

# 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, MARCH 1st, 1908.

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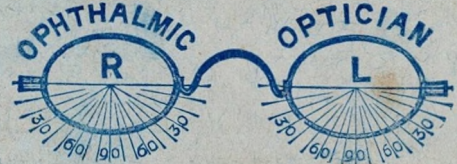
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# The Harbinger of Light.

MARCH 1, 1908.

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## EDITORIAL NOTES.

In the latest number of London *Light* a letter, copied from the *Daily Chronicle*, by J. Hill Gibson, M.D., headed "Telepathy—A Warning," shows how psychic facts are arresting public attention. A statement recently made by Sir Oliver Lodge that "the fact of telepathic communication had been established, and proved by sufficient evidence that one mind operated on another mind at a great distance," is the cause of this medical man's alarm. "Let me point out how serious such statements may become," he says, "from such influential sources. The belief in this amazing and dangerous faculty of the human mind is one of the most common delusions of the insane." In an admirable leader on the subject, *Light* points out that in this assertion we find at once the possible danger of not knowing the facts. What if we are wrongly attributing to insanity the being haunted by suggestions and the hearing of voices. It is conceivable that our ignorance concerning telepathy has led to unspeakable cruelty by suggesting insanity where there has only been acute receptivity." Dr. Gibson says that his own experiments "have failed to discover a trace of any such power or faculty," and asks for evidence, showing how awedly educated people are in utter ignorance of the strides made in psychic research, which, twenty years ago, was able to say, after exhaustive experiment, that "Telepathy" was a fact, and one of the laws of this wonderful Universe as yet but imperfectly understood. Indeed, from that starting point of solid ground beneath his feet, F. W. H. Myers based his belief in spirit communication with its corollary of a religion worthy of acceptance by all thinking people. "I would have Science," he says, "first sublimed into Philosophy, and then kindled by Religion into a burning flame."

It is the sane and deeply religious aspect of Myers' teaching that from the first reading of his book aroused my enthusiastic appreciation. For in silent thought, in solitary musings, when passing through much tribulation in my soul's pilgrimage, I had attained through a different road exactly the same outlook as he had done. "To believe," he says, "that prayer is heard is to believe in telepathy—in the direct influence of mind on mind. . . . Observation, experiment, inference," Myers proceeds in that wonderful Epilogue of his, "have led many inquirers, of whom I am one, to a belief in direct or telepathic intercommunication, not only between the minds of men still on earth, but between minds or spirits still on earth and spirits departed. From the law of telepathy, it follows," he says, "that that communion is valid for us here and now."

There is nothing but a basis of scientific fact that will waken people to the knowledge that they are integral portions of a wonderful universe of which every atom is indestructible and immortal. It is for this reason that each month evidence of the "imponderability of matter"

is sent broadcast all over the world, with the result that people are beginning to see that "there is something in it." From leading men everywhere letters arrive—on by latest mail from Charles Dawbarn, of San Leandro, California, saying that results of investigations in Australia are "reaching the world with a *verity* lacking in almost all of the older world experiences." From London by last mail came a letter of congratulation from a well-known leading Spiritualist, in which he says: "Your record of Mr. Stanford's circles gives food and proof that every Spiritualist requires; all the facts ought to be recorded. They help to show the public we are on a solid foundation." It is not meant, however, as the superior controls at the circle assert over and over again, that inquirers should stop at mere "wonder" or "test" hunting. As Myers says, "Science must be sublimed into Philosophy, and then kindled by Religion into a burning flame." This is the kind of Spiritualism the world is waiting for.

Good is it to find also that without accessories of this kind the truth is revealed to the searching soul miles away, perhaps, from séance rooms or exchange of thought with other enquirers. In a letter received from a subscriber in a bush township the other day he says "I have received telepathic signals from one person only for about 53 years and answered them without knowing the meaning. They were received at long intervals, and I at length got a glimmer of light on the subject when I took the "Harbinger" and found the meaning of Telepathy. My telepathic correspondent, a lady, died or rather went to spirit land in February this year, but the telepathic signals continue unbroken to date." My friend's experience is like that of Myers who says "telepathic action was traced across a gulf greater than any space of earth or ocean, and it bridged the interval between spirits incarnate and discarnate, between the visible and the invisible world."

Another correspondent has gained the spiritual outlook without ever attending a séance or witnessing phenomena of any kind, as he wrote me last year. In a recent letter concerning my book he says, "Mr. Richmond is also a deeply interesting study to one like myself who has been through it all. When I left the Melbourne University for my first ministerial experiences, I had all the high hopes and ambitions that Mr. Richmond started with, and hoped through the Church to conquer the world. I soon found that the Church was already conquered by the world and was abjectly licking its master's feet. . . I have now turned to the toil and isolation of farm life and in the growing of wheat and wool seem, to others, to be occupying my time. But, in reality, I am here to go on more earnestly and determinedly than ever working out my salvation and destiny along the higher lines of individual development and spiritual evolution. . . I look with surest confidence towards Spiritualism for the religion of the future—that is if it is capable of taking on the direction and complexion that your "Harbinger" is endeavouring to give it. Whether or not the great body of spiritualists will ultimately take the higher way, or like the churches, turn and rend the people who are working for their higher salvation, remains to be seen. Anyhow, I am hopeful,—perhaps it is because I read the "Harbinger." And so, as Paul "thanked God and took courage" when he was met by friends on his way to Rome to preach unpopular truths, we may also rejoice at the testimony from friends on all sides that the great truth of spirit return and its vivifying effect on the religious life is beginning to be recognised, and will assuredly bear fruit in the near future.

## WILLIAM BLAKE.

### A Gifted Spiritual Seer, Poet, and Artist.

BY MRS. CHARLES BRIGHT.

It is over eighty years since William Blake, the most inspired man of later times, passed on to the spirit land he had all his life wished to see, and he is only now just coming to his own. Living in poverty all his days, dying in his humble home, but with "not a penny of debt," surrounded by a small but faithful band of artistic friends like John Linnell and Richmond, he is at last extolled alike by poets and painters as one of the supreme magicians of the pen and brush. To show the great and absorbing interest that he is arousing one need only turn to current literature. Not only has Alexander Gilchrist's classic "Life of Blake," which appeared in 1863, been brought out in a new edition by Mr. Graham Robertson, with many reproductions from Blake's pictures hitherto unpublished in Mr. Robertson's private collection, but Arthur Symons, the well-known *littérateur*, has written a "Life of Blake" from the standpoint of modern philosophy. A recent issue of "The Bookman" is devoted entirely to Blake, and Mr. Robertson says in the introduction to the new edition: "The crowd of Blake historians increases daily. A book on Blake has taken the place of the Five-Act-Tragedy in the desk of every aspirant to literary honours." It is now many years since an article on Blake in one of the magazines introduced me to the supremely spiritual man of modern times. Twenty years ago I obtained a copy of Gilchrist's "Life of Blake" from the Sydney School of Arts, and I was struck with the freshness of the copy, which, although it had been for nearly a quarter of a century on the shelves, had apparently been scarcely opened. But the volumes fascinated me, and just as Ibsen's "The Master Builder" opened a new world of thought, so did Blake's spiritual life bring me into close touch with one who talked with angels, who saw visions, who lived actually in that Unseen World around us which is just beginning to make itself felt. It is simply the interest in psychic things displayed by this generation which has brought Blake into notice, but his poems and pictures will not receive their full recognition until mankind has itself approached to something of his own spiritual development. It is, therefore, to give prominence to the spiritual facts in his career that William Blake, inspired artist and poet, is selected for this issue. People should know something of Blake had been my constant thought for some time, and when material had been gathered together for an article, it was almost startling to find that the editors of *Annals of Psychical Science* should have also selected him for the opening article in the January number of their greatly improved and now profusely illustrated magazine.

## HOW SPIRITUAL AID CAN BE GIVEN.

One of the hardest things for the "man in the street" to believe is, that apart from the ordinary manifestations of spirit control, there is a higher and more personal guidance and inspiration that far transcends ordinary mediumship. Very touching is it to read of Blake's association in artistic work for two and a half years with his brother Robert, who, had he lived, would doubtless have taken rank in the world of art with his elder brother. They were both young men, when, in 1787, the artist's peaceful happiness was greatly disturbed by the premature death in his twenty-fifth year of this beloved brother. Gilchrist tells us in his life of Blake that he "affectionately tended him in his illness, and during the last fortnight of it watched continuously day and night by his bedside without sleep. . . . The mean room of sickness had been to the spiritual man, as to him most scenes were, a place of vision and revelation. . . . At the last solemn moment the visionary eyes beheld the released spirit ascend heavenward through the matter-of-fact ceiling, 'clapping its hands for joy,' a truly Blake-like detail. No wonder he could paint such scenes. With him they were work-'y-day experiences." It is well known to many of us that a spirit versed in psychic potencies before leaving the mortal body becomes at once a powerful agent on our behalf in spiritual spheres. In a letter received by last mail from Mr. W. T. Stead, the distinguished editor of the *Review of Reviews*, he emphasises this fact when speaking of his eldest son's being "summoned hence to the Great Beyond. It has," he says, "been, of course, a very great blow to us, but it has been much alleviated by the knowledge that with such a trained and trusty son on the other side I shall be able to learn many things which hitherto have been hidden from my eyes." We shall see how Blake's brother helped him in the most important work of his life at a critical period, in an artistic production



WILLIAM BLAKE.

which has since become classic. The secret of the exquisite delicacy of colouring and design has not been fully revealed to the world, but died with Blake and his wife, who was his faithful and skilful assistant throughout.

### HIS BROTHER A DIVINE HELPER IN HIS WORK.

There is not a more interesting circumstance in the whole of Blake's life than that related by Gilchrist concerning the appearance in the spirit of his brother Robert and his instructions so faithfully carried out. We are told that "though his brother Robert had ceased to be with him in the body that he was seldom far absent from the faithful visionary in spirit. Down to late age the survivor talked much and often of that dear brother, and in hours of solitude and inspiration his form would appear and speak to the poet in consolatory dream, in warning or helpful vision." By the end of 1788 Blake had written the first portion of a series of Poems, "The Songs of Innocence," which, with their charming illustrations, the whole done by the hands of Blake and

his wife are most eagerly competed for when one of the few copies extant are for sale. But how to publish them was the vexed question. Blake had not the wherewithal to print on his own account, and though he could be his own engraver, he could scarcely be his own compositor. After intently thinking by day and dreaming by night during long weeks and months of his cherished object, in a vision of the night the form of Robert stood before him and revealed the wished-for secret, directing him to the technical mode by which could be produced a facsimile of song and design. On his rising in the morning, Mrs. Blake went out with half-a-crown, all the money they had in the world, and of that laid out 1s. 10d. on the simple materials necessary for setting in practice the new revelation."

The method was quite an original one, and consisted in a species of engraving in relief both of words and designs. The verse was written and the designs outlined on the copper with an impervious liquid. Then all the white parts or lights, the remainder of the plate that is, were eaten away with acid, so that the outline of letter and design were left prominent as in stereotype." The pages struck off were then coloured by hand in imitation of the original drawing. He ground and mixed his water colours, after a method of his own, with common carpenter's glue diluted. Joseph of Arimathea, the sacred carpenter, had appeared in vision and revealed that secret to him, he said. The size of the plates was small, for the sake of economising copper, something under five inches by three, and there were in the "Songs of Innocence" alone twenty-seven. The whole bound together, also by hand, formed a unique and charming volume, purchased by his friends for five guineas or more, but now valued at 80 guineas, or an even higher sum, by would-be possessors.

