

THE HARBINGER OF LIGHT

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

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"LIGHT, MORE LIGHT."—Goethe.

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MELBOURNE, FEBRUARY 1st, 1908.

SIXPENCE.



ERNEST BOZZANO,
Scientific Psychic Investigator.

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The Harbinger of Light.

FEBRUARY 1, 1908.

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EDITORIAL NOTES.

Those familiar with the writings of Prentice Mulford will remember how the whole purpose of his teaching is the spiritual development of the individual. It is not to less spiritual wonders that he would lead us, but to more, and those of a vital kind. Thus, in his chapter, "Immortality of the Flesh," he shows, with clear metaphysical reasoning, that as our own psychic nature is developed from within and the mortal body gets more spiritualised, it will be a natural thing for spirits, whether in the flesh or out of the flesh, to meet at the borderland of psychic things. Spirits, he says, will draw from our material bodies the wherewithal to make themselves visible while we will take on more of the spiritual element from our close approach to the spheres and, becoming like unto our spiritual visitants, hold converse with them, and cross and re-cross the mysterious borderland. This explains the appearance of materialised forms in the Bible, and of well-attested facts in the experience of psychics, such as Boehme, who held converse with a materialised spirit with body as solid and dress as real as an ordinary human being, who foretold the great spiritual work he had to do in the world, and then disappeared. We do not at present half realise the potency and mystery of the Universe in which we find ourselves.

It is only by this natural spiritual development that the psychic world and its inhabitants, "more alive" than ever, become to us not a matter of faith but of knowledge. We seem to be living in it and partakers of the joy of these arisen ones. How one longs to lift the gloom from death-beds, and the visits to graves that we are all accustomed to. In orthodox circles there is positively no illuminating faith, and one would fain show to those sitting in darkness and the shadow of death the world over there just as real as this one—its homes, its occupations and the interest, the keen interest still taken in us by those who have gone before. And the world, as a rule, is in total ignorance of this the most important and far-reaching factor in human evolution. Gradually, however, it will learn, and one evidence of this is the way the English papers are filled with interviews with leading psychics on their experiences.

In the latest number of "Pearson's Weekly" is a chapter of this kind entitled "Ghosts I have met." Among these Mr. George Spriggs' experiences are the most interesting, and as bearing in one instance on Prentice Mulford's prediction of meeting spirits face to face must be found space for. In the many interesting reminiscences that Mr. Spriggs has related to London audiences, he always maintains that it is his power as a healer that has given him the greatest satisfaction, and it will be remembered that in Melbourne it was only the

medical diagnosis and time required for seeing his patients, for which he received payment. All his séances were given for the cause of enlightenment in the most generous way. Mr. Spriggs is now President of the Psycho-Therapeutic Society, London, but according to the request of his interviewer, the stories he tells in "Pearson's Weekly" are of materialisations, and are as follows. After speaking of his early experiences as a medium, he said:—

"At first the results were small, but in response to a spirit message I went, if I may so put it, into training for three months, abjuring meat, wine, tobacco, and generally trying to get myself into that clean and wholesome state of mind and body that is absolutely essential for good results in the materialisation of spirits. And then some wonderful materialisations took place.

One of our regularly attending spirit friends was of erect soldierly bearing, six inches taller than myself, who came attired in a long, white robe, and at one séance he quitted the room entirely, walked downstairs, and returned with a dish of fruit, which he handed round, himself eating some of it. His greatest effort, however, was to go out of the house into the garden and bring back some branches from a fuchsia bush.

Sceptics sometimes ask why the spirits will only appear in the dark; but I may say in reply that many have materialised in broad daylight, and I prefer daylight to dark séances.

At one of our meetings, when this spirit friend was with us, the blind was drawn aside, and the flood of light admitted, pervaded the whole room and fell in a full stream upon the figure of the spirit. According to the onlookers, the effect was well-nigh indescribable.

The spirit-form was illuminated from head to foot, the white raiments glistening like the purest silver, while the veins in the arms were plainly visible, and there were all the ordinary flesh tints.

Now I pass to some experiences in Melbourne, Australia. At a sitting held on December 28th, 1880, the sitters were told to be in the best condition for the séance appointed for New Year's Eve—that is to say, they were to be temperate in their living and to come to the séance calm and free from bad or worrying thoughts. If the conditions were favourable a materialised form would, we were told, eat and drink with us. Accordingly, on the night referred to, a glass containing about half a pint of water and a small plate of biscuits were placed on the window sill. The spirit appeared in a white gown and red girdle. He was followed by two lady forms, one of them being very graceful in appearance and having a beautiful hand with long tapered fingers.

The first spirit reappeared, and, walking to the window, took up the glassful of water and drank about half the quantity. He then took a biscuit and bit it twice, the sound being distinctly audible to all present. Later, another spirit appeared, and ate and drank."

The following and last experience related to *Pearson's Weekly* by Mr. Spriggs was of that natural character that mankind may attain when in a more spiritualised condition than at present. It is as if a friend had just dropped in to say he had arrived safely at his destination, and its very naturalness makes it the most interesting of them all:—

"Now," said Mr. Spriggs, "I must turn to my only experience of seeing a ghost outside the séance room. When I was visiting Cardiff two years before this incident Mr. Rees Lewis promised to visit me as soon after his passing over as possible. I asked him to appear in the daylight, and not in the darkness, and he promised to do so if possible. I had not heard from him for eighteen months when, one afternoon in Melbourne, the sun shining very brightly as I was walking under the verandah, I felt my coat pulled. I turned round, and there stood Mr. Rees Lewis. As soon as he saw that I recognised him he disappeared. I need hardly say that I was not surprised when I heard from Cardiff that he was dead, but a notable fact is that it was seven days after his death that he appeared to me."

Here we have the natural appearance of a spirit without accessories, without darkened room or preparation, just what eventually will be the heritage of the race. For it is not wonders we should seek so much as spiritual aid and illumination, which will not only give us "open vision," but enable us "to live wisely, and, by influence and example, as well as by teaching, render more efficient service to others."

ERNEST BOZZANO.
Scientific Psychic Investigator.

BY MRS. CHARLES BRIGHT.

Among the celebrated group of Italian scientists, whose work in psychic investigation is causing world-wide attention, the name of Ernest Bozzano stands out as one who has evidently arrived at the spiritual interpretation of much of the recorded phenomena. He is, of course, a scientist, surrounded by many scientific investigators bent on finding, if possible, a materialistic basis for the facts brought before them, and it is all the more satisfactory that he has given us enough in his printed articles to show that he has evoked for himself a theory that will, or perhaps has already placed him beside Lombroso, who has not hesitated to proclaim himself a Spiritualist. And Lombroso's article in "The Grand Review," "Why I am a Spiritualist," has now been read all over the civilised world. Many are the articles by Ernest Bozzano which have appeared in the *Annals of Psychological Science*, and perhaps the most widely read is that which appeared in July, 1906, entitled, "Cæsar Lombroso and Supernormal Psychology." It is the text of an article supplied by Ernest Bozzano to a volume issued in honour of Lombroso's Jubilee in 1906 at Turin, which contains the opinion of many Italian and foreign savants on Lombroso, the illustrious psychiatrist and anthropologist. The task of discussing his work in connection with metaphysical phenomena being entrusted to Ernest Bozzano, he gives the history of Lombroso's changed attitude on the subject, commencing in 1891 with sittings with Eusapia Paladino. After seeing the phe-

nomena of transportation and movements of objects at a distance in full light and under his own conditions, Lombroso wrote:—"I am ashamed and grieved at having opposed with so much tenacity the possibility of the so-called spiritualistic facts—the facts exist, and I boast of being a slave to facts." It is impossible to over-rate the importance of these scientific manifestations now being held in Italy. Without exaggeration it may be said that the eyes of the world are turned upon them. In Harrison D. Barrett's presidential report to the National Association of Spiritualists of America, he deplors the attitude of spiritualists, generally, towards investigations that bid fair to change the very aspect of Spiritualism in the coming years. After mentioning the strides made in every country in Europe by the labours of men like Rochas, Aksakoff, Flammarion, Lombroso, and other equally brilliant investigators, Harrison D. Barrett says, "the only people who have not responded to the progressive spirit of the times are Spiritualists themselves." Many of them are doubtless content to dwell on the past rather than to watch the advancing

tide that will inevitably sweep away many long-cherished ideas respecting mediumship, while directing attention to the latent and almost undeveloped spiritual powers of humanity as a whole.

BOZZANO AND LOMBROSO.

To Ernest Bozzano is due the first public statement concerning Lombroso's attitude towards psychic phenomena. He says, in the article mentioned above, "Before Lombroso's authoritative voice was courageously raised to uphold the reality of objective mediumship, not only did the representatives of official science disdain them, but the prejudices against them were such that even the very members for the Society for Psychical Research despised and neglected them, confining their researches to the phenomena of mediumship of a purely intellectual order. It availed nothing that in the past a William Crookes, an Alfred R. Wallace, a Frederick Zöllner had each in turn given proof of equal moral courage by bespeaking for them the attention they deserved. It is, however, a fact, as Bozzano maintains,

that through "Lombroso's courageous and noble avowal" that a solid band of men of science resolved to put aside pre-conceptions and listen to his words. It was not confined to Italy alone. In France, Germany, England, Poland, and distant Russia some of the most noted men of the times have commenced to make experimental researches into the rejected field of objective mediumship. It is here that science will lead the way to psychic realms, and it is my deep-rooted conviction that the whole of the future of Spiritualism will rest on this solid substance of scientific observed facts allied to the general uplifting of the spiritual faculties of man by a natural development *open to all*. Healing of both soul and body by the gradual receptiveness of the race to the divine influences around will naturally lead to



ERNEST BOZZANO.
Scientific Psychic Investigator.

that condition seen in prophetic vision all the ages through, when each individual shall be his own priest and his own doctor.

ERNEST BOZZANO AND THE PRESS.

With these thoughts constantly in my mind, with the whole aim and intent of this paper to demonstrate the trend that Spiritualism must take if it is to reach people of intelligence and education, the recent portrait of Ernest Bozzano that arrived last month in the latest number of *Annals of Psychological Science* decided me to give to readers in these Southern lands a presentation of one of the foremost, as well as most spiritual minded among these scientific investigators. No sooner was the picture in the hands of the engraver than the American mail brought copies of *The Progressive Thinker* of Chicago, and there was printed in largest type, occupying almost a page each of the issues of Dec. 7th and 14th; this article by Bozzano which had determined his selection by myself for the February number. This was gratifying in many ways. Firstly, that probably, acting

on the inspiring words of Harrison D. Barrett, the American Spiritualists have determined to rise from their lethargy and see what is going on in the world, and, secondly, that a co-worker like Mr. Francis of *The Progressve Thinker* was evidently quite at one with myself in appreciation of Bozzano. The article, "Symbolism and Metaphysical Phenomena," occupies over fifty pages of the October and November numbers of the *Annals of Psychical Science*, and cannot of course be reproduced. It is full of examples of all kinds of psychic phenomena familiar to Spiritualists dealing with the subject, and Bozzano is evidently unwilling to agree with many of his scientific confrères that all can be attributed to telepathy and unconscious action of the Ego. The remarkable thing in reading the list of wonderful happenings, all subject to close test, is how closely in touch mortals are with the spirit realms—no less outside of the ranks of Spiritualism than on the inside thereof. That Bozzano has carefully studied both ancient and modern literature relating to these facts is shown by his remarks under the heading of "Transcendental Symbolism": "In this class," he says, "are comprised certain characteristic forms of symbolism which, generally, appear during a state of extasy, and, more rarely, when under the effects of ether, in a comatose state, or in the state immediately before death. . . . We can affirm," he goes on, "that they constitute the necessary foundation of all religions, past and present, as the sacred books of nations abundantly testify. What great souls there have been among the seers! From Elijah and Isaiah to S. John and S. Paul, from Buddha and Mahomet to Pythagoras and Plotinus, from Socrates to Swedenborg, from St. Theresa to Joan of Arc, from the Seeress of Prevorst to Mme. d'Espérance, from Andrew Jackson Davis to William Stainton Moses. . . . From the writings of these it would seem," he goes on, "as if the impenetrable order of transcendental existence were thus translated into representative symbolic terms in order to render it accessible to human intelligence." Not many of these modern investigators are so widely read in Spiritualistic literature as Bozzano, and one feels that all is well with a man who turns to Stainton Moses and A. J. Davis. Of Stainton Moses' experiences he quotes as follows:—

"I had a number of extremely vivid visions," wrote Stainton Moses, "in which my spirit appeared to act independently of the body. During some of them I was conscious of living and acting among scenes not of this earth; in others dramatic tableaux were enacted before me, the object evidently being to represent some spiritual truth or teaching to me. In two cases only was I able to satisfy myself by collateral evidence of the reality of my vision. I was in deep trance during each occasion, and could not distinguish between the subjective impressions of a dream and the real occurrence of what I so vividly saw before me, save that I could confirm in these two cases what I saw and heard in vision by what I afterwards heard from external sources. The scene in these cases was real, and I do not doubt that it was so in all. . . . It was always represented to me that what was shown to me had a real existence, and that my inner senses were opened for the purpose of instructing me and of confirming my faith in things unseen by the natural eye." (*Spirit Teachings*, p. 210.)

