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A MONTHLY JOURNAL
DEVOTED TO
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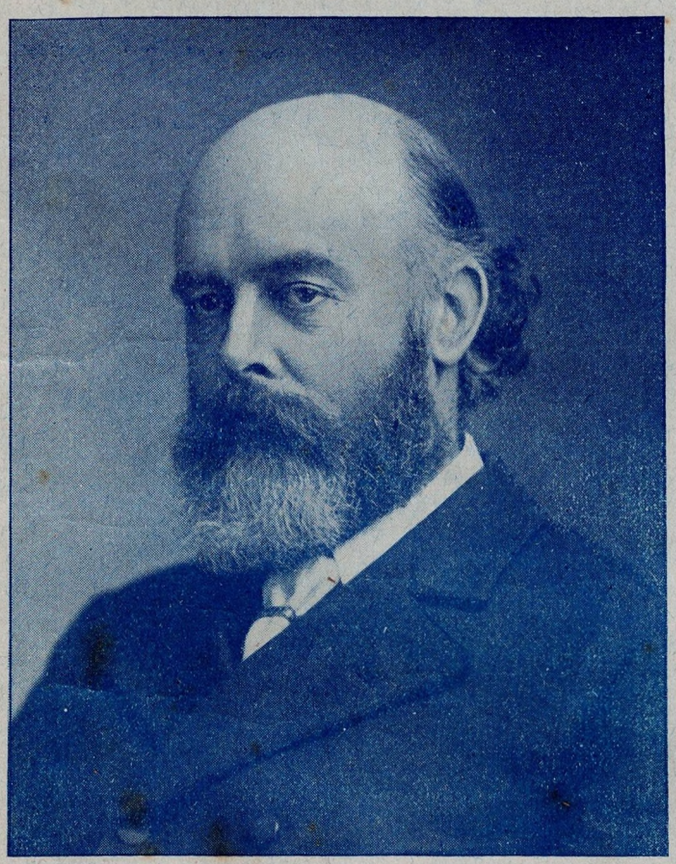
SPIRITUAL PHILOSOPHY.

Founded in 1870 by Mr. W. H. Terry. || *"LIGHT, MORE LIGHT."—Goethe.* || *Edited by Mrs. Charles Bright.*

Vol. 37. No. 458. MELBOURNE, APRIL 1st, 1908. SIXPENCE.



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The Man of the Hour in Psychic Research.

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The Harbinger of Light.

APRIL 1, 1908.

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EDITORIAL NOTES.

It is simply marvellous to find on every side corroboration of the great spiritual truths of the universe, without a knowledge of which all our labour is in vain. For myself it has been the most uplifting of experiences to read, as it were, side by side, A. J. Davis' "Harmonial Philosophy," so ably re-called to memory in Mr. E. Wake Cook's paper in another column; that wonderful address by Professor W. K. Clifford on "Atoms" at Mr. Stanford's circle; and an article from the pen of Professor Edgar L. Larkin on "Electro-mentalism" to appear in the May issue of this paper. All three unite in stating as a fundamental thesis that "spirit" is the basis of all that we call "matter." It at once becomes apparent that we, as infinitesimal portions of that universal spirit, are also integral parts of the Cosmos, cannot be done without, and are immortal as that all-pervading spirit that is the Source of all life and beauty in this wonderful earth of ours. It is the old, old story. "Know ye not," said Paul to the Corinthians, "that ye are the temple of God and that the Spirit of God dwelleth in you?" Both A. J. Davis and Professor Clifford point out that as a natural sequence we are all possessed of latent god-like qualities awaiting development. "The Harmonial Philosophy," says E. Wake Cook, "is a marvellous revelation of the wonders of this stupendous Cosmos, and it is a glorious revelation of the spiritual faculties and powers within each of us." "You have a place, a power, and a part to fill," says Professor Clifford, "and all the theologians and priests that have declared that man is cursed of God have given the lie to every fact which Nature presents." Professor Larkin says in "Electro-mentalism": The marvellous scientific discoveries of later years "reveal a universe hitherto unknown inside the visible structure. And it is entirely electrical. The human mind, moreover, is directly involved in this newly discovered universe; in fact, it is part of it."

It is on this absolutely scientific foundation that the Spiritualism of the future will be based. When it is once clearly apprehended that no spirit, whether in the body or out of the body, can or should usurp the powers of the individual soul, there will be an end to the disastrous results seen all around us of lives wrecked through acting on what are falsely called spiritual messages, or the very foundation of faith in spiritual verities shaken by following communications that have proved to be false to the core. One of our most esteemed and earnest Spiritualists, one who has always approached any manifestations in a reverential spirit, always, moreover, "tried the spirits" purporting to communicate in various ways, writes a letter that is painful reading to all who desire to place true Spiritualism before the world, and who see how much there is to do, how much to learn of the laws of mediumship, before this can be done. To this gentleman, who has "never been a hunter after the phenomenal," for to him "Spiritualism meant spirituality of mind," came communications so strongly worded, and with such reiteration, that, eventually, to the unbounded satisfaction of the invisible agencies, he communicated with the persons indicated, only to find that the whole statement was simply a fabric of lies. "To me," says my correspondent, "it raised the whole question of the truth of Spiritualism." If it can do this to one of forty years' standing, a man of trained intellect, how important for us all to make certain of the ground upon which our faith rests. The question is how to give a faith in the Unseen World and its potent influence on this that shall be unshaken even if much of the phenomena cannot be traced to spiritual sources. In this connection Andrew Jackson Davis says "you assume a serious risk when you seek for and indulge in too frequent communication with invisible intelligences . . . . When a 'spirit' or a mortal tells you and urges you to say or do anything foolish, weak, or unreasonable, when judged in the light of your highest judgment *reject it at once.* . . . Follow the *highest conviction* of your reasoning and intuitive faculties. Reason, which when pure is unbiassed, is a far better *guide* than either 'spirits' or what generally passes for conscience." This is the teaching of our greatest seer, whom E. Wake Cook calls "the father of Modern Spiritualism."

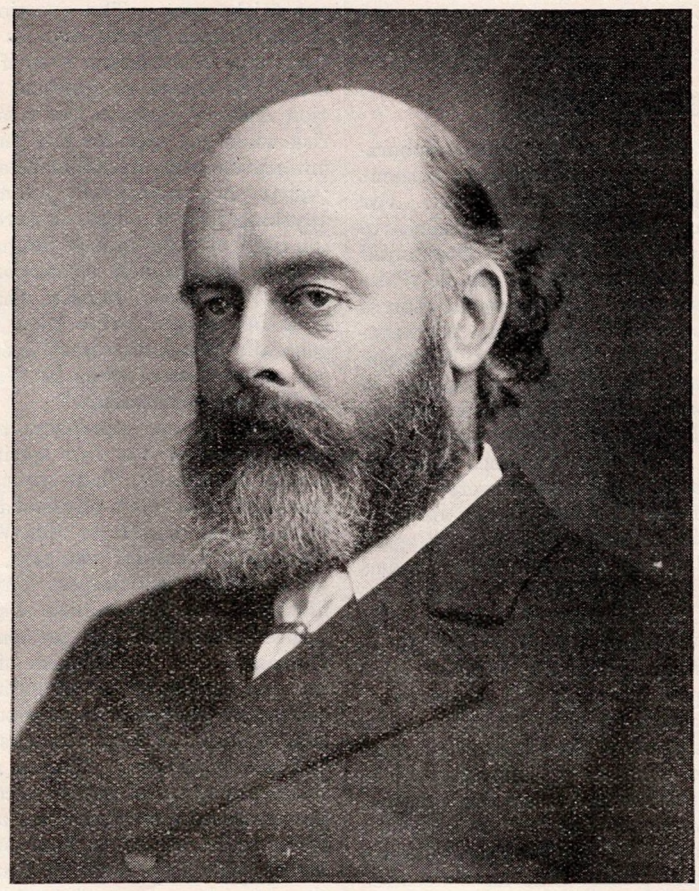
It brings us, moreover, to the crux of all—the development of our own spiritual powers. It will be found, eventually, that through this natural gateway can alone come both physical and psychical development. In a recent article by Ella Wheeler Wilcox on "The Revival of Healing," she says, "It is interesting to one who has heard his dearest convictions branded as crazy illusions to watch the men of science and letters and the orthodox minds of the day coming into line with those illusions. . . . Doctors of medicine are coming to see the necessity of including mental and spiritual healing in their eclectic methods. . . . Real healing," Ella Wheeler Wilcox proceeds, "must come from within like real happiness. There is nothing impossible for the awakened spirit of man to accomplish if he comes to a full *consciousness of who and what he is.* . . . It is for us to learn how to heal ourselves." In "Practical Metaphysics," by Grace M. Brown, in the *Mysore Review*, she shows how our part must be done first if the spiritual power is to give its full vivifying influence. "Everything you eat and drink, every thought, every action, builds or disintegrates you. Do not you see, then, that your food is to be carefully chosen, that the chemistry of food corresponds closely to the spiritual alchemy, and that in knowing yourself and the laws of your being you find the perfect way." In the same way it is impossible to gain full spiritual power for our work in the world unless every faculty of the mind is trained and made ready for spiritual agencies. It is thus in all spiritual growth. As Annie Besant says in one of her charming essays, "spiritual blessings are not dropped into the waiting soul simply for the asking." Some spiritual training is needed. There is, indeed, no royal road to either perfect physical health or psychical development. But the knowledge that there is unlimited expansion before us should be an unfailing stimulus to still further effort in the future.

"Show me the way up to the higher plane
Where body shall be servant to the soul.
I do not care what tides of woe or pain
Across my life their angry waves may roll
If I but reach the end I seek some day;
Show me the way."

SIR OLIVER LODGE.
The Man of the Hour in Psychic Research.

By Mrs. Charles Bright.

By the latest mails there came from London columns upon columns from the leading newspapers regarding Sir Oliver Lodge's statement in a lecture before the Psychical Research Society, on January 30th, that communication between the living and the so-called dead is an assured fact. Phlegmatic Englishmen are rubbing their eyes in astonishment, and asking if it can be true that one of their foremost scientists—"the first successful experimenter in wireless telegraphy before Marconi evolved his scheme"—the principal of Birmingham University, can have given in his adhesion to anything so revolutionary and extraordinary. In New York, on the other side of the Atlantic, Sir Oliver's lecture seems to have excited just as keen an interest. Professor James Hyslop, of the American Psychical Research Society, "interviewed by a correspondent of the London *Daily Telegraph* as to the correctness of the statement, asserted in the strongest terms — stronger than ever before used by him —that Sir Oliver Lodge's important statement was quite true. I have taken messages from Mrs. Piper myself," he affirmed. "Only ignorant people now doubt that Mrs. Piper, and such as she, can communicate with the spirit world. Richard Hodgson established his identity some time ago through mediums. Edmund Gurney made himself known through mediums as far back as 1889. I have talked with Hodgson myself, and as for Frederick Myers, why, I talked with him only yesterday." To see statements like this in cold print from a cautious investigator like Dr. Hyslop is to mark the opening of a new era in the spiritual development of the race.