#### HIS SPIRITUAL LIFE.

In everything Blake's life was directed by spiritual agencies in a way that he had attained, like Swedenborg, through natural spiritual development. Once when suffering under the sting of untrue and unworthy accusations, he says, "If I had only depended on mortal things both myself and my wife must have been lost. . . . But I was commanded by my spiritual friends to bear all and be silent and to go through all without murmuring." Advice that has often come to many of us in these later days when unjustly calumniated, and so corroboration is here given to our own most divine instructions and commands. Wordsworth's line—

"Thy soul was like a Star, and dwelt apart"—

comes into mind as the beauty and joy of Blake's life amidst poverty and unrecognition is recalled. A lady tells a very pretty and characteristic story of her first and only interview with the spiritual man, which illustrates in another way how he came by his ever-present happiness. "The lady," says Gilchrist, "was thought extremely beautiful when a child, and was taken to an evening party, and there presented to Blake. He looked at her very kindly for a long while, without speaking, and then, stroking her head and long ringlets, he said: 'May God make this world to you, my child, as beautiful as it has been to me.' She thought it strange at the time—vain little darling of Fortune—that such a poor old man, dressed in shabby clothes, could imagine that the world had ever been so beautiful to him as it must be to her, nursed in all the elegancies and luxuries of wealth. But in after years she understood plainly enough what he meant, and treasured the few words he had spoken to her. It was, indeed, because Blake lived and moved among spiritual beings, and, behind all the sordidness of the life around him, saw "the light which never was on sea or land," that life became for him "a perpetual benediction." Wordsworth was one of his contemporaries, who saw the spiritual significance of his work. Among artists, Fuseli and Flaxman declared that "the time would come when the finest of Blake's designs would be as much sought after and treasured in the portfolios of men discerning in art as those of Michael Angelo." And,

added Flaxman, "his poems are grand as his pictures." In his admirable introduction to the new edition of Gilchrist's "Life of William Blake," Mr. Robertson says, "Curiously enough, the poet most akin to him in later days is Walt. Whitman. These two, so unlike, yet so alike, starting from different poles, wide worlds asunder, gradually draw near to each other, until the outlook becomes almost identical: the worshipper of the physical body and the worshipper of the spiritual body, kneel each before his altar—and lo, the enshrined God is one and the same. Deep love of humanity, forgiveness, the vast domain of the human spirit, the divine right of the individual, are the themes of both songs.

'Divine am I inside and out, and I make holy whatever I touch,' chants Whitman.

'Jesus Christ is the only God,' proclaims Blake, 'and so am I and so are you.'

Both these men would be considered insane when gauged by the world's measurement, but Blake, while indignantly denying the accusations of insanity levelled against him, not only confessed to his visions, but proclaimed them. In 1802 he wrote to Mr. Thomas Butts, who for 30 years of Blake's life was his constant friend and patron, "I feel neither shame, nor fear, nor repugnance in telling you that which ought to be told, in knowing that by night and day I am under the direction of messengers from heaven." In speaking of his poem, "Jerusalem," to his friend Butts, he said, "I wrote this poem to direct dictation, sometimes twenty, and even thirty, lines without pause, without premeditation on my part, and even against my will. I was nothing but an amanuensis; the authors are in Eternity." Blake never claimed to be more than a willing instrument for unseen helpers. He said "I am really intoxicated with vision every time I hold a pencil or a pen in my hand."

#### BLAKE'S VISIBLE HELPERS.

For nearly thirty years Mr. Thomas Butts was Blake's one consistent helper and a steady buyer at moderate prices of his drawings, temperas, frescoes. He was indeed the only large buyer the artist ever had. Occasionally he would take a drawing a week, and in this way supplied him with the bare means of existence when no others existed—at least from his art. "All honour," says Gilchrist, "to the solitary appreciator and to his zealous stancy. As years rolled by Mr. Butts' house in Fitzroy Square became a perfect Blake gallery. The last set of drawings bought by Mr. Butts were those which formed the illustrations of the Book of Job, and are declared to be Blake's masterpiece. These consisted of 21 water-colour drawings, and were eventually sold, in 1903, among the collection of Lord Houghton for £5600. It is curious to notice how, at this juncture, Blake was on the verge of want. Butts had for some reason grown cool. There were no buyers, and in his old age, about five years before his death, starvation stared him in the face. The set of drawings for Job were borrowed from Mr. Butts and shown to John Linnell, the artist, who engaged him to execute and engrave a duplicate set, and, best of all, became his cordial friend for the remainder of his life. Blake was to receive £100 for the designs and copyright, to be paid from time to time, and another £100 out of the profits. These never came, but Linnell subsequently paid Blake £50, now making a total of £150, the largest sum he had received for any one series of drawings.

#### JOHN VARLEY AND THE VISIONARY HEADS.

Among the artists who gathered around Blake during the last nine years of his life were John Varley, Richter, and Holmes, water colour painters, an adventurous little band of now mostly forgotten men, whom their great successors, Turner, Copley, Fielding, De Wint, Prout, David Cox, have "pushed from their stools," as Gilchrist puts it. These pioneers had in 1805 started their first Exhibition in Pall Mall, tired of the Academy's cold patronage. It

was Linnell who introduced Blake to Varley, who, with William Hunt, lived for a year as pupil under Varley's roof. Between Varley and Blake there sprang up a close intimacy, for he was not only a painter, but a professional astrologer, earnestly practising judicial astrology as an art, and the author of many memorable nativities and predictions. He believed in all Blake's visions. In his friend's stories of spiritual appearances he placed implicit credence, and the two became constant companions. At Varley's house, and under his own eye were drawn those visionary heads or spiritual portraits of remarkable characters, whereof all who have heard of Blake know something. Varley would say to him in these night watches, from nine or ten in the evening until three and four in the morning, "Draw me such a one." After a moment Blake would reply, "Here he is," and he set to work, raising his eyes from time to time as if he were looking at a model. Sometimes the person summoned kept them waiting; sometimes he disappeared. Then Blake would say, in his gentle voice, "I cannot go on, he has gone." Thus some forty or fifty slight pencil sketches of historical or other personages were produced, many of them forming illustrations to the *Life of Blake*. To this charming volume the two of the original editions being formed into one most readable and instructive narrative by W. Graham Robertson, those who wish to know more of the most gifted and spiritual man of this epoch are referred.

#### HIS VISIONARY LIFE AND DEATH.

In life as in death he lived apart from: "the madding crowd," as in a divine sanctuary. All his work was shared by his devoted wife, who in the nearly fifty years of married life was only away from her husband for odd days, making about five weeks in all, her only complaint being that Blake was incessantly away "in Paradise." Richmond, the artist, was introduced to Blake when a lad of 16, and to the boy, as he accompanied him to his home, it was "as if he were walking with the prophet Isaiah." Once when the young artist went to Blake for advice and encouragement in a time when his power of invention had apparently deserted him, Blake turned to his wife and said, "It is just so with us, is it not, for weeks together, when the visions forsake us? What do we do then, Kate?" "We kneel down and pray," was the suggestive answer. At the time of his death he was persistently at work on the Dante series, commissioned by John Linnell, and a portrait of his wife, who had ever been, as he said, "an angel" to him, was struck off with firm hand, only a day or two before he passed over. "On the day of his death," we are told, "he composed and uttered songs to his Maker, so sweetly to the ear of his Catherine, that when she stood to hear him, he, looking upon her most affectionately, said 'My beloved, they are not mine; no, they are not mine.'" Just before he passed over "his countenance became fair," we are told; "his eyes brightened, and he burst out into singing of the things he saw in heaven." He died like a saint, said an eye-witness. It was of love that Blake constantly sang, and the corollary of the law of love, which is the law of forgiveness. "Without forgiveness," he wrote, "love itself is eternal death—mutual forgiveness is the gate of Paradise."

Mrs. G. Gladys Cooley, the visiting Spiritualist medium from U.S.A., who has been engaged to conduct missions under the auspices of the Wellington Spiritualists' Association, arrived there on December 24th. At her first lecture on January 5th, every seat in the hall was occupied, Mr. McLean, the President, in the chair. In the *Progressive Thinker*, Chicago, Dec. 28th, appears a letter two columns long, giving Mrs. Cooley's "Notes of Travel" in Japan. These were written on board the steamer "Manchuria" on her way to China *en route* to N.Z.

## OUR FOREIGN EXCHANGES.

AN ECHO FROM VALPARAISO.

The 50th and 51st numbers of the "Revista de Estudios Psiquicos," published at No. 3 Plaza Solomayor, Valparaiso, and edited by Anofre Lindsay and Tomas Reos Gonzalez, has reached this office with a request for exchange. It is now in the sixth year of its publication, contains 30 pages of letter press, and is issued monthly. It comprises upwards of 20 articles in each number, among which is one entitled "The Medium Bailey in Australia," containing an excellent summary of the more important results of the sittings at Mr. Stanford's, compiled from the materials furnished by the monthly reports in the *Harbinger of Light*. The editors appear to be especially struck by what they regard as a "stupendous phenomenon," namely, the apport of the perfect skull of a human adult.

#### OUR CATHOLIC ALLIES.

A marked impulse is being communicated to the cause of Spiritualism in New York by the Legate, Dr. G. Raupert, who has been sent—as we have already mentioned—by Pope Pius the 10th to explain to the Roman Catholic clergy and laity of the United States the nature of Spiritualism, and to warn them of the dangers of having anything to do with it. He exhibits photographs of spirits who have materialised, and also of various luminous phenomena. All these he is instructed to say are produced by the powers of evil. But Dr. Raupert, who is a pervert from Protestantism, likewise mentions, in his discourses on the perils of Spiritualism, how Ignatius de Loyola, the founder of the Order of the Jesuits, materialised and conversed with him, recommending his future disciples to study his (Loyola's) works. Intelligent Catholics are naturally asking themselves—"If this Saint could materialise, why should not other persons, who have likewise passed away? Does God permit evil spirits almost exclusively to do so, and forbid those who have striven to lead worthy lives on earth to appear for the consolation, instruction, counsel and guidance of their surviving relatives and friends?" And common sense makes reply: "To assume all this is to defame and dishonour the Most High."

#### THE QUEEN OF NORWAY AS AN OCCULTIST.

The following appears in "La Nacion" of the 28th of July last, and is quoted in the "Review" just referred to of the 1st of October. The newspaper is presumably the "Nacion" of Madrid, which is evidently hostile to Spiritualism:—

"Although it appears improbable, Queen Maude of Norway, a lady of great culture and modernity of spirit, believes in Occultism, and especially in the superstition of the crystal sphere. She appears to have commenced by taking up this superstition as a pastime, contemplating the brilliant surface of the crystal for some forecast of the future. Then, as the result of a series of strange coincidences, she finished by obtaining some vaticinations of this kind. The most singular of these, and the one which caused the Princess Maude to become a convinced Occultist, occurred a few days before her husband was elected to occupy the throne of Norway. Consulting the crystal sphere one day, the Princess beheld herself crowned in the midst of a brilliant court. Other branches of the occult sciences are cultivated by Queen Maude, and among them is that of Chiromancy. When the Czar and Czarina paid a visit to Queen Victoria, the Princess examined the hand of the Russian Emperor very minutely, and read in its lines the prophecy of a bloody war and of a revolution, predictions which, unhappily for Russia, have been since fulfilled."

#### SPIRITUALISM IN CHILI.

As in most of the Roman Catholic countries of South America, Spiritualism is spreading like wildfire. In the city of Santiago, which contains a population of 200,000, and is noted for its University and its Academy

of Sciences, a new periodical is being issued gratuitously, under the title of "The Voice of the Dead." The first number is occupied by a concise exposition of the truths of Spiritualism; and the second, by the commencement of a masterly exposure of the absurd attempt to assign a diabolical origin to its undeniable phenomena. We waft across the globe a word of cordial welcome to our young contemporary.

#### THE SPIRITUAL INVASION OF CATHOLICISM.

Under this title, the "Revista de Estudios Psiquicos" for October last translates Cavalier James Smith's article relating to a communication received by him from the late Pope, which appeared in the *Harbinger* a few months ago. It is interesting as showing how far this paper travels, and how its articles re-appear from time to time, in a French, Spanish, Italian, Portugese, and Swedish garb, in the most distant parts of the world. For example, in the last number of the "Morgendameríngen" just received, appears a translation of Cavalier James Smith's "Ethical Basis of Religion," and in "El Siglo Espirita" (Mexico) one of Mr. Terry's articles on "The Subliminal Self," both from the *Harbinger*.