Bozzano writes: "This is what William Stainton Moses said of himself, and it is in agreement with what has been said by seers of all ages." And then he goes on to say that "very different conclusions are reached if we apply present methods of psychological research to these manifestations." It can be seen, however, all through Bozzano's articles that he has himself grasped the spiritual interpretation of these wonders, which is, indeed, the one that will ultimately be accepted by all earnest inquirers.

BOZZANO'S OTHER ARTICLES.

To glance at the titles and pages of other contributions shows that there is no more diligent student in the psychical field than Ernest Bozzano. An article on "*Apparitions of Deceased Persons at Death-beds*" may be cited, as after noticing in his article of over 30 pages in length cases which are familiar to all students of Myers, Hodgson, and Hyslop's works, he gives his own conclusions as to the origin of these phenomena as follows: "While desiring to remain rigorously impartial,

that is, setting aside all preconceptions and personal tendencies, I think it may be fairly asserted that from a careful analysis of the several cases in relation to the respective theories of interpretation, it appears evident that although the hypothesis of hallucination may be sufficient to explain the simpler cases, and that of telepathy may be capable of elucidating the great majority of the others, there yet remains an *important minority* of cases which cannot be explained by the telepathic hypothesis, which is inadequate. . . . One feels already that the telepathic process is not the one on which we shall finally have to settle in order to solve this difficult problem." In another important article on "Mrs. Piper and the Subliminal Consciousness," which appeared in the *Annals of Psychical Science* of September 1906, he says, after citing Dr. Hodgson and others experiments with this medium: "On close consideration, the stiffnecked defenders of the telepathic hypothesis do but confer on one single hypothesis, powers so unbounded as to be identical with those implied in the terms clairvoyance, telesthesia, psychometry, retrocognition and precognition." Further on, Bozzano says that "facts are still facts," and "in our case they stand as so many milestones set up on the confines of the unknown; and when they are found there unquestionably exists a Promised Land to be explored—also the deductions here arrived at cannot fail to be confirmed by the verdict of the science of the future." It is impossible to overestimate the importance of work of this kind going on now all over Europe, for it contains the potency of the world's future belief in its tireless study. Every worker against the crass materialism of the present age is entitled to our cordial sympathy and earnest co-operation,

"So many worlds, so much to do,
So little done, such things to be."

OUR FOREIGN EXCHANGES.

DISTANT ECHOES.

In the November number of the "*Morgendæmringen*" (the Dawn of Morning) the editor has translated in its entirety an article I contributed to the "*Harbinger*" a few months ago, entitled, "Our Ideals," as on a former occasion he did me the honour to translate another article which I wrote on the "Religious Aspect of Spiritualism." I regret that my very limited linguistic attainments disable me for returning the compliment by transferring to these pages some of the papers which appear in those of my Norwegian contemporary. These include, in the current issue, essays, among others, on "The Sixth Sense," and on "Healing by the Imposition of Hands." Skien, in which the "*Morgendæmringen*" is published monthly, is the largest town in the province of Bratsberg, and is one of the most ancient cities in Norway; and the fact that this periodical has been in existence for twenty-two years, may be accepted as a proof that Spiritualism has taken a firm hold upon the more intelligent of the residents in this part of Scandinavia.

SPIRITUALISM IN DENMARK.

I have received from Copenhagen, the capital of Denmark, three numbers of the "*Sandhedssøgeren*" (the Truthseeker), which is published fortnightly at No. 1 Frederiksborggade, in that city, and wishes to exchange with the "*Harbinger*." It is edited by Sigurd Trier, M.A., and is a handsomely printed periodical of 74 pages, with a supplement of eight pages, entitled, "*Jakobsstigen*" (Jacob's Ladder). It is also illustrated by twelve photographs, mostly portraits; the latter including those of Mrs. Annie Besant, Mr. Stead, Dr. J. D. Quackenbos, Mr. Severin Lauritzen, Vice-President of the Copenhagen Society for Psychical Research, and of six celebrated mediums; three of these being represented in connection with materializations; the editor forming one of the number. Judging from the variety and the themes of the numerous contributions, Spiritualism must be a living force in Denmark. Mr. Stead's portrait, it may be mentioned, is accompanied by

a translation of Mrs. Bright's article on that gentleman which appeared in the "Harbinger."

SOUNDING THE MYSTERIES.

M. Camille Flammarion, in response to an invitation from the editor of "La Nation," has written a most interesting letter, in which he enumerates a host of physical phenomena connected with Spiritualism, as having come under his personal observation, and which, as he points out, can be explained only by the intervention of some intelligent force or being, entirely external to himself. Upon one occasion he mentions that he received the following message through a table:—"Erdnerpmoc ed simrep erocne sap tse suov en li 'ruq snoitsequ sed ridnoforppa ruop tirpse'l sap zetnemruq suov en." Now, at the first glance, this apparently cryptic communication would appear to be mere unintelligible gibberish; but, as anyone acquainted with French will readily perceive, the sentence, if read backwards, and rendered into English, contains the following injunction: "Do not worry your mind by probing questions which you are not permitted at present to comprehend." M. Flammarion goes on to ask, "Who rapped out these letters? Consciously, no one. The muscles, invoked by some medical men, will not account for them; and I felt the vibration of the wood. There was, in this case, a force at work at once physical and psychic. Is it an intelligence inside or outside of ourselves? Is it a spirit? And, if so, what kind of spirit?" He then proceeds to examine each of the phenomena seriatim, and to show, as the result of 46 years of scientific observation and investigation, that they are incapable of any rational explanation that excludes the spiritual one; and that they are manifestations of a universal dynamism with which our five senses can only place us in communication very imperfectly. "We find ourselves," he concludes, "in a situation analagous to that of Christopher Columbus on the night before the day upon which the land of the New World dawned upon his vision;—we are sailing upon the broad expanse of an unknown ocean."

AN OPPORTUNE VISION.

Don Manoel Santos makes the following statement at page 4 of the "Tribune Espirita," of the 1st of November last, edited by Don Jose Ferreira, and published in the Portuguese language, at No. 136 Rua da Uruguayna, Rio de Janeiro, Brazil:—

"The widow Bichara has related to me the subjoined fact as having occurred some time after the death of her husband, Raphael Bichara, who was for many years engaged in business here.

"Left a widow in straitened circumstances with a family of young children to support, she had great difficulties in providing for their maintenance and education; and was painfully depressed accordingly. One night, after a day of more than usual troubles, she fell asleep, and was awakened by the apparition of her husband, who said to her, "You are in want of money, are you not? In the pocket of my new trousers you will find twenty dollars I left there."

"On the following morning she remembered perfectly well what had occurred, but attached so little importance to dreams or visions that she allowed it gradually to slip from her memory. Two or three days afterwards she collected some wearing apparel for the laundress to wash, including the "new trousers," which she handed over to the domestic, who presently returned and handed her mistress a note for 20 dollars which she had found in one of the pockets."

THE DANGERS OF MEDIUMSHIP.

M. Leon Denis, the eloquent French lecturer on Spiritualism, has been delivering a well-timed and forcible discourse on this subject, in which he mentioned many striking instances of the evils wrought to human beings by mischievous or malignant spirits. Those who have suffered in this way have been persons who have approached the subject ignorantly, or from mercenary

or other unworthy motives, and have thus invited and encouraged sinister influences to come around them. By so doing, they have acted as incautiously, he remarks, as people do when foolishly handling chemical explosives, with the nature and properties of which they are wholly unacquainted. It should never be forgotten that, by a law in universal operation, "Like attracts like," and that the man or woman who seeks to cultivate his or her innate faculties of mediumship, should always remember the wise words of a great poet:—

"How pure of heart, how sound of head,
With what divine affections bold,
Must be the man whose thoughts would hold
An hour's communion with the dead."

SPIRITUALISM IN ITALY.

Probably there is no country in Europe in which so many persons of high social position and great intellectual culture have embraced Spiritualism, as in Italy, and yet it is painful to observe how its merely physical phenomena appear to engross the attention of its students. In the November number of "Luce e Ombra," I notice that at least half the articles are devoted to this branch of the subject. In a land that has been the home of so many hundreds of men who have enriched the world with the fruits of their genius as artists, philosophers, statesmen, scientists, composers of music, and original thinkers, there must be a perfect host of spirits eagerly awaiting an opportunity to enlighten, instruct, and assist their brethren in the flesh—in fact, I have reason to know that this is so—and yet those through whom and to whom they are anxious to speak, continue to busy themselves with the mere elementary facts of Spiritualism, to their own great loss and detriment. "Tis true, and pity 'tis, 'tis true."

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

BY MRS. CHARLES BRIGHT.

In an admirable address given before the London Spiritualistic Alliance on November 21st by Miss H. A. Dallas, on "Hindrances to the spread of Spiritualism," she says, "One of the commonest hindrances to the acceptance of the evidence for Spiritualism is the unfortunate notion many persons have that they *know* what can happen in the Universe, or, at least, that they know what *cannot* happen." Many of us have realised this when attempting to explain to persons entirely ignorant on the subject the *modus operandi* of spirit-power which brings to our astonished eyes a bird's nest for instance, with mother bird and newly-hatched fledgling, or grows in the light in view of all, as on January 10th, the beginning of a plant from a bulb deposited on the table by Abdul. There is no test to which Bailey has not submitted cheerfully, and, even when the chairman at the seances at Milan considered something suggested by an outsider as too stringent, Bailey acceded at once and says he would be willing to be enclosed in a box if sufficient air-holes were provided should that be required of him. But it is the attitude of mind toward these phenomena that needs changing. Even the regular sitters at the Bailey circles feel that they are only beginning to realise the possibilities of the Unseen Universe as fresh wonders are revealed. But when the meaning of an article on the electrical basis of matter like that by Professor Edgar Larkin, in another column is grasped, it will be seen that we are only as Dr. Channing says, on the threshold of understanding the powers of the spirit, or the possibilities of mediumship; that what we see at the Bailey seances is but a feeble expression of these powers compared to the wonders that will be ultimately revealed to mankind. And who can doubt it? To talk of these things to those who have not begun to lift their thoughts above material surroundings is futile. The only thing is to work on regardless of criticism. One of the leading Spiritualists of London, in a private letter received lately, said, "We

are bound to win *having facts* on our side. Nothing like piling them up. That is where Mr. Stanford is doing so much good in his private circles. Time will come when they will be quoted with authority." Nearer home come gratifying statements regarding these monthly reports of our doings. A gentleman from the country called at the office lately and said that after carefully reading the scientific explanations in the *Harbinger* concerning the passage of matter through matter, he was as convinced of the actual facts as if he had witnessed them. This shows the importance of reading the vast literature on the subject, without which the wonders of the séance room are as unintelligible as an advanced lesson in Greek would be to one who had not yet mastered its alphabet.

The following is a brief record of phenomena and addresses since the January issue:—

68th SEANCE. November 29th. Address by Rev. Gilbert White from the text, "For the Lamb which is in the midst of the throne shall feed them and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes." Phenomena: A Live Turtle. Clay with Mosaics. A new Indian control, Ibrahim Mahomet, introduced.

69th SEANCE. December 6th. Address by Dr. Channing on "The Powers of the Mind." Phenomena: Clay with Mosaics. Bird's Nest with one bird just hatched and eggs, also parent bird. After being shown round circle the nest was taken back again at Mr. Stanford's request. Plant grown by Mahomet about 6 inches.