SIR OLIVER LODGE.
The Man of the Hour in Psychic Research.

What Orthodox Scientists Say.

However rapidly science is approaching the borderland of the psychic world, it must not be concluded that the scientific world, as a whole, is converted by Sir Oliver Lodge's frank avowal. *The Daily Mail* at once sent an interviewer to Sir William Ramsay, who promptly said that he was "convinced that many of these manifestations were merely humbug." In his department Sir William Ramsay is as noted a scientist as Sir Oliver Lodge himself, and they would rank in the public eye as equal disputants. Sir William Ramsay is Professor of Chemistry at University College, London, and is a scientist of world-wide distinction. He discovered the gaseous elements Xenon, Krypton, and Neon, and was joint discoverer with Lord Rayleigh of the element Argon. He has, moreover, dabbled in psychical research, was a member of the council of the Psychical Research Society for some time, and has been present at many séances. "But I have severed my connection with the Society," Sir William said, and in answer to his interviewer's "Why?" said: "Because, in my opinion, the manifestations developed eventually into the merely 'ghostly.' I am convinced that many of these manifestations are merely 'humbug.' Far more wonderful phenomena than those described by Sir William Crookes. He has explained some of them to me. I cannot doubt the word of Sir William Crookes. But I have not seen these things myself," Sir William Ramsay said in conclusion, "and must, therefore, remain a sceptic." To a man like Sir William Ramsay there is no doubt that physical phenomena, as investigated by that distinguished scientist, Professor Lombroso, would appeal more directly than what he terms "ghostly" phenomena, should he ever become a serious investigator. Other scientists assume the waiting attitude, and *The Daily Mail* in a leading article remarks that one, Mr. Denham Parsons, points out "it is not certain that so much imposture and so much illusion, in a matter which each one can investigate for himself, could exist and persist were there no supporting foundation of truth." In conclusion, *The Daily Mail* affirms in this able leader that "the universal belief of the higher races in a future life cannot be summarily dismissed. It meets us in the Egyptian tombs; it underlies the Greek mysteries; it is the corner-stone of Christianity."

What Sir Oliver Lodge said.

It is found that the reason of his lecture before the Psychical Research Society was to report concerning secret and exhaustive tests conducted recently by leading members of the Society with Mrs. Piper and Mrs. Verrall, as well as with Mrs. Thompson, Mrs. Holland and Mrs. Forbes. All these mediums are automatic writers, and Sir Oliver Lodge's high opinion of automatic writing is similar to that of Frederick Myers, who spoke of it as probably the most direct communication from the spirit world. "One must practically regard," he says, from his experiments with Mrs. Piper, "the body as an instrument upon which the spirit plays. . . . The brain is used as something between a typewriter and a calculating machine." Sir Oliver Lodge says: "The phenomenon of automatic writing strikes some of us as if it was in the direct line of evolutional advance—it seems like the beginning of a new human faculty. . . . . I am going to assume," he proceeded in his lecture, "that our bodies can, under exceptional circumstances, be controlled, directly or temporarily possessed by another or foreign intelligence. . . . . The question of identity is, of course, a fundamental one. . . . Our object has been to get not something dignified, but something evidential; and what evidence of persistent memory can be better than the recollection of trifling incidents which for some personal reason have made a permanent impression? We find the late Edmund Gurney and the late Richard Hodgson, and the late F. W. H. Myers, with some other less-known

names, constantly purporting to communicate with us with the express purpose of patiently proving their identity, and giving us cross-correspondence with other mediums." What is meant by cross-correspondence is the reception of part of a message through one medium and part through another, neither portion separately being understood by either. In reference to this, the London *Daily Chronicle* of Jan. 31st interviewed Mrs. Thompson, one of the mediums mentioned by Sir Oliver Lodge. This lady said that "recently Mrs. Piper got a message from Mr. Myers, and that, on the same day, without any possibility of collusion, Mrs. Verrall received the same message in Latin." Those acquainted with the remarkable spiritual experiences of Edward Maitland and Dr. Anna Kingsford will remember that in their case an article was begun by Maitland in one part of London, and at what was apparently half way through the inspiration stopped, and he was unable to write another word. Next day Anna Kingsford showed him some writing that was perfectly incomprehensible to herself, but which had been penned through her hand, as was found by comparison, at the exact time that inspiration ceased to flow for Maitland, and proved to be the concluding half of what he had begun; exactly as though a tap had been turned on and off in the most material fashion. This cross mediumship, and the corroboration it gives has been the most fruitful source of conviction to these later investigators. Sir Oliver Lodge says:—"I am one of those who, though they would like to see further and still stronger and more continued proofs, are of opinion that a good case has been made out, and that, as the best working hypothesis at the present time, it is legitimate to grant that lucid moments of intercourse with deceased persons may in the best cases supervene amid a mass of supplementary material." Then followed the statement that has been copied in most of the papers of the United Kingdom, and formed the subject of leading articles in orthodox papers such as *The Christian World*. "The boundary between the two states—the present and the future—is still substantial," said Sir Oliver Lodge, "but it is wearing thin in places. Like excavators engaged in boring a tunnel from opposite ends, amid the roar of waters and other noises we are beginning to hear, now and again, the strokes of the pick-axes of our comrades on the other side."

Future Work Outlined.

As stated above, Sir Oliver Lodge's address was in the nature of a report to the Psychical Research Society of recent investigations conducted by prominent members, chiefly with Mrs. Piper and Mrs. Verrall. These ladies are among the most accredited of English mediums at the present time. The latter lady's communications, many of them in foreign languages of which she is ignorant, have formed the subject of articles in the *Annals of Psychical Science* and other prominent journals, while Mrs. Piper's reputation is beyond cavil. With these mediums the investigators intend to continue their experiments. Most interest attaches to the alleged communication with the spirit of the late Frederick Myers, who declared his intention before death of trying to establish communication, if that were possible, with the investigators of the society. Further experiments are to be carefully conducted, but the results will not be made known until the series is completed. *The Christian World*, in a leading article displaying keen interest in the discussion, says: "Whatever may be the findings on this particular side of its inquiries, it is certain that the investigations of the Psychical Research Society have already more than justified its existence. . . . Thanks to its inquiries, and the stimulus they have given to psychological research, we are getting a new map of the human soul." The wonders they have reduced to a science—such as Telepathy and Hypnotism—should leave us, the *Christian World* asserts, "at least with an open mind for that more daring investigation which seeks to wring from Nature her so jealously-guarded secret of what lies on the farther side of death." Each day brings us face to face with the fact that it is the scientific investigation of physical phenomena, as in the case of Lombroso and his confrères, or of similar experiments by men of the class of Sir Oliver Lodge, Alfred Russel Wallace, Sir William Crookes and Professor Hyslop in purely mental and intellectual phenomena, that the attention of intelligent persons will be enlisted, and the world at last come to the inheritance it is so slow to claim for itself of kinship with the angels. Strange is it to notice also that the latest word of science is paralleled in the immortal works of A. J. Davis. Those who turn to the lecture in another column on "Andrew Jackson Davis and the Harmonial Philosophy," by E. Wake Cook, will be probably both gratified and astonished to find that what Professor Edgar Larkin and others tell us of the constitution of the Universe, exquisitely set forth also in Professor W. K. Clifford's address on "Atoms" at Mr. Stanford's circle—exactly coincides with that gifted seer's profound philosophy uttered more than half a century ago. Truth is ever the same, and in spite of the misrepresentation, derision and scorn of its opponents, Spiritualism will eventually form the basis of a religion that is fast replacing that of the rapidly crumbling creeds of an outworn and effete orthodoxy. The signs of the times are with us. Amid non-church-going, much indifference caused by the unreality of present day so-called religion, those in the watch-towers—men like Sir Oliver Lodge, Rev. R. J. Campbell, inquirers filled with a religious ideal, see that all is tending towards

> "One God, one law, one element,
> And one far-off divine event,
> To which the whole creation moves."

OUR FOREIGN EXCHANGES.

Spiritualism in Italy.

One of the most impressive proofs of the robust vitality of Spiritualism in Italy is the fact that two such monthly publications as the "Luce e Ombra" of Milan, containing 56 pages of letter-press, and the "Veltro" of Sampierdarena, which is just double its bulk, find an abundance of material, equally interesting and important, wherewith to present their readers, contributed by writers of conspicuous ability in relation to the science and philosophy of Spiritualism, The first of these, edited by Signor Marzorati, contains in its January number articles by Signor E. Passéro, C.E., on the limits of the imagination, and the reality of the unimaginable; by Dr. S. Venzano, on materialisations; by Professor Ruggeri on the evolution of the Psyche; by Professor Saffiotti, on some spiritual phenomena which occurred as far back as 1857 in the city of Genoa; by Signor Ametta on an Italian translation of Prentice Mulford's book on the Slumbering Force within us, which has just appeared in Rome; and a chronicle of passing events of a psychic character by the editor.

"Il Veltro" presents no less than eighteen distinctive articles to its subscribers, among which are the following:—an essay on Scepticism, by Signor N. Lico; an article on Positivists, Spiritualists, and Priests, by Signor Morelli; a description of a luminous phenomenon at Vo Eugenio, furnished to Professor Falcomer by the Countess Correr, and witnessed during a period of ten months, by forty persons of credit; a notice of a remarkable book, entitled "Nosce te ipsum," contributed by a barrister, named Sacchi; the first part of a paper on Christianism in relation to psychic studies, read before the Society for Psychic Researches in Florence by Signor O. Seneriga; an account of his own conversion to Spiritualism by Signor Ugo Stovilla, who had previously been a materialist; the third chapter of an essay entitled, "For love of a hypothesis," by Dr. Ottobello; a treatise on magical sanctity by Signor V. Navoni; a controversy on Satanic powers by Professor Tummolo and three others; some particulars of the remarkable mediumship of Constantino Pappacosta, of Trieste, who writes automatically, under the control of Dante, Metastasio, and others; a paper on mediumistic tricks and frauds, by Signor V. Cavalli; a report of some spiritualistic séances held on board the steamship Campania, on the way to New York, by eight members of a theosophical

group from Rome, and the editor's monthly record of his own "relations with the occult superior world."