#### SPIRITUALISM IN SPAIN.

A gratifying proof of the expansion of the spiritual movement in the Peninsula is furnished by the statement of "Luz y Union" (Barcelona) that a great "Spanish Spiritual League" has been organized, embracing nine important Societies in various parts of that country. Its bases are the following:—

1. Recognition of the existence of God, supreme intelligence, first cause of all causes.
2. The plurality of inhabited worlds.
3. The immortality of the soul, succession of corporeal existences upon the earth and other planets.
4. The experimental demonstration of the survival of the human soul, by mediumistic communication with spirits.
5. The happy or untoward conditions of human life are in the ratio of the progress previously acquired by the soul, or owing to its merits or demerits.
6. Infinite progress towards perfection. Universal solidarity and fraternity.

#### ACTUAL CHARACTERS OF THE DOCTRINE.

1. It constitutes a positive and experimental science.
2. It has the contemporaneous form of Revelation.
3. It marks an important stage in human progress.
4. It solves the most arduous moral and social problems.
5. It purifies the reason and sentiment and satisfies the conscience.
6. It imposes no creed and invites study.
7. It realises a great aspiration which responds to an historical necessity.

#### THE SPIRIT DETACHED FROM THE BODY.

That excellent monthly publication, the "Costancia," of Buenos Aires, quotes the following from the "Occult Review," which it describes as "an authority in the scientific world":—"Sir Robert de Chandron, having to undergo a surgical operation, was placed under chloroform, and fell into the deep sleep produced by that powerful anesthetic. 'During this sleep,' writes Sir Robert, 'I found myself before a window in a spacious apartment. The sun shone, the sky was blue, and outside were trees, flowers and song birds. I made an effort to pass through the window on tip-toe; and from that moment my feet did not touch the ground, and I felt myself walking on air, and without falling.' Sir Robert felt at the same time as if he were incorporeal, and returning from the garden to the room, through the window, he observed on the opposite side of the chamber a table, around which several persons were moving, and on it was something bulky which he could not recognise. He went up to it, but nobody appeared to be conscious of his presence. There were two ladies (presumably nurses) and several gentlemen. One of the latter had some blood on his hand, and held a bistouri, which he

had been using. Sir Robert then understood that a surgical operation was in progress. 'How is the pulse?' asked the operator. 'It is sinking fast,' was the reply, 'we must proceed deftly. Have a plug ready.' 'Enough of ether, doctor, we must apply a bandage.' The nurse, in order to execute this order, walked right through Sir Robert, without causing him the slightest inconvenience or even making him conscious of it. 'Not only were they unaware of his presence,' he says, 'but it offered no obstacle whatever to the freedom of their movement.' Advancing to examine what lay upon the table, he recognised that it was a body, and as he moved away, in the direction of the window, he was driven back by an irresistible force towards the table. 'As the body began to move and return to consciousness, and the placid expression of the face turned to one of grief,' Sir Robert goes on to say, 'I was overmastered by a great desire to take possession of it. I lost consciousness for a time, and, upon regaining it, I suffered extreme pain from an incision which the operating surgeon had made in my body.'" J.S.

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

By Mrs. Charles Bright.

One of the most remarkable things that, apart from "apports," has happened during the month, was the introduction of a new speaker, the late Professor W. K. Clifford. This incisive thinker, who passed away in 1879, at the early age of 34, was known by name to few, if any, of the sitters, but was welcomed by those who knew of his life-work, and the brilliant promise it gave. He was a materialist of the transcendental school, as it may be termed, and a great admirer of Spinoza, who saw God in everything. A man of original thought and startling intuitions, but this world was quite enough for him. Professor Pollock, in a brief biographical chapter to the collected works of Clifford, says—"Here was a man who utterly dismissed from his thoughts as being unprofitable or worse all speculations on a future or unseen world; a man to whom life was holy and precious—a thing not to be despised, but to be used with joyfulness—a soul full of life and light, ever longing for activity, and counting what was achieved as not worthy to be reckoned in comparison with what was left to do. And this is the witness of his ending, that as man never loved life more, so man never feared death less."

Not less interesting were the words of introduction given by Dr. Whitcomb, bringing the circle still more closely in touch with the spiritual powers controlling it. Dr. Whitcomb said—"The spiritual teachers, who come here to instruct you, are not like many spirits, just wandering about asking permission to speak to you. They are sent to instruct you by the higher intelligences, so that when you receive a spiritual teacher you are receiving a message sent from the higher spheres. . . . I wish to make this explanation, lest anyone should think I have anything to do with bringing these teachers here from time to time. Hundreds and thousands have been sent forth by these spiritual conclaves abroad on the earth plane." Professor Clifford, who in his lifetime was a brilliant speaker, said—"I have been instructed by those in authority to speak to you, to minister to you in love, to exchange thoughts with you, and, with the help that I may receive from you, to try to bring about that glorious time of which you have heard so much, and for which you are working." At the following sitting Dr. Professor Clifford's first address was given, and in a remarkably clear manner for the first time of control.

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

72ND SEANCE. December 27th. Address by Dr. Channing on "The March of Time." Phenomena. Clay with Mosaics. Young bird brought in nest, which was shown two weeks before when just hatched. When fully fledged will be brought again and left. Manuscript from Thibet, the fourth of a series, containing Buddhist sayings. Conditions bad.

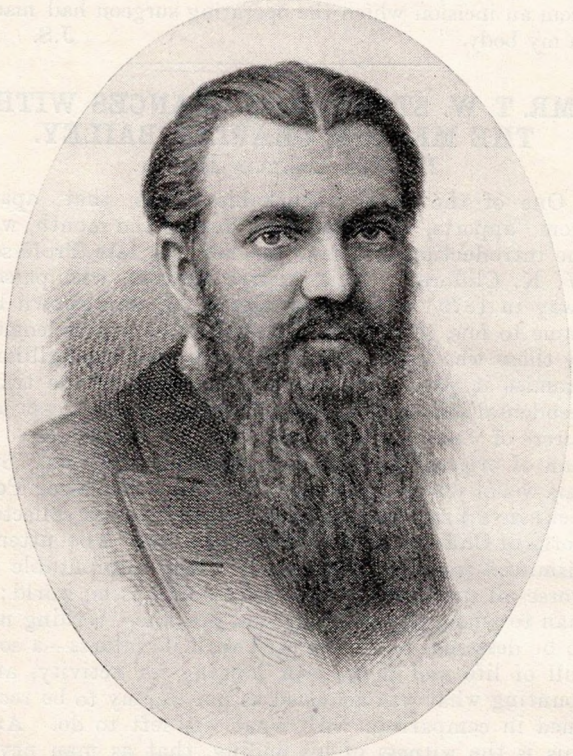
73RD SEANCE. January 3rd. Address by Professor Denton: "A Lay Sermon for the New Year." Phenomena. Clay with Mosaics. White veil worn by women in Syria. Orange seed planted in pot and grown some inches in presence of Mahomet, who explained, "Hindoo do same as Nature, only quicker." A series of addresses by new control, W. K. Clifford, announced.

74TH SEANCE. January 10th. Address by Signor Valetti on "Mystics and Mysticism," printed in February issue. Phenomena. Lump of clay containing flints. Bulb falls, which Abdul places in a glass of water. Roots and shoots are soon seen protruding. Manuscript from foot of Himalayas, about 200 years old, containing astronomical memoranda. Lump of Mosaics.

75TH SEANCE. January 17th. Ordinary meeting suspended by request of Dr. Whitcomb for "materialisation," with only meagre results.

ADDRESS DELIVERED BY PROFESSOR W. K. CLIFFORD ON FRIDAY EVENING, FEB. 7TH.

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



DR. W. K. CLIFFORD.

The subject I have chosen for my opening address to you is "The Scientific Aspect of Crystal Gazing," called crystallomancy. Solomon the wise is credited with having said that "there is nothing new under the sun," and I believe it to be the truth. Crystal gazing, or divination by transparent objects, is very old. It was practised by all Asiatic people, and also by the cultured Greeks and the Romans, while scientific research is proving that such ancient races as the Incas and other South American people also understood and practised divination by gazing into or through transparent objects. In Polynesia, too, the natives frequently divined and found lost objects by gazing at a crystal or a polished stone, and the Maoris of New Zealand also divined in this way.

In ancient Greece there was a temple, erected in the front of which was a fountain. It was the practice in those days to let down a mirror on a piece of cord to the water's edge, and then a boy, called a "reader," looked into it and divined. He could tell events that were passing in far-off lands, and also future events, as well as the diseases of certain persons and other wonderful things. Sometimes they placed water in a vessel, and then planted lighted torches round about it, and the "speculator" or "reader" gazed into the water and told what he saw. The Romans also practised divination by looking into a crystal vase filled with water. Among the Incas of Peru crystal gazing was also practised. They would obtain a piece of quartz, or quartzite, highly polished like a mirror, and the diviner would sit in front of it and tell to those standing around him what he saw.

The Red Indians of North America also practised crystallomancy. If any of the braves or warriors of the tribes fell sick, or the squaws or children, they carried them, if they could not walk, to a pond, or some place where there was calm, clear water, and then they were told to gaze into the water, when the diviner then saw the herbs, the leaves and barks that would effect a cure. These facts have been collected by people who have lived among them.

The ancient Egyptians also practised crystallomancy by gazing into the face of the water, as did the Romans. They also used polished emeralds or jewels of some kind, and this reminds me that the Maoris also divine by looking into stones—the beryl, for instance, is one stone they gaze into—and if they have not a stone they gaze into a spot of blood. The modern Egyptians practise it, and they always use ink. The proprietor, I suppose he should be called, goes about the streets of Cairo and other Eastern cities followed by a boy. He has a bottle of ink, or a liquid which is much like ink, and, when he wishes to foretell the future, he calls the boy, and pours a small drop of the fluid into his hand. He then says to the boy, "Look, and look closely," and he proceeds to tell what he can see in the fluid. I well remember one of our titled people coming home to London and writing an article in one of the reviews of the wonderful seance that he had with one of these Egyptians and his boy, and how truthful were his prognostications of the future.

In India the Yogis have the magic mirror. The consecration of a magic mirror is an interesting ceremony. A piece of glass is obtained, and it is carried by the Yogi and some of his immediate friends or disciples into the forest. From a certain tree a juice exudes, which is then taken and smeared over the glass. It is allowed to dry in the sun, and something is pasted over it to prevent it being scratched off. After this is done they have a kind of consecration. The glass is placed in a bag, and laid in the centre of a circle of the natives, who chant their weird songs and perform strange ceremonies. It is then carried to the home of the Yogi, who has given his life to inquire into Nature's secrets, and by the aid of the magic mirror he is able to foretell events past, present, and future.

Among the Chinese they have a practice of divining with three small glass balls, which are fastened together. If they use one glass ball to-day they do not use it to-morrow; they turn the glass round and use the other; and then they use the third one on the third day, coming back to the first ball the day after. The practice of crystal gazing continued through classical times down to the Middle Ages, and then it was suppressed by the church. The crystal gazers were placed under the ban of the church, and they were forbidden, under pain of excommunication and death, to practise it. It was in the sixteenth century that a physician, named John Dee, turned his attention to the practice of crystallomancy, and began to investigate from a scientific standpoint. He had a "reader," a man named Kelly, who was able to tell who was present in the unseen by the aid of the crystal, which was of polished glass. He could tell not only who was present, but events that were taking place hundreds of miles away, and the results obtained were sufficiently startling. Of course, the scientific world from that day to the present has regarded crystal gazing as a stupid fad of people who had nothing better to do. The facts, however, remain, that all nations, or nearly all nations, practised it and divined, foretold events through crystal gazing, called crystallomancy.

SCIENTIFIC ASPECT OF CRYSTAL GAZING.

And now I come, after that short history of it, to the scientific aspects, and you are saying, probably, "How does it come about?" If it be true that events can be foretold and objects seen per medium of a crystal, can you account for it? I can account for it, and proceed to explain. I want you to follow me closely in my argument. The sub-conscious self

possesses certain knowledge which the normal consciousness does not know anything about, and by gazing at the crystal the knowledge possessed by the sub-conscious self is made known to the normal consciousness. It is, in fact, a telescope for the normal self to perceive objects and events that are not present to the physical senses. Remember, my friends, that you are cabined, cribbed, and confined in a fleshly body having five gateways of knowledge, five senses, and only to the few is it given to have a sixth sense, which some have called psychical, covering clairvoyance, telepathy, thought transference, and all that is made use of to produce the pictures seen in the crystal, no matter if it be polished glass, a bowl of water, or a highly polished blade of a sword, as some nations use. There are a great many events taking place on your earth plane, besides many places that are unknown to you. You have not visited them in the flesh, and events that are taking place, or have taken place, or are about to take place, you have no knowledge of. I was speaking to-day with Dr. Whitcomb, your very intelligent conductor, when he asked me on what subject I should speak to-night. I was speaking to him as a physician upon physiology, pathology, and kindred subjects, and also psychology, and in exchanging thoughts I found that he was thoroughly acquainted with the methods whereby psychic phenomena are produced.