70th SEANCE. December 13th. Address by Signor Valetti on "The Wisdom of Confucius." Phenomena: A Spirit Plant grown by Mahomet started as it were from plant grown by him, about 6 inches at previous Séance. Special conditions had to be made. The sitters joined hands and the room kept dark. The spirit plant, with glowing stems and leaves, was shown round the circle. When the light was turned up it was found that both the real plant and the spirit plant had disappeared. Lump of Clay with Mosaics brought through Abdul. Throat of Gazelle with poisoned arrow head. Manuscript from dry well at Thibet.

71st SEANCE. December 20th. Christmas Address by Dr. Robinson from the text, "Fear not, for behold I bring you glad tidings of great joy which shall be to all people. For unto you is born this day in the City of David a Saviour which is Christ the Lord." Phenomena: Clay with Mosaics. A bird brought after light turned up by request of Abdul. Manuscript from Thibet. Another bird from India brought in full light.

MYSTICS AND MYSTICISM.

An Address delivered by SIGNOR VALETTI on Friday evening, January 10th.

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

In every age of the world among all creatures, no matter how ignorant, no matter how modern, how cultured, there is an overwhelming desire to penetrate the great mystery of the future, the world beyond. You can realise this for yourselves by reading the history of both civilised and savage peoples. If it were not so the many hundreds and thousands of people who call themselves fortune-tellers could not exist. That it is not altogether evil—this desire to know something concerning the future and the life beyond, to penetrate the veil of the great unseen, hidden from fleshly eyes, I trow, because it is universal and deep-seated in every human soul. If we go among Congo savages we find there certain men who are called witch doctors who pretend to produce magical effects through incantations, and to tell the future. In ancient Rome and Greece there were the Augurs, who had, certainly, a very peculiar method of forecasting events. On a set day the Augurs or soothsayers came forth and looked at the sacred chickens in the temple. If they picked up their seed in a certain way they considered the omens propitious, and if in another way the fates were against them. In ancient Greece, in Athens, in her palmiest days, her cultured people were superstitious, and at the many Oracles throughout the country, notably at Ephesus and other places, the Pythia, or female mystic, sat before the tripod burning the sacred fire, on which she placed incense and uttered her predictions. There cannot be any doubt, moreover, that many of them came true. In early Christian times we read in the Acts of one Simon Magus. He cured disease and performed certain magical acts through incantations, and he impressed large numbers of people with his occult or mystical power.

He is regarded in the scripture as one who derived his occult power through the help of evil spirits, and was denounced by Peter because he had thought that the gift of God may be purchased with money. Among the ancient Jews, in Jerusalem, there were Jewish mystics, and I draw your special attention to the Urim and Thummim worn upon the breast and head of the high priest, inscribed with mystical characters. The phylacteries, too, contained certain words of Hebrew which were of mystical import. Have you ever reflected that even amongst yourselves you attach some importance to certain numbers which were once held to be mystical numbers—thirteen, seven. The ancient Jews regarded the number seven as a mystical or sacred number. The Babylonians and many other Eastern nations also regarded certain numbers as possessing a magical value and influence. Coming down to the Middle Ages there were numbers of people who were true mystics, but their contemporaries did not understand them or their powers.

TWO CLASSES OF MYSTICS.

Mystics may be divided into two classes. There is the true mystic, who is religious, and feels his power a sacred gift, and there is the mystic who will sell his omens and prognostications. He is a merchant, and I do not call him a true mystic. He is, however, possessed of mystical powers. It was the practice in those days that I am speaking of for a man who desired to strengthen his occult powers to withdraw himself from society. We see a continuation of this in the monasteries and convents of the present day. It is, indeed, where they had their origin. Confucius, Buddha, Jesus, Mahomet, and all other great teachers went into solitude for a season. Why, you will ask, could they not have developed their mystical powers in the haunts of men? Because man is not *en rapport* with the Unseen in the haunts of man midst turmoil and strife and struggle, but where there is peace and seclusion he can perfect his gifts, he can commune with Nature, he can be alone with the power that will assist him to develop his gifts. This is the reason why mystics have withdrawn themselves from the world. Many of the philosophers of ancient Greece were true mystics—Zeno, Plato, Pythagoras, Apollonius. I believe that all these were, like Socrates, communicants with the unseen, and that they possessed magical powers.

HOW TO DISTINGUISH THE TRUE MYSTIC.

I wish you to note the difference between the true mystical power and what passes current for it at the present time with a majority of people. In my own country there are people, especially females, who, picturesquely dressed, can be met with on the Campagna, and who offer to tell the stranger's future and the past. These are not true mystics, and your own cities are crowded with people who pretend to be mystics, but who are not really so. The true mystic regards his power and the source of his power as something sacred, and he realises that he is *en rapport* with something that speaks to his spirit and his spiritual nature. But this can be besmirched and defiled if the man does not live as he should do, and if for the sake of emolument, for honor, or for position he sell the fruit of this gift, then the true mystic knows that his gift is being defiled, and he will not do it. Most of the true mystics are quiet, reserved people. They do not pretend to know a great deal, but when you have sat for some time at their feet you become impressed with their profound knowledge and simplicity. They do not appear to realise that they are speaking profoundly, and yet they are giving you in simple language the grandest lessons you have ever received in your life. The true mystic has helped on the civilization of the world in a degree that most people are not conversant with. I do not mean the civilization which is supported and upheld by bayonets and cannons; I mean the ideal state towards which the whole creation moves, the refined, cultured, humanitarian civilization—the republic of humanity where all are equal, irrespective of creed or colour. Perhaps you will say the cultured, refined man or woman cannot enter into or take any share in the ordinary affairs that interest men or women

in the present life. I appeal to some of you who, though not mystics, have received the mystical spirit, if you do not believe that there are many hidden things, and that you should probe them, test them, prove them, so as to get knowledge. It is the shallow thinker who declares that all is matter, that after life's little journey there is a blank. The true mystic, and those who have the mystical spirit, know that there are more things hidden than there are revealed. Oh, how little you know, signors, how little! What do you know of matter? Your bodies are composed of matter, you knock up against matter every hour of your life, you are in contact with matter all the time, you are in the realm of matter, and what do you know of it? Very little, very little! How then, can the majority of people know anything about, or understand, the great hidden truths of the Universe?

EXOTERIC AND ESOTERIC KNOWLEDGE.

In Asia the Buddhists have a philosophy which they term "esoteric" and "exoteric" Buddhism. The exoteric is that which is grasped by the majority of people. It is the teaching of Buddhism. But the esoteric is the hidden wisdom of their faith. For instance, the exoteric teaching of Christianity is that which every boy knows who goes to Sunday School—that which is to be found in the creeds and doctrines, and is more often false than true. But the esoteric Christianity contains the truths which can only be received by the spirit of man. Take a man from the street. What does he know of spiritual matters? He follows the dictation of the priest, and attends certain ceremonies. The Congo savage at the dictation of the witch doctor does certain things. The nominal Christians of the present day do the same. Masses are said for the souls of those who have departed; all must believe and be baptised, and so on. This is exoteric Christianity. But the esoteric is the Spirit of Christianity which, though a man may not call himself by the name of Christ, works out through his life and shows him in those beautiful lights and colours which the majority of people do not readily recognise. But when heart speaks to heart, when the spiritual man comes in contact with one like himself, there is unison, there is telepathy between these two, and they readily appreciate and understand each other.

SYMBOLS.

Among the early Christians they employed symbols, especially in the days of persecution, to show to the brethren that they were believers in the Christ. There was the symbol of the "fish," a mystical symbol with a mystical meaning readily understood by those who were initiated into the mysteries of Christianity. The initial letters of the name and title of Jesus the Christ being put together in Greek, makes the word "Ichthys," which means "a fish." When the Christian believer saw a fish on the wall, on the footpath, on the road, on the clothing or on the arm, he realised by that symbol that the one who made it or wore it was a Christian and understood the Christian mysteries.

THERE SHOULD BE A REVIVAL OF MYSTICISM.

I should like to see a revival of mysticism, true mysticism. But when I say true mysticism, I do not mean a number of people meeting in secret and not letting anyone know what they are doing or receiving, but a meeting place where men may study and investigate the occult wonders of the Universe. You know so little. There is hardly one man among you that can intelligently explain—and until he has heard it from the spiritual world as you have done in this circle it was impossible for him to explain—the passage of matter through matter. You have discovered many things which years ago would have been deemed impossible. You don't know much about the other planets which revolve in their orbits; you know something about the solar system but there are hundreds of solar systems with planets containing wonderful curious life. If a silver-tongued speaker could come direct from one of those marvellous planets, and in your own language discourse for ages, you would not be able to comprehend because it is all foreign to your nature, to your state.

MYSTICS ARE TEACHERS.

God has seen fit to give us teachers through the mystics. The true mystic should be judged by his power and his work and the effect of his work on humanity for good or for evil. Signors you will pardon me, but I do not believe one atom of good is done by the so-called mystics who for a franc will tell the future, past, or present. I do not believe one atom of good is done thereby to humanity, rather should I declare that evil is the result. I am not one who would put one hair in front of the progress, mental or physical, of any human creature. My reason for saying this is that the vast majority of these so-called mystics are not spiritual, and unless a man be spiritual his work will become of non-effect. If your life be good, the people whom you tell the wonders of this circle will say of you, no matter how stupid your beliefs may appear to them, how eccentric you may appear, they will say, "He is consistent, he is honest and lives accordingly." This is the fruit of your belief, and unless this fruit is apparent then your work is of non-effect.

WHAT SHALL WE USE MYSTICISM FOR?

For one purpose only, for the uplifting, physically as well as spiritually, of the great mass of mankind. How can this be done? First, by impressing upon every soul born into this world that there are more things unseen than there are seen. Let me say that the little which does appear is but a poor manifestation of the unseen, for you cannot follow it, fathom it, or come in touch with it per medium of the physical senses. If no spirit had ever been permitted to return to the earth plane is there one man among the countless millions on earth—is there one among them all who could have brought any proof of a life hereafter? None. Apart from the work of mystics—apart from the efforts put forth from the spiritual side of life—there is not one scintilla of evidence, not one. Priests, medicine men, witch doctors, rituals, genuflections—you may have all these, but they give no evidence. The mysticism exists for the purpose of producing evidence. Mysticism will keep pace with man's progress, and if man be but sincere and spiritual, he will be able to call to his aid the forces that are unseen. But at present, he is not spiritual enough, and the very first thought is "How much will it bring?" When man has advanced farther, he will be able to call on the unseen, to employ its wonderful powers and forces, but at present he is not refined and spiritual enough. If it were permitted, the first thing would be—How can we turn this into dollars? Humanity's hope must be centred in the unseen. Now the materialist says, "There is no evidence!" That is, poor man, because he has not investigated. Perhaps he has been brought up in a church, the son of a clergyman, and now he has thrown it all aside; he has put out the beacon light and there is nothing to warn him when he is near the shoals, and he goes on drifting until his barque is wrecked in Materialism. But in place of the false beacons that have shone for so many centuries, there burns to-day, clear and beautiful, the true spiritual light which brings to the earnest consistent investigator absolute knowledge. It is the spirit of God bearing witness with the spirit of man which produces conviction. Some had to toil tediously, but conviction came like a flash of lightning, and from that moment you have never doubted. When others have wavered and are full of doubt, it has been but a stimulus for you to go forward. All honor and glory to those who seek to advance the cause of humanity in whatever way they may do it, but let them be assured that power cometh from on high. Yes, it is true, Signors, power is from the unseen. Remember that there are more things unseen than there are seen. Strive after the unseen, remembering the unseen is permanent. Ah, how hollow, transitory, fleeting is what you call permanent. Even the rocks, the everlasting hills are wearing away, the ground on which you are standing is changing form, everything is transitory, passing. The man who has a fortune to-day may be a beggar to-morrow. But in the unseen the change is for good, and the only real good in every life will bring happiness, perfect and complete. I wish you good-night.

REVIEW.

*DR. COATES ON "SELF-RELIANCE."



James Coates, Ph. D., F. A. S.