A Typical Convert.

In the December number of "Luz y Union" appears a portrait of Don Faustino Ysona, one of the most indefatigable of the many Spaniards who are engaged in the propaganda of the truth of Spiritualism. The son of devout parents, he was brought up in the bosom of Roman Catholicism; but when his intelligence was fully developed, it enabled him to detect the doctrinal and credal errors of that church, from which he separated himself, and, having found the light, he has been for years one of its most ardent disseminators. We refer to him, because he is one of many thousands who, both in Spain and Spanish South America, constitute the *vis vivida* of the spiritualistic movement in those countries, greatly to the alarm of the ecclesiastical organisation, which vainly endeavours to obstruct the advance of what is in reality a renewal of primitive Christianity, before it was distorted and defiled by the Church of Rome.

Spiritualism in Switzerland.

The report just presented to the General Assembly of the Society for Psychic Studies in Genoa, reviews its transactions for the year 1907. It mentions with satisfaction that it now possesses a monthly organ, in the "Progrés Spirite," edited by M. Laurent de Faget. The President of the Society, Madame Rosen-Dufaure, in the course of her report, is enabled to make the following gratifying statements:—"In spite of all human frailties and failures, and of all natural weaknesses, the observer continues to notice among us incontestable ameliorations. Under the beneficent influences of our beliefs, natures for a long time intractable have become softened; duties too often neglected have been fulfilled; natural relations have grown more facile, the generous sacrifices more numerous, resignation and pardon more prevalent. Alas! It is still not so in the generality of cases, but one is happy to see these fruits bearing testimony to the kindly nature of the tree which bears them."

Spiritualism in Rome.

"Il Messagero," a daily paper published in Rome, in its issue of the 12th of January, devotes two columns to a report of a lecture on Spiritualism and Science, delivered to a crowded audience of notabilities in that city by Professor Ferri. In the editor's introductory remarks, he thus dwells upon the firm hold which the subject has taken of the public mind in Italy:—

"For not a few years past there has been quite an efflorescence of mediumistic or spiritual studies. Not only does it spring from the fascination of strange and mysterious phenomena, from the incessant propaganda of neo-spiritualistic ideas, which peep out in romances, in poems, in lectures, and in the acted drama, and from many fervid and convinced apostles of this modern mysticism, but likewise from the fact that recently scientists of great eminence, previously indifferent to, despising, and tenaciously hostile to every spiritual theory, and to every affirmation of mediumship, have little by little approached the subject as experienced and convinced experimentalists, have become frank convertites, after their first sitting with a medium, and have finished by admitting that if the whole of the phenomena cannot be accepted, some at least are undeniable, and therefore worthy of study and consideration."

"In Italy great excitement has been occasioned by the published declarations of Lombroso and Morelli,—to cite only two of our most eminent scientists, who have recently occupied themselves with Spiritualism. The public in every way follows with the greatest curiosity all that is said and done by spiritualists and anti-spiritualists in their impassioned polemics, willingly attends lectures, and reads books, always provided the speaker or writer utters himself in a serious and loyal spirit." J.S.

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

By Mrs. Charles Bright.

Since our last issue, the feature of the month has been the delivery of two addresses by Professor W. K. Clifford, the first one, on "Atoms," being reproduced below. It will be seen that Professor Clifford proclaims the scientific basis of the passage of matter through matter as something that increasing knowledge will make the whole world cognisant of. It is simply an extension of natural laws controlling the Universe. In emphasising the importance of people gaining a knowledge of these laws, rather than seeking "tests" from mere curiosity, Professor Clifford said: "I was not a spiritualist in the flesh, though I was prepared to admit there were many marvellous happenings I knew nothing about; and since I have gone into the spirit world and had permission and power to come back to your earth plane again, I feel that it is our duty to enlighten, give knowledge to those who are seeking it, and that knowledge is far better than the mere bringing of apports for the sake of convincing a few people, or those who, perhaps, view it as a matter of curiosity. . . . But if any one of these investigators or mediums can give the world one grain of knowledge that will uplift humanity in any way, then will they continue, and God speed them. But if you desire the scientific world to take note of your doings, you must banish all that smacks of fortune telling, divination for gain; and every meeting held should be safeguarded from fraud." Those present at the meetings will not readily forget the earnest and incisive utterance of Professor Clifford. It was felt, moreover, that nothing in the shape of an ordinary "test" could equal that of a scientific address through the lips of an uneducated medium—brilliant with the latest discoveries concerning matter, and pointing to still higher results awaiting the earnest investigator.

Among the phenomena, the most striking was the growing of the plant photographed for the supplement to this issue, fuller mention of which is made elsewhere. The following is a brief account of addresses and phenomena since the March issue:—

76th Seance. January 24th. Address by Signor Valetti entitled "Is God revealing himself now?" Phenomena. Small spotted egg brought, which was placed in flower pot with spore to help grow a plant. Mahomet explained that as there are plants that eat meat so the influence of the egg on the plant would be stimulating. The plant grew on top of the egg several inches during the circle. Clay with Mosaics. Two manuscripts from the centre of Thibet with Buddhist cosmogony and sacred doctrine.

77th Seance. January 31st. Address by Dr. Channing on "The Triumph of Truth." Phenomena. Small bird said to be the mate of one brought previously. Abdul catches two birds in the light, after giving Mr. Stanford his fan to hold. Clay with Mosaics.

78th Seance. February 7th. Address by Professor Clifford on "The Scientific aspect of Crystal Gazing." Phenomena. Clay with Mosaics. Bunch of Seaweed. Atmospheric conditions bad.

79th Seance. February 14th. Address by Professor W. K. Clifford on "Atoms" given below. Phenomena. After the medium had been again searched and rolled on the floor a bird's nest as a special test was brought containing four small eggs. Abdul crushed one with his finger to show how brittle the shells are and that the least pressure would break them. Lump of clay with Mosaics.

ATOMS.

An Address Delivered by Professor W. K. Clifford, on Friday Evening, Feb. 14th, 1908.

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

"I desire to speak to you to-night for a short time only upon 'Atoms.' The great majority of mankind are, as a rule, careless about the component parts of matter and the wonderful forces round about them. They know nothing about them, and do not seek to know anything. But the thoughtful man who desires to penetrate the secrets of nature will investigate every subject that is worthy of consideration. At the outset I will place before you two positions. First: Mind is superior to

and controls Matter. Kindly take note of this first proposition—'Mind is superior to and controls Matter.' Secondly: every particle of matter attracts other particles. Kindly note this also. Perhaps you desire a definition of matter. I do not think that I can give you a better one than the following: Everything that possesses the properties of gravity or attraction may be classed as matter. That is, I believe, the most scientific definition of what we call matter.

How Scientists Describe Matter.

Scientists living on the earth plane have told you that matter is composed of molecules, atoms, and electrons. These atoms are very small—about 100,000th part of an inch in size, and yet go to make up ponderous masses like the planet Jupiter. What are molecules? Small particles of matter in one of three conditions. Matter is either solid, liquid, or gaseous. If solid, it is strongly cohesive; if liquid, less so; if gaseous, well, the atoms may then be said to bump against each other and rebound. A molecule is made of several atoms. For instance, a molecule of water is composed of three atoms—two of hydrogen, and one of oxygen. What are atoms? Still smaller particles of matter, possessed of force so wonderful that it is utterly impossible to track down and examine atoms, for the reason that they are instantly changing and their passage through the atmosphere is so rapid. But your scientists, though unable to examine atoms like bacteria, know a great deal about them; but there is much that they do not know. For about 200 miles above your earth plane there is what is called an atmosphere; and about that distance it becomes very rare. What is the connection between this rarefied atmosphere and the sun? He shoots forth his rays of light, which ultimately reach the earth. The space through or across what you call the solar system—though there are may other solar systems—is very great indeed; and it would take light a long period of time to traverse that distance, even travelling as it does, at about 180,000 miles per second. Think, then, how vast is the universe, and that around every star, every sun—and there are millions of suns beyond your vision and the scope of the most powerful telescope that ever will be invented—there exists something which is not like the earth's atmosphere, which is called ether. And through the ether, with vibrating, undulating motion, come the waves of light which are ultimately shed abroad upon your earth plane, which give light and life to every plant and beast and man. And the countless atoms that I have been speaking of are in constant motion, passing through the ether with wave-like undulatory motion. Let me tell you something that may surprise you. Atoms, like human beings, have their likes and dislikes. Here is an atom and there is another; they are drawn together, or there is no affinity, and they are attracted, quicker than thought, somewhere else; then, having found their affinity, there is cohesion.

How Professor Clifford Has Gained Knowledge in the Spheres.

Since the year 1879 I have entered with spirit life into a new school. Previous to that I was, for a short period, Professor of Mathematics and Mechanics at a university college, and I now realise, though receiving honor from those who placed me in this position, that I had but little knowledge. When I reflect how little I knew then, and how much more I know now, I am exceedingly grateful, and remember that I have acquired that knowledge because I have in a sense become one with the unseen. Those persons who are surprised at the passage of matter through matter, who regard it as a wonder, are, from our standpoint, in the position of those dark-skinned races who, when a traveller visits their shores, approach him with suspicion, and if he obtains a light from a match in his pocket, their souls are filled with wonder. Fire is obtained with a touch, while these savages have to laboriously rub two sticks, or a stick and a stone together. The traveller, however, does not think the match wonderful, but smiles at the savage's simplicity. And we smile sometimes—if you will permit me to say so—at the simplicity of people in the flesh who declare that the passage of matter through matter is impossible. Oh, my friends, you are quite unacquainted with the properties of matter, and you must wait until you get into the higher school before you will understand all its subtle forces. Then, if you desire to return and give this knowledge to your fellows, you may do so; but you will find, as I do, one great obstacle, and that is the inability to express your new found knowledge in the words that make up the English language. Remember now my second proposition, that every particle of matter attracts other particles. These atoms then have force and heat also—intense heat—heat that all the furnaces of your earth plane could not produce. Under certain conditions, however, there may be a loss of heat, and if it were possible in the laboratories of the earth to expel heat entirely from the atoms composing matter, then it would become practically lifeless and inert. That is, however, impossible, and while they possess heat and force, these atoms, which may be solid, liquid, or gaseous, move through the ether, which not only joins with the atmosphere surrounding your planets, but connects with far distant worlds. And this ether, subtle air, is round about you. Nature, in her crucible and in her laboratory, performs many wonderful works. In the passage of matter through matter—and I suppose I am here to-night to explain that chiefly—the spirit of the man who becomes a chemist sets to work. But, mark you, as every spirit who passes into the earth plane is not a spiritual chemist, so everyone who passes into the spirit world from the earth plane would not be able to reduce matter to ether or gaseous substance and pass it through into this room, but only those who have the knowledge of spiritual chemistry, if I may use that word. Many of the Hindoos have this knowledge. They learnt much while they dwelt in the flesh. In India—a land hoary with antiquity—they have studied Nature's secrets when our forefathers were crude, ignorant savages. Passing into spirit life and becoming en rapport with Nature, they delight to add to their knowledge. There are others, also, spiritual men belonging to Aryan tribes or races, who can effect the passage of matter through matter—who have become spiritual chemists so to speak, or gained occult knowledge.