In discussing telepathy, or thought transference, which has something to do with crystal gazing, it may not be out of place to describe the process whereby it is effected. The mind of man, so little known and understood by you who possess it, has wonderful powers and possibilities, potent for good or for evil. When man acquires knowledge on the subject, it is very hard to say what will be possible or impossible to man. As an illustration: Someone in a far-off land is thinking upon a certain subject that has to deal with the innermost spiritual life, the affections, the desires and aspirations, the yearning for some way whereby the spiritual longings shall be satisfied, whereby they may do good, and the lives of their fellows be brightened. Certain thoughts are passing through this man's mind, which are thrown up as pictures before him. He desires to visit other lands, and there make known the truth. Perchance that one is sitting in an arm-chair in an old, ordinary house, or gazing out of the window upon the landscape, and what he is thinking is thrown up before him as a picture. Not only does he see it with the fleshly eyes, but if he closes his eyes he can see the whole surroundings of the house and grounds and landscape. As soon as that picture is formed—it may be a picture of any object, place, or person—supposing at that moment one very dear to him crosses that landscape, one who will in some way help him, or perhaps that person is not present, but the mind wanders away to the form of that person, and, though he or she be not present, the mind sees that friend perfectly, a thought picture is transmitted. Now every cause in the universe, not only upon your earth plane, but in every star and planet throughout the universe, produces an effect. You cannot think deeply upon any subject without an effect being produced, which in turn becomes a cause.

When the mind of man is in a reverie such as I have been speaking of, there goes out from that mind undulatory waves of thought, which are carried through the ethers and auras and strike its object. Just as the receiver collects the electric or magnetic waves from the Marconi apparatus, so will some mind collect per medium of the aura those thoughts and that picture, and that will account for certain dreams that you have. You have visited the place in your sleep, and some of you know that I speak the truth when I say that you in person visited those places which you had seen years before in a dream. Accidents have happened which have been witnessed by people far off, and by thought transference they have been received in some other part of the globe. This takes place daily. It is a subject little understood,

but it is the truth. Here is an illustration: A noted crystal gazer in England suddenly said, "I see an accident; I see a man knocked down by a horse and cart," and she was in a great state of excitement. She kept inquiring, "Is he hurt? Oh, be careful with him!" as if the event were really taking place. And she told those about her what she had seen, and it had really happened.

#### CRYSTAL GAZING, HYPNOTISM AND SUGGESTION.

Some investigators have declared that hypnotism has something to do with the facts produced, and have gone so far as to declare that no picture was seen at all in the crystal, that it was a kind of self-hypnotism, whereby the inward vision was able to discern what the fleshly eye could not see. It may be added that the sub-conscious self possesses knowledge which, under certain conditions, under certain influences, can be imparted to the normal consciousness of man, and that will account no doubt for much that is reliable and authentic in crystal gazing; but it is not all. Remember this, that sitting enthroned as a monarch over all is the "vital spark of heavenly flame," which cannot be injured by the elements, and over which matter has no dominion or power. It is more subtle, more wonderful, superbly grand than anything that you have a knowledge of, and you call it Spirit! Spirit! The powers of the mind are not fully understood, and the power of the spirit of man is still less understood. As I said, you are imprisoned in a fleshly body having the five senses. If you have the sixth, it has been given to you from the spirit world, and if man can make such great and grand use of his powers through the five gateways while in the flesh, how much more when liberated from that prison house? How much more shall ye be able to do? Knowledge is power, not only on the earth plane, but in the spirit world, and when the seers and prophets urged upon man that he should get wisdom and understanding, because he was getting then a pearl of great price, they said what was indeed truth. When man realises that he is not a grovelling worm, that he is not under the curse of God, that the universe has not been cursed because of one man's folly, and that man is the crown of creation, and that he has a work to do, and is possessed of wonderful powers, he can exclaim, "I have been made in the very image of God."

#### WHAT SCIENTIFIC MEN ARE DOING.

Science proceeds very slowly, but having once ascertained a fact she holds fast to it, and some of the greatest scientists are now turning their attention to these hidden truths, and it is through a knowledge of these truths that man will solve the problems wherewith he is puzzled to-day. He will be able to live a longer and a more useful life. In the day that man partakes of the fruit of the tree of knowledge, and eats thereof, it will give him life eternal. Strange that the old fable should teach that by partaking of the tree of knowledge man should lose all his divinity, but the truth is the reverse. By taking and eating of the fruit of the tree of knowledge man will get life, and light, and power, and it will bring happiness.

Hypnotism, little understood, is used by a few medical men to alleviate pain in the cure of certain diseases, but it will be employed more largely in a few years, when it is better understood. Hypnotism simply means that certain effects are brought about by suggestion. Oh, the power of the human mind! Certain diseases that have crippled you, producing excruciating pain, have been banished from the house of flesh by the suggestion of a powerful mind.

Suggestion sometimes produces strange effects, of which you are entirely unconscious. Do you like to experiment? I will tell you how you may experiment for yourselves. It will put your mind into training. Do not be cast down if you fail many times, because you must remember how hard it is at first to do certain things with the physical body. When you are walking through the streets of your city, and see ahead of you some friend, or perhaps a stranger, say

within yourself, "I wish to see the face of that person." Let the power of the mind be thrown on that person, mentally saying, "Turn round! Turn round!" And I tell you that person will turn round, through suggestion, and the influence of your mind operating on mind. The beginner should gaze not longer than ten minutes in transparent objects, such as a fish bowl filled with water, the crystal, or polished glass. The first signs will be some bluish clouds, then perhaps a face which vanishes, then perhaps a scene, and so on.

CUI BONO.

Of what use is it? Man not being an animal, the spiritual world had to meet all the requirements of his spiritual nature. Man was not to live by bread alone. If his spiritual nature possessed certain powers he must receive light and knowledge, so that he may use those powers for the one grand object of the universe, the binding in one common brotherhood of the whole human race in the bond of love, the uplifting and the regeneration of all people, and the entire happiness of all created beings. If man did not possess these wonderful faculties and wonderful powers, his regeneration, his salvation, would be accomplished so slowly, that millions and millions of countless untold ages must have elapsed before he could arrive at the standard reached to-night. But having another avenue whereby he could be enlightened the spirit world has taken advantage of that. Many will demand signs and wonders. The scientific world demands them to-day, and if man has powers whereby he can produce evidences to satisfy thinking men, it is binding upon him that he should produce them, and the scientific world will at last be brought into the way of truth. The reason that old faiths are dying is because their beliefs, their dogmas, and their creeds are false, and cannot be demonstrated, and the scientific mind turns away and says, "It may be true, but there is no evidence." The reason that spiritualistic truth is making such advancement and headway is because, though the word of truth be spoken by untutored lips, it is followed by such a mighty power that conviction follows on demonstration. The world loves demonstration. Men desire to know how these things are accomplished, and the spiritual realm comes forward with convincing proofs. With one it may be the gift of healing, the discernment of spirits, whether a bowl of water or a crystal, and divining by some means; but be careful that if you divine it will not be as recorded of the maiden, who had a spirit of divination which brought her master much gain. It is the bringing of much gain that cripples, ruins, and damns the best powers that man possesses, the prostitution of his gifts, the selling for filthy lucre that which he receives from God. And on the other side he will be held accountable for not having used his gifts for the glory of the universe and the salvation of the people.

Dr. Hyslop is doing yeoman work in psychic investigations that will make future generations at least understand something about mediumship. The latest number of "Proceedings" of the American Society for Psychical Research is a most important one, its 200 pages being filled with his investigations on the Trance Phenomena of Mrs. Smead, an assumed name for a clergyman's wife, whose power as an automatic writer is now being tested. The volume includes pages of *fac-similes* of automatic writing, and is altogether of so interesting and valuable a character that Australians should be more generally familiar with. The yearly subscription, which entitles subscribers to copies of these "Proceedings," published quarterly, is £1 ls., and names should be forwarded direct to Dr. James A. Hyslop, 519, West 149th Street, New York. U.S.A.

Ralph Shirley's "Occult Review" appears in a new dress in January number. It has a great circulation in England and America, and is sent post free to other countries at 8s. a year. Orders should be sent direct to William Rider & Son, 164 Aldersgate Street, London, E.C.

## REV. GEORGE WALTERS ON "A SOUL'S PILGRIMAGE."

In the February number of *Progressive Thought* the Rev. George Walters writes a sympathetic and appreciative review of Mrs. Bright's new book. "It is," he says, "a pleasant surprise at any time to discover a novel treating in a sympathetic and rational manner with the higher spiritual and advanced thought of the age. The pleasure is intensified when the writer is one whom we have already learnt to respect and admire, both personally and professionally." At the conclusion of his notice, covering two columns, Mr. Walters says, "It is to be hoped that liberal thinkers, whether or not they can endorse all the opinions and theories, will read this book, and that its publication may even be reckoned a new era, an era in which trashy novels will be replaced by stories with a true and noble purpose—like that of "A Soul's Pilgrimage."

But Mr. Walters, whose sympathy with liberal thinkers is of the widest and most catholic nature, also announced "A Soul's Pilgrimage," by Annie Bright, as the first of a series of four Sunday evening lectures in the month of February on "Some recent interesting books." Feb. 2nd—"A Soul's Pilgrimage"; Feb. 9th—"Fairy Tales of Science"; Feb. 16th—"Herbert Spencer's Autobiography"; Feb. 23rd—"Thou Fool," by J. J. Bell. We are indebted to Mr. Walters for the following brief notes of his lecture. Heavy rain somewhat interfered with the attendance, but the lecture was given to a large and greatly interested congregation.

### NOTES OF LECTURE.

Mr. Walters said that the book had special interest for them, and a brief review of certain events was concluded with a sympathetic reference to his having, nearly five years ago, conducted a memorial service for Mr. Charles Bright.

The three sections of the narrative, "Preparation," "Transition," and "Illumination," were dealt with in turn.

In the first, referring to "Stella's" education in a Church of England school, the speaker inveighed against the too-common practice of Unitarians and other liberal thinkers of sending their children to be taught doctrines and dogmas which were not believed in by the parents themselves. It was both wicked and cruel.

Reference was made to the young girl's introduction to new problems of philosophy and religion, and to her advance toward higher ideals of womanhood culminating in spiritual experiences that entirely transformed her life.

The second portion, dealing with experiences in Sydney, was somewhat painful reading, but made clear the admirable character of "Mr. Richmond" and the heroism of the young wife. Having mentioned the tragic fate of the persecuted minister, the following was quoted:—

"His faithful few were dumfounded with grief and regret, but the fatality showed that his unknown friends and admirers were legion."

Upon this, Mr. Walters waxed severely sarcastic—not against the book, but against the "unknown friends and sympathisers" of any and every earnest worker for higher Truth. He himself had grown impatient and disgusted with people who came and assured him of their "sympathy." Better help a man while he was living, than express admiration when he was worn and worried to death! "If," exclaimed the preacher, "I have any 'unknown friends and admirers,' I trust that when the time comes for me to 'pass onward,' they will at least have the decency to hold their tongues!"

The evolution of "Stella Leslie's" mind or soul from Materialism to Spiritualism was traced, and was shown to be a struggle such as had to be endured by many thoughtful souls at the present day; and whether or not they reached the same goal, they might learn a useful lesson of sincerity and courage from Mrs. Bright's vivid and incisive portrayal of "A Soul's Pilgrimage."