In a clearly printed and indexed volume of 300 pages, Dr. Coates, already well known to students of Hypnotism by his "Human Magnetism" and "Practical Hypnotist," and to the bulk of our readers by a review of his practical studies in Psychometry and kindred subjects, entitled, "Seeing the Invisible," writes in stimulating fashion upon the ever-important subject of "Self-Reliance," with sub-title, "Practical Studies in Personal Magnetism, Will Power, and Success, through Self-help, or Auto suggestion." Among the chapters which, from the fact that they have been gradually developed from lessons given to his clients, contain some repetition, are the suggestive ones on "How to Cultivate Will-power"; "Suggestion and its Application"; "Non-comatose Auto-suggestion"; "Success and some Methods of its Attainment"; and several practically illustrated auto-suggestions for cases of insomnia, timidity, stage-fright, and for the cultivation of self-reliance generally. The key of the book is contained in the two maxims, "The mind translates itself into flesh and blood," and "Change your Auto-suggestion and you change yourself," which have certainly considerable philosophic justification. If the theory of the power of the sub-conscious self is scientifically maintainable, it should go far to dismiss the medical profession from its universal "billet," and eliminate the mental, moral, or physical weakling from the human species by showing him the way to cure himself. We have regretted in other articles on the new healing and success methods the tendency of many of their exponents to lay undue stress on the desirability of securing material success without impressing on the reader's mind the moral fact that success, which is only obtainable at the expense of, or is built upon the failure of others, is worse for the human soul than the most abject failure. Even Dr. Coates, although high moral ideals are visible all through his book, does not appear to us to stress sufficiently this blot on most paths to great success in modern times. Is it that in this respect that those kinds of New Thought teaching which are based solely on the theory of the sub-conscious nervous mechanism lack something—and something virtually important—which is always present even in the crudest systems, which treat man primarily as a spiritual being,

and with duties to Higher Powers than walk the materially successful ways of life on earth? The number of "Success" journals and books coming almost daily from the press, brightly written and temptingly argued, impel us as journalists of the highest spiritual teaching to record our protests against neglect of the spiritual aspects of the forms of "Success" which are already only too popular in our hustling money-making age. To put the matter in a nutshell, we are our brothers' keepers, and all the auto-suggestions in the world and all the success in the world will not abate one tittle the duties appertaining to our keepership, when God asks us, where is our brother? Ably and clearly reasoned as Dr. Coates's book is, and reinforced, moreover, by knowledge of sciences only dimly known to Dr. Samuel Smiles and dear old William Denton, it may be that it is the absence of the higher spiritual atmosphere in its practical teaching (although the book contains many evidences of its author's own spiritual beliefs) that make both this book and Smiles's "Character" so inferior to a little pamphlet like Denton's "Be Thyself," a veritable Gospel of and trumpet-call to self-reliance, but suffused in every line with "the light that never was on sea or land."

Our deprecating remarks are mainly directed to the chapters dealing with "Success," for the rest of the book, although it makes no pretensions to literary skill, is admirable for its purpose, and in its treatment of auto-suggestion is laudably free from technicality. Australian readers will be flattered to note that the author has quoted Grant Hervey, a vigorous and breezy Bulletin singer, at the head of his chapter on "Self-Reliance, or Faith in Self."

DIRECTIVITY OF COSMICAL CORPUSCLES.

(Written for "The Balance".)

BY EDGAR L. LARKIN.

After reading Professor Edgar L. Larkin's wonderful articles written on his eminence at the Lowe Observatory, California, one is reminded that after all "The truth of truths is Love," as Philip James Bailey tells us in Festus, and that when you can realise this the brain relaxes and everything becomes very simple. And one can find corroboration of this all around us. Myers says "Love is the basis of the telepathic law," and this is proved by the simple experience of one's own soul, which can put itself into communion with other souls, whether that of a friend close at hand, or spiritual entities throughout the Universe. And Professor Larkin has an inkling of this law when he says, in the following article, "these corpuscles," of which he writes so eloquently, "appear to know what to do, where to go, and when to act." He is, in fact, approaching nearer the psychic world than he seems to be aware of, and even suggests the name "psychic matter" as suitable for these electrons.

Professor Larkin says, "I hope to present conclusions that are warranted by the most recent discoveries in electricity and psychology—a strange union of two most majestic sciences, a union leading to untold wonders.

ETERNAL CORPUSCLES OF ELECTRICITY.

"So far as can now be seen, it may be said that nothing else exists; at least, in all that mighty region of the sidereal structure within range of modern giant telescopes armed with the most powerful telespectroscopes that can be made. The great lenses of the Yerkes and Lick telescopes collect light from countless suns sunk in such appalling depths of space that the light travelling with the known speed of 186,000 miles per second, requires thousands of years to reach the earth and pass it into the spectroscope. This, one of the most remarkable instruments devised by the brain of man, analyses light—that is, tells what matter is glowing with heat intense enough to emit the telltale rays. With consummate skill, the light of many thousands of distant suns in every direction from the earth has been analyzed. The stupendous result comes out that all these suns are composed of the same chemical elements of which the earth and our own sun are made. Thus the universe is a

*"Self-Reliance," by James Coates, Ph.D. L. N. Fowler and Co., 7 Imperial Arcade, Ludgate Circus, London.

unit, although there are actual billions of suns, and without doubt, trillions of minute invisible planets like the earth and other planets of our little solar system, all of which, even up to trillions, amount next to nothing in the mighty cosmical edifice.

"Now, since all suns are composed of like phases of matter and as all matter known to spectroscopists can be resolved into corpuscles, it can be said that nothing is in existence beside. But when the corpuscles are obtained, the ablest physicists and chemists cannot possibly detect any difference between them and electricity. So we say that the entire universe and all things it contains are made of electricity. But corpuscles are so far beyond all powers of imagination that no hope can be had of thinking about their ultimate nature.

"The hydrogen atom from the days of its isolation, was the lightest body known. No brain, not even that of the most profound mathematician, whose brain evolves more knowledge than the total evolved by the brains of a hundred million of his fellow humans, can ever begin to think how small an atom of hydrogen is. But it weighs 700 times more than a corpuscle. A row of corpuscles side by side, one inch long would contain 12,500,000,000,000. And it requires one hundred septillion to weigh one grain. The most incredible force is stored in corpuscles. Lightning is a sudden rush of these wonderful bodies. Radium hurls corpuscles away from its surface with terrific speed. The light of corpuscles emanating from radium can easily be seen when they strike the screen of a Crooke's spintharoscope. It requires years for a small piece of radium to vanish. Could the corpuscles fly apart in an instant there would be an explosion more terrible than that of melinite. A small piece would annihilate a large building. Chemists have not been able to secure pure radium. So far, it has been mixed with other elements such as bromine. But man would be in an awful presence in the vicinity of pure radium. It would destroy his brain and body without doubt. One cubic inch of corpuscles in space has stored 16,387,000 tons of energy equivalent. This, again, is beyond all mathematical conception, but not beyond computation.

DIRECTIVITY.

"The astounding thing is, these corpuscles appear to know what to do, where to go, and when to act. An entity like human volition or will seems to be inherent in these tiny bodies. What shall we call this property? How would *psychic matter* do? We hear of "finer forces," "spiritual bodies," "astral bodies," "thought forms," and that "thoughts are things," and "mind a reality." If true, then they are all made of corpuscles, and these, as stated above, are made of pure electricity in one or more of its protein and myriad forms. But corpuscles are the electrical carriers and builders. They made the universe and all things within. And they, of their own wills, build all that exists and tear them asunder. They are incredibly wise and powerful, act incessantly and move with the inconceivable speed of light. The human mind is but a flow of corpuscles into and out of cells buried in the cortex of the brain.

DEEP MYSTERY OF THE BRAIN.

"Areas in brain convolutions ruling sight, hearing, sensation, reading, writing, talking, singing, thinking, and all types of emotions, have been definitely located by anatomists and modern psychologists. These official areas are in identical places in the brains of the lowest savages and highest mathematicians. The cells are alike under the microscope, and in the laboratory of the chemist. One area cannot count ten, while the other can predict the places of flying worlds and weigh the visible and invisible portions of the universe! Press the skull down upon the computing area in the brain of a mathematician and he cannot compute. Raise the bone and he will weigh the sun or a corpuscle. Here is a mystery. Identical cells in identical gray matter, in one case, can analyze light and discover its appalling velocity, while the other cannot rise above imbecility.

"Take identical language or speech areas in two brains, one in the brain of a Webster or Ingersoll, and the other in an Australian Bushman. One set of cells can order the lips to pour forth impassioned words that will sway thousands of human beings like grass swaying in the wind; while the speech of the other set of cells consists of a few grunts and uncouth sounds. These are simply stupendous facts. If brain cells secrete thought as the stomach secretes gastric fluids, why do not the brains of Ingersoll and the Bushman secrete the same kind? How would it do to say that rates of flow of corpuscles through the different sets of cells are vastly different?

"Life, as shown by Loeb, is purely a chemical process. But it is electro-chemical, for chemistry is a mere branch of electrical science. Corpuscles are electricity in its lowest—or more likely in its highest terms. Then thoughts are flows of corpuscles at rates subject to the widest variation. Telepathy is action of corpuscles shot from brain to brain, and is now known to be a fact. The term "thought-form" has appeared in literature for 4,000 years. It will not down, and it keeps appearing now. This "form" may be a congeries of corpuscles, hovering over the mysterious area of the brain, ordering the cells beneath the surface what to do—to speak, to think, to act. This brings these speculations around to the indwelling ego, an entity written about for untold centuries by philosophers in all nations.

"The reader can see that I am wandering and wondering in a most mysterious region, filled, it may be, with insoluble problems. But in the present state of electro-psychology it does seem that thought is an electro-chemical entity as well as its twin brother, life.

"A few weeks ago, I visited the wondrous biological laboratory of Jacques Loeb in the University of California, at Berkeley. I imagined myself in the very presence of the beginnings of life. There were creatures round about in the most primitive phases of existence, just beginning to live—these simple beings had wills, however, for they decided to move and then moved. And one corpuscle of electricity decides from *within* to move, and actually moves of its own free will, but I am in a midnight labyrinth."

Lowe Observatory, Echo Mountain, Calif.

A REVERSE.

Surely we know fond eyes behold us now
That were our continent of love and home.
If they are near, and in a temple bow
Beyond imagination and the foam
Of hearts impellent leaping to the mist,
What shame shall burn us who have overthrown,
Their altar builded in us; they who kissed
Our lips till heaven found love that was its own.
Ah, they do know our warp that will drag down;
They weep within the wingless air so still
About our slumber, that our soul is clown
To snuff the pits' applause; that triumphs fill
Our day, that are so poor, inadequate,
Unclean, meridianal with gold. They know
That God has proffered us diviner fate,
That we have diced away with careless throw.

HUBERT CHURCH.

Wellington, N.Z.,
November 20, 1907.

TO SUBSCRIBERS.

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A DISTINGUISHING CHARACTERISTIC OF SPIRITUALISM.

One distinguishing characteristic of Spiritualism is its democratic tendencies in Religion. It has no priest, bishop, or authoritative leader, no altar or fane at which the votaries of "Our Father" worship; each man is his own priest, and his temple is His Father's Universe. Reason and intuition are his guides and these tend to make him eclectic, assimilating the good apparent in all religions, and rejecting man-made dogmas with which the various forms of religion abound. It is this latter tendency which makes Spiritualism obnoxious to the orthodox Christian who looks upon its votaries as opponents to their religion, whereas they are only opposed to its forms, accepting the fundamental teachings of Christ and all that is reputed to him which is consistent with these. We venture to affirm that the gist of the "Sermon on the Mount" and the parable of "The Good Samaritan" would be accepted unreservedly by the mass of cultured Spiritualists. The late Dr. Eugene Crowell's scholarly and exhaustive work, "The Identity of primitive Christianity and Modern Spiritualism," is demonstrative of its title, clearly proving by comparative texts and teachings, the harmony of the religion of Spiritualism, as taught by its standard exponents in the body, and the teachings received in advanced circles with the Christianity of Jesus Christ as recorded in the New Testament. The Christianity of to-day might more properly be called Churchianity, there is so much in it that is inconsistent with the teachings of Jesus, and repugnant to human reason. Take for instance the affirmations of God's Wisdom, Justice and Love (which all Spiritualists believe), and all Christians profess to believe; but the latter, until comparatively recent times, believed in eternal torment as punishment for, not only sins committed in the body, but for errors of faith, and though but a limited number of present-day Christians go to this extreme, it is still taught in their ritual, and the great majority believe in direct punitive action on the part of Deity. The Christian Church still teaches, has universally believed, and a number of its adherents still believe that the God of Love condemns a large proportion of his erring children to *suffer for eternity the torment of fire*, for sins committed, say, during an average life of forty years!