What Men Call God Is the Controlling Power.

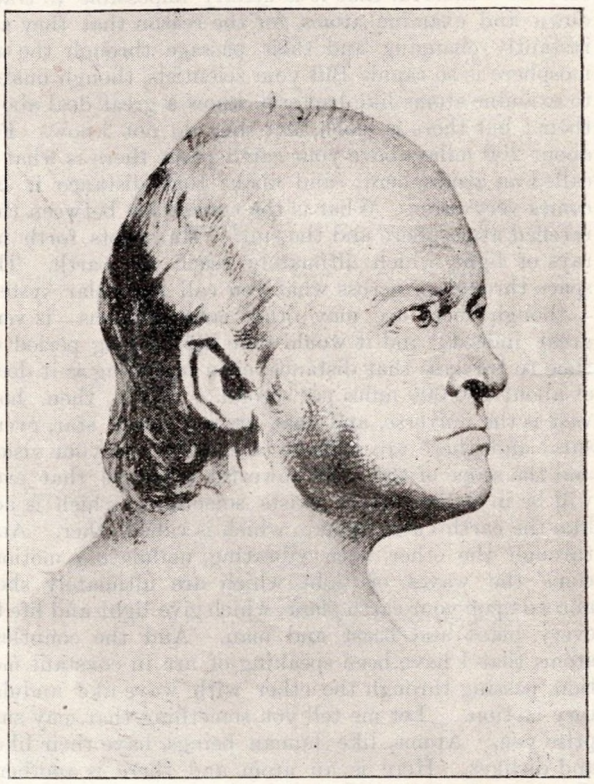
I said in my first proposition that mind is superior to matter. It is a Superior Mind, which you call God, that controls all matter. Now, I am going to make a statement which orthodox persons would regard as sheer blasphemy; but it is the truth, the very truth of God, and so I make it. We read in the Book of Genesis—and I do not ask you for a moment to accept it as literal; it comes from the Babylonians, who were, after all, a very wise people—that, "The Spirit of God," after the creation, "moved upon the face of the waters." If you get right down to the bedrock of the Hebrew and the Greek, you will find that "Spirit" means "holy wind"—holy spirit is holy wind, the atmosphere that you breathe. Perhaps you catch the idea. But before I go into details, I must tell you that the atoms of which I have been speaking are also subdivided by scientists. They are called electrons, not that in reality these atoms are split up again, divided, and then these very small particles are called electrons, but that the atoms carry electrified points—that is the best I can put it in English for you—they are electrified. In other words, electricity—not the electricity that you behold in the lightning's flash, not the electricity you have in the magnet and in the coils, because there are many kinds of electricity—but a subtle kind of electricity that has not yet been discovered, that has not been tracked down by the earth scientists, claims them. These points of the atoms which are electrified are called electrons. Your mind cannot grasp how infinitesimal, how small, are these fine particles which some have called polarised particles. That is what the scientist means, or should mean, when he speaks of electrons.

Now, grasp the resultant idea. We read in the Scripture of the spirit of God; we gather from certain passages that it permeates the universe: "Whither shall I go from Thy spirit?" said David, "or whither shall I flee from Thy presence?" "If I make my bed in Hell, behold, Thou art there." "If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall Thy hand lead me, and Thy right hand shall hold me." But the Spirit of God which moved upon the face of the waters, this Spirit of God which enters into the hearts of men, the Comforter, which the Nazarene said should be with men—what is it—this wonderful electricity of which I have been speaking? There is no place, no part of the universe—and mark, some scientists say there are a number of universes, but it does not matter, for all which is infinite, eternal is comprised in that one word "the universe"—where this pervading spirit is not found. Permeating everywhere is the subtle power which we call the "Spirit of God." It is that subtle power that keeps the universe sweet and in order, that holds the worlds as they revolve in their orbits, one planet holding another, attracting another, one atom attracting another, this cohesion producing rocks, trees, gases, liquids, man himself. But the subtle spirit of wnich I have been speaking is able under certain conditions to scatter it all—the giant rocks, the mighty trees, the planets, great Saturn and Jupiter—to change them all. Such is the Spirit of God—illimitable, eternal, vast, omnipotent! Can you grasp it? If you do, you have got a scientific basis for all phenomena. If you have got this scientific knowledge, you will grasp the right idea of God, of Christianity. But if you believe your God is like unto a man—an anthropomorphic being—your conception is no better than that of the Sandwich Islander.

Conclusion.

I have really gone over my time. I do not like long addresses; you forget the beginning by the time I have got to the end. But a few words in conclusion. In these wondrous atoms, with their likes and their dislikes, attracting other atoms through the ether, and in continual motion, we have force and motion and electrified heat; don't forget that. The spirit chemist knows how to use something that is akin to this subtle electric power, which I have called the Spirit of God, and it is so powerful that he is able to reduce the atoms that are solid to a gaseous state. Nature does it. Remember, I said that oxygen under a low temperature and pressure can be transformed to a solid. It can also be reduced to a liquid, and into ether. The rocks, then, under such treatment become gaseous and etheric. Why, then, should not a stone pass through a stone? Is there any reason why? Can your scientists declare conscientiously that it is impossible? Every scientist knows that it is possible; he does not say it is impossible. He simply says, "I do not know what is possible." It is the ignorant, the unthinking man who says it is impossible. Yes, it is the man who is cribbed, cabined, and confined, as I told you last week, in a body having only five gateways of knowledge, who, unless he be endowed with a spiritnal gift, denies the possibility of these things. These are scientific truths, and in the years to come scientific men will not declare the phenomena of Spiritualism to be absurd and impossible. It is because that at present they have not succeeded in getting much convincing evidence. It is because spiritual investigation has been left in the hands of people so grossly ignorant, that it is a wonder that intelligent people have had anything to do with it. It is because those on the intelligent plane—I am speaking of men in the flesh—have looked at the groping of Spiritualists, their surmises, and their frauds, that they have held in utter contempt all the phenomena that have been received. But it is now being lifted on to a higher plane—placed upon a scientific basis—and the thoughtful, intelligent, and the scientific will delight to investigate the claims of Spiritualism. Help on this grand work. It is the acquisition of knowledge which makes men free. And when you realise how wonderful, how marvellous, how infinite and eternal, is everything round about you in the unseen, then will you also realise that you are not a child of the devil; then will you understand that you have a place in the grand scheme of Nature. Not one of those minute particles or atoms can be spared out of the universe. Otherwise an atom would cry out, looking for its affinity; and as Isis was said to wander upon the banks of the Nile looking for the deàd Osiris, so would that affinity be wandering looking for its mate. But this cannot be. A single atom cannot be lost; neither can you be lost or spared out of the universe. You have a place, a power, and a part to fill; and all the theologians and priests that have declared that man is cursed of God have given the lie to every fact which Nature presents. The world of matter is a world of change—molecules changing, atoms changing—always in existence and ever changing; but that subtle spirit which permeates them all never changes. Of that spirit you each possess a spark, a drop from the great ocean of infinity which can never die. It is Immortal!

WILLIAM BLAKE.



From a drawing by himself.

Between the 9th of July, 1896, and the 16th of August, 1904, our contributor, J.S., received fourteen communications from the painter-poet, whose experiences as a clairvoyant and clairaudient medium, at a time when such phenomena were rare in the extreme, subjected him to be stigmatised, as the Apostle Paul had been centuries previously, as a madman. But, sustained by the occult powers around him, by the devoted affection of his noble-hearted wife, and by his unshaken trust in "the Father of spirits," William Blake held on his way, in poverty and seclusion, with a divinely inspired resignation and fortitude, and a later generation is beginning to recognise in him one who as poet, painter, and seer, belongs to the glories of his race and country. That his wife failed to comprehend the source of his genius is to be explained by the fact that her own spiritual development was not so far advanced as that of her exceptionally gifted husband.

Subjoined are two of the fourteen communications above referred to, which form an interesting appendix to the memoir published in our last. The first is dated

August 25th, 1896.

"I was always serious, although cheerful; for, in spite of the periods of depression which I occasionally

passed through, my habitual mood was one of cheerfulness; the reason being that I was surrounded by beautiful spirits, who were just as visible to me, owing to my precious gift of clairvoyance, as my friends in the flesh. That portrait you have been looking at represents me as I appeared when sketching one of the spirit forms which presented themselves to my mental vision. If I held Spiritualism so highly, as I did, when I was being ridiculed and derided as a madman, how should it be regarded in the present day, when so many highly cultivated minds are embracing it? In my time, I stood almost alone, for while there were numbers of persons in the Scottish Highlands who were endowed with what is called 'second sight,' those who lived in the Southern part of the United Kingdom knew nothing of it. Therefore there was no one who understood me, not even my nearest and dearest friends; to whom I resembled a sealed book. My dear wife comprehended me somewhat, yet she could not enter into my inner life. And so I lived alone, for what I saw, and heard and understood, was incomprehensible to her. Think, then, how solitary I felt; for while hundreds of the greatest and noblest men and women of all ages came and conversed with me as intimate friends and companions, there was not a soul on earth to whom I could turn for sympathy. Yet this is the one great need of every human being, whether in joy or in sorrow. But, as I have said, I lived my life alone; and you will perceive, therefore, how thankful you ought to be for the privileges you enjoy; inasmuch as you have many friends who can and do sympathise with you; and the greater the sympathy you receive, the more you can impart to others. I do not know of a more deplorable spectacle than that of the self-centred, self-contained man, who stands aloof from all sympathy, and repels, when he should invite it. If you can win such an one from his isolation, you will be the means of bringing light and happiness into his life. Retirement and solitude, however, are good at times when the strong magnetic spirits are enabled to draw near to you, and restore to you the magnetism you have lost. In such periods of sequestration, moreover, you can commune with your heavenly Father, and return to your work, strengthened and refreshed. The persistent recluse, on the other hand is not a happy man. How can he be so if he secludes himself from his fellow-men who have claims upon him for sympathy and help? Make the best use you can, therefore, of the time allotted to you, while you are in mortal form, and if people look upon you as a madman, remember this, that the Greatest Medium who ever walked the earth was reported to be 'beside himself.' Nevertheless, what He said and did endures, and will continue to endure for ever, as all good does; evil being equally continuous, until it has been atoned for by the doer of it. Do not look upon life as a burden, which you would gladly lay down and pray to be released from, as something too heavy to be borne; but regard it as a precious privilege, to be adequately *prized*, because it affords you abundant opportunities of becoming good yourself, and of doing good to others."

