads of them, are interesting and instructive, and enable the thinker to understand just what Christian Science is doing, without detracting in any way from the merits of its renowned teacher. In this brief article we will confine ourselves to the above case of "a well man with a diseased heart" as typical of the healing power of Christian Science.

All of us now-a-days recognise the power of "thought," both for weal and woe. Thought can kill, and thought can cure. So much is established fact. The sick man is suffering from the *thought* of his sickness as well as its reality, and the doctor always tries to cheer him up. Still if, as in this case, it is the heart which is diseased, the sufferer cannot well help thinking "heart," for sometimes every throb means pain. The heart is thus labouring under its own difficulty with the added weight of the sufferer's own thought, for he thinks, and cannot well help thinking "heart" with every paroxysm of pain.

The ordinary healer, whether calling himself mental or divine, tries to change the sufferer's thought by suggesting that his heart is well. But Mrs. Eddy teaches and practises a method vastly superior, which we may call NEGATIVE SUGGESTION. She ignores that heart and its troubles. It is true that the denial of matter and the assertion that all is good—or God—may arouse the ire of the materialist; but, all the same, the effect is that the sufferer ignores, and actually forgets that he has a heart. His heart is, for him, *negatively suggested* out of existence. What is it that now takes place? That heart, which had not only carried its own load, but also the added thought-power of the sufferer, is suddenly relieved of half its burden. It has strength enough to go on with its physical duties when it is left alone by thought. Though, of course, still organically weak and diseased, there is enough power in that heart for that man's daily life. So he goes on his way unconscious that he has an anatomical organ called a heart. He proclaims the power and virtue of Christian Science to heal the sick, and joins in the hosannas to Mrs. Eddy.

The reader will now see that the religious belief and teachings of "Science and Health" are effective so far, and so far only, as they call into play this power of NEGATIVE SUGGESTION. But religious emotions are an all-potent power for a very great majority of mankind. They are the foundation for "miracles" in every one of the world's great religions. The great merit of Mrs. Eddy is that she uses these religious emotions to NEGATIVELY SUGGEST matter and suffering. This has never been done before in the world's history. And I frankly acknowledge I do not know of any mental effort out-worked by any system of thought-power which, in man's present stage of evolution, can produce a like effect. So for the few of us that cannot be reached by such a denial of our every-day experiences of matter there apparently remains nothing to help save the discoveries of mortal science which are so heartily despised by Mrs. Eddy and her followers. Yet there is left a ray of hope for the hardminded sufferers who are not NEGATIVELY SUGGESTIBLE.

We are all hearing wonderful tales of their experiences told by friends and acquaintances almost always beginning with "I do not believe a word of it. I just went to a Christian Science healer because I was coaxed to. I told him I did not believe he could help me. He said my belief did not affect his treatment. I was to get up next morning, to go to work, and eat what I had a mind to. I did what he said, and am well." The reader and I are hearing such tales every day, and the man who proclaims Christian Science a humbug, in the face of such facts, is simply exhibiting his ignorance and mental arrogance.

But stop a moment. It is not all smooth sailing such as this. When we follow up the practice of these healers we find lots of failures amid many successes. The Christian Scientist healer finds many he can cure, and many for whom he can do nothing. Another healer can sometimes pick upon his failures and send them away cured. In other words, there must not only be a natural and special power inhering to the healer, but it must be adapted to his patient. Both healer and patient must thus possess a harmony of vibration even if, at the time, the patient has no sympathy with the healer's belief.

We must remember that a successful healer must possess a special faculty, and no amount of Mrs. Eddy's theology can give him that power if it was not his at birth as distinctly as would be mathematics or music. And all that Mrs. Eddy does for him is to help him to unfold or develop this power which he already possesses. The great majority of her converts are unsuccessful as healers, save through the power of suggestion acting upon the mind of the patient, and thus inducing self cure where that is possible. But when either man or woman was born with this faculty and has through the teachings of Mrs. Eddy grasped the mighty power of NEGATIVE SUGGESTION he easily establishes, as he thinks, his claim to be a divine healer. Societies then spring into existence, and believers by the million will presently assert their own cures as absolute proof of Mrs. Eddy's divine theology.

Yet further, we know that comparatively few sufferers have diseased organs. Nervous affections can simulate various diseases almost to perfection, and thought power will presently make them realities which will hurry the mortal to his grave. The orthodox physician knows this full well, and tries counter suggestion with his drugs or his bread pills. But Mrs. Eddy is still more potent with her NEGATIVE SUGGESTION, and presently a feeble body grows strong because its nerves as well as its organs are no longer victims of thought power. For those who can thus be impressed into NEGATIVE SUGGESTIVENESS she proves herself an angel of health, and a blessing to suffering mortals. All the same, some of us will continue to realise that her NEGATIVE SUGGESTION has no real foundation in her theology. But the writer confesses that to about four-fifths of civilisation her theology will apparently remain the very best emotional treatment to induce the development of this healing power in such of her students as already possess the faculty as a gift from Nature at birth. But their cures will be based upon NEGATIVE SUGGESTIVENESS AND NOT UPON ANY SYSTEM OF THEOLOGY.

San Leandro, Cal.

REVIEW.