Imagine if you can a criminal chained to a stake, or put into an enclosure with fire all round him, sufficient to scorch him and cause him intense pain, but not to kill; a fellow-man comes by, and seeing his predicament, approaches to release him, but is deterred by a bystander, who tells him what a wicked man he is and that he is being punished for his sins. His humane intentions are damped, and he reluctantly passes on, but returning on his journey a few days later he is attracted by the wails and groans of the miserable sinner, and seeing that it is in his power to release him, he does what nineteen men out of twenty would do, viz., says, or thinks—poor wretch, you have had enough of it, and sets him free. Could God be less merciful? But the idea of punitive action on the part of a just and merciful God is repugnant to reason, the suffering that follows wrong-doing is a natural consequence of that wrong-doing, and by the law of Infinite Justice must necessarily be an exact equivalent. If a man in this life sins and strays from the path of integrity or morality, repents, and shows the sincerity of his repentance by leading an unblemished life for a lengthened period, his sins are forgotten and forgiven by his fellows and not referred to by any kindly person; and surely the God of Love will not be less considerate to sinners, many of whom have been the creatures of circumstances, their environment being more favorable to moral degeneration than progress. But the

idea of future punishment for the rejection of a creed is revolting and utterly opposed to the teaching of Jesus; this is concisely apparent in His parable of the Good Samaritan, before referred to; if we had only three religions claiming infallibility instead of ten times that number it is clear that two of them must be wrong, and highly probable that the whole are so. The essence of religion lies in the conception of an all-wise and beneficent principle controlling by unerring laws all things for good, and an earnest desire to know and abide by these laws. Creeds and dogmas are stumbling blocks in the road of the truth-seeker, it is the act and aspiration and not the form of belief. To *be* good is to *do* good, this is not done by talking piously, but by living holily, "Your light should so shine among men that they should glorify your Father who is in Heaven."

The harmonial man or woman, which every true Spiritualist should strive to be, is guided by his God-given reason, and accepts only those precepts and teachings which commend themselves to him as truthful and elevating, whether they be in Christianity or any other religious system. Reason and intuition are better guides than priest or parson. W.H.T.

THE RELIGION OF SPIRITUALISM.

For "The Harbinger of Light."

By J. M. PEEBLES, M.D.

Under some name and some form, religion is as ancient as the tribes and races of remotest antiquity, and yet was but partially understood by them. It is not something to be "got," as enthusiastic sectarists have taught, but is rather a divine implantation—an intuition, related to the Supreme Spirit. It may tentatively be considered a spiritual emotion—an uplifting, reverential feeling for the good, the true and beautiful, seeking realization in rational worship and practical well-doing. Man is not, as has been flippantly said, "a religious animal," not a cog in a heartless wheel—not a screw in a soulless machine, the subject of a fixed fate; but rather a conscious, rational, moral actor, responsible to law on its varied planes of activity. He is, in fact, a son of God.

Lubbock's position that there were savage tribes in remote islands without either language or a shadow of religion, was most effectually overthrown by Boskoff, Haupt and the telling testimonies of recent African travellers. Superstition is, however, no more religion than the anarchy of the mob is patriotism. The sudden appearance of blazing comets, the crashing of terrific thunders, and the weird witchcraft of the savage and the semi-civilized, though exciting fear, no more constitute religion in its true sense than the outdoor prattle of children constitutes the Hegelian philosophy. But man is the crown of nature, and the children of even barbarian tribes occupy a discrete plane above the most advanced animals, which animals have not the coronal brain-regions. Human nature, with its differentiations and conditions from soils and climates, whether in oriental or occidental regions, is very much the same. Deep in the being's core are centred desires, hopes, feelings, social affections and reverential emotions of gratitude toward the Infinite Presence. These were divine implantations—germs, seeds, from the Fountain of Eternal Life, which in the distant past sprung up, budded and fruited out into Brahminism, Buddhism, Christianity and Mohammedanism—the world's four great religions, and all originating in the supernormal. Their founders were visionists, and in constant communion with the hosts of the higher realms of being. They prospered. They all had fractional pearls of truth. Each of these racial religions numbers to-day almost countless millions; but they belong to the past, and were smitten long ago with internal dissensions, theological superstitions, ecclesiastical divisions—death! Pagodas in the orient are crumbling, cathedrals in Europe are moss-covered, and half-empty church edifices in America are begging for both purses to repair and attendants to occupy. These great unwieldy sectarian

religions as forms of faith, I insist, are declining—dying. Their prayers are repetitions, and their exhortations, dry as husks, are replete with the haze and the fog of mysticism. And yet these ancients wrought well for their time. We give them the honor that is their due; but no longer are their words inspiring, or their oriental theories authoritative.

BUT, WHAT IS THE MATTER?

Largely this: Those old religions have fallen away from their first estate—the spiritual—and have degenerated into forms, ceremonies, oriental speculations, demon worship and ecclesiastical superstitions; or, forsaking the inspirational fountain of life, they have wandered into the dreary deserts and dim recesses of a worldly materialism. They did not encourage investigation—no longer sought angel communion—nor did they appeal to enlightened reason, but resorted to priestly authority, to fanaticism, to conquest and the sword, thus proving that “those who take the sword shall perish by the crimsoned sword.”

HOW THE NEW SUPERSEDES THE OLD.

God is never left without a witness in the world. By the decree of great spiritual conclaves, revealed to men like Andrew Jackson Davis, there came through the Hydesville sisters, messengers of immortality in rhythmic concussions, in unconscious trances, in inspirations, prophecies, visions and materializations. These spirit messengers stood, as it were, face to face with mortals, exclaiming in tones such as angels use: “Behold, we live! There is no death—only transition. We identify ourselves—we recognise our friends, and because we live, you shall live also.” This was the proclamation from heaven about the middle of last century, and was denominated *Spiritualism*—a word mighty in essence and far-reaching and all-embracing in purpose. And as a natural evolution from a supernatural source, it has come to stay. And why? Because it is rooted and grounded in God, who is Spirit, pure, immutable and omnipotent. To this end the Scriptures say: “It is the spirit that quickeneth.” . . . “The fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, against which there is no law.” . . . Pure and undefiled religion is this, “to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world.” . . . “By this shall all men know that ye are my disciples, if ye have love one for another.”

PRIMITIVE CHRISTIANITY AND SPIRITUALISM IDENTICAL.

This was the religion of the Christ, the anointed, the illumined Rabbi of Nazareth. This ideal man stood upon the very apex of religious Spiritualism. He talked on the Mount of Transfiguration with Moses and Elias, an angel stood beside him in the Garden of Gethsemane. But soon after his translation to the higher life, through Roman crucifixion, divergences from the primitive type began. For these divergences and early divisions Paul (who early separated himself from Jesus and the Jewish Christians) was largely responsible. Though born a Jew, he was a Hellenist in spirit, so much so that when he quoted from the Old Testament he quoted from the Greek version and not the Hebrew, and he was known as the Apostle to the Gentiles. These could not understand the virtue of Israel's ceremonial law, nor the cleanliness and healthfulness of circumcision. Divisions and sub-divisions continued to arise until later there were five phases of Gnosticism. But neither Gnostic nor Montanist, neither Cerinthus nor Celsus nor Lucian (though anti-Christian) denied the existence of Jesus Christ, the ideal character. Briefly stated, Jesus was emphatically a religious Spiritualist. He taught that God was Spirit, that spiritual gifts followed believers, and that love was the test of discipleship, and that brotherhood, all property in common, and altruism constituted the goal to be reached.

A RELIGION WITHIN NATURE.

In a deeper sense religion is the recognition of the immortal laws of nature, which are the laws of God, and to which we should adapt ourselves. Religious Spirit-

ualism is the only religion extant that gives irrefragable proof of a future life; and there is no more momentous question than that pertaining to man's immortal destiny. The rationalist, Thomas Buckle, said: “The doctrine of immortality is the doctrine of doctrines, a truth compared with which it is indifferent whether anything else be true.” There is nothing supernatural about religion. It bubbles up from the soul's depths as do springs of crystal water on mountain sides. It has little to do with forms, ceremonies, affairs of altars, solemn incantations, dry, memorized prayers, Sunday millinery and mechanical music. The most devout souls of earth have religiously worshipped in groves, by the still waters and upon lofty mountains, lighted by sun and moon and stars, and inspired by the divine presence. That sound erudite thinker, B. F. Underwood, writing of religion and Christianity, says:

“A discriminating showing of the different ways in which Christianity has benefited mankind where its spirit has been infused into the life of the people is legitimate, and, with large knowledge of existing and of past conditions of the world, of its various great religious systems, their similarities and diversities, and of the scientific discoveries and inventions and the multitude of secular agencies and influences which have contributed to present conditions, the subject can be made one of profound interest and to the credit of the Carpenter's Son, Jesus Christ, and to the tent maker of Tarsus.”

The distinguished writer and author, Brinton, says:

“I shall tell you of religions so crude as to have no temples or altars, no rites or prayers; but I can tell you of none that does not teach of the belief of the intercommunion of the spiritual powers and man . . . and looking higher feels a divine Power to be revered.”

“Whatever a coming faith or the coming religion may be,” remarks a recognised authority in *London Light*, “it should be pre-eminently a *religion of conscience*, and not of mere external *formalism or ceremonialism*. Of ceremonial religion we have had enough and more than enough in this country. Both Hinduism and Buddhism have furnished examples of it. We need not go to other lands to see how the religion of authority and of priestcraft can degenerate into blind observance of a number of prescribed forms, which might have had some meaning, some spiritually elevating influence, in by-gone times, but which have long ceased to exert that influence. It is time that religion should be disengaged from all non-spiritual and purely external elements, and installed in its main function, namely, to awaken and strengthen in the human soul a sense of the Eternal, and thereby enlighten, inspire and guide the human conscience. The sphere and province of religion is in the spirit of man. The main function of religious teaching is the moral and spiritual uplifting of man. Hence we are persuaded to think that the future religion of the human race, above all other things, should be a religion of conscience, ‘of fraternity and love.’” “A new commandment I give unto you,” said the Nazarene, “that ye love one another.”

THE RELIGION OF SPIRITUALISM.

The late illustrious Stainton Moses (M. A. Oxon) said: “As an important factor in the religious thought of the age—as the right mental attitude for progress—as a regenerating force operating most strongly within the pale of religious systems that need purifying and lifting up out of the rut of Conservatism, I believe Spiritualism to be imperishable in its effects and morally exalting in its tendencies.” Spiritualism is the hand-maid of true religion, and the real, heartfelt religious Spiritualist is a natural investigator—a solid reasoner, putting principle before policy. Unfolding his higher nature within, he establishes precedents instead of cowardly hiding behind them. Severing all conservator's chains, he persists and conquers through the spirit of peace. In the silence he conquers. He cleanses the chamber of his own soul, and weeds his own moral garden before presuming to judge and condemn others for the temptations and environments of which he knows nothing. He clings closely to the great Bible of nature, which he did not create nor can he revise, and the inspired pages of which are the forest and the mountains, the suns and the stars that glitter by night. At this shrine he religiously worships, a shrine aflame with God and the Christ-spirit of love and reverence. The religious

Spiritualist tolerates all theories, all theological cults, and all ecclesiastical creeds, yet is not the slave of any of them; nor is he influenced by them only so far as they oppose his reason and better judgment. His hopes are firm and steadfast, and his faith is as abiding as the stars; and these, too, in the face of thorns that may pierce and misfortunes that may blight; yet he knows that spring follows the snows, that berries are found where the briars grow, and that flowers will sweeten the air along the way where his weary feet press the sod. He never looks backward nor downward, but with eyes upon the mountain tops he presses onward, upward, caring so little for the envies and jealousies of spirit-paupers along the road that he sings as he journeys, or chants the martyr's song of ecstasy, dreaming of still loftier ideals unattained. Such is the religion of Spiritualism, manifest in humanity as the goal to be reached, the ideal to be attained—the beatitudes of the Heaven here and now. And when genuine Spiritualism is generally recognized, and becomes, as it will, the universal religion; when it becomes actualized and outwrought through the personal lives of earth's surging millions into socialism and altruism, it will no longer be selfishly said: "Mine—mine," but "ours—yours," by all who appropriate it for holy uses. This is the resurrection—a spiritually-exalted glorified state in this present life. It is Christ—the living Christ—within. It is Divine Altruism.