August 16th, 1908.

"I heard you speaking, just now, of the imputation of insanity to those who not merely believe, but know that spirit return and spirit communication are absolute and indisputable truths. In my time, and not many years ago, either, I was thought to be mad; but in your age, perhaps, I should be deemed to be merely an enthusiastic Spiritualist. I remember one day sitting in my garden—I had a small garden in my humble London home—it was under a tree, and I was engaged in sketching a face, when Stothard came in and said, 'What on earth are you staring at?' I replied, 'Stop a bit, and let me catch it. Don't disturb me, for there is King Edward (the First)!' 'Rubbish!' he exclaimed. But I saw him distinctly: and those fellows used to declare that I was mad, because I could not succeed in making them believe that I saw what they could not see. And they thought my poetry eerie. They could not make head or tail of it. To me it was real. I heard and saw those things, and I could not help painting what I saw, and writing what I heard. If you are sensitive, and are in sympathy with the forces that guide you, there are times when it does not matter who comes or goes, or whether your interests are at stake or not; for you can think of nothing but the work in hand, and do not care what people think of you, where you are, or what you do. The spirit of my brother used to come to me. He would materialise, and instruct me what to do. On one occasion he gave me the idea of a press by means of which I could reproduce my work (as an engraver). It answered very well; but when I told people how I obtained it they laughed at me, and said I must be mad. But the invention was not mad, at any rate. It was perfectly sane; for it did what I wanted it to do. There were times when I used to ask myself, "Am I mad, or is the world so?" and I came to the conclusion that the world was deranged, and that I was sane: as many a lunatic has done; for, you know, lunatics generally think that they are of sound mind, and that the rest of the world is insane. Perhaps this was one reason why I was considered to be mad; for I used to say to my accusers, 'It is you that are deranged: while I am sane; inasmuch as I can see the realities of existence, which you do not." And what did I care for worldly wealth? A man can only eat and drink so much, wear one suit of clothes at a time, sleep upon one bed, and inhabit one house. If he has enough food to eat, and clothes to wear, and a roof to shelter him, why should he trouble his head about money, unless it be to do some good with it? If I had been a money-making man, I could not have been so happy. People used to commiserate me, and exclaim, 'Poor fellow! What a pity he is so obstinate! Why doesn't he employ his talent upon something that would tend to his enrichment? There is So-and-so. He has not nearly so much talent as Blake has, and see how well he is doing! But there, the man is mad, and proves it by wasting his time in painting visionary things which he is foolish enough to fancy that he really sees.' Now, just imagine people reporting a man to be mad because he realises that he is surrounded by a world of spirits; and believes that there is a life beyond the grave; and that he can commune with those spirits, hear them speak, and discern their countenances, and because he has the courage to declare that he can see things not visible to others, and can hear voices and listen to music to which they themselves are deaf! And because he does so, the world condemns him to suffer penury, want, ridicule, and sarcasm, and to listen to all sorts of cruel things that are said about him! Nevertheless, he perseveres; for how can a man be false to himself with all these intelligences swarming around him, and urging him to make known what he sees and hears to his fellow-creatures, in order that he may lessen their ignorance? But if I was misunderstood, maligned, and persecuted in life, I am now rich in spiritual treasure boyond compare; whereas the wealthy, self-complacent, and selfish man of the world wakes up in this life to find that his earthly existence was all a dream; that he has been moving in a realm of shadows; that our own is the only real and enduring life; and that he must return to the earth in human form, there to grovel again for a much longer period, until he has undone all the evil he has committed, and performed all the duties to his fellow-mortals which he has neglected to fulfil. There, too, must he emancipate himself from all the restraints upon his progress; and qualify himself to rise hereafter into a finer and purer spiritual atmosphere, and to pass into the society of those who, when on earth, he regarded as foolish or insane, for having thought of anything else but material gain."

Men are disturbed not by things, but by the views which they take of things.—*Epictetus.*

"THE CHRISTIAN COMMONWEALTH" AND SPIRITUALISM.

Rev. R. J. Campbell's paper is leading the way in England towards a freer acceptation of all reform movements, and in one of the latest numbers has the following interview, by Mr. Dudley Wright, with Mr. Henry Withall, vice-president of the London Spiritualist Alliance, which is full of interest for Spiritualists everywhere.

Mr. Dudley Wright commences his article, which is entitled

"INTERVIEW AND TWO SEANCES,"

with a quotation from our able advocate, Dr. Peebles. "The trend of the spiritual movement is towards religious Theism, towards liberal Christianity, and the trend of Christendom is towards a rational, a religious Spiritualism."

"These words were recently written by Dr. J. M. Peebles, a writer in the front rank of the Spiritualistic army. The accuracy or non-accuracy of his contention will doubtless be a debatable point. One thing is certain: Spiritualism is not regarded to-day with the aversion of the last generation. One reason for this change of front undoubtedly is the unqualified adherence to its principles by independent and esteemed investigators, and to-day Spiritualism can direct inquirers not only to the numbers who accept its teachings, but to the names of men well known in the literary, political, scientific, and religious spheres. They include Lombroso, Dr. A. R. Wallace, the late Gerald Massey, the late Rev. H. R. Haweis, Rev. J. Page Hopps, the late Florence Marryat, while in the opinion of some the list should also include the name of Sir William Crookes and, perhaps, Sir Oliver Lodge.

Mr. Henry Withall, vice-president and hon. treasurer of the London Spiritualist Alliance, in an interview he kindly accorded me, said that the membership of that body is constantly increasing, although aggressive propaganda is not undertaken.

"What is the attitude of Spiritualists towards the Bible?" I asked.

"We believe the Bible to be the most spiritualistic book in existence. It is a record of spiritual manifestations. Some members are absolutely orthodox, others agnostic, except as regards continuous existence. Certainly I may say that some appreciate the Bible a great deal more than they did before they knew Spiritualism. The interested reader, however, cannot do better than procure the penny tract published by the Alliance on "Spiritualism and Christianity," by Mr. Haweis.

The work of the Alliance comprises lectures, which are given on alternate Thursdays at the Salon of the Royal Society of British Artists; weekly classes for psychic culture; and other weekly meetings, in which clairvoyance, trance addresses, and talks with spirit controls play a prominent part. Mr. Withall gave me an illustration in proof of the reality of spiritual manifestations. A clergyman attended a séance with the intention, if possible, of getting into communication with a beloved son who had passed across the border. He was not successful, but, greatly to his surprise, he was told by the medium that there was someone who was very anxious to get into touch with him. The clergyman did not recognise the description given by the medium, who then drew a chalk portrait on the blackboard, which the visitor at once declared was that of his father-in-law, who had died some years previously, and who was certainly unknown to the medium. Thrice weekly a spiritual healer attends for the purpose of imparting magnetic healing under spirit control, and it is stated that some marvellous instances of perfect cures had been effected. "But, remember," said Mr. Withall, "there is nothing in spiritualism that is not in accord with reason."

I determined to attend a meeting at one of the many spiritualistic centres in London, and chose a neighbourhood where I was least likely to be known. The selection fell upon 19, Ramsden Road, Balham; the time, Wednesday, 8.15 p.m. Two rooms had been thrown into one, and every available inch was occupied. About seventy people were present—too many for the sitting accommodation. The proceedings opened with a hymn, followed by earnest extempore prayer by a lady member, and reading. Spiritualists have a hymn-book of very substantial size, containing many hymns well known to members of all denominations, and they are firm believers in the power of prayer. Then came a trance address of a very practical character, which was succeeded by clairvoyant descriptions. The medium was controlled by two different spirits; on each occasion his voice varied in tone and modulation from the other and from his natural voice, and on the second occasion he spoke in an African dialect. The messages given at the clairvoyance must in many instances have been helpful to the recipients. These are the bare facts. The reader must judge or investigate for himself. Perhaps it should be mentioned that the lights were not turned down and that this was the first spiritualistic gathering I had ever attended.

On Friday afternoon, at the invitation of the Alliance, I attended the "Talks with a Spirit Control," at their offices, 110, St. Martin's Lane, W.C., when Mrs. M. H. Wallis was the medium. The control was an African of highly developed intellect. Several questions were asked, all of which, together with the answers, would interest readers, but only a selection can be made. The first was: "Do I understand that a spirit has a body like to the physical body? If so, does that imply that your surroundings are as real and substantial to you as ours are to us?" Without hesitation came the reply that the question exactly described the case, and that the spirit surroundings were just as tangible to the perception of the spirit as our surroundings are to us. Spiritual bodies respond to the will of the individual even more readily than is the case on our sphere. The second question was: "Are the great reforming movements in this world the results of thought and desire from friends on your side or on this side?" The answer was that primarily the influence was from the spirit side, though such thought and desire arise as a consequence of life lived upon the earth. Thoughts on the two sides blend, and the great reforming movements are the results of conscious or unconscious co-operation of the people on earth and people in the spirit life. Very much of what tends to the betterment of humanity on this side comes from the thought activity of the other side. Everything comes from that far-off centre we call "God," or of that Pure Infinite Spirit to which the name of "God" is applied, and then the control proceeded: "I devoutly believe that if it were not for the activity of God man could not exist, that if it were not for God man would be incapable of thinking; if it were not for the fact that God is living, it seems to me that man would be out of existence." Then the further explanation was given that God is not a Personality in the sense usually recognised, not a gigantic man with parts and passions; and it may yet be discovered that the source of all is wonderfully different to what we now think.

The other questions and answers were of equal importance, and the meeting concluded with an earnest appeal from the spirit control for those on earth to live up to the highest possible ideal in combination with moderation and temperance in both eating and drinking.

TO RALPH WALDO EMERSON.

Richard Le Gallienne in "Success Magazine."

Poet, whose words are like the tight-packed seed,
Sealed in the capsule of a silver flower,
Still at your art we wonder as we read,
The art dynamic charging each word with power.