"The Law of Financial Success," by E. E. Beals (*Fiduciary Press*, Chicago—10 cents), is one of that numerous class of hand-books which using recently acquired knowledge of the latent powers of the "subconscious" mind, recommend their readers to apply them for the purpose of furthering their material prosperity. While we have grave doubts whether anyone is justified in using such essentially spiritual powers for merely material ends (doubts which deserve more elaborate and determined treatment from ethical philosophers than they have yet received), it must be said that the author puts his views in clear crisp language, and, withal, intersperses his "success" teaching with such a wealth of valuable fact about and advice for mental training that, bearing the above warning carefully in mind, any reader is likely to be benefited and invigorated. Some of the titles of his chapters such as "Mental Attitude," "Latent Powers," "Desire," "Auto-suggestion," "Creation" and "Concentration," are promising, and perusal of them certainly confirms the promise to such an extent that one feels sorry that the writer should descend to concluding his bright little book with an invitation to apply to his company for information about "pig-in-the-poke" mining ventures.

JUDGE J. W. EDMONDS.



Pioneer Spiritualist.

An Address delivered by Mr. W. H. Terry before the members of V.A.S. on Oct. 14th, 1907.

Among the eminent pioneers of Modern Spiritualism, John Worth Edmonds, a judge of the Supreme Court of New York, occupies a prominent position. His courageous avowal of his convictions, at a time when public opposition to Spiritualism was intense, involved a mental martyrdom which he fearlessly accepted, never swerving from the path; whilst the publication of his experiences, including the teachings received at the circle held in his own house, principally through the mediumship of Dr. Dexter, and subsequently through a series of visions seen by himself, have had an important influence in the dissemination of Spiritualism in its highest aspects. It was the perusal of this work some forty-eight years since that led me to the investigation of the subject, and a few years later brought me in contact with the same spirit teachers who had communicated with him. I may also mention that the late Mr. W. Fowler (who was the second largest contributor to the No. 2 fund of this Society) became a Spiritualist through reading the same book, and at a later period received in his own home many communications from the Judge after his transition to the spirit world.

Judge Edmonds' preliminary investigations appear to have commenced in 1851, and in April, 1853, in conjunction with Dr. G. T. Dexter, a circle was formed for the more systematic investigation of the subject. The circle also included Mrs. Dexter and Mr. Owen G. Warren (author of "Supernal Theology"). All of these were more or less developed as mediums, though most of the communications were given through the hand of Dr. Dexter automatically, and whenever he visited the Judge—which he usually did twice a week—communications were received there. These purported to come principally from Swedenborg and Lord Bacon, but occasionally others would speak through Mrs. Sweet, a new member of the circle. It was not originally the intention to publish these communications in book form, but it having been the Judge's habit to keep minutes of his investigations and write them out in full, he did so in this instance. When the purposes of the teaching spirits became manifest, and the publication of the revelations was in view it was considered advisible to present them as received, and the Judge being a shorthand writer, revision was deemed unnecessary. The primary evidences which compelled Judge Edmonds to accept the spiritual hypothesis were intelligent rappings, answers to mental questions, physical manifestations and tests, and palpable touches on the body. He was also impressed to visit and magnetize a stranger, and, when doing so, received a startling communication. Finally, at a séance lasting three hours, a series of mental and physical manifestations of a most impressive character removed all doubt from his mind as to their origin and significance. To make assurance doubly sure, however, he instituted scientific inquiries in conjunction with an officer of high rank in the army and a former professor at West Point; and these confirmed his previous conclusions. I will read you what he says at this point:—

"Now, under all these circumstances, what was I, as an honest man, blessed with common sense, to do? Had I a right to disregard the evidence of my own senses, enlightened by patient inquiry and the deductions of my own deliberate judgment drawn from that evidence? Aware as I was of the state of feeling which would make the reality of this thing so acceptable to me, and thus guarded against self-delusion, could I rationally overlook the fact that the same deductions flowed from the same facts in minds not liable to such a bias? Could I reject a weight of evidence that was allowed to prevail in all human transactions, and without which the earth would be a bedlam? If I did, on what was I to rest my judgment? What, indeed, but caprice, or arbitrary will, or the opinion of others! No, I could not thus trifle with my reason. The responsibility was too great, and I therefore brought to bear on this subject the same faculties which were daily at work within me, in passing judgment on the life, liberty, or property of my fellow-men, and the result at which I arrived was an inevitable one. And I venture to say, from all my observation in this matter, that such must be, as such has been, the result in every candid mind that will give the subject an impartial examination. It is this which daily causes hundreds who are convinced against their will, and in defiance of all preconceived opinions, to wheel into the spiritual column. It is this which causes the tide of spiritualism, fed from these thousand rills, to swell rapidly against the barriers of error and superstition. It is this, among other things, which tells me to beware lest these revelations be of God, and it be impiety to doubt them.

There was, however, another element in the phenomena which had immense influence with me, and that was the intelligence displayed by this unseen power. That was almost always manifested at every interview, and the question that obviously presented itself on the very outset was, whether that was from the mind of any mortal present, or from some other source? So that, even if it had been established that the sounds and physical manifestations of which I have been speaking were produced by mortal agency, still the question remained, whence came the intelligence that was displayed? For instance: What was the power that read the thoughts which I had buried for a quarter of a century in the depths of my heart? What the power that knew my interrogatory the instant it was formed in my mind? What the power that read the questions which I had written in the solitude of my study? What the power that revealed my secret purposes to the bystanders, and the purposes of others to me?

Before those questions could be answered satisfactorily, to me at least, the whole character of that intelligence, and all the phases and forms in which it displayed itself, must be understood. It seemed to me that it would have been rash indeed to have attempted to pronounce a judgment on one or two or a few exhibitions of it only. Nor did I; but carefully for months, aye! and now for years, have I watched it, and there is no possible solution of it that I can imagine that can bring it to any other complexion than that it is out of and beyond mere mundane existence—in other words, that it is super-terrestrial."