Battle Creek, Mich., U.S.A.

SPIRITUALISM IN LANCASHIRE, ENG.

There is not a more honoured name in Manchester and surrounding districts than that of Gaskell. All the novels of that charming writer, Mrs. Gaskell, were written when she was the invalided wife of a Unitarian clergyman in one of the Manchester suburbs, and her story of "Mary Barton" was drawn from life in that city of cotton mills and cotton princes. But it is a wealthy family, and the Rev. A. F. Gaskell is probably one of its members who has drifted back to orthodoxy. The following letter is a reply to this gentleman's attack on Spiritualism in two lectures reported in the "Rochdale Times," Lancashire, by Mr. Geo. F. Young, who is President of the British National Union of Spiritualists, which has its headquarters in Northern districts, and must not be confounded with the London Spiritualist Alliance. The letter is so able, covering almost every aspect of Spiritualism as upheld by the leading minds of the day, that it is with much pleasure that a place is found for it in our columns:—

REV. A. F. GASKELL'S ADDRESSES ON SPIRITUALISM.

A SPIRITUALIST'S REPLY.

TO THE EDITOR.

SIR,—Your issues of October 9th and November 6th, containing reports of two sermons by Rev. A. F. Gaskell on Spiritualism, have been forwarded to me. Spiritualists are accustomed to misrepresentations of the subject by orthodox clergymen, and view such matters with equanimity and even amusement. But as the attack was made publicly a public reply is perhaps demanded.

The first lecture professed to treat the subject from a scientific point of view, and after a careful study of the report of the lecture one is compelled to ask where the scientific treatment of this important study comes in. To one like myself, who has been engaged in years of scientific work, and is familiar with the careful methods and investigations of all the prominent researchers of to-day, the address is a mere popular diatribe—an echo of the usual uninformed opinions on the subject. Perhaps the rev. gentleman before again setting himself up as an authority on this vast and comprehensive subject will make a careful study of the treatises of Myers, Hyslop, Hodgson, Savage, James, Maxwell, and others.

"The Spiritualist meetings are attended mainly by women and people of an unusually excitable temperament," you assert. Well, sir, attending and addressing many progressive societies yearly (including about 150

Spiritualist gatherings) I am able to confute this misstatement and assertion. The Spiritualists are the most refined, intelligent, and critical of public assemblies, with a far higher standard of intellect and insight than usual religious gatherings. The fact that most of them have left the orthodox church to seek greater intellectual satisfaction justifies this claim also.

The lecturer says that the investigation of the evidence is left to people far from having the proper scientific attitude of mind. Professor Morselli said, May 11th, 1907, "All the Spiritualists whom I know best have shown themselves at every juncture to be persons of balanced character, of cultured mind, with experience of the world, and in excellent health; I have even several times admired the calmness with which they so often feel themselves to enter into relations with the world of the invisibles"—Professor Morselli, though once a resolute opponent of Spiritualism, is a world-famous scientist, not a clergyman.

Of course the reverend lecturer raises the cry of "Fraud, fraud!"—the usual hysterical cry. Careful investigators know that this charge of fraud is usually brought after unscientific methods and imperfect observation have been in operation. Scientific enquirers are not dismayed as in original scientific experimentation—according to Professor Ramsay, 99 per cent. of failures are not unusual.

A laughable instance of want of logical sequence is the statement that a spirit appeared to a bishop, a member of the ecclesiastical hierarchy—which must be true. Yet he cautions his hearers to "Hesitate as to whether they could be in communication with the other world." The laws of nature are unvarying, says modern science. Yet spirits can appear to bishops, but not to ordinary men. This is impudent clerical assertiveness, and loose and unscientific thinking.

No medium ever claimed to have the power "To bring up" deceased people. Spirits have minds and wills of their own, and mediums can only describe and come in touch with those drawn to the surroundings by love and sympathetic interest.

As to the charge of the communications being singularly useless and trivial. The triviality is usually in the recipients themselves—their lack of scientific and philosophical training, and their intellectual sluggishness. The symbolical messages require interpretation, the tiny raps, the fleeting lights, the fragmentary communications demand patient observation, clear insight, and unremitting care. Were the reverend gentleman acquainted with the history of scientific discovery and progress he would know that all our great modern sciences have sprung from tiny beginnings—the study of residual phenomena. Says the Rev. John Page Hopps, "Nay, would it not also be well for us to consider whether, after all, the vulgarity and poverty may not be in us? To great souls nothing is really small—the click of the telegraphic needle, the vapour of the test-tube, the flying of a kite, the behaviour of tiny electrical sparks, the movements of an earth worm; for by these little humble doors, before which the great observers have to become as little children, we enter the scientific kingdom of Heaven."

Would great chemists and physicists like Sir Wm. Crookes, Sir Oliver Lodge, Professors Barrett, J. J. Thomson, Dolbear, Hare, and Zöllner; biologists like Dr. A. R. Wallace, Geo. Romanes, and Charles Richet; psychologists like Professor James, Hyslop, Myers, Ochorowicz, and Lombroso; spend years in the study of the evidence were the results fruitless and unsatisfactory? In the first issue of the "Annals of Psychical Science" Professor Richet, the world famous French savant, wrote "Physicians, chemists, physiologists, philosophers, ought to take the trouble to know and understand the facts affirmed by Spiritualists. A long and diligent study of the subject is necessary. These truths, when they are better understood, will profoundly modify the puny notions we at present entertain concerning man and the universe."

The supposed communications from spirit-life can all be explained, says the Rev. A. F. Gaskell, by reference

to sub-consciousness and the law of suggestion. This hypothesis, no matter how far stretched, cannot cover the ground and utterly breaks down. Hundreds of cases of spirit-identity have been fully and completely proved. The mediumship of Mrs. Piper has been under careful observation by eminent researchers for nearly 20 years. In 1892, "George Pelham," a brilliant young lawyer, literary man, and philosopher, fell from his horse in New York and was killed on the spot. Five weeks after his death—or passing from the physical body—he commenced to communicate to Dr. Richard Hodgson and Professor Hyslop, the renowned psychologist. The communications take up 1,300 closely-printed pages of "Proceedings of the Psychical Research Society." What was the result? He—the spirit—convinced every one of his earth-friends that he was the "George Pelham," who had lived in earth-life. Dr. Hodgson, who had formerly been a determined opponent of Spiritualism, said he had now no doubt that the communicators were veritably the personalities they claimed to be who had survived the change called death. What about sub-consciousness and suggestion here?

As to the varying descriptions of the after-life, the exercise of a little common-sense only is necessary to account for these. How would a civilised European describe modern industrial life to a Bushman and a Laplander? Would the descriptions not vary to suit the needs and intellectual development of each recipient of the description? Spirit-people—living in a world of higher dimensions—have to employ the same process of employing known terms faintly and inadequately to describe the unknown.

Spiritualists are not building up a new sect. They are proving the preamble of all religions. Slowly they are uniting Christians, Buddhists, Brahmans, Mohammedans, philosophers, on the common ground of scientific interpretation—and laying the foundation for a world-wide religious progress.

The Christian religion is based on traditions which cannot satisfy the modern standards of literary, historical, and anthropological criticism. Spiritualism is shedding a new light on the study of the Bible, and outside of Spiritualist evidence no proofs of the soul's immortality can be obtained. Jesus of Nazareth to the Spiritualist was a medium of marvellous power. Like mediums He made mistakes; He cursed the fig trees when suffering nervous exhaustion; he was wrong in his retrocognition when first speaking to the woman at the well; He was mistaken in His precognition (or prophecy) when He told His disciples they should sit on thrones judging the twelve tribes of Israel, etc.

Certainly some Spiritualists do not believe in spoken prayer. Prayer is a responsive attitude of mind to the unseen. This may be obtained or attained by other means—by work, by contemplation, by self-control, and by the life.

As to spirit-communications having nothing to do with worship. These communications prove order and purpose in this world—they are the only demonstrations of a Providential Universe and of eternal life. Spiritualists are not devil-dodgers; they have no slavish, ignorant, fear-worship, but worship in love. In sublime language spirits tell us that the Universe is good and there is a great Power before whom all spirits bow. Religion is that science that examines the link which binds us to the First Great Cause or God. Nature is the garment of God, and the study of the great natural evidences of the dignity, purposes, and endlessness of the human existence produces that reverence and gratitude which is divine. Spiritualism is the world's future religion. Says Dr. Tylor, the anthropologist, the greatest authority on the rise of civilisation, "Except a religion can hold its place in the forefront of science and of morals it may only gradually in the course of ages lose its place in the nation, but nevertheless, despite all the power of statecraft and all the wealth of the temples, it must inevitably yield to a belief that takes in higher knowledge and teaches better life." Modern Spiritualism satisfies these requirements, and before again attacking

it the Rev. A. F. Gaskell should study it carefully and not expose his want of acquaintanceship and insight. We have a large number of cultured, converted clergymen in our ranks.—I am, etc.,

GEO. P. YOUNG,
President, British National Union of Spiritualists.

OCCULTISM AND COMMON SENSE IN WESTMINSTER GAZETTE.

From October 21st to November 21st have appeared three times a week in this important London journal a series of articles on the above "By A Candid Inquirer." By the courtesy of a friend in London copies of these have been received, and to spiritualists at the Antipodes it will be interesting to read how the writer, who began as a sceptic, finished, as so many others have done, by giving in his adhesion to the fact of spirit communication. In a note by the editor of the "Westminster Gazette" he regrets that "the writer of our articles on 'Occultism and Common Sense' has been compelled by serious illness to bring his articles to a close rather sooner than he intended, but he has, we hope, sufficiently surveyed the evidence and indicated his own conclusions." These conclusions are most interesting, and follow on the last article of the series, "Mrs. Piper's Trance Utterances." It will be seen from his statement given below that the writer has come to the conclusion that "no metaphysical theory has ever been formulated that will account for these manifestations save that of the survival of the human personality after death."

"Candid Inquirer" says in his "Three Conclusions":—"Now from a contemplation of Mrs. Piper's trance utterances alone we are inevitably faced by a choice of three conclusions: either (1) fraud, and fraud I hold here to be absolutely inadmissible; or (2) the possession of some super-normal power of apprehension; or (3) communication with the spirits of deceased persons.

Dr. Hodgson was driven by sheer force of logic to accept the third of these hypotheses. Others who have studied the phenomena have followed. Dr. J. H. Hyslop has published a record of the sittings held with Mrs. Piper in 1898 and 1899. His report contains the verbatim record of seventeen sittings, and no pains have been spared to make the record complete. It has exhaustive commentaries and accounts of experiments intended to elucidate the supposed difficulties of trance communication. Professor Hyslop finally arrives at the conclusion, after an extensive investigation, during which no item of the evidence has failed to be weighed and no possible source of error would seem to have escaped consideration, that spirit communication is the only explanation which fits all the facts, and he altogether rejects telepathy as being inadequate.

* * * * *

I hope that those who have followed me in this necessarily brief inquiry into the mysteries of occult phenomena will recognise the impartiality with which I have endeavoured to conduct it. I said in the beginning that I set out with a light heart as well as an open mind. I had no idea of the extent of the territory, I knew little of its voluminous literature, of the extraordinary ramifications of occultism, of the labours of the many learned men who have spent their whole lives in seeking to separate fact from superstition. My mind was light because, frankly, I believed—with a sort of inherent temperamental belief—that, however much the testimony concerning coincident dreams, hallucinations, mediumistic manifestations, materialisation, and clairvoyance might mystify, it was all capable of normal explanation—there was nothing supernatural about it. And so throughout the articles I sought to show how, chiefly, telepathy was a working hypothesis in most of the manifestations, while for the physical ones, such as table-rapping, levitations, and the rest, an unknown extension of human muscular power might possibly exist to solve the mystery. So far I strode forward with some confidence. But now the time has come when my confidence deserts me. Telepathy breaks down. It is a

key which by no amount of wriggling will turn the lock. 'It is not,' as one leading inquirer has said, 'that telepathy is insufficient: it is superfluous.' If the existence of disembodied spirits is proved, then all the other phenomena is also proved.