### A NEW RELIGION.

In last issue we referred to the inconsistencies of Christian doctrines, illustrating their repugnance to the teachings of Jesus and to common sense, and, incidentally, to the decadence of faith, so particularly manifest of late, in some of the most prominent ones. This naturally suggests the need of a new religion, adapted to the requirements of the present and future generations, and, necessarily comprehending all that is requisite to satisfy both the intellect, religious sentiments, and the aspirations of humanity. These essentials, we believe, are to be found in Modern Spiritualism, and will endeavour to make the fact apparent to our readers.

Primarily, Spiritualism has a Scientific Basis, and it is unnecessary for us to enumerate the hosts of scientific men, many of them the most prominent of their time, who have, after protracted investigation, affirmed their conviction not only of the genuineness of the phenomena, but of their spiritual origin. Their number is constantly being augmented, but we may mention, en passant, as of interest to Australians, that Mr. A. L. Windsor, for many years editor of "The (Melbourne) Age," on returning Epes Sargent's "Scientific Basis of Spiritualism," which I had lent him, remarked, that "after reading it, he could not deny that Spiritualism had a scientific basis." Some Spiritualists, notably the late H. Junor Browne, affirm that Spiritualism is a science, and they are correct if they stop at the phenomenal point; but beyond this, on the mental plane, the way is opened to the spirit world, the fact of the continuity of life after death demonstrated, the nature of that life revealed, and higher conceptions of the Love and Wisdom of the Great Oversoul, whom men call God, made manifest. A veritable "Jacob's Ladder" has been established, upon which, to use a scriptural phrase, "the angels of the Lord are ascending and descending," and wherever they find appropriate conditions, giving teachings up to the highest mental capacity of the aspirants, the ethics of which are unsurpassed by those of any religion extant. As specimens of such we would refer to the "Spirit Teachings," through the late W. Stainton Moses, M.A., and through several mediums at the circle of the late Dr. J. B. Motherwell, of this city, some of which may ere long see the light. It needs to be known, however, that the "ladders" that connect the spirit world with this are not all "Jacob's ladders," nor are all the spiritual beings who descend "angels;" there are many shorter "ladders" (so to speak) on which the less progressed and the unprogressed descend when invited, many drawn by love and not a few by lower motives. All these must be judged by their fruits, by these shall ye know them; but Reason must be the judge. Know this, that exalted spirits cannot approach to communicate unless the minds of the truth seekers are in harmony and temporarily elevated above the normal plane. It is unwise for anyone to seek for the higher teachings until they have studied the philosophy of Spiritual intercourse and are prepared to give the essential conditions. The teachings of Spiritualism compre-

hend the existence of a Divine Intelligence governing all worlds by Immutable Law; the invisibility to mortal eyes of all the greatest forces; the reality of the communion between the visible and the invisible worlds; the beauty of the character of Jesus as a teacher, reformer and "man approved of God"—that Spiritualism, in fact, underlies all the principal religions of the world; and that Death is but the bridge that connects this world with the next.

Our orthodox friends may object to the absence of doctrine, but we invite them to improve upon the above, believing that the unbiassed reader, if not wholly approving, will take little exception to it. We do not ask faith for the basic facts, but will be happy to put any earnest doubter on the road to conviction.

W. H. T.

### ANDREW JACKSON DAVIS AND THE HARMONIAL PHILOSOPHY.

BY E. WAKE COOK.

There has not been a more important address given before the London Spiritualist Alliance than the one by Mr. E. Wake Cook on Andrew Jackson Davis, at the Salon of the Royal Society of British Artists on 5th December. In the hope that it may induce the younger generation of inquirers to study the Harmonial Philosophy as set forth in "Nature's Divine Revelations," it is reproduced in this and succeeding issues:—

Mr. Wake Cook said: Spiritualism has one great advantage, and a disadvantage which follows like its shadow. Spiritualists are essentially truth-seekers, and they have no hampering creeds, or ecclesiastical establishments whose interests have to be put before the interests of truth. We have been satisfied to let our glorious truths permeate and elevate the thought of the world; the world getting the benefit while we get the "kicks," which are the reward of all light-bringers.

On the other hand, we labour under the disadvantage of having no general centre, or recognised head, to give some sort of focus, or unity, to the great body of our teachings. While we have no head or leader by election or appointment, historically we have an exalted one by the indisputable right of priority, and by the importance of his work. Andrew Jackson Davis is in every sense the father of Modern Spiritualism; he gave us the first great work, he predicted the outbreak of the physical manifestations, and he is the only one who has given us a complete system of philosophy. It is to be regretted that when he was lecturing he did not do as the eloquent Dr. Peebles and others have done, travel abroad and come into personal contact with Spiritualists all over the English-speaking world. As it is, he is not nearly so well known in England as many of the lesser lights of the movement. But the thing which arouses my indignation is the easy-going lack of alertness of our psychologists and our psychical researchers in allowing a golden opportunity to escape them. The case of Davis is the most interesting and instructive one in the whole range of psychology. When I saw him three years ago he was straight as an arrow, and, despite his great age, he was as bright and as mentally alert as a young man; but he will be allowed to pass on, and then our sleepy psychologists will awake to the opportunities they have lost. Although Davis has given us much information about his psychological experiences, his soul-adventures, there are sure to be points that a scientist would like cleared up by personal interrogation, and it will be a great blot on their record if the Society for Psychical Research does not throw off its lethargy and investigate this case ere it is too late.

Davis was a pioneer, and while much of his work was adapted to the time in which it was given, in its profounder aspects it was a full century ahead of its time. I began the study of his works forty years ago, and while I was always fascinated by them, they have grown in meaning with my growth. Much which I took to be flowery rhetoric or vague theorising I now see to be full of profound truth and of measureless significance. While Davis brought a flood of new light, he always shrank from the position of leader of a new religion, and he persistently extricated himself from every attempt to place him in that position. He wanted fellow-workers, fellow-investigators, not sheep-like followers. He shrank from sapping self-reliance, or reliance on those innate powers which it is the highest glory of a man to develop. Throughout his long career he has been phenomenally disinterested and self-effacing; the consequence is that Spiritualism is without a recognised head, and is comparatively unorganised; and Davis himself has lived and will die a poor man in worldly wealth, although he is a multi-millionaire in that soul-wealth which carries compound interest to all eternity!

The life of Andrew Jackson Davis, the Poughkeepsie Seer, is of profound psychological interest; we can but glance at one or two of the milestones on the path of his interior development. He was born in 1826, in Blooming Grove, Orange County, New York State. His father, half weaver and half shoemaker, was honest, industrious, and courageous, but he was for many years a victim of the drink fiend, and it speaks well for the true grit of the man that in after years he had the strength to renounce drink utterly, although living in the shadow of a grog shanty. Young Davis was fortunate as regards his mother, who, although uneducated, was gentle, and dowered with all the finer instincts. She was gifted with the questionable boon of second-sight, which at times rose to real clairvoyance. Their life was a weary struggle against grinding poverty. The father, always restless and anxious to better his hard lot, frequently tore up the home by the roots, so to speak, and moved on into still more forbidding surroundings. The mother, whose tendency was, always, to take root and cling to their dismal apology for a home, had her tenderest feelings badly lacerated by these domestic earthquakes. Amid all these trials the sensitive woman was continually getting premonitions of coming trouble—either by means of bad dreams, mysterious shadows, or more direct omens—which had the unhappiest knack of coming true.

"Jackson," as Davis was always called, was delicate and sensitive; being the youngest in a family of six, he was essentially "his mother's boy," and as his father contemptuously sneered, was "tied to her apron-strings." Between these dissimilar parents, whose natures were roughly complementary to each other, young Davis got a very fair moral training. Example is the best of precepts; and as the quaint old philosopher says, "To bring up a child in the way he should go—go that way yourself!" In the rough and tumble of this primitive existence "Jackson" got only about five months' schooling; and in a class of twelve, as he whimsically says, he sometimes came within nine or ten of being at the top of that class. Living amid slang, local idioms, and dislocated grammar, having no gift for learning, and constitutionally averse to books, he was generally at the bottom of his class. But while his outer education was so unpromising, there was an inner development going forward which was more important. His reasoning and sceptical faculties were early stimulated.

There were two other events which greatly influenced the career of Jackson Davis. During the halt of a timber-waggon the boy, unseen by the driver, mounted the pole for a ride. The jerk of starting the horses unseated him and threw him under the wheel; the scared driver in trying to save him made matters worse, and the wheel rested for a terrible second on the boy's stomach. From this accident he suffered in impaired digestive powers all his life; and the small eating thus enforced helped the

development of his soul powers. It also prevented him from becoming a good shoemaker, as the bending over his work caused him intolerable pain. On another occasion he fell into a flooded stream, and was so nearly drowned that he was restored to life with great difficulty. I attach great importance to this event in the child's life. This violent and almost total divorce of the spiritual body from the physical frame must have made it easier for the soul, with its spiritual faculties, to partially release itself from the body for the exercise of the higher faculties of clairvoyance in which Jackson Davis became so distinguished later on.

Davis began to earn his living when eleven years old; he engaged in various occupations, but with such small success that he drifted to his father's bench after each effort; until, at the age of sixteen, he fell into more sympathetic hands, and began to make some real headway as a storekeeper's assistant. Soon after, in 1843, an itinerant lecturer on "Animal Magnetism" excited the whole population of Poughkeepsie, the village in which Davis was then living, and numerous unsuccessful attempts were made to mesmerise or hypnotise him. At last Mr. Livingstone, a tailor, succeeded, and the boy displayed remarkable powers as a clairvoyant. He became the talk of the town, and people flocked from far and near to test his powers. After a time young Davis, when in trance, protested against this frivolous use of his gifts, which, he said, were bestowed for the benefit of mankind, and he stated that he should examine and prescribe for the sick. This he did for some time with astonishing success. "By progressive stages," says Mr. Fishbough, "his scientific powers became immensely unfolded, and there was no science, the general principles and much of the minutiae of which he did not comprehend when in the abnormal state." When diagnosing disease he seemed to see by something analogous to the X-rays. The outer integuments disappeared, and he saw the whole network of nerves: not the material nerves, but the magnetism or vital electricity by which they were covered, or of which they were the conductors; this covering showing as light or flame, as if the nerves were raised to incandescence. This is curiously suggestive in view of later knowledge, and not without poetic significance.

During all this time there was an interior development going on, which Davis records in his Autobiography, called "The Magic Staff," a fascinating book which should be read by all. After about eighteen months of practice as a healer, he announced, when in trance, that he was to go to New York, place himself under the mesmeric control of a Dr. Lyon, and that a work important for humanity would be given through him. The Rev. William Fishbough, of New Haven, was appointed in the same way as scribe to take down the lectures, and prepare them for the Press; and witnesses were nominated to watch over the production of the work, and to testify that it was given through Davis. All this was done, and the lectures were given before the witnesses and the occasional visitors who were admitted. Each lecture was written out as dictated, and was revised by the clairvoyant next day when in trance, before beginning the next discourse. They occupied thirteen months in delivery. On their completion, "immediately after giving general directions as to the correction and publication of the work, voluntarily, in the presence of a witness, and contrary to the expectation of everyone, Davis renounced all claim, direct and indirect, to any portion of the copyright and the proceeds of the work, simply claiming a reasonable compensation for the time he had employed in its delivery." The absence of mercenary motives and personal ambition is characteristic of this wonderful seer.

The work thus produced through an uneducated young man was called "The Principles of Nature, Her Divine Revelations, and a Voice to Mankind," and it is, perhaps, the most remarkable work in our language, or, indeed, in any language. The fact that such a work, thus produced, and with such high claims, is almost unknown in England, is equally remarkable!

Before this work was given Davis had some striking psychological experiences, quite apart from his hypnotic trance. He had visions, in which he saw Galen, and was instructed by him in his medical practice, and Swedenborg directed his interior development. Now it is a curious fact that the work, "Nature's Divine Revelations," might be described as the apotheosis of Swedenborgianism. It is something like the system of the great Swedish seer, shorn of its narrowness, its theological twist, and elevated to a higher plane; but it is vaster. It is a history and a philosophy of the Universe, of material and spiritual existence. This work, however, was given through an uneducated youth, while Swedenborg, apart from his religious seership, was a most distinguished scholar and scientific man. It may be considered as the first volume of the "Harmonial Philosophy," and will be considered with the later volumes.