When it came to the publishing of his experiences and the communications, he hesitated, and, referring to his position, he says:—"It was no easy task for me to peril, at one fell swoop, all that during a life, extending to half a century, I had been struggling to attain, namely, the good opinion of my fellow-men. I had not aimed at wealth, but my reputation was, as it were, the very breath of my nostrils, and I could not but pause ere I jeopardised it. However, I at length spoke out, for the sake of others, not for my own, and I at least have not forgotten 'the hue and cry' that was raised at my presumption. But I was buoyed up and sustained, and, indeed, impelled by the conviction—whether well founded or not, let others judge—that by my self-sacrifice I might do good to my fellow-man, and assist him to advance in goodness and knowledge, both in this and the world to come."

Oh that the spirit would animate more of those who have the truth and hide it for fear of the world's opinion. He was derided by the press, scoffed at by the public, and demands were made for his removal from the bench. But he survived it and a few years later retired into private life and passed to the spirit life early in 1874. Two months after his departure he, through the mediumship of Mrs. Cora Tappan (now Mrs. Richmond), gave an address at Cleveland Hall, London, which, though very interesting, is too lengthy for me to read you on this occasion, some extracts from it, however, will not be out of place:—

"Friends, from the boundary of two worlds, I greet you to-night. At any period during the last twenty years I would have considered it the proudest day of my life to stand before the audience here and discourse concerning the spiritual world. To-day, through a borrowed form, and in an unwonted manner, I come with the greetings of both worlds.

"Some of you are familiar with the history of my experience in Spiritualism, and somewhat with the history of my life. I recognize but few faces here that I have ever seen before. There are some, and one venerable in the cause of Spiritualism whom I recognise. I greet you. My earthly body is laid aside, but my spirit, with renewed activity and with every faculty as full and complete as when I dwelt among you, is here to-night. I am filled only with the fire and fervor of my new-found existence. I may say that I passed through the change called death without one pang of suffering. My body, it is true, was enfeebled. It is true that I had been suffering for some years from debility and lack of strength, but it is also true that by a series of instructions, and by constant intercourse with familiar friends in spirit-life, I had learned that death was not to be feared. In the final moments of my life, and during the few weeks that preceded the departure from earthly existence, I was ever conscious of the ministering attendance of one kindly spirit—the one who had been the companion of my early life—the one whose death had caused me to long to know into what region the spirit of the departed might go, and the one who during all the years of my pursuit of knowledge has been my constant and attendant guide. She welcomed me; she soothed my last moments; she showed me the way to spiritual existence. Through her kindly aid I banished every thought of fear of death, and hailed exultantly the hour that would reunite us in spirit.

"I say I passed away without pain; I was not even conscious of suffering; but my body sank into a sweet repose, over which my spirit, already freed, stood and looked upon it as you would stand and look upon a worn-out garment. I was not conscious of the loss of one instant of time; my mind did not slumber. I was not aware even for one brief interval of the loss of control of any faculty.

"I say that I knew not only no interval of sleep or of lack of consciousness, but I sprang into my new-found existence as one would leap forth from the bonds that had enchained him for years. I had felt fettered and shackled in the latter years of my life by physical suffering. I had felt bound and tethered somewhat by the chains of flesh that grew too weary to be borne. I sprang delighted as one would leap into a golden sea, as one might plunge into the atmosphere after having been immured in prison. I felt my youth, strength, vigor—everything return that had been mine. I felt individually more than this: that notwithstanding all my experiences in spiritual life, notwithstanding the visions, communions, and visitations between myself and departed souls, that I had never truly known the nature of spiritual existence until the final tie was broken that linked me to earth."

"We passed on, I and my one companion only; for all other spirits that I had seen were now invisible. We passed on. Meanwhile there opened to my view a vast and wonderful land. On either side majestic mountains; streams wound their way among the valleys, and beautiful cascades were dancing down the mountain sides. I remembered this as the entrance to our abode in spirit. We passed swiftly, silently, and without any external means of locomotion, directly between two ranges of mountains until we entered an open plain. Here was the selected spot of our spiritual home. As we entered the narrow passage, not wider than the entrance to a single room, I noticed many peculiar devices and figures peering dim from what seemed to be solid rocks. I saw that these devices had familiar forms and faces, and that they looked like words and thoughts and things that are palpable to the mind. I could see every one of the thoughts and every one of the deeds of my life. Some of them were shady: some, however, were fraught with more pleasing forms; some were what I fain would have forgotten—features of harshness and discord; and some were attuned to scorn and anger; but I perceived as I advanced that the more kindly faces and figures preponderated, and that as I really entered the open space, after I had become a living spirit, there were no forms but those of love and sympathy, and no sounds but those of delight."

"She led the way still more near into the entrance of our abode. I could see its shape and form, and I could picture to you its walls and its entrance; but I will not detain you with it other than to say, that in every image I saw in its formation, I could recognise the attributes of her with whom I was. I could see it had been adorned with the wonted thoughts that had been hers here and in spirit-life. Every prayer, and deed, and aspiration of goodness, every kindly charity, had taken shape and form in this abode. I could see also my own thoughts interwoven there; the thoughts of goodness, of prayer, and aspiration I had formed, and the deeds I had forgotten long ago, loomed up before me there, not in shape of pillar and statue and seeming, but alive and beautiful. I could even see the thoughts and prayers and aspirations of my life all ranged in a line before me, but not my imperfections, and said at once: 'How is this? that in our abode I behold my thoughts of good, but not my imperfections.' Instantly the thought of her replied: 'There can be no imperfection in the abode of our spirits. You see them at the entrance; you see them along your way; but only that which is perfect can take ultimate shape and form in the living abode of the perfected spirit.'