If the case of Mrs. Piper—under rigid surveillance for years—has convinced some of the profoundest intellects of the day—men who began by being sceptical—that disembodied spirits are responsible for her utterances, it would certainly tend to convince me. But I carefully guarded myself from conviction until I had read the evidence—even to a résumé of this medium's utterances last year in London under the auspices of the S.P.R.—and I assert with confidence that no metaphysical theory has ever been formulated that will account for these manifestations save that of the survival of the human personality after death. Once Mrs. Piper is admitted as genuine, then it follows that the Spiritistic manifestations which have puzzled mankind not merely for generations, or during the modern cult of Spiritism, but ever since primitive times become, as it were, emancipated."

If it were possible for the chapters to be published in pamphlet form a most valuable record of unbiased observation would be available for inquirers into the Occult. In the meantime the headings of the chapters are given for the information of our readers: "Science and the Supernatural," "The Induced Hypnotic Trance," "Phantasms of the Living," "Dreams," "Hallucinations," "Phantasms of the Dead," "Mediumistic Phenomena," "More Physical Phenomena," "The Materialisation of Ghosts," "Spirit Photography," "Clairvoyance," and "Mrs. Piper's Trance Utterances" as mentioned above.

A COMMUNICATION FROM GERALD MASSEY.

Three days after he had passed away, namely, on the first of November, Gerald Massey visited our contributor, "J.S.," whom he had known when in Melbourne, and through the mediumship of Mr. J. W. Sutton made the following communication, which was taken down in shorthand:—

"I have got here at last. Yes, thank God, I am here. You are older than I, and I, too, should have been willing to live a little longer, if I could have done more work; for I was indifferent whether I went or stayed. I am not sorry to have escaped some of my troubles, but I did not finish my work, and should like to have done so. However, the physical life is ended for me now; and this is a blessing in many ways,—a blessing to have got through one's purgation, one's discipline; for, after pain, rightly borne, comes pleasure; and what we have sown in sorrow we reap in joy. My life was hard enough, God knows; for I had greater hardships to undergo than you have had. Life, however, is full of compensations. My experience of the rough and tumble of human existence has been this,—that physical life yields us only that which we wrest from it, and that if we did not make our own pleasures, many of us would enjoy none at all. For my own part, I learned the wisdom of extracting pleasures out of simple things. When once you do this, it is astonishing how the habit grows upon you; and how you can make human existence, even under its most unpromising aspects, yield something of pleasantness.

"Now that I have undergone my discipline, I am glad that I have passed through it. It has been a pretty severe one, too; for there were times when I was without a shilling in my pocket, and I thought I had come to the end of my tether, with nothing but a great blank wall of negation before me.

"But, on looking back, I find that many a time when I fancied I was going downward, I was, in reality ascending spiritually; for I was baring my back to the whip of adversity, and was benefitting by the lash. One of my greatest comforts in life, under its heaviest trials and numerous sorrows, was the fact that I had the knowledge of Spiritualism to support me in enduring

them; and I had it in full measure and overflowing. This it was that enabled me to rise superior to all my misfortunes, so that you may depend upon it that there is nothing in life that will compensate a man for the lack of that knowledge. Yes, indeed, spiritual knowledge is the pearl of great price, and I am thankful that I possessed it in abundance, combined with the consciousness of the nearness of the ministering angels, and of my having taken a right view of the mysteries of life and death, in so far as it is in a mortal's power to take a right view of anything. I take no credit for my open avowal of my belief in Spiritualism, for I was a soldier of fortune and had nothing to lose. Besides which, when a man has acquired a certain position and influence, he can afford to proclaim his beliefs. It is when he is down and is trying to work his way upward, that he has to be careful not to offend the prejudices of other people. I had no fears, however, and I managed to do a good deal of real honest work with my pen."

(What immediately followed consisted of a too kindly estimate of the literary efforts of the person he was addressing; and presently he resumed):—

"You will go off as I did, when the proper time arrives. That going off is pretty sudden with men who are spiritually upheld beyond the ordinary span of human existence. We are helped by a band of spirits to accomplish our work. When it is done, they withdraw, and down we go. That was the way with me. I went off quietly and peacefully. Well, I have been enabled to give the world at least one solid good work on Egyptology. (Probably the last, "Ancient Egypt, the Light of the World."). Of course it was not the result of my own unaided researches, although I did my best to improve my knowledge by the ordinary methods of educating the mind; but without the wonderful intuitions and inspirations which I received at times, I could never have written that book. There are things put forth in it as mere suggestions that will be proved by future explorers to be actual facts. I have already been permitted to meet a number of my controls, face to face, and among these are members of the old Egyptian dynasties, such, for example, as Thothmes the Third, who is particularly attracted to that young friend of yours, Mr. Isidore Kozminsky. . . . It is a great pleasure to find yourself at last face to face with all those spirits whose presence you have only "sensed" previously, but who have been your companions and helpers for a great number of years. It is a delightful experience to acquire the elucidation of so many mysteries. I was a medium, in one sense, for I used to have a kind of waking dreams, in which I saw certain entities, who would direct me what to say and do both in my books and lectures. And I have met those, whom I reputed to be shadows, here, and have had the happiness of grasping their hands and saluting them. I do not wish myself back upon the earth, now that I have got away from it, but I suppose that, for a time, I shall have to work in its immediate vicinity. This I am looking forward to more or less as a duty, and shall be content to remain here for a while, without worrying myself about the ultimate of existence."

(He then proceeded to mention that for a time he dropped speaking or writing about Spiritualism, and explained his reasons for so doing; and passed on to speak as follows):—

"I am so thankful to have been able to come here in this way, and by the spiritual knowledge I acquired on earth to control this medium so easily, without having to overcome the difficulties which have usually to be encountered by one who so recently passed away. You have an excellent medium, and all the conditions are good, so that I am getting along better than I could have expected. Thackeray, who is standing over there, is smiling at my words. He is a good friend to most literary men, and he had—as he still has—a wonderful sympathy for everybody and everything. If it were only a mangy dog he would fondle and caress it, when he was on the earth, simply because it was mangy, and had no one else to pat it.

"Well, I feel it to be no small privilege to be able to come in so small a space of time and control a medium,

speaking with his organs of speech, and feeling as if one had regained one's old physical body, which I can drop again when I feel inclined to do so. It is all very agreeable, and I am just looking round your library, where I see many of the friends I knew on earth, gathered together. I find that it was Thackeray who brought me here, and who will take me away again and help me to leave this body. Otherwise I might want to do so, and could not, from not knowing how to effect it. Good bye, my friend. I will come again and bring you some information about old Egypt one of these days."

(It is not impossible that Thackeray felt attracted towards Massey, not only because he was a man of letters, but likewise because when the great novelist passed away, the poet paid him a singularly beautiful tribute in verse beginning:—

"The merry bells ring in the Christmas Day,
While in our hearts a mournful knell is knolled,
As other tidings through the land are rolled—
Telling of a great spirit passed away.")

PERSONALS.

Mr. Geo. W. Kates, Secretary to the National Spiritualists' Association of United States and Canada, sends the following letter of greeting from the Association by last mail to co-workers in Australia:—"Mrs. Charles Bright, Editor *Harbinger of Light*, Melbourne, Australia. Dear friend and Co-Worker,—The National Spiritualists' Association of the United States, in convention assembled, October 14-18, 1907, voted their thanks as delegates of the Societies of Spiritualists connected with said Association, for your generous assistance during the past year by published notices and reports of its work, and of the cause generally of Spiritualism in this country.

Please permit me to convey this expression of thanks to you and your associates, trusting that good health and prosperity may mark your earth career for many years."

Gerald Massey's last and most important work, "Ancient Egypt, the Light of the World," is exhaustively reviewed in *Light*, of Nov. 30, Dec. 7 and 14, with more to follow. "In these two finely printed volumes," says the reviewer, "the ancient Egyptian religion is presented as the half-way house between the primitive conceptions of the Deity formed by rudimentary civilisations and the theological systems of Judæa, Babylonia, Greece, and our own day."

Mr. E. Wake Cook, well known as artist and littérateur in London, and formerly resident of Melbourne, gave an address on "Andrew Jackson Davis and the Harmonial Philosophy," before the members and associates of the London Spiritualist Alliance, on Dec. 5th, in the Salon of the Royal Society of British Artists, Pall Mall. "Andrew Jackson Davis," Mr. Cook says, "is in every sense the father of Modern Spiritualism."

Miss Lilian Whiting is in London on a visit, and was accorded a "Welcome Reception" on the 16th of Dec. by the Council of the London Spiritualists' Association. An address by Miss Lilian Whiting on the occasion was to be given in the succeeding number of *Light*.

Mr. W. T. Stead has sustained a severe loss in the sudden and premature death of his son, Mr. William Stead, on the very week that he was to have succeeded his father in the editorship of the *Review of Reviews*. Sincere thoughts of sympathy will be sent by Spiritualists in Australia to the bereaved father and family.

Dr. Peebles writes a most cheery letter with the article, specially written for his Australian friends, in another column. He has quite recovered, walks without a stick, and, according to the last number of *Light*, is just commencing a new book, "The Angelism of the Ages and Its Teachings." By the last mail came a new and third edition of his celebrated booklet, "Who are These Spiritualists?" It can be obtained at Miss Hinge's book depôt, Little Collins Street.

Mrs. Laura I. Finch, editor of *Annals of Psychical Science*, announces in the December number that it will appear in an enlarged form so as to facilitate the publication of illustrations when needed. It will be issued

on the 1st of each month instead of the 15th, and one of the new features is "a monthly prize for the best first-hand narration, as yet unpublished, of a psychic event, preferably of a premonitory nature."

M. Léon Denis, the brilliant French author, has just written a new work, "The Problem of Life and Destiny," published at the office of *La Revue Spirite*. His previous works, "After Death," "Christianity and Spiritualism," have all run through many editions, and have been translated into English, Italian, Russian, Portuguese, &c.

Mr. Arthur Hallam, editor of *The Health Record*, and Mr. E. W. Wallis, editor of *Light*, have both been announced to give addresses before the New H.P.B. Society, London, another branch of the Theosophical Society.

Rev. Forbes Phillips, vicar of Gorleston, Yorkshire, lecturing recently before the Harrogate Literary Society on "Shall we Live Again," said that psychic phenomena had now been taken up as a distinct science. The lecturer quoted several cases in his own experience of clairvoyance and thought transference, and urged his hearers "not to laugh at stories of the supernatural, but to investigate them."

Mr. Isidore Kozminsky has severed his connection with the "Science of Man," and resumed his old work in Sydney. "The Antiquarian Gazette" is again published, the first number appearing in December, and Mr. Kozminsky's many friends will wish him the greatest possible success.

Mr. and Mrs. W. J. McLennan and family have gone to Brisbane, where, for the present, Mrs. McLennan contemplates taking a rest from public work and devoting herself to a literary project she has long wished to carry out.

Mr. J. MacLeod-Craig, as will be seen in our advertising columns, has taken a house in Albert Road, off St. Kilda Road, and will be pleased to see patients or give diagnosis by letter, as before his recent successful visit to New Zealand.

Mrs. Knight-McLellan has removed from Balaclava to Simpson Street, East Melbourne, and in addition to daily interviews will hold a weekly circle. Full particulars will be found in our advertising columns.

Mrs. S. E. Morrison, psychic, has removed from Garden Street to Cunningham Street, South Yarra, and in our advertising columns gives the hours for daily interviews and her weekly circle.

In the report of the Annual Congress of the Société d'Hypnotogie et de Psychologie, appearing in the last issue of the *Revue de L'Hypnotisme*, it is announced that the degree of Titular or Academic Membership, has been conferred upon Rev. J. G. Swan, of Melbourne. Other recipients of this high honour were Dr. Desandre (Paris), Dr. Plantier (d'Annonay), Dr. Ercilio Rodriguez (Buenos Ayres), Dr. Van den Chiys (Amsterdam), and Dr. Schmeltz (Nice).

Mr. Bernard O'Dowd's new volume of poems, "Dominions of the Boundary," will be reviewed in March number.

VICTORIAN ASSOCIATION OF SPIRITUALISTS.

On Monday evening, January 13th, the first Conversation of the year, and in the new lecture hall, was held, members greatly appreciating the enlarged space and improved surroundings. Mr. J. Wrenn Sutton gave an excellent paper on "The Effect of Spiritualism on Modern Thought," and a specially attractive programme was provided. The opening solo and accompaniments were played by Miss McEwan, the soloists being Misses Haidee Probyn, Johnston, Ruffin, D. Anderson. Some excellent recitations were given by Mr. Kitto, Mr. Mayne, Miss Carter, and Messrs. Gunn and Bayne in the scene between Brutus and Cassius.