Before passing on I may state that I take up no position in connection with Modern Spiritualism in which I cannot present the horns of a dilemma to any opponent who charges me with credulity. If this work was not produced in the manner claimed, and is a fraudulent concoction, then it is a great deal more wonderful, it is a still greater literary marvel, and Andrew Jackson Davis must be a most amazing genius!

After the production of "Nature's Divine Revelations" Davis was enabled to throw himself into a luminous trance and to dispense with the aid of an operator. His spiritual faculties had become more unfolded, and he was able to pass into what he calls the "superior condition" almost at will. The preparation necessary was to get into the best of health by taking exercise, abstaining from meat, and taking very little food of any kind. Then he could pass into the higher state, his spiritual perceptions were opened, and he was free to explore the whole range of existence in search of the desired knowledge. He was on the plane of being on which we shall all emerge when we quit this mortal frame. The faculties are somewhat analogous to those of the "calculating boys" who solve abstruse mathematical problems almost as fast as they can be stated. They work as by a higher form of instinct; can go to the causes of things and instantly trace the effects. Davis was able to place himself into a sort of wireless mental telegraphic connection with the best scientific minds of the time, and summarise their knowledge. Where the best knowledge then discovered did not help him he brought his penetrating faculties to bear directly on the problems; he solved them in his own way, and corrected current errors. Frequently he discusses the rival theories, selects the good from each, and with original contributions of his own puts the great questions in a new light, and anticipates later scientific investigations in a remarkable way.

The works produced by Davis himself while in the "superior condition" differed considerably from the first great work; they go more into practical details; open up many new fields of knowledge, and are treated with more literary distinction. The first one dictated in trance and written down by the scribe, the Rev. W. Fishbough, had a distinct charm of its own, and at times rose to heights of splendour, but it contained many vain repetitions. The later works avoid these faults, and are written with great clearness, power, and with picturesque diction that is striking, and at times the eloquence rises into true, if not metrical, poetry.

The whole thirty volumes produced by Davis may be regarded as the full expression of the "Harmonial Philosophy," but there are five volumes, which followed the "Divine Revelations" at varying intervals, which bear the distinctive title of "The Great Harmonia," the sub-titles being: (1) "The Physician"; (2) "The Teacher"; (3) "The Seer"; (4) "The Reformer"; (5) "The Thinker." The range of subjects is so enormous that I cannot even catalogue them; they touch human interests at all points.

Davis taught with voice and pen, and suffered the usual penalties of the great teachers: he was vilified,

abused, misrepresented in every way, and had he lived a century or two earlier would undoubtedly have been burnt at the stake. His life was full of vicissitudes; he practised as a healer, and took a medical degree, and now practises as a physical and spiritual physician in Boston.

In attempting to give the barest outline of the great "Harmonial Philosophy," I am appalled at the magnitude of the task I have so rashly undertaken. I am like a man called upon to condense an Encyclopædia of Universal History, Philosophy, Science and Psychology into something less than a pamphlet. Still, if I can say enough to interest you and set you studying it for yourselves, I shall have done all that you, in your great charity, will expect of me, and I shall be more than rewarded.

The key-note of this system is given in this sentence:—

"There is no division between science, philosophy, metaphysics, and religion. For the first is the rudiment and basis of the second. The second illustrates the first, and typifies the third. The third unites with the second, and flows spontaneously into the fourth. The fourth pervades and comprehends them all, and flows as spontaneously to a still higher degree of knowledge and perfection."

This sense of the unity of all knowledge inspires the whole. Everything is seen in orderly series and degrees, in a comprehensive system of correspondences, the higher comprehending the lower, and prophesying still higher stages. The whole Universe is unfolding in a vast system of evolution; throughout the abyssal star depths the same great law rules as in the smallest particle. Davis distinctly states that the smallest particle is a microcosm, an image of the whole cosmos. Fifty years later Frederic Myers said the same thing, and it was regarded as a brilliant flash of genius, and sixty years later science discovers that the atom of matter with its whirling electrons is more like a solar system than a solid particle. Thus this uneducated youth anticipated the brilliant genius, Myers, and the most startling scientific discoveries by more than fifty years. But Davis goes further, and says that the atom itself passes through a complete system of evolution, or cycle of change. Thrown off by the great central sun, of which our whole solar system is a mere petty satellite, matter goes through innumerable changes, until by condensing and cooling it becomes mineral. Then it starts on its return journey, passing through the vegetable and the animal kingdoms, and ultimately becomes part of the physical vesture of man. Still ascending, it passes beyond the range of our five senses, and starts on a new cycle as the "matter" of the next plane of being, the first spiritual sphere; and it also forms the matter of our "soul," or spiritual body. This spiritual body, the sublimated counterpart of our physical organisation, partially leaves the earthly body in trance; and leaves it completely in the greater but analogous change called "death." In this way the young seer completely reconciles all that is sound in Materialism with Spiritualism. To reconcile two such doughty and apparently irreconcilable opponents is a high philosophical achievement, and the best test of the truth of his statements.

*(To be continued.)*

Chas. E. Glass, whose book "Advance Thought" has made his name familiar to Australian readers, has now brought out a second book, "Spiritual Revelations," which in its first half contains some remarkable psychic experiences of Tom Glen, who came to Australia in 1852. Mr. W. H. Terry records some of his valuable experiences with Mr. George Spriggs and Doctor Slade. There is also a record of a materialising séance in California by the late H. Junor Browne when Mrs. Moore was the medium; and Cavalier James Smith supplies communications from deceased celebrities through a trance medium. The volume is of a most readable character, published by Geo. Robertson, and can be had at booksellers or Mr. Charles E. Glass, 96 Little Collins Street, Melbourne; price 2s.

## SUGGESTION — THE WORLD'S NEW POWER.

THE SWAN INSTITUTE.



REV. J. C. SWAN.

Some time ago I heard of a man completely restored to normal conditions from the curse of inebriety by Rev. J. G. Swan. It was by the Rev. Dr. Strong's good offices that treatment by "suggestion" was brought under notice in this case, and with the happiest results. It will be remembered that the Royal Victorian Inebriety Commission of 1902-3, which consisted of Dr. Bevan, chairman, Dr. Charles Strong, Dr. Clarence Godfrey, and Mr. Billson, M.L.A. for Footscray, availed itself largely of the knowledge and experience of Rev. Mr. Swan, who placed his services at the disposal of the commission. Many cases were treated by him at the Melbourne Gaol before the members of the commission, who, one and all, endorsed his methods, and selected the cure by suggestion, scientifically applied, as the most entirely satisfactory of those brought under their notice. There is also an ever-increasing number of the local medical faculty who avail themselves largely of the help of Mr. Swan, not only in cases of inebriety, but all forms of mental and nervous diseases—such as neurasthenia, insomnia, loss of vitality. Mr. Swan's name has spread so far afield in connection with what he terms, "The Swan Graphical and Ocular System," which is his own invention, that the latest number of "La Revue d'Hypnotisme," published in Paris, announced that the value of his work had been recognised by the "Societe d'Hypnologie et de Psychologie" by conferring on him the degree of Academic Membership, M.H.P.S., Paris, along with several other eminent men.

To know all about the mode of treatment, a visit to the Swan Institute, Park-street, South Yarra, is the one desideratum, or to people away from Melbourne a pamphlet will be posted on receipt of a stamped and addressed envelope or wrapper. It is a revelation of the power of the human mind to sit and talk with Mr. Swan of the way he has gradually perfected his system, of the long years of study until the work became so absorbing that he resigned some seven months ago his charge as an Anglican

clergyman at Hastings, Flinders, and decided to launch fully on the career of a healer by suggestion. He still holds a license in the church, and preaches occasionally, notably a valediction sermon on the retirement of Canon Tucker lately. In reply to my inquiry, how he had been first attracted to the subject, Mr. Swan said that it was attending a lecture on mesmerism, 30 years ago, when a lad in his teens, which caused him to think deeply on the power of thought. A boy, under mesmeric influence on the platform, was induced to take castor oil for honey. "He took the castor oil, but refused the honey," said Mr. Swan, "and the idea came to me then, and since elaborated in my system, that "if the mechanism of the brain could be so influenced as to make a lad do this, why could not the same power be used to make a man prefer tea, coffee, or milk, for instance, to beer?" It is not possible to state in a few words the details of a system which is remarkable for its originality, simplicity and adaptability to the basic idea of Mr. Swan's treatment, namely, "to enable the patient to suggest to himself through the eye the means of cure." "Brain centres," said Mr. Swan, "worked by suggestion can stimulate any organ of the body. Thought is a force which controls the functions of mind and body. Nerve force is conserved and organised force. It can be generated by suggestion as electricity is generated by the electrician." Here on the walls of his consulting-room are hung the charts and the various objects made use of. They are worthy of inspection by all who are interested in these latest potencies in humanity that are going presently to change our stereotyped ideas on almost every subject.

It is seen that Mr. Swan has at length gained the object of his life in giving himself fully to the elucidation of his important system fraught with such great possibilities to the human race. When a man has been trained to a certain profession it is difficult to break away. The call to active work, however, became so urgent that, Mr. Swan says, he came to recognise at last that "there was as much religion in healing the sick and saving the lost as in chanting litanies and visiting lukewarm parishioners." As a result of his work, Mr. Swan hands me a bundle of testimonials from leading doctors and others who have witnessed the value of his treatment. Among these may be selected the following by Canon Tucker, as this esteemed clergyman has worked on the same lines for many years, although he confesses that his efforts were tedious compared to what can be done by a scientific method like that of the system inaugurated by Mr. Swan:—

Christ Church, South Yarra,  
20th January, 1908.

I have personally studied the methods of treatment by Suggestion in nervous cases, and regard them as a merciful revelation. In the hands of a man such as my friend Mr. Swan, whom I have known intimately for the last sixteen years, and whose motives are of the highest character, their application can but prove eminently beneficial.

In the course of the last few years I have repeatedly passed on to him for treatment cases of intemperance in which I have specially interested myself, and in every instance he has been remarkably successful. In many cases I have myself succeeded in curing the drink habit (having for thirty years directed my attention to it) by bringing all the personal influence I could command to arouse the stronger and the better man in the patient but by a slow and arduous method. In a month Mr. Swan effects such as I might accomplish in a year. The cases treated by Mr. Swan have stood the test of time.

(Signed) HORACE F. TUCKER,  
Canon St. Paul's Cathedral.

"Do you know, Mr. Swan," I said in bidding farewell, "that our great spiritualistic leader, Dr. Alfred Russel Wallace, was first attracted to the study of spiritual phenomena by witnessing, like yourself, exhibitions of mesmerism on a public platform when a young man. I thought of his experience at once when hearing of yours with that lad who preferred castor oil to honey, and I hope your studies will also lead you on to the study of psychic possibilities generally, now attracting the attention of the world. Your excellent system is just a branch of this absorbing subject."

A. B

**MRS. ELLEN GREEN.**  
A Celebrated English Medium.



For many years the name of Mrs. Ellen Green has been held in great estimation in English Spiritualistic circles, and it is now over twenty years since she made her first appearance on the public platform at Rochdale as a speaker. Born in Lancashire, and brought up as a Methodist, it was simply that she was forced by spiritual agencies to do public work that she entered on the arduous task of public speaker and test medium. Then she found, like so many others, that she had been a medium all her life, and probably inherited her psychic power from her mother, who was gifted with second sight. "My mother," she said once in an interview with London "Light," "had the gift of second sight strongly developed, and could often foretell a death or striking event. . . I myself can always feel when anybody near or dear to me is going to pass over. . . I have the same vision in each case, and I have come to call the spirit the Death Angel. . ." The first time she saw it was on the occasion of her mother's death. She was about 16, and not then a spiritualist, but whilst at work in the factory heard her own name, "Ellen," called three times very distinctly. Fearing something wrong, she obtained permission to leave her work, and on her way home "saw in front of her the form of a woman clothed in a white robe of indescribable beauty." On her arrival home she found her mother seriously ill, and, after hearing of her daughter's vision, she said, "My child I shall never get well. You have seen the spirit I always see when one I know is about to die." It was the beloved mother who, having passed over, gave her the first message she received from spirit land by means of a written communication.