"Approaching were those with whom I was most intimate and familiar upon earth. One of the first spirits who greeted me from that assemblage, and who came forth as though with haste and speed to make known his coming, was my friend Horace Greeley, late editor of the *New York Tribune*, and sometime an investigator of Spiritualism, but never an avowed Spiritualist. He said, 'I hasten to greet you and undo the injustice of years.' I said, 'Why?' 'Because,' he said, 'I undervalued the testimony you gave upon the subject of this new life, which I find to be more than realized. I am at peace now in having made this confession.' I had always told him that he little knew of the reality of spiritual life, and when we all sat in the circles of investigation together, he turned his attention to the pursuit of political and other reforms, while I sat for spiritual knowledge. I was glad of this confession; it seemed to sooth and strengthen me. I then met Professor Mapes, my old and valued friend and coadjutor in spiritual investigation. 'Ah!' he said to me, 'I had no idea of the powers of the spirit separate from matter, when upon earth; but I now see that all your visions were more than true.'

"I say that with all this shining concourse of spirits before me, I could but feel how wonderful and perfect and divine is that great gift of intelligence given to every soul, that outlasts and outlives the corroding influences of time, and takes its place in their own spirit-sphere when time and flesh decays. I could but feel, 'O if the eyes of mortals whom I have just left—if they could but see as I see, if they could know what I now know! What greater blessings could befall mankind than that this everlasting fear of death—this terror that broods like a nightmare over the ages—shall be removed, and they stand face to face with life and immortality.

How beautiful and how natural is all this. How much more reasonable and soul-satisfying than the orthodox idea of the Great White Throne and perpetual Hallelujah Chorus. What a grand and appropriate recompence for a life of usefulness and self-sacrifice! The teachings received and published in two volumes referred to are highly instructive and elevating and should be read by all of you. They are in the Association's library and copies of the subsidized edition can be purchased at less than half the original price from Miss Hinge. I have much pleasure in presenting this portrait of Judge Edmonds to the Association for addition to its collection of noble pioneers.

VICTORIAN ASSOCIATION OF SPIRITUALISTS.

At the Conversazione held on Monday, October 14th, Mr. W. H. Terry gave a paper on the late Judge Edmonds' volume on "Spiritualism," which is printed in another column. There was a good attendance, and the evening's entertainment, which included songs by Mr. Wallis, Mr. M. J. Bloomfield, piano solo and accompaniments by Miss McEwen, and recitations by Mr. Edelsten and Miss Carter, was much appreciated.

At the Austral Buildings on Sunday morning at 11, Mr. Donahay's Conference Class meets, and special addresses are given on Sunday evenings at same place, Collins St., by members of the V.A.S., on spiritual themes. Mr. Donahay, Mr. Sinclair, Vice-Presidents and Mrs. Waschatz have been the chief speakers. At the Austral Hall, Victoria St., Mrs. Morrison began a short series of addresses, followed by psychometry and clairvoyance on Sunday evening, October 20th. On Sunday afternoon, October 27th, a meeting was held at the same hall, presided over by Mr. Donahay, when Mrs. Morrison gave tests to a limited circle. Mrs. Morrison, in conjunction with V.A.S., has lectured with great success at Ballarat, when a column and a half report of her address appeared in one of the daily papers. Future arrangements will be advertised in the daily papers.

PERSONALS.

Dr. J. M. Peebles sends a cheery letter from Battle Creek, Michigan, on his arrival home. He had so far recovered his normal health as to be able to walk with the help of a stick, and to rejoice in the letters of welcome awaiting him. He sends cordial greeting to all friends in Australia, and promises to write a special article for "Harbinger" when he has settled down.

Mrs. Besant had been lecturing to great audiences in England, when the last English mail left. The "Edinburgh Evening Dispatch" says, in reference to her "interesting lecture on 'Psychism and Spirituality'":—"The High Priestess is quite a picturesque figure, with crisp, white locks and thoughtful features, attired in flowing white robes." She said that "astral sight or hearing made no difference in a man's knowledge of spiritual verities. They were on an entirely different plane. But great religious teachers, by their spiritual development, should be able to say of the realities of the unseen world, 'I know,' and not only that 'I believe.'" This has been persistently maintained in the columns of this paper, and every utterance on this important subject is to be welcomed by all who wish to raise Spiritualism from the rut of mere phenomenalism.

Ex-Judge Hartley Williams (of Victoria) has an able paper in the August number of the "National Review," on "Re-Incarnation." He takes similar ground to Professor Hyslop, deciding that there is no evidence that can be properly so-called in its favour. It can be seen from a perusal of the article that this liberal-minded Judge has a full knowledge of psychical subjects, and accepts clairvoyance and other phenomena as accredited facts.