In spite of the abnormal heat the Sunday afternoon and evening meetings have maintained their interest, Mrs. Morrison's addresses and clairvoyant and psycho-

metric descriptions on Sunday evenings always attracting good audiences. Mrs. Morrison will occupy the V.A.S. platform until the end of February, when she purposes leaving for New Zealand.

Members are invited to visit the new Library, which is open from 10 to 5.30 each day, and on Saturdays till 1 p.m. All the best literature is available, and pamphlets can be obtained. "A Soul's Pilgrimage" and other spiritualistic works and periodicals are on sale.

The following address was delivered by the President, Mr. Otto Waschatz, at the 36th Annual Meeting of the above Society, held on December 9th, somewhat abbreviated through pressure of space:—

Ladies and Gentlemen,

In taking a retrospective view of the work done by the V.A.S. during the past year, I feel sure that you will agree that we have adhered to the strict principles upon which this Society was founded 36 years ago, namely, the promulgation of the fundamental truths of spirit return and the noble philosophy founded thereon. We have maintained its platform pure and unsullied, not allowing it to run into any narrow groove of sectarianism, but ever upholding its free and rational teachings, which appeal to facts, reason and common sense alone.

To enable us to carry out this important work, we have been aided during the year by that able man, our veteran friend, Dr. James Peebles, who, during his seven weeks' stay amongst us, filled the Austral Hall Sunday after Sunday, delighting his audiences with his broad philosophical addresses. Dr. Hensoldt, the eminent traveller in India and student of Occultism, who, although not a spiritualist, is a noble-minded and intellectual truthseeker, helped us materially by his course of lectures on Eastern and Occult subjects. Mrs. Morrison, our gifted local medium, who will yet make for herself a world-wide fame as a psychic, has been the mainstay of this Society during the year. Her addresses have always attracted crowds to the Austral Hall, who have eagerly listened to the comforting words which fell from her lips. Her psychic powers, which are unequalled, have given undoubted proof to many of spirit return. Applications from earnest inquirers in Warrnambool, Ballarat, and Geelong resulted in Mrs. Morrison visiting these places under the auspices of the V.A.S., and, so much were her services appreciated, that applications were made for return visits, and through her good work societies were formed in both Ballarat and Warrnambool. As a proof of her sincerity in the promulgation of the truths of Spiritualism, Mrs. Morrison has always given her services gratuitously to this Society, never expecting either thanks or reward. Mrs. W. J. McLennan, whose work as a psychic is receiving warm appreciation, was also engaged for a short season by the Society. Other speakers to whom we are indebted for giving occasional Sunday addresses are Messrs. Donahay and Sinclair, Mesdames van Assche and Waschatz. And here I must acknowledge the good services rendered by Mr. Donahay in conducting a Conference Class, which has been held in this room every Sunday morning, a class which he has conducted with conspicuous ability, and for which he is apparently specially qualified.

Our public séances held in this room have also proved a great success, the crowded appreciative audiences showing us that they are a step in the right direction. Two other public mediums gave us a séance each, but to Mrs. Morrison falls the lion's share of eight monthly séances during the year.

Our monthly conversaciones have been most enjoyable and instructive, the able and high-toned papers read from this platform being highly appreciated. For these we are particularly indebted to our much-esteemed co-workers and friends, Cavalier James Smith, Messrs. W. H. Terry, J. Wrenn Sutton, Gewurz, and Mrs. van Assche; also to Mr. Dillon for favouring us with two of his Shakespearian recitals.

It was the No. 2 Fund, under the wise management of Mr. W. H. Terry, the trustee, which enabled us to bring such an eminent man as Dr. Peebles on our plat-

form, and, from the same source, to do a work which I consider one of the most important that can engage our attention, viz., the issuing of suitable literature in pamphlet form, and distributing the same judiciously and gratuitously. Thousands of pamphlets like, "The Philosophy of Death and the Life Hereafter," "Scientific Methods of Investigating Spiritualism," "What is Spiritualism?" and the "Replies to the Rev. Mr. Brazier by Dr. Peebles"; also many thousand numbers of the "Harbinger of Light," full of gems of spirit teachings, have been given away to the inquiring public.

In dealing with our immediate home affairs it has become cognizant to your Committee that our work was considerably handicapped through holding our Sunday gatherings away from the official Headquarters. To obviate this and other disadvantages, your Committee took the opportunity of securing larger and more commodious rooms in the basement of this building. Besides the Lecture-room, which is 14 feet longer than the present one, there is one suitable for Library and Séance-room, as well as another spacious room of almost the same size as the one which we at present occupy. It is anticipated that the change will greatly facilitate the Committee in the management of your affairs, and provide central and commodious Headquarters for your Society. Should your executive be able at any time to engage an eminent speaker, it would still be at liberty to hire a theatre or large public hall adequate to the occasion.

I am pleased to state that we have amongst us a staff of earnest and zealous workers, and with their good will and continued strenuous efforts real progress will be made in the future. To our indefatigable Secretary, Mr. M. J. Bloomfield, who is ever ready to go to any personal sacrifice in the performance of his duties, special recognition is due. To his tact and ability the Society owes more than is generally known. For myself it has always been a pleasure to work in conjunction with such an active level-headed and impartial gentleman as Mr. Bloomfield.

There are other good and noble workers among us, always ready to take their place when required, and to help by their good advice, and, if need be, to give practical assistance, and I have pleasure in naming Mr. and Mrs. Tubb, Mr. and Mrs. Engman, Mrs. Waschatz, Messrs. Serle and Henderson.

For Miss Hinge's valuable services as Librarian for many years our special thanks are also due, and gratefully rendered on her retirement.

We also have to specially acknowledge the helpful services rendered to the Society by Mrs. Charles Bright, the able editor of the "Harbinger of Light," and Mrs. Redfern, editor of "The Messenger," for their monthly reports of the proceedings of the Society in their respective papers, thereby keeping before spiritualists generally the doings of our Association.

In conclusion, I wish to state that your Committee has made every arrangement for the successful continuance of our Sunday Services in the new rooms, and of our much appreciated monthly séances. A Developing Class has been opened, and will be conducted under the management of experienced officers of the Society, for both investigators and spiritualists who are members of this Association. Meetings for that purpose will be held in our rooms every Friday night at 8 o'clock. Applications for membership for this class should be made to the Hon. Sec.

In conclusion, we hope and trust that with the combined goodwill and co-operation of our members, the Victorian Association of Spiritualists will continue to do as good work in the future as it has accomplished during the past 36 years of its existence.

MELBOURNE P. S. LYCEUM.

Notwithstanding the intensely trying weather experienced the attendances for January at Lyceum, and the afternoon and evening meetings, have been well up to the average. This augurs well for the coming year

and Mrs. Ellen Green's course of lectures, which will commence shortly. The morning speakers have been Mrs. Hornblower, Mr. Drake, Mr. E. Bridge. On January 4, Mrs. Knight McLellan gave one of her stirring trance addresses, and other evenings were devoted to psychic demonstrations, Mrs. Trew, on January 11th, giving clairvoyance and tests. On January 25th Mrs. Knight McLellan dedicated the infant daughter of Mr. and Mrs. Gordon Bell.

Those wishing to have sittings with Mrs. Ellen Green, the gifted English medium, are invited to send in their names at once to Mr. W. T. Menck, Hon. Sec., 232 Nicholson Street, Fitzroy, as only a certain number can be given.

THE SPIRITUAL CHURCH OF JESUS.

At the half-yearly meeting held on January 6th, and in view of Mr. and Mrs. McLennan's early departure for Brisbane, Mr. Edgar Tozer was elected Chairman, and Mr. W. Hargreaves Vice-Chairman. Mrs. McLennan was the speaker during the month, excepting on January 12th, when Mrs. Dearden Smith gave an able address on "What think ye of Christ?" It is announced that classes, which have been so important a feature of the Church since its establishment by Mr. and Mrs. McLennan, will be carried on as usual at Room 21, Austral Buildings, for spiritual and psychic unfoldment. These meet on Monday and Thursday afternoons and Tuesday evenings. On Friday evenings Miss Schiebel's séance is held as usual.

SPIRITUALISTIC CHURCH OF W. AUSTRALIA.

From Mr. Lucas, President, comes the following report:—On New Year's Eve a sale of gifts and variety entertainment in connection with the abovenamed Church was held in the rooms of the Temperance Hall, the object being to raise a sum of money in aid of the Church Fund. The Rev. Mrs. Edwards, who was the moving spirit in the work, aided by a band of willing workers, carried the gathering to a most successful issue, financially and otherwise, a very fair sum above the working expenses being the result. We are pleased to be able to report that the Rev. Mrs. Edwards is still carrying on her good work in the West. Many strangers are being attracted by her eloquent addresses upon subjects chosen by members of the congregation at the moment of speaking.

CHURCH OF SEERS, SYDNEY.

Mr. A. J. Bush, Hon. Sec., reports rather a quiet time, due to Christmas holidays and the heat, although the services have been well attended, and addresses given by the President, Madame Marguerite, Mr. and Mrs. Weeks, Mrs. Banks, and the Hon. Sec., and psychometric tests by Mesdames Elise, Perry and Weeks. Greetings to other Societies and co-workers are sent by the Hon. Sec.

PSYCHOLOGICAL SOCIETY OF VICTORIA.

Mr. F. H. Drake, Hon. Sec., announces that on Friday, February 7th, the above Society will resume public lectures at Scourfield Chambers, Collins Street. During the Christmas recess members have achieved much success by means of circles formed for thought transference and clairvoyance. It is expected that good work will be done during the year by Messrs. Kitto and Muller, whose lectures are greatly appreciated.

SPIRITUALISM IN JOHANNESBURG, S. AFRICA.

We learn from the Johannesburg Society of Spiritualists that Mrs. Place Veary's tour in South Africa has proved an unqualified success. After travelling through Natal and opening up fresh fields, Mrs. Veary arrived at Johannesburg on 4th October, and since then every public meeting has been packed, and on each Sunday evening many had to be turned away. The addresses were listened to with much attention, and the clairvoyance which followed is the best we have so

far been privileged to experience. In the Lyceum, Mrs. Veary has endeared herself to all the members, and to the general public her kind sympathetic and unselfish nature has appealed in an unmistakable manner.

A farewell social in Mrs. Veary's honour was held on Friday evening, the 15th November, when a presentation of a gold watch (inscribed) and bangle was made to her by Mr. P. Cartwright, who spoke of the unselfish and untiring manner in which she had laboured among them. Mrs. Veary left on the 16th inst. for Pretoria, and had a hearty send off by the Committee and friends.

No other reports had reached the office at time of going to press.

A SOUL'S PILGRIMAGE.

From far and near so many delightful letters have come to Mrs. Bright concerning her book that she feels a few words of grateful acknowledgment must be made for these and to the public generally for the cordial reception "A Soul's Pilgrimage" has met with on every hand. It was a story that had to be written, every chapter being conceived as a probable means of helping others to reach the haven of peace that awaits those who pass through much tribulation, and realise, meanwhile, the "hand that guides."

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Photo. reproduction of remarkable "apports" brought to Mr. T. W. Stanford's circle, through the mediumship of Charles Bailey.



It is most gratifying to read in letters received from all parts of the world as well as in American and foreign papers that the illustrated supplements are doing what was hoped for when inaugurating them nearly a year and a half ago. There is no more important work to be undertaken—and leading Spiritualists abreast with the times everywhere are becoming aware of this fact—than the demonstration by actual experiment under test conditions of the imponderability of matter. It is difficult to the ordinary individual immersed in material cares and material pursuits to realise that we are "such stuff as dreams are made on," and that the passage, for instance, of Jesus after His

Resurrection through the walls of the room where His disciples were assembled is simplicity itself to spiritual entities. As Abdul, the Indian control, often observes "walls are nothing to us," and matter being in a constant state of flux is amenable to spirit manipulation. The curious "apports" selected for photographing in this issue are two fetiches from Central Africa, the larger one is a pelvic bone, ornamented as these fetiches are, and intended to be worn by one desiring strength in the lower limbs; the smaller one a shoulder-blade intended to similarly affect the upper limbs.