Seeds of the silver flower of Emerson:
One on the winds to Scotland brought did sink
In Carlyle's heart, and one was lately blown
To Belguim, and flowered in—Maeterlinck.

SPIRITUAL GIFTS.

It is a singular fact that very few orthodox Christians who are supposed to be familiar with the contents of the New Testament have been impressed with the Apostle Paul's exhortation for them to covet spiritual gifts. He defines the various gifts, viz: knowledge, wisdom, faith, healing, the working of miracles, prophecy, the discerning of spirits, divers kinds of tongues, etc. All these are paralleled in the mediumship of modern Spiritualism, and the power of many to attain them has been made widely known orally and in the literature of the great spiritual movement of the past half century. Yet, in spite of Paul's exhortation, instead of "coveting" these valuable gifts and seeking to know how they may be acquired, they not only shun them, but refuse to believe in their reality. Paul, moreover, shows that the gifts are not confined to one class, but are open to both Jew and Gentile, or orthodox and heterodox; but the Spirit is the same, "dividing to every man severally as he will." We fear that with the decadence of faith in Christian doctrine, the Testament is too little read. When read in the light of reason, there is much in it that is instructive and uplifting, and any thoughtful person, free from bias, reading the twelfth chapter of the first epistle to the Corinthians could hardly fail to see the parallelism between the gifts of the spirit described by Paul and the gifts of the spirit manifested by numerous people known as mediums at the present day. Paul realised, as do those who are familiar with modern mediumship, that few have a plurality of gifts; but, "to one is given the gift of healing," to another of prophecy, and another the discerning of spirits; and in a recently published lecture, by Mr. E. W. Wallis, of London (an author and medium of high repute), the list of gifts is elaborated in a form which would be highly instructive to investigators who are apt to think that a good medium should be the repository of all, or most of the gifts enumerated. Their demands, also, on the mediums not infrequently tempt them to go beyond the legitimate sphere or scope of their powers, and by unsatisfactory results neutralise the good impression made in their legitimate field of action.

It has been asserted that "all are mediums;" and in a sense that is correct, in so far that there is some latent power in every individual that, given time and application, might be developed to bring them *en rapport* with a spirit in close affinity to them, but they would be useless as a channel for lucid or intelligible communications. The primary essential for mediumship is sensitiveness; a sensitive person emitting an aura favourable for vibrations from the spiritual side. If this is above the average it attracts the notice of those disembodied spirits who are desirous to communicate with mortals, and they endeavour, by impression, to bring about conditions favourable for them to produce phenonena, or induce the subject to come in contact with some developed medium who will awaken an interest sufficient to cause aspiration for more light. The way is then clear, rapport being established. But there are many difficulties still in the way of the neophyte until he becomes familiar with the philosophy of mediumship or spiritual intercourse, though these may be minimised if the subject is impressed with the importance of the mission he is entering on and the responsibility it involves. If the motive is a high and disinterested one, it lifts him into a sphere where advanced intelligences can protect him from the intrusion of the less progressed and unreliable influences, who are ever ready to make use of the unwise and unwary. Those who covet the best gifts must qualify for them, and be prepared to make some sacrifice to attain them. Those whose worldly duties are onerous and strenuous should be content, after proving the fact of spirit communion, with reading the well authenticated spirit teachings with regard to the future life and its relation to this. The libraries of the spiritual associations are easy of access, and there are also a number of standard works on Spiritualism in the Melbourne Public Library. With regard to the neighbouring States, we only know that the public libraries have been supplied with Judge Edmonds' works, but it is probable they have others. W.H.T.

ANDREW JACKSON DAVIS AND THE HARMONIAL PHILOSOPHY.

By E. Wake Cook.

(Continued from page 9323).

In his great work, 'Nature's Divine Revelations,' Davis makes an advance on all previous scientific and philosophic conceptions. The duality of Cause and Effect is there turned into a trinity of Cause, Effect, and Ultimate, as in the great generalisation: Cause, the Great Positive Mind; Nature the Effect; and Spirit the Ultimate; the whole cycle of operations being to produce Individualised Spirit. Davis says: 'It is the object that spirit should be *individualised*. The object of such individualisation is to establish a communion and sympathy between the Creator and the thing created; for the spirit progresses to its Source whence it came, and then only becomes fitted for new spheres of its eternal existence.'

In the whole range of speculation I have met with no system which exhibits such essential unity amid diversity; that so orders the multiplicity of effects into 'series, degrees, and representations,' making each fact the index to a larger fact, and every fact a symbol of measureless significance.

Time will not permit me to give the barest outline of the wonderful conception of the Cosmos as a whole, or the 'Univercœlum,' as Davis calls it; that must be studied at first hand. But the following quotation from 'Nature's Divine Revelations' gives some hint of the lines on which it is conceived:—

'I am desirous of enforcing the great spiritual and eternal truth which it is necessary for man to know and appreciate before he can know himself and be happy; and that is, that all manifest substances, forms, compositions—indeed, that *all things visible* are expressions of an interior productive cause, which is the spiritual essence; that the mineral kingdom is an expression of motion; the vegetable an expression of life; and the animal an expression of sensation; and that man is an expression of intelligence; that the planets in our solar system are a perfect expression of the sun from which they sprang; that the various combined bodies and planetary systems in the universe are a perfect expression of the Great Sun of the Univercœlum; that the Great Sun is a perfect expression of the *Spiritual Sun* within it; and that the Spiritual Sun is a perfect expression of the Divine Mind, Love or Essence. The Spiritual Sun is thus the centre and cause of all material things. It is a diverging or radiating sphere, or atmosphere of the Great Eternal Cause. It is an aroma—a garment and a perfect radiation of the more interior essence, the Divine, Creative Soul.'

Thus the sublime central spiritual sun has its corresponding material sun which has thrown off, somewhat on the lines conceived by Kant, Laplace, and Herschel, circle upon circle of suns of unimaginable splendour; which in turn have thrown off planets with attendant satellites. These blazing suns have not only the 'promise and potency of all terrestrial life,' they have the promise and potency of spiritual worlds, or spheres, grand beyond poet's dreaming.

Our stupendous stellar system is but a part of the fifth circle of these suns. Davis says:—

'The vast ocean of materials in ceaseless motion and activity, from whose bosom these systems were born into existence, and each inconceivably extended system and system of systems

involved together, with all their accompanying excellencies and beauties, are everlasting indices of future, inevitable, and corresponding emanations from the great exhaustless fountain from which these all have successively flowed. All these productions—all these suns and systems of suns with all their accompanying worlds—are but as one particle, are but one breathing forth of internal qualities from the great eternal fount, in comparison to the glorious developments that are to be extended throughout the height, and depth, and length and breadth of the whole Univercœlum !'

The centre of the universe is always spoken of as the 'Great Positive Mind,' the whole system being conceived on electrical principles, the higher being positive to all below. Electricity is described as immanent and all-pervading, and it is the means of connecting all bodies throughout the immensities, and their means of mutual communication; and much that we call matter is electricity. Gravitation receives a new and significant interpretation. It is conceived somewhat on chemical lines, all things attracting or repelling each other according to their inherent affinities, as they are fitted to associate with each other. The principle of marriage is thus incipient in the minutest particles; Davis says that all the celestial bodies are reciprocally exchanging, 'almost intellectually,' particles and influences as they become fitted for the new associations. Affinity, or attraction, thus becomes a rudimentary form of love. This conception of the Cosmos, as a whole, is the grandest and most united that ever got through the mind of man, and the description of it is a perfect mine of scientific, philosophic, and poetic suggestion.

Leaving the immensities which are apt to set us gasping for breath, we now come to humanity. Man is regarded as king of all below him. All animals are sections, or parts, that are developed and are synthesised in him. So we are related to our dumb friends, the animals, on one hand, and to the angels on the other; it is the conflict between these two parts of our dual nature which forms the drama of life. In accord with the marvellous unity of conception which characterises the Harmonial Philosophy, man's outer form is the exact expression of the inner principle; his outer faculties are the index to the more splendid faculties of the spirit, the organs of the soul, or the spiritual body. The existence of these inner and higher faculties proves to the logical mind the existence of a spiritual world in which they function.

As the whole purpose of this philosophy is educational, the training of the young is fully considered. Davis would begin at the beginning, and commences with the conditions affecting birth into this rudimental sphere—marriage is therefore fully dealt with. He would emancipate woman from sexual thraldom, and would promote true conjugal unions, the resulting harmony producing harmonious offspring.

Davis says that the principle of marriage is universal: the union of the positive and negative principles. God is the Great Positive Principle, typified by wisdom; and Nature is the negative principle, typified by love. This union of complementary principles is traced throughout every department of being down to the smallest atom which seeks its counterpart by a rudimental love which the scientist calls 'chemical affinity.' It is further stated that:—

'Every individual is born married; every male and female has a true and eternal companion. This marriage is solemnised by supreme sanction, and is sanctified by angelic harmony. It depends not upon personal beauty or education; neither upon wealth, position, situation, time, age or circumstance; it is the spontaneous and inseparable conjunction of affinity with affinity, principle with principle, and spirit with spirit. . . That spirit which is still seeking and praying for conjugal companionship should rest perfectly assured that it has somewhere a mate—somewhere an eternal associate! Life will not be always incomplete.'

Every soul shall meet its true mate, here or hereafter; and whatever obstacles time and chance may throw in their way, the meeting is inevitable, and will be joyous in proportion to the length of the delay.

All this is very consoling when we think of the piteous procession of the unloved; the starved half-lives to which so many sensitive souls are condemned by the cross-purposes of love, the tragedy of adverse circumstances, or by the chilling hand of 'death.'

Next in importance to being brought into the world under favouring conditions, is the preservation of health; indeed Davis puts it foremost, and the first volume of 'The Great Harmonia,' entitled 'The Physician,' is devoted to the philosophy of health and disease.

Davis would combine the functions of the clergyman with those of the physician; he would heal through teaching. The mind or spirit is the predominant partner; when that is right, all is right. The mind, the will, has enormous power over the body; every atom is moved by the spiritual principle, and obeys its behests. Health is harmony, and disease is discord. The human brain is a spiritual or vital galvanic battery, and thought is powerfully dynamic. The positive and negative forces prevail throughout; when they are evenly balanced you have the harmony of health; when the positive is in excess you have the feverish diseases; when the system is negative you get chills and all the ague-like diseases; hence the primary address must be to the mind, for its spiritual forces are the most potent in restoring the balance.