It was during 1906-7 that Mrs. Green's name became known to spiritualists all over the world by what may be called a triumphal tour which she made through South Africa, by invitation of the Johannesburg Spiritualists' and other societies. Her visit was most successful, and she spoke at every town and place of note, which, of course, included Durban and Cape Town. At one place, where the meeting was advertised for 8 o'clock, hundreds were waiting at the doors by 6. When the lecture began, with the Mayor in the chair, the hall was packed, over 2000 being present, and hundreds turned away.

In the latest number of London "Light" to hand,

of January 18, 1908, a most interesting paper, given before the London Spiritualist Alliance by Mr. A. W. Orr on January 9th, is reported in full. This paper, entitled, "Evidence of Spirit Identity the Need of the Hour," has been reported by great London dailies like the "Daily Mail," and in the course of it Mr. Orr cites an experience with Mrs. Ellen Green, which shows her position among leading Spiritualists in the old country.

A lady, whom I knew but slightly, said Mr. Orr, expressed a desire to have some experience of psychic phenomena. I therefore invited her to meet Mrs. Ellen Green, who, as you are no doubt well aware, is an excellent clairvoyante. We had some pleasant conversation on the subject of Spiritualism, and then Mrs. Green described the form of an elderly lady (giving details as to her appearance) whom she saw standing beside my visitor in an attitude of affection, and said that she got the impression from the spirit that she was related to and very fond of my visitor, who had been much with the elderly lady some years previously at some place at a long distance from Manchester. The sitter could not remember any relative answering to the description given, although Mrs. Green assured her that she had known her very well at some time. My visitor undertook to inquire from her relatives whether they could recognise the spirit lady, and on my calling upon her husband one evening about a week later, she told me she had learnt that the spirit lady was her grandmother, with whom she had lived in the Isle of Wight until she was about three years of age. The description was said to be very correct.

It is expected that Mrs. Green will arrive in Melbourne by the new Orient boat "Asturias" about March 4th, and her first lecture will be given on Sunday, March 8th, at the Oddfellows' Hall, under the auspices of the M.P.S. Lyceum, when she is sure to receive a hearty greeting from Melbourne Spiritualists.

## REVIEWS.

### "THE LIFE OF JESUS."\*

A second edition of this truly remarkable book has just been issued in Rome. The first made its appearance in 1889, having been translated into Italian from the French by Signor Ernesto Volpi. It purports to have been dictated by the Master to a young lady residing in Avignon, and was published in the "Anti-Materialiste" of that city by its editor, the late René Caillé, in 1885. When I read it, I was startled by its close agreement with a similar series of communications which had come under my notice, purporting to have been dictated by the same control, to a lady in this city. I wrote to Signor Volpi, forwarding certain passages of the communications thus received, and other information exhibiting, at any rate, the oneness of the source from which both these expansions and corroborations of the Synoptic Gospels had emanated. To prove their authenticity is out of the question. It must be left to the judgments and consciences of individual readers. In a preface to the present edition, Signor Volpi publishes my correspondence with him on the subject; as also the comments which the book has called forth from various illustrious personages. One of these, Prince Wisniewski, writes:—"This book is light fallen from heaven. . . . It is at length permitted to us to read the true life and the true Mission of Jesus, purged of the dross of traditions, which have accumulated around it in bygone centuries." Professor Zolli, author of some important mathematical works, says:—"I have read and re-read, again and again, the very beautiful 'Life of Jesus.' I feel truly enthusiastic regarding it, never having perused anything more beautiful or elevating than this." Signor G. Sforza, an eminent counsellor-at-law, observes:—"In undertaking to read this book, I was confronted with a doubt respecting its genuineness as a mediumistic communica-

\*La Vita di Gesù. Opera medianica. Dettata da lui stesso alla Signora X, Seconda Edizione. Rome: Ernesto Volpi, Editore.

tion, which was completely swept away by this simple reflection:—I said to myself, if I deny its mediumistic origin I must admit on the part of the authoress, an uncommon genius, a profound culture and an extensive knowledge of the times and places in which the life of Jesus was passed, and all this conjoined with an exquisiteness of ethical sentiment developed to such a degree that one must consider it as consubstantial with his own." When it was said in the hearing of the control of the Melbourne medium that it was impossible that a being so exalted as the Master should return to the earth and speak through the lips of an obscure human instrument, he replied with great emphasis of tone and manner:—"Do not believe it to be impossible that Jesus of Nazareth should come to you every time you drew me hither by the cords of sympathy and love. Lo! I live. Alas! how greatly am I afflicted when men crucify me afresh by making me equal with the Father, and worshipping me as though I were God. What sacrilege! What profanity! What blasphemy, to adore the creature instead of the Creator!"

Whatever may be the conclusions arrived at with respect to the authenticity or otherwise of this "Life of Jesus" dictated to a lady in Avignon, and of the "Newer Testament" dictated to a lady in Melbourne, this at least is absolutely certain: that no dispassionate mind, reading both, as I myself have done, can entertain any reasonable doubt that they must have emanated from some intelligence or intelligences deeply imbued with the spirit of Christ, intimately familiar with every detail of his existence on earth, conversant with his innermost feelings, and acquainted with incidents and deliverances which bear, upon the face of them, the stamp of probability, and are not mentioned in either of the four Gospels. J.S.

#### DOMINIONS OF THE BOUNDARY.\*

By BERNARD O'DOWD.

This volume is literally a book of inspiration. No one can read its glowing verses without feeling that back of all there lies a supreme faith in the spiritual origin of things, and it is good to know that the *Bulletin*, which, in one respect, is the ruthless scoffer, and mingles in its condemnation both the false and the true, finds place in its columns for some rare gems of poetry. Among these are three of Bernard O'Dowd's, published in "Dominions of the Boundary," namely, "History," "Juno," and "An Order for a Song," while others have found place in Mr. A. G. Stephens' *Bookfellow*, and one, "Fate," in *The Lone Hand*.

To us Spiritualists this true and deep sense of invisible potencies in the Universe is understood, as Bernard O'Dowd has for long been included in our ranks. In 1886, or thereabouts, he was leader of "Liberty" group in the Melbourne Progressive Lyceum, and took great interest and delight in the work. Both in "The Silent Land," Mr. O'Dowd's first work, and "Dominions of the Boundary," signs of Lyceum influence can be traced by those familiar with the exalted spiritual teaching conveyed to the children at this institution. In England, as well as Australia, Bernard O'Dowd has been acclaimed by the press as a foremost poet. *London Times*: "The most arresting work of the younger generation is that of Bernard O'Dowd." Professor Tucker, of the Melbourne University, said of "Downward," now in its third edition: "The best book of verses yet produced in Australia." The *Otago Witness*, of N.Z., calls him "the thorn-crowned laureate of the new democracy." The following poem, short enough to quote, has a charm that only a knowledge of the limitless Universe can give:—

All is not daylight in the day,  
Nor knowledge in the known;  
The life we are, the prayer we pray,  
From deep, to deep, is blown.

Though Reason claim omniscient worth  
And lush her dogmas thrive:  
Our present home is more than earth,  
Our senses more than five.

\*"Dominions of the Boundary," by Bernard O'Dowd. Melbourne. T. C. Lothian, 226 Little Collins Street. 1907.

And the mystic who sees the star-folk throng,  
Where we but the noonday blue,  
Knows no religion yet was wrong  
And never a myth untrue.

The wrong road now was the old high way  
Of young Truth's caravan;  
To-morrow is not to-day, to-day,  
Nor the baby yet a man.

Though mountain watchmen daily see  
Horizons widen far,  
Dominions of the Boundary  
Have ever ruled, and are.

"Dominions of the Boundary" can be had at Miss Hinge's Book Depôt, 178 Little Collins St., price 1/1 posted.

#### "TEACHINGS FROM THE RISEN ONES IN THE UNSEEN."

From Castlemaine, under the *nom de plume* of "Parramatta," comes a charming pamphlet of teachings "either written or spoken in the presence of a few Spiritualist friends." This is the third pamphlet published in the interests of Spiritualism by this gifted lady for wide distribution. Readers of *The Harbinger* will remember one under the title "All the World's a Stage," which was given for the purpose of bringing Spiritualism under the notice of theatre-goers. Without knowing the spiritual origin of the work, the late Mr. Gerge Coppin congratulated the writer on the "Shakesperian style of the play," and advised her to "try again and write something that showed a little more stage knowledge." It is interesting to learn from a friend of this lady that this earnest Spiritualist, now in her 74th year, is as active as when 30 years ago Spiritualism was first brought under her notice by one of our worthy pioneers. This latest pamphlet consists of a series of 28 short addresses. One larger than the rest, entitled "Life in the Spirit Spheres, or a Spirit's Narrative," is full of good things, and the whole pamphlet will well repay perusal. Copies can be had at the library of the V.A.S. on application.

#### PERSONALS.

Daniel S. Hager, M.D., one of the most able advocates of scientific Spiritualism in U.S.A., writing in *Progressive Thinker* on the unsatisfactory position of Spiritualism in that country, says, "The Spiritualist should encourage in every possible way the investigation by trained minds of the phenomena that are so much required. . . . All humanity to-day," he says, "is respecting science and scientific methods."

Mr. W. T. Stead, the distinguished editor of *Review of Reviews*, in a letter received by last mail, says, "I have read your book with interest and edification," and, further on, after expressing satisfaction at progress in Australia, adds, "I read the *Harbinger of Light* diligently, and am always extremely interested in the accounts of the séances at Mr. Stanford's."

Mr. R. J. Campbell, of City Temple, London, after thanks for copies of *Harbinger of Light*, says, "I know nothing of Spiritualism at first hand, but would welcome some opportunity of investigating genuine psychical phenomena if I could only spare the time to do it." The world in general is coming to see, as an erstwhile sceptic in acknowledging the other day that the persistent and consistent presentment of facts recorded in the *Harbinger* had convinced him, remarked, that "there is something in it."

Dr. Franz Hartmann's profusely illustrated autobiography is the most important article in the *Occult Review* for January. Dr. Hartmann has passed through all stages of spiritual development, and was an associate of Madame Blavatzky. Gradually, as he tells us, "a higher and more interior state of consciousness began to dawn. . . . I found," he says, "that it is far more important to find the real Master and Guide within one's own soul than to seek to gratify one's curiosity to know all about the Masters in Thibet."

Mr. Charles Dawbarn, whose able articles are well known to Australian readers, is a diligent student of psychic phenomena. In a recent letter he says, "Bailey, Stanford, and yourself constitute a trio of public benefactors of whom the world will some day be proud. The medium, the sustainer, the publisher are together reaching the world with a verity lacking in almost all of the older world experiences."

Mr. T. V. Sanjivi is the editor of a new magazine, the "Extract," published by the Latent Light Culture, Tinnevely Bridge, Southern India. It is a monthly review of the leading thoughts on Science, Psychology, and Metaphysics, and is cordially welcomed and recommended to Australian readers.

Mr. E. W. Cole, of Melbourne Book Arcade, has evidently taken a fresh lease of life in his 77th year, and has published the first part of a book, "Apples and Tobacco," in which he has reached high-water mark. Broad-minded, full of research, it enlarges in an un-biassed manner on its sub-title, "The Blessing and the Curse of Tobacco, and the Substitution of a Healthy Apple-Eating Habit for an Unhealthy Tobacco-Smoking Habit." Fuller notice in a future issue.

Mr. W. C. Nation, of Levin, N.Z., has issued a book, "Remarkable Experiences in Spiritualism," being a record of phenomena that occurred in his own family, and reprinted from *The Message of Life*, of which Mr. Nation is editor. It is warmly recommended to inquirers, and can be had post free for 1s. 6d. from the author, or Miss Hinge, 178 Little Collins Street.

Rev. Dr. Strong, in the *Australian Herald* for February, gives an appreciative notice of "A Soul's Pilgrimage," which the author gratefully acknowledges, and would like her friends to read. This issue is more crowded than ever, and much interesting matter has to be left out.

The editor of "Theosophy in Australia," always generous to other workers, also reviews Mrs. Bright's book in February issue, and quotes approvingly that "creeds are but the scaffolding, and you can only get near to God when you have got right away from them into the region of realities;" also, that "each one must acquire his or her own spiritual knowledge."