The Archbishop of Canterbury announces that at the Lambeth Conference, to meet July 6th, 1908, "Ministries of Healing," (a) The Unction of the Sick, (b) Faith Healing and "Christian Science," will be the twelfth item in the programme for discussion. It is interesting to note how spiritual healing is forcing its way into hitherto closed channels. There has been recently formed in the Church of England a society called "The Guild of Health," the objects as officially stated being as follows:—(1). For the cultivation through spiritual means of both personal and corporate health. 2. For the restoration to the Church of the Scriptural practice of Divine healing. 3. For the study of the influence of spiritual upon physical well-being." It has been started, we are further informed, for the purpose of sifting out what is true in Christian Science, and the various other mind cures and faith healing. Archdeacon Colley's valuable work in this direction is evidently bearing fruit.

Emmanuel Vanchez's work on the separation of Church and State in France, with his lofty religious ideals which, as a Spiritualist, are shared by the immense number of psychic investigators in France, is evidently unknown to Mrs. Besant. In her editorial notes in the September "Theosophist" she speaks as if "Anti-Clericalism" and "Anti-Religion" were interchangeable terms. There is in France as in any other land the materialistic section, but that led by Emmanuel Vanchez—the most important of all—desires, as he expressly states, not to take away religion, but to substitute one based on the facts of spiritual communication for the one which has lost its hold on all intelligent minds. There are, of course, excesses as in all revolutions such as the one cited by Mrs. Besant, the baptising of a fox in a Church font, in vulgar mockery of the Catholic Sacrament of Baptism by a ribald crowd. But this does not represent the thought of the great leaders in this anti-clerical crusade, and should not be put forth as representative of the deep-seated revolt against ecclesiasticism.

Percy Williams, in September number of "The Health Record," tells of his remarkable cure of Locomotor Ataxy by Miss McGrigor, one of the healers of the Psycho-Therapeutic Society. This society is making remarkable progress. Its list of six lecturers for 1907-8, includes three distinguished medical men and two clergymen, one Rev. B. S. Lombard, M.A., a London vicar. Mr. Arthur Hallam, editor of the "Health Record," and secretary of the society, rejoices in the long list of able lecturers, as in no previous year has it been possible to announce more than two lectures in advance. The signs of the times are indeed all around us.

Rev. Minot J. Savage, readers will regret to hear, has returned to America with no improvement in health, going immediately to a sanatorium for further treatment. Are there no spiritual healers available?

The Earl of Dunmore, one of the most distinguished of English Christian Scientists, died suddenly at his residence from heart disease in August 27th. Ten years ago he was cured of rupture by his daughter, Lady Victoria Murray, and has since been one of its prominent advocates, giving testimony at a meeting at Aldershott a few days before his death of his own changed and perfect condition of health. He was a close friend of Mrs. Eddy, and frequently visited her. Lord Dunmore died before medical assistance could be obtained. An inquest was held, when the doctor testified that a post mortem examination revealed "a fatty heart very much degenerated." A verdict of "death from natural causes" was recorded.

Sir W. Crookes has undertaken to investigate the extraordinary story of the discovery of "The Holy Grail," by the unsuspected clairvoyance of Mr. Tudor Pole, an intelligent business man, grain merchant of Bristol. About 59 notable persons, including peers of the realm, scientists, clergymen, among whom appears the name of Rev. R. J. Campbell, assembled in July at the London house of a well-known dignitary of the Anglican Church to hear the story with the above result.

Rev. Hector Ferguson announces, in another column, his courses of treatment and lessons in Magnetic Healing, which should be carefully studied. Mr. Ferguson's lecture on "Spiritual Potentiality," delivered at the Northcote Independent Presbyterian Church recently, was a very able discourse, and reported in full in the local journal.

Mr. Edward C. Randall's most delightful volume, "Life's Progression," Research in Metaphysics, whose motto, "There is no Death, there are no Dead," inspired Ella Wheeler Wilcox's verses with this heading in the September number, will be reviewed in our December issue.

A SOUL'S PILGRIMAGE.

By Annie Bright.

Letters received by last mail from the London manager of G. Robertson & Co., publishers, announce the placing in hand of above and its expected arrival in Melbourne early in December. Mrs. Bright would ask friends to send as early as possible the names of subscribers, so that she may be enabled to successfully close her engagements with the publishers on the arrival of the book. No words can adequately convey her deep appreciation of the confidence of friends in this responsible undertaking, and also her undeviating faith in the Unseen Helpers who have hitherto directed the work.

TO CORRESPONDENTS.

Mrs. Caville, Palmerston North, N.Z.—Thanks for letter. Want of space forbids inclusion of message.

"One made Happy," Brisbane.—Letter received. Will write. Your letter over-weight.

The Editor must claim indulgence of correspondents, as a large number of letters received could not, through press of business, be attended to.

M.P.S. LYCEUM.

A very encouraging report has been received for the month of October, Mrs. Knight McLellan being the chief speaker at the evening services, as well as conductor of the Lyceum. On October 5th Mrs. M. A. Redfern was the speaker at the Lyceum Session in the morning. This is the Sunday School for children of Spiritualists in the city of Melbourne, and all well-wishers of the cause are cordially invited to send their little ones. In the adult group the larger questions of Spiritualism are discussed, and friends are accorded a hearty welcome. The Lyceum children are well looked after. On Wednesday evening, October 6th, a children's Social was held, when a good musical programme, followed by games and refreshments, gave the little ones and their friends a most enjoyable evening. The annual picnic of the M.P.S. Lyceum is announced for November 11th, the public holiday, at Heidelberg. Vans have been engaged for those who prefer this mode of travelling to the train, return tickets for which (1/6 each) can be obtained from the Lyceum officials. Refreshments at a small charge are provided on the grounds, and, as it is desired to make the day a thoroughly happy one for the children, donations from friends will be gratefully received by Mr. A. Shipway. hon. sec., 38 Capel St., North Melbourne.