Disbelieving in all scientific medicines, Davis says: 'The only true medicines in Nature for existing diseases, and the only true divine elements which, by operating magnetically upon the body through the spiritual principle, unfold and advance individual health and happiness, are the following: Dress, food, water, air, light, electricity, and magnetism.' He insists on the greatest moderation in eating and drinking, and the thorough mastication of every particle of food, the avoidance of worry, and on the necessity of plenty of fresh air and exercise, and the taking of very little meat.

In the first volume of 'The Great Harmonia' Davis gave all that is new and true in Christian Science sixteen years before Mrs. Eddy made her 'discovery.' The whole volume is fascinating in its manifold suggestiveness, and the light it throws on the problems of health, and the way it anticipates later discoveries.

In dealing with social matters Davis makes a profound and searching analysis of the conditions then existing, pointing out the causes and the remedies with rare instinct. Free thought, unrestricted inquiry, the use of reason, and the investigation of the principles of Nature, are essential. He says that the world is existing on wrong foundations; that interests conflict where they should harmonise; that interests conflict not only with each other, but with conscience and duty. The pecuniary interest of the physician is that disease should abound; the undertaker's that deaths should multiply; the lawyer's interest is to set people at loggerheads, and promote litigation and strife. Davis would remodel institutions so as to make men's interests agree with their duties, and thus take away all inducements to dishonesty. To this end he proposes various co-operative schemes of great ingenuity, which are sounder, and better adapted to human nature, than the so-called 'scientific' schemes of some Socialists. This part of the Harmonial Philosophy is very interesting and suggestive, but it is far too large to be even outlined here.

We will now glance at the more distinctive and purely spiritualistic parts of the philosophy.

Having given the history and the philosophy of the universe, and dealt with all man's physical, mental, spiritual, social, and industrial needs in this world, he deals in an inspired and inspiring way with the glorious portal of so-called 'death,' and gives glimpses of what follows that inevitable promotion.

From the moment that we attain physical maturity the process of death begins, as the body is less and less fitted to meet the needs of the ever-expanding spirit. When the physical organism is no longer able to respond to the calls of the spirit it is sloughed—is cast off like a worn-out garment. This final stage of the process, which has been pictured with such revolting terrors, is described as very beautiful; when the body seems to be struggling in agony the spirit is panting in nascent ecstasy. 'Death, or the transition so termed, is of all

things the most to be admired, and its prospect is the first thing to be cherished and appreciated.'

As the spirit sinks into its last sleep on this earth, it awakens in the second sphere of existence. This sphere is the first of the 'many mansions.' It bears the same relation to this world that our ideals do to the realities of life. Davis says :—

'I behold the *spiritual* sphere as containing all the beauties of the *natural* sphere combined and perfected. And in every natural sphere these beauties are represented, though in the first and rudimental degree ; so that every earth is of itself an index and an introduction to the beauty and grandeur that are existing in the second sphere. For from the natural the spiritual is unfolded or made manifest.'

This conception of the first stage of the after-life carries the stamp of truth, and is of profound import and significance, differing as it does from the old orthodox notions. The first thing to note is that it is a step upward; there is no descent into any sort of hell or purgatory. There are sorrow and suffering enough in this world to form the only hell that is needed, or is compatible with a God of love. 'Sin' is but another name for error, for ignorance, and there seems more than enough of pain and misery here to serve as the punishment, or corrective, and to stimulate to higher endeavour. As a man's status in the next sphere is determined by the life he has lived here and his stage of development, all good will receive its just and appropriate reward in the degree of his promotion ; and as we carry memory with us the remorse and the regrets which it will bring us for ill-doing here will satisfy all the demands of Divine justice.

The second point to be noted is that there is no break of continuity. If, as formerly supposed, a man at death were suddenly changed into an angel it would almost destroy individuality. He would be somebody else ; there would be a break of continuity, and the lessons of life would be wasted. Another point is that the next stage is not some unimaginable 'heaven,' but the things we are accustomed to raised to a higher stage of beauty so that they will delight us as never before ; they will not be strange or foreign to us, we shall feel *at home* more sweetly than ever we do here.

As the scenery, or our environment on the next plane will be but the glorification of this, so will there be no stagnating idleness, no paradise for the 'Weary Willies' ; there will be a continuation of the activities which interest us here, and we shall pursue them with a higher range of faculties and in vaster fields.

When those who leave this world prematurely, those who die young, cut off before their time, arrive in the next sphere they are received into educational establishments, and the knowledge they failed to obtain here is imparted to them and they are thus developed and fitted to associate with the higher ranks of society. Those who are tied to earth by unexhausted interests may have their progress retarded ; they may try to get into communication with those left behind on earth. In the higher circles of society in the second sphere inhabitants from other planets mingle with those of the earth ; thus a vast range of new interests is opened up in the exchange of experiences. I can only give one more quotation from Davis who, speaking of a peculiarity of the second plane of existence, says :—

'They have a sense of music ; but it proceeds not from *hearing*, for they *perceive* harmony, and the soul of harmony, which is music. Such floats along the strata of the atmosphere, and is wafted into the soul as the fragrance of a flower into the senses. I do not *hear* but *see* music. I see it in the united voices of flowers, that speak, yet make no sound—in the shrubbery and foliage that proclaim truths, yet speak not—and in the harmony of each heavenly society ; for that harmony is heavenly music. Music is perceived by the unfolded senses, and appreciated by the wisdom. It is the soul of order, the creator of all celestial harmony and melody. The music thus perceived sinks into the depths of the soul, and unfolds sentiments of which the spirit-home alone is worthy.'

From the second sphere Davis ascended to the higher stages, each one the glorification of the one below it ; the third sphere being the glorious fulfilment of the promise and prophecies of the second, and so on in ascending series, until he reached the seventh, or Celestial Sphere. From this the seer returned blinded and overwhelmed, his language beggared by the ineffable splendours awaiting us.

Here I must abandon my futile attempts to give an account of the contents of this wonderful philosophy ; but I will conclude with a few words giving the general impression it has made on my mind, and I hope you will all study it for yourselves.

As I have said, it is a philosophy and a history of the whole scheme of existence ; it examines all the great problems and illumines all. Human interests are touched at all points : beginning with pre-natal influences, then the educational influences, and the whole conduct of life is laid down with masterly insight. The works of no one man have ever approached the vastness of range of the system revealed by this uneducated boy, and the self, or spiritually, educated man. The scientific unity of the whole, and the loyalty to the great underlying principles are its most striking characteristics. It is essentially an all-reconciling system ; the truth on both sides of the great controversies is discerned and reconciled in higher synthesis. All the legitimate claims of the Materialist are met and reconciled with Spiritualism ; while the essential unity of science, philosophy, and religion is insisted on, and all are seen to be indices, or prophecies, of more glorious developments to come. The central conception is something between what Tennyson calls 'The Higher Pantheism' and a glorified Christianity. Its ethics might be described as scientific eclecticism, for the good of all systems is taken and harmonised. Its sanctions come from the conception of the Fatherhood of God, the Motherhood of Nature, and the Brotherhood of Man.

The conception of the after-life is the most logical, consistent, and scientific known to me. A vast system of progressive evolution ; each successive stage the logical outgrowth of the preceding stage, with no break of continuity and no attainment of a sudden perfection that would mean stagnation to all eternity. There will be an ever-increasing clearness of perception, ever-growing powers and ever-widening fields for their activities. Happiness, felicity will steadily increase without cloying ; each attained stage of beautitude, of knowledge, of scientific or artistic achievement will be but a platform from which to view the still more glorious heights beyond.

Now this Harmonial Philosophy is a double revelation : it is a marvellous revelation of the wonders of this stupendous Cosmos, and it is a glorious revelation of the spiritual faculties and powers within each of us; latent in many, developed in the few. Davis was aided in his spiritual development by spirit guides and friends ; but the greater part of his knowledge was obtained by the exercise of the spiritual faculties of his spiritual body, unhampered by the 'muddy vesture of decay,' the earthly body. His was a case of the 'open vision' spoken of in the Bible. But these glorious faculties, this boundless wealth of knowledge, are our own inalienable birthright. So there is resident within each of us the powers of a Shakespeare, a Newton, a Beethoven, or a Michael Angelo. These powers are always knocking at the door of our consciousness, seeking recognition and use ; they prompt our thoughts, and when a clearer gleam can get through it is the inspiration of genius. The more we can refine our organism the more clearly this light will shine through, until the lightning flash of genius may be an abiding splendour with us, and the highest teaching for the attainment of such God-like powers in a not distant future is given with lavish prodigality in the Great Harmonial Philosophy.

The first Spiritualistic funeral held in the Waihi district took place on Saturday afternoon, February 8, at the Waihi Cemetery, when the earthly remains of Mrs. James Doney were interred by the side of those of four of her son's children The service was impressively performed by Mr. A. Katz, a well-known local student of psychological research Want of space prevents us giving the very able address delivered at the grave.

PERSONALS.

Dr. Peebles had gone to winter in Florida by last advices, where lemons, pomegranates, and pineapples abound when snow and ice are in higher latitudes in the States. He dedicated a fine spiritual hall in Chicago before going south, but deplores the indifference of Spiritualists in that city and the "frauds" which militate against progress. Our venerable friend, now in his eighty-seventh year, is as well and active as ever.

Mrs. Besant is expected to arrive in Western Australia about June, and will lecture in the chief cities of the Commonwealth and New Zealand during her three months' rapid tour.

Mr. J. J. Morse, editor of *Two Worlds*, is making a great success of that paper. It has a circulation of about 10,000, and prints articles of great interest. The latest number to hand has an excellent précis of Gerald Massey's great work, "Ancient Egypt the Light of the World," by Samuel Keyworth.

Har Narayan Agnihotri, editor of the paper devoted to the promulgation of "The Science-Grounded Religion," gives an account, in latest number to hand, of the jubilee of its devoted founder, Shri Dev Guru Bhagwan, in memory of his unique services to his country and humanity, in the cause of evolving Higher Life in souls, for the last twenty-five years, since his taking up the great vow of his life. This was on December 20, 1882, on his thirty-second birthday. Surrendering a good position, he took the following vow, which he has faithfully carried out ever since:

> The supreme object of my Life is to serve the world by establishing the kingdom of Truth and Goodness on this earth and by destroying what is opposed to them; may I spend my whole life for the fulfilment of this supreme object!

Mr. F. W. Fitz Simons, director of Port Elizabeth Museum, South Africa, sends an excellent letter, which appeared in the local press, on "Spiritualism or Demonology," in relation to a great controversy on Spiritualism caused by the visit of Mrs. Place-Veary, an English Spiritualistic speaker of great repute. "Spiritualism has come," Mr. Fitz Simons says, "to rehabilitate the Christian Church."