Mr. Jas. A. Macdonald, editor of "Love," announces that, commencing with the January issue, this charming paper will be published at 4104, Drexel Avenue, Chicago, and in conjunction with "The Divine Life." Price 5s. a year, posted foreign countries.

Mr. J. J. Morse, editor of "Two Worlds," has a most sympathetic review of "A Soul's Pilgrimage," which is gratefully acknowledged. Some of the best articles appearing in the Spiritualist press are to be found in "The Two Worlds."

Mr. J. Macleod Craig, in view of his many invitations to visit New Zealand and other places, has decided to make Sydney as the most central his permanent residence, and with his family left for that city on Feb. 26th.

THE OCCULT STUDENTS — members of the class established by Rev. Loie Prior—invite all interested in progressive thought to a social evening at the Australian Church Lecture Hall on Monday, March 16th, at 8 p.m. Mr. W. P. Sinclair, President, will speak on "Our Aims and Methods," and Mrs. Van Assche on "Free thought." Refreshments. Collection.

### THE PASSING OF A GREAT JOURNALIST.

Apart from laudatory notices in the daily press of the passing over of the late David Syme full of years and worldly honors, and possessed of great wealth, words of grateful memory must find place in this paper for one who was deeply interested in all psychic problems. His book, "The Soul," attracted world-wide notice, and one of my last interviews with him was to take him a late number of *The Annals of Psychological Science*, in which this remarkable book was reviewed.

On the question of survival after death, Mr. Syme writes: "If it can be shown that the mind can operate and be operated upon without the intermediation of the organs of sense (or at least of such senses as we have any knowledge of) that would go to show that it is not dependent on those, or upon any other organs; that, in fact, it may exist apart from organic structure altogether." Further on he asks, "Can we assert that direct communication of mind with mind would be either impossible or disadvantageous?" and gives several instances of personal premonition of an interesting character. On returning this and another copy of the *Annals of Psychological Science*, Mr. Syme asked me for some back numbers containing articles he desired to read, and said he had used one in those I had lent him in *Saturday's Age*. It is certain that if he had entered on a scientific study of the phenomena he would have become a whole-souled believer like Lombroso, Hodgson, Hyslop and others. Personally, I have many kind actions to record of David Syme. He was one of "those visible helpers who made my book, "A Soul's Pilgrimage" a possibility, and if his fatal illness had not seized him, I should doubtless have heard his criticism thereon. As it was, there was nothing that interested him more in the few minutes' talk I had occasionally with him than the recital of some remarkable facts in my own experience, notably of the description of spirit life given by Mr. Bright, an old friend of his, after being in a trance condition for a day or two during his last illness. There is a desolate feeling when one now enters the *Age* office which that great Australian journalist permeated with his strong influence. Now he knows the "Great Secret," and one dwells with pleasure on every kindly deed and word that has doubtless helped to form his home in the Great Beyond.

A.B.

### VICTORIAN ASSOCIATION OF SPIRITUALISTS.

In many ways the enlarged accommodation given in the new quarters of the V.A.S. has proved of great service to the cause. New members, who find the value of a reading room and place of call, are joining, and public meetings are held in greater comfort. At the *Conversazione* held on Feb. 10th there was a record attendance. A long programme, which included club swinging, and duet on zither and mandolin by Mr. Steinhardt and friend, gave special interest to the evening. Mrs. Van Assche's paper on "Health" was full of that sound sense, combined with spiritual insight, that Ella Wheeler Wilcox has made us familiar with. Crowded columns forbid more than a passing notice. Among the excellent advice given, which we hope to summarise for a future issue, the following extracts will show the trend of Mrs. Van Assche's paper:—

"So many friends are anxious to develop the spiritual gifts and powers of the soul," she said, "but to be a really gifted medium the character should be developed or strengthened *first*. A pure and saintly character is of more value in God's sight than a clever or highly sensitive medium. In former days no sane person would have considered Psychic science as in any way either essential to health or religion. It will be soon one of the first things to be learnt as soon as a boy or girl leaves school, or they will never attain to self-mastery and entire control of their physical bodies."

Both the Sunday afternoon and evening meetings at the Austral Buildings have been well attended, Mrs. Morrison and Mr. J. Macleod Craig being the two public speakers. The latter gave his farewell address before leaving for Sydney on Feb. 23rd.

A small stock of books, including "Spiritualism," by Judge Edmonds, and "A Soul's Pilgrimage," are on sale at the Library of V.A.S. from 10 to 5 each day, and 10 to 1 Saturdays. There are also Spiritualistic papers for perusal by members, and pamphlets of various kinds on sale.

### MELBOURNE P.S. LYCEUM.

At three afternoon meetings, February 9th, 16th and 23rd, and also on the evening of the 16th, Ben Tillett, who is said to be very sympathetic with Spiritualism, lectured at the Oddfellows' Hall to great audiences. At

the evening lecture on February 16th he took for his subject "Religion, Liberty and Democracy," and at his farewell lecture on Sunday afternoon, February 23rd, spoke on "Character and Environment." At the evening services other speakers included Mrs. Barbery, Mrs. S. E. Morrison, whose clairvoyant gifts were greatly appreciated, and Mrs. Knight McLellan, who dedicated a child previous to her Trance address. The morning speakers were Mr. Du Vergier, Mr. F. H. Drake and Miss Redfern. At the half-yearly meeting the election of officers resulted as follows:—*Conductor*, Mrs. Knight McLellan; *Vice-Conductor*, Mr. E. Bridge; *Treasurer*, Mr. W. Adams; *Guardians*, Mr. Du Vergier, Mr. E. Knight, Mr. Sanderson; *Librarian*, Mr. McAulay; *Assistant Librarian*, Mr. Gregory; *Musical Director*, Miss F. Chatfield; *Hon. Secretary*, W. T. Menck.

Great interest attaches to the visit of Mrs. Ellen Green, now approaching Australian shores in the Orient Co.'s new boat, "Asturias." This is expected to arrive March 4th at latest, and a "Welcome Conversazione" will be held at the Oddfellows' Hall on Wednesday evening, March 4th, to which members of kindred societies and Spiritualists are cordially invited. Admission by invitation ticket, which can be obtained from Hon. Sec., Mr. W. T. Menck, 232 Nicholson St., Fitzroy.

#### SPIRITUALISTIC CHURCH OF VICTORIA.

So large have been the attendances at the Sunday evening meetings of above that it may be found necessary to look for a larger hall, as Mr. J. M. Moorey's lectures and psychometric readings are growing in popularity. On Sunday afternoons the speakers have been Mrs. Sutherland, who received a most hearty welcome, Miss Bradshaw, with satisfactory spirit messages, and Mr. W. P. Sinclair, who gave an interesting and instructive address. On the Sunday afternoon that Mr. Moorey gives children's "Character Readings" they come in such numbers that it is almost impossible to get through them. Our correspondent, Mr. Howard, says, in conclusion of his interesting report, that from every point of view the progress made is highly satisfactory."

#### THE SPIRITUALISTS' CHURCH OF N.S.W.

For four Sundays in January and February Mrs. Steinman occupied the platform, giving excellent addresses, followed by clairvoyant and psychometric readings at Leigh House, Castlereagh Street, Sydney, where the public meetings of above society are held. It is expected that during the first three Sundays in March the Rev. Loie F. Prior will speak for this society.

#### MRS. PRIOR IN SYDNEY.

Mrs. Schütze reports that the platform at Queen's Hall, Sydney, has been occupied by Rev. Loie Prior, who has been lecturing to overflowing audiences on Sunday evenings, followed by clairvoyant and psychometric messages from the platform. Her lecture on Sunday night, Feb. 16th was on "Does the Bible affirm or deny Spirit Return?" followed by Spirit messages."

#### HOBART SOCIETY FOR SPIRITUAL PROGRESS.

Continued progress is reported by the Hon. Secretary. The first meeting of the year after holiday recess was held on February 18th, when there was a good attendance of members. The President, Mr. Hudson, gave the opening address, and Mr. George Spriggs' experiences as a medium in Melbourne as given before the London Spiritualist Alliance were read by the Hon. Secretary. Trance addresses and social intercourse occupied the rest of the evening. The next meeting takes place on Tuesday, March 10th, at "Loyna," Glebe Street.

Just as we go to press word has reached us of the passing over of Mrs. Aston, at Middle Brighton, on February 16th. She was a most earnest Spiritualist and the friend of all workers in the cause, and fuller reference to this will be made in April issue.

## MRS. S. E. MORRISON, Psychic.

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#### THE OCCULT STUDENTS

will hold a SOCIAL MEETING at the Australian Church Lecture Hall on Monday, March 16th, at 8 p.m.

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Printed by J. C. Stephens, at his Office, 146 Elizabeth Street, Melbourne, for Annie Bright, and published by her at Austral Buildings, Collins Street Melbourne.



## JUST PUBLISHED.

## "A Soul's Pilgrimage,"

By ANNIE BRIGHT.

3/6. All Booksellers, or the Publishers GEORGE ROBERTSON PTY. LTD.,  
MELBOURNE, SYDNEY, ADELAIDE and BRISBANE.

"The accomplished editor of 'The Harbinger of Light,' Mrs. Annie Bright, has lately sent forth, through G. Robertson and Co., her book, 'A Soul's Pilgrimage.' It is largely autobiographical, and is cast in the usual mould of a love-story, but with a vast difference, inasmuch as it is very greatly concerned with advances in religious and theological ideas, and, more important still, with the dawning and deepening of Spiritualist experiences which are both attractive and elevating. In the working out of the story, many side-lights are thrown upon the inner movements of chapel people, especially in their dealings with original and advanced ministers, rather reminding us of Mark Rutherford's revelations. The book is written with animation and with a light touch that makes it entertaining; but, at the heart of it, there are revelations of profound truths and lofty high ideas."—*Light*.

"Mrs. Bright has thrown into the attractive form of a Story semi-autobiographical reminiscences of or reflections from her own life and experience, and the conclusions at which she has arrived as to the meaning of the Universe and human Evolution. A Soul's Pilgrimage is a simple and unaffected narrative of the

steps by which a young woman's nature becomes developed, softened, and enriched through suffering and trial from which the sting has been extracted by the conception of human life as an evolutionary process, and this stage of being as but a step of a ladder reaching up towards God. Pain, sorrow, failure, and death, and all that young life naturally recoils from, or even rebels against, seem at length to her to be amongst her greatest blessings, and proofs of a Divine Hand guiding to unseen goals."—*The Australian Herald*.

"I have read your book with interest and edification."—*Mr. W. T. Stead*.

Baroness de Vay writes from Gonobitz, Styria, Europe:—"I have just finished reading your beautiful book, 'A Soul's Pilgrimage.' How intensely interesting that book is! How much one learns by it. I was sorry when I came to the end. I would have liked to hear still more of the beloved Pilgrim. Many will be thankful for that precious book. I am one of them."

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



In most of the accounts that have appeared in foreign spiritualistic papers concerning the doings at the Bailey Séances, prominence is given to the wonderful "apport" specially photographed for this issue. When it is known that the circle consists of investigators, whose probity is vouched for by Mr. Stanford, that the medium is searched before every sitting, and any possible element of fraud carefully eliminated from the proceedings, it would not be possible to bring a more convincing "apport" than a skull, which could not be concealed. The manner in which it was brought was also different to the ordinary procedure. No mention of what might be expected was made, but Mr. Stanford and one of the other sitters held, by request, a piece of cloth about a yard square to receive a novel "apport." This was away from the medium, and the fall of

the skull out of vacancy, as it were, stands as one of the most noticeable among phenomena that has not been equalled in any part of the world. It is noteworthy that the publicity given to these matters by the monthly reports in this paper has resulted in any idea of fraud being dismissed from the minds of readers all over the world. It is seen that by this means some of Nature's laws are being revealed, and that the Spiritualism of the future will have a basis of scientific facts with a philosophy deduced therefrom which will transform entirely the present crude ideas of religion. The imponderability of matter as shown by the science of to-day, and man as an integral part of that matter—indestructible, eternal—will demonstrate the immortality of the soul as nothing else can.