THE SPIRITUALISTIC CHURCH OF VICTORIA.

Both afternoon and evening meetings here have been well attended during the month of October, is the report from the above Church, which appears to be steadily progressing. Mr. J. M. Moorey has been the lecturer every Sunday night, an important subject, "Are the Phenomena of Spiritualism necessary and helpful to the Cause?" being most satisfactorily handled on October 13th. All the lectures are followed by psychometric and clairvoyant descriptions, and Question Nights, which are very popular, are taken on alternate Sundays. The afternoon speakers have been Mrs. Barbery, Mr. Jennings and Mr. Moorey. A Social meeting was held in the Trades' Hall ball-room on October 2nd, and on October 9th in the same room the Thermopylæ Social and Dramatic Club was started. This Club meets every alternate Wednesday, and it is intended to hold a Social in connection with it on November 6th, when visitors will be welcome.

THE SPIRITUAL CHURCH OF JESUS.

Great activity is the report from the many services and classes held in connection with the above Church. One important innovation was the exchange of platforms for one Sunday by Mrs. W. J. McLennan and Mrs. Dearden Smith, the latter lady speaking for the Spiritual Church of Jesus on Sunday, October 20th, while Mrs. McLennan proceeded to Geelong, where she held most successful meetings. On two Sundays in the month Rev. Fergus Ferguson has occupied the platform, speaking most acceptably on "The New Theology" and "What is Christianity?" respectively. The Sunday School meets at 3 p.m. every Sunday afternoon with Rev. Fergus Ferguson as superintendent, and children who are not attending any other school will be readily welcomed. On Friday evening a Séance is held in the Austral Building conducted alternately by Miss Schiebel and Miss Bradshaw, and another Séance is now conducted on Wednesday afternoons at the same place. Classes are held at Austral Bulldings by Mrs. McLennan as usual, and one for gentlemen has been opened at Austral Buildings on Monday evenings at 8 o'clock, conducted by Mr. J. W. Sutton. It is notified that from 11 to 5 p.m. from Monday to Friday that library books can be exchanged, and particulars of classes obtained at room No. 21 Austral Buildings.

SPIRITUALISTIC ASSOCIATION OF N.S.W.

A change of address is noted in above which has removed from Concordia Hall to Leigh House, 233 Castlereagh Street, where successful meetings have been held during the month. It is noted with regret that the illness of the President (Mr. Ferguson) had necessitated the granting of a month's leave of absence to him by the committee, his place being taken by Mr. C. Hudson (Vice-President). Mesdames Estelle, Simmonds and Loosemore have been the speakers, the two latter conducting a Dedication Service, when two infants were impressively dedicated to truth.

SPIRITUALISM IN SYDNEY.

From Mrs. Schütze we have received a report of her lectures now being given to good audiences in Concordia Hall on Sunday afternoons, and at Nettleton's Hall, Burwood, on Sunday evenings, presided over by Mr. Nettleton. Mrs. Schütze occupies an independent platform, and will be pleased to welcome any speaker from Victoria. Address: Mrs. Schütze, 13 Percival Street, Petersham, N. S. Wales.

HOBART SOCIETY FOR SPIRITUAL PROGRESS.

On September 16th a special meeting was arranged to meet Mr. and Mrs. Waschatz of Melbourne, who were spending a short time in Hobart. A circle was formed and kindly conducted by Mrs. Waschatz, and all were much impressed and helped by her gift of mediumship. At the close of the sitting Mr. Waschatz, President of V.A.S., gave a stirring address, referring to the great good that would come from the formation of the Society. A hearty vote of thanks was proposed by the President, Mr. John Hudson, and seconded by Mr. Bennetto. Social intercourse, with light refreshments. brought a pleasant evening to a close.

AUCKLAND ASSOCIATION OF SPIRITUALISTS.

After a stay of seven months in Auckland, Mr. H. E. Howes (of England) has concluded a successful course of lectures for above Association, and a most cordial farewell to Mr. and Mrs. Howes was tendered on September 17th, on their departure for America. During the evening Mr. Eggers, President of the Association, presented Mr. and Mrs. Howes with an engraved greenstone paper knife as a memento of their stay in New Zealand, and a token of the high esteem in which they were both held. Mr. and Mrs. Howes returned thanks, and a pleasant evening was concluded with a supper and the singing of "Auld Lang Syne." On October 20th Mr. Joseph Taylor, of the Universal Institute, Nelson, will commence a short course of lectures, the platform being occupied in the interim by Mr. G. Coleman, trance speaker whose addresses are said to be of a very high order.

WANGANUI PSYCHIC RESEARCH SOCIETY.

After five months successful work in Wanganui, where the above Society was formed by her, Mrs. Sisson Hughes, who was leaving for Palmerston North, tendered her resignation at a general meeting of the Society held on September 24th. It was with sincere regret that the resignation was accepted, and hearty thanks wers given to Mrs. Hughes for the valuable work she had done for the Society. Subsequently the members presented Mrs. Hughes with a gold cable bracelet as a token of the esteem in which they held her.

WELLINGTON ASSOCIATION OF SPIRITUALISTS.

In a private letter received from Mr. W. McLean, President, we learn that Mr. J. McLeod Craig has been doing excellent work in that city, his engagement being extended to the end of the year. Mrs. Cooley, the American Medium and speaker, who is now on her way to N.Z. *via* China and Japan, will,

begin her engagement in Wellington early in January. It is probable that Mrs. Cooley will stay for a few days in Melbourne on her way.