Grace M. Brown has an article teeming with that rare thing common-sense in the November issue of "The Mysore Review, on "Practical Metaphysics." "The coming religion," she says, "is one of optimism and love, success and health." If this journal were double the size, this paper and Mr. Fitz Simons' letter should be reproduced.

Mr. James Robertson, president of the Glasgow Association of Spiritualists, lectured on February 15th to the London Spiritualist Alliance. Generally, he maintained the view (says London "Daily Mail") that there has been given to the world in fifty years such a wealth of evidence for the continued existence of man after death as to bring the Spiritualist position within the domain of demonstrated fact, and that the dead are able to communicate with the living.

A. J. Davis and the Harmonial Philosophy, as set forth by Mr. E. Wake Cook, is concluded in this number. It will be read with absorbing interest by all who see in the latest discoveries of science in relation to matter and electricity a fulfilment of what was outlined by this greatest seer of modern times more than half a century ago.

Professor W. K. Clifford's address on "Atoms," at Mr. Stanford's séance, in another column, may be read as a corollary to A. J. Davis' inspired utterance.

Professor Edgar L. Larkin, of Lowe Observatory, California, is now turning his brilliant intellectual powers to the study of psychology and mental subjects. An article from his pen, on "Electromentallism," will appear in our May issue. He has written, he says, during the last forty years, over 4,000 articles on a purely materialistic basis, for seventy scientific journals, all over the world, which he now sees clearly were *on the wrong side*. He wishes Bailey could visit him at Lowe Observatory, or that he could come to Australia and be present at Mr. Stanford's séances.

Mr. H. Cardew, editor of "Progressive Thought," sends a little book, "Natural Avenues to Health," which should be in the hands of all who desire simple and rational directions how to gain power of both mind and body. His chapters on "How to Breathe" contain the germ and mainspring of health. It is on similar lines that the editor of this paper regained perfect health, and she would strongly recommend this book to Australian readers. Price, 1/8 posted, from all booksellers; or Mr. Cardew, 5 Moore Street, Sydney.

Mrs. Harris Roberts is now on a visit to Australia, and her many Melbourne friends will be glad to hear that she is expected in Melbourne shortly.

Mrs. Ellen Green is drawing large audiences at Oddfellows' Hall. In a later issue it is hoped to give some of her experiences with the great mediums whose names are so familiar. For three months she was the guest of Madame d'Espérance, in Sweden, whose book, "Shadow-Land," is so full of interest, and was an intimate friend of Mrs. Hardinge-Britten and many others known to fame.

Father Stanislaus M. Hogan has published, in Melbourne, under the auspices of the Australian Catholic Truth Society, a pamphlet entitled "Spiritism," which shows that the Roman Catholic Church is fully aware of the advance of psychical knowledge. "It is an undeniable fact," he says, "proved by experiments that have been carried out by men whose scientific testimony is unimpeachable, that certain phenomena occur amongst us, . . . and that communication can be, and actually is, held with beings who are outside and beyond the ordinary human intercourse." And then he proceeds to denounce Spiritism just as Spiritualists denounce it, and is evidently unaware that there can be no stronger protests against mere phenomena hunting than are made in our own ranks. The great contest in the future will be the differentiation of psychic gifts and spiritual development. The two are often wide as the poles asunder.

Mr. J. Macleod Craig has decided to remain in Sydney for the present, as he found so many patients awaiting him there. His address in Sydney is—219 Elizabeth Street, where all letters should be sent.

Mr. J. Wrenn Sutton is also on a visit to Sydney, he having been sent for to treat a mental case similar to one cured by him some time ago in Melbourne. He writes:—"Patients in Victoria or elsewhere can receive absent treatment. Address—Savings Bank Chambers, Moore Street, Sydney.

Rev. Loie F. Prior has accepted an engagement with the Brisbane Spiritualists' Society, whose last speaker was Dr. Peebles. Arrangements are also in progress for a series of lectures by her in Charters Towers, which has not yet been visited by any public speaker. Charters Towers has a population of 25,000 and a good nucleus of Spiritualists.

Mr. Francis Alfred Moody, president of the Christchurch Spiritualists' Association, has been gazetted an officiating minister under "The Marriage Act," 1904.

REVIEWS.

"ULTRA."

We have received from Rome the first half-yearly volume of the theosophical Review thus named, which is entitled to special notice, because it devotes a portion of its space to the subject of Spiritualism, which the editor, Signor Decio Calvari, evidently regards as the natural ally of Theosophy, only travelling along a different path to the same goal. The following is a list of the articles which will be found in the present volume:—Philotheosophy, Against the materialistic interpretation of Psychic Phenomena; Concerning some ideas of Theosophy and Occultism; Magic arts and modern science; Karma, or the law of moral causality; The value of Theosophy to Science; The Veil of Isis; Spiritual Renovation; The Theosophic Movement; New Books, Philosophical and Spiritualistic.

Spiritual Healing.

The Brazilian Federation of Spiritualists has published a brochure of 155 pages, in which are reported two legal processes instituted against its President, and against a healing medium named Domingos de Barios Lima Filgueiras, in one of the law courts of Rio de Janeiro, for the illegal practice of medicine. An acquittal was obtained in each case, and the Federation dedicates its record of the full proceedings to the above-named medium, of whom it says that, whether for his absolute disinterestedness, or his modesty and charity, he is quite a model to his compeers.

The Second Spiritual Congress in Mexico.

The programme has reached us of the above convocation, which is to take place in the city of Mexico, opening on the 31st of March and closing on the 15th of April. Judging from present appearances, it promises to be an extremely imposing demonstration.

"Success and Happiness."*

By B. F. Austin.

The Spiritualist reviewer, so accustomed to receive books on Success which are nothing other than attempts to use sacred spiritual ladders to reach sordid material planes, will have a sigh of relief as he peruses "Success and Happiness," an elevating brochure of 90 pages, by B. F. Austin, B.A., editor of *Reason*, and pastor of the Plymouth Spiritual Church, Rochester, New York. The practical aim of the book is always kept in view, and there are few books of this kind which have as succinctly given advice on the "way to get on." The inspiring and lofty chapter on "Angelic Help," the able, intuitive, and extremely serious chapter entitled "Shun Secret Sins," the recognition of the power of thought forces and soul forces for good, not only on the earth plane, but between that and the other planes of universal life, and the highly poetical yet extremely practical final essay on "Happiness—A Fine Art," leave the reader uplifted, a wiser, a more serious yet more cheerful, a better and a more spiritual man. The philosophy of Spiritualism permeating the whole book will make it a favourite handbook among Spiritualists who desire to take advantage of the modern "Success" movement, but who hesitate when this movement is presented to them as a method either of self hypnotism or the hypnotism of others.

We conclude our notice of this useful little book with the following interesting quotation:—"The Psychic Research of to-day has established, beyond all cavil, telepathy as a scientific fact. . . . Nor are we separated from our loved and lost, the so-called dead. Here I must pay my grateful acknowledgment to the Roman Catholic Church for having preserved—it is true amid much rubbish and man-made dogma—the noble practice of prayers for the dead. This teaching and practice is based on—as we now know through spiritual phenomena—the scientific fact that telepathy exists not only between men in the body, but also between men in the body and men out of the body, between the mortal and the spiritual realms." B. O. D.

*"Success and Happiness," by B. F. Austin. Austin Publishing Co., Rochester, New York.

MRS. ELLEN GREEN IN MELBOURNE.

Beginning with the Welcome at the Oddfellows' Hall to Mrs. Ellen Green on the arrival of the "Asturias," on March 4th, she has since been the chief centre of attraction in Spiritualistic circles in Melbourne. Representatives from all the societies of Melbourne were present to do honour to the guest, Mr. Otto Waschatz, president of the V.A.S., being called upon to speak first. The chair was taken by Mrs. Knight McLellan, conductor of the M.P.S. Lyceum, who introduced Mrs. Green, and then called upon the various speakers for their few words, limited through the late arrival of the "Asturias." The two Spiritualistic journals, *The Harbinger of Light* and *The Messenger*, were represented by their editors, who gave a few words of cordial greeting to Mrs. Green. A report of the proceedings appeared in *Age* of March 5th. In the *Herald* of Friday, March 6th, there was an interview of over a column in length with Mrs. Green, and by Sunday her name was so prominently before the public that, long before the lecture, the Oddfellows' Hall was crowded, many being unable to gain admittance. In the few words of acknowledgment to her welcome, and in her lectures since, Mrs. Ellen Green has made an excellent impression. A student of all the higher teachings, as embodied in Stainton Moses' works, a friend of leading mediums, such as Madame d'Espérance, author of *Shadow-Land*, *Materialisations*, and other works, Mr. and Mrs. Everett, Mrs. Hardinge-Britten, and many others, she has imbibed all the best traditions of mediumship and embodied them in her own attractive personality. Mrs. Ellen Green lectures every Sunday evening at the Oddfellows' Hall at 7 o'clock, and private sittings can be arranged by communicating with the hon. sec., Mr. W. T. Menck, 232 Nicholson Street, Fitzroy.

HUDSON AND EMMA TUTTLE'S GOLDEN WEDDING.

"A GOLDEN SHEAF."

A beautiful book, bearing the above title and ornamented with a corresponding appropriate symbol, has reached us. It is published in commemoration of the fiftieth anniversary of the marriage of two kindred souls—Hudson and Emma Rood Tuttle, and within its covers are grains of mental and spiritual food and golden grains of wisdom interspersed with gems of poetry evolved from the minds of these harmonious and industrious workers in the fields of moral and spiritual enlightenment.

Hudson Tuttle has been an instrument in the hands of advanced intelligences in the spirit world since his boyhood, and while quite a youth, and before the publication of Darwin's *Origin of Species*, *The Arcana of Nature*, a scientific work based on evolution, was automatically written through his hand, subsequently published, translated into German, and largely quoted from by Professor Büchner in his *Force and Matter*, he being ignorant at the time of its spiritual origin. This was followed by *The Arcana of Spiritualism*, equally scientific and worthy of its name as a comprehensive presentation of a vast subject in a comparatively small compass. At later periods, the *Philosophy of Spirit*, *Origin and Antiquity of Man*, *Mediumship and its Laws*, and several other able works were published. Although Mr. Tuttle is a deep thinker and able writer, scientific and logical in his style, he does not take credit for any of his most important works, but attributes them to inspiration from the spirit world.

The introductory chapter to the present volume is optimistic, reminiscent of early days, of dear friends they have known and appreciated, and