QUEENSLAND PROGRESSIVE SPIRITUAL ASSOCIATION.

Continued progress is reported by Mr. Tom McLaughlin, hon. sec. of above Association, and it is likely that a larger room will have to be secured for the growing audiences. Mr. Lovelock, trance medium, has been the speaker during October, and the Association is greatly indebted to Miss L. Reinhold, for her great assistance by her inspirational gifts. Classes and circles have been also conducted by Mrs. Glassborow, clairvoyant.

PERTH SPIRITUALISTIC LYCEUM.

From the hon. sec., Mr. R. M. Hamilton, we have received a notice of the first Anniversary Service of this newly formed Society. The abnormally wet season in Perth had interfered somewhat with the attendance, and on Anniversary Sunday bad weather was again in evidence. The children gave an exhibition of wand drill; marches and recitations and addresses were given by Mrs. Edwards and Mrs. Mitchell, and the meeting, although not large, was very encouraging. Attendances are increasing, and the children are now being trained in action songs and drill for a Social to be held shortly. The proceeds will be devoted to the purchase of Manuals for use in the Lyceum, and donations for this object will be gladly received. Mr. Kell has been re-elected conductor for ensuing year.

SPIRITUALISM IN SOUTH AFRICA.

ANNUAL REPORT 1906-07.

An interesting report has reached us from Mr. George Leal, President of the Johannesburg Society of Spiritualists. After acknowledgment of the valuable services of members in many capacities during the year, satisfaction is expressed at the position of the Society, which has been well maintained, spite of the great financial depression that prevails in South Africa. The following account of the visit of Miss Florence Morse will be read with interest by her many friends in Australia:—

MISS F. MORSE.

The committee realising after the visit of Mrs. Ellen Green and the success attending her ministrations, the necessity of having good Mediums, sent for Miss Morse, daughter of Mr. J. J. Morse. This lady arrived in Johannesburg last September and worked unremittingly until December, when she went to Durban, returning in February 1907, and after a short stay in Johannesburg proceeded to Kimberly. She also spent a few weeks in Pretoria, Potchefstroom, and other parts of South Africa. The results of her mission have been very successful, and a credit to our cause, although there were undoubtedly many adverse circumstances with which Miss Morse had to contend, such as the climatic conditions and difficult travelling. Nevertheless, it is gratifying to know that her splendid trance addresses attracted large audiences, and her clairvoyance unquestionably created favourable impressions, and convinced many who attended the meetings of the truth of Spirit Return.

A social gathering of the members and their friends was held on Wednesday, the 3rd July, when Miss Morse was presented with a handsome ladies' toilet set in case, with a suitable inscription, as a token of the esteem and appreciation of her efforts while in this country.

Miss Morse left on Monday the 8th July to fulfil an engagement in Cape Town prior to her embarking for England. Your executive have also to accord a most sincere vote of thanks to Mr. and Mrs. G. M. Horne for the deeply interested and devoted attention they gave Miss Morse during her stay among us.

MRS. PLACE VEARY.

Your executive expect that Mrs. Place Veary, who is at present in Natal, will visit Johannesburg about the end of September, and from reports to hand from Durban, and other centres, this lady has exceptional gifts of Mediumship, and her visit is being eagerly looked forward to by the members.

FORMATION OF A "SOUTH AFRICAN SPIRITUALIST UNION."

During the year much correspondence was carried on between the Johannesburg and the Durban Society, with reference to the co-operative scheme for the bringing out of Mediums to this country, but, owing to some differences in opinion with the executive of the Durban Society as regards what they and your Society considered essential points, the scheme was substituted for what your executive thought a more necessary and far reaching proposition, the formation of a "South African Spiritualist Union." As immediate action was necessary a sub-committee was duly appointed, consisting of your Vice-President Mr. J. Gott, Mr. Rees, and Mr. G. M. Horne, and it is a great pleasure to report that they have drafted proposed rules calculated to provide a constitution that will promote, strengthen and further the cause of Spiritualism over the whole of South Africa.

An exceedingly interesting report closes with the names of Officers and Members of the Executive for the coming year:—George Leal, President; P. Cartwright and J. Horne, Vice-Presidents; E. Y. Doyle, Hon. Treasurer; G. M. Horne, Hon. Secretary; Mr. H. Lee, Assistant Secretary: Messrs. Weil, Motensin, Garva, Mesdames Junk and G. M. Horne, Members of the Executive.

SPIRITUALISTIC CHURCH OF W.A.

Continued progress is reported, and the following report from the Perth "Daily News" of one of Mrs. Edwards' meetings shows the estimation in which her ministrations are held. It is noticed with extreme regret in letters received that Mrs. Parker, who had returned to Perth through the illness of her son, had herself been taken to a hospital suffering from prostration consequent on great nervous strain:—

"That there is nothing of either a sensational or an irreligious character in connection with the services of the Spiritualistic Church of Western Australia, is indisputable, if the service which I ("Clericus") attended at the Temperance Hall, Museum Street, Perth, last Sunday evening is typical. I have no reason to think that it did not represent the usual procedure, for I gave no notice of my coming. The Rev. Mrs. Edwards, who is the ordained minister of the church, is undoubtedly a clever woman, and she realises her mental powers, otherwise she would shrink from announcing that she would "speak inspirationally on any subject chosen by the audience." One auditor wanted to know something about predestination; she declared that it was a horrible doctrine, and if it were tenable what would be the use of anyone endeavoring to lead a clean, goodly life? Three other questions were asked, and the preacher discoursed—"inspirationally" it was alleged—certainly in a most rational and earnest manner, on the religious topics suggested. Incidentally, she asserted that spiritualism and religion were handmaidens, that many great men were spiritualists at heart, but until man dared to stand alone, would not openly confess it, that the Spiritualistic Church was the church of the future, and that if its doctrines held sway, 'this beautiful world would become an Eden,' or words to that effect."

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"Seedtime and Harvest," Mrs. Watson's lecture, March, 1883.
Animal Magnetism or Mesmerism, February, 1885.
Orthodox Church and Spiritualism, September, 1886.
Spiritualism in the Evolution of Theology, June, 1886.
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Lord Tennyson's Trance, March, 1889.
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Professor Barrett on Science and Spiritualism, December, 1894.
A Theosophical Legend about Spiritualism, January, 1896.
Thought Waves, November, 1896.
Glossary of Spiritual Terms, Hudson Tuttle, Oct. and Nov., 1898.
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Commonsense Spiritualism, Mrs. Brigham, September, 1902.
The Heavenly Goal, Mrs. Brigham, November, 1902.
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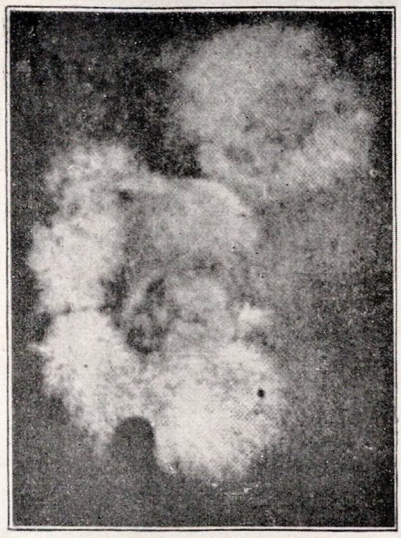
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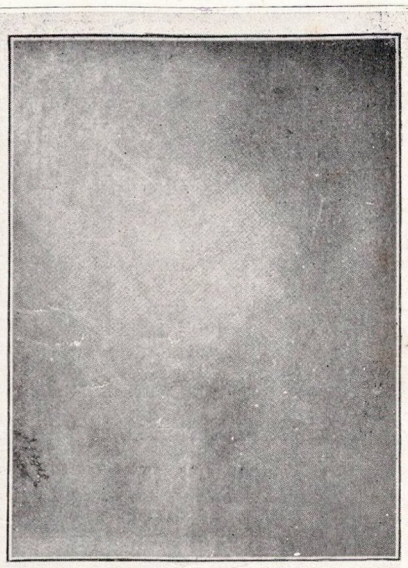
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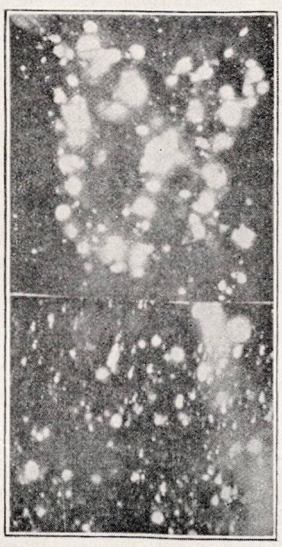
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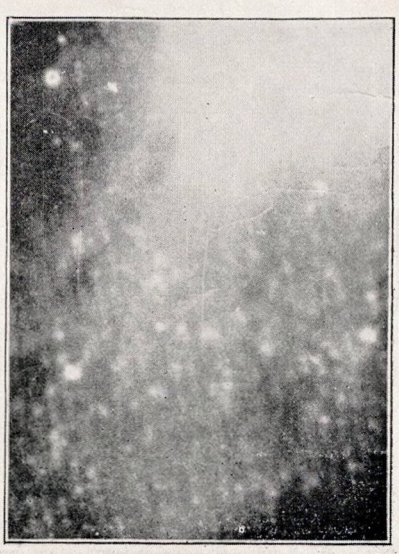
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THE BEAUTIFUL FORM OF A BENEDICTION.



THE DESCENT OF CURATIVE BENEDICTIONS.

Under the heading "The Growth of Spiritualism and of Christian Science," in the *Illustrated London News*, of August 17th, appeared the above page of photographs by Dr. Hippolite Baraduc. the eminent nerve specialist of Paris, who has devoted much time and attention to the photographing of what has hitherto been regarded as an invisible force. Dr. Baraduc, who is a qualified medical man, believes that psychic powers can be applied to the treatment of disease. In another page will be found a description of the *modus operandi* observed by Dr. Baraduc in photographing "the current of sympathy established between Heaven and man in prayerful and contemplative mood." "Here, for instance," says the report, "is the photograph of a prayer winging its way upward. Another and equally strange manifestation is that from prayers offered by a band of devout persons on the top of the Eiffel Tower, on June 21st, 1906. Again we have another photograph which recalls vaguely a foam flecked sea under the blackness of night. It is a benediction. "The descent of curative benedictions" in the last picture is the aura of a young Englishwoman uttering a heartfelt supplication for the restoration to health of Dr. Baraduc himself. This "bonne pensée" was uttered in London and Dr. Baraduc felt its influence in Paris. It came to him lying on his sick bed with the "force and sensation of a rushing wind." As these psychic emanations are the basis of every phase of spiritual healing the above picture is peculiarly appropriate to this number which deals with the cures of Christian Scientists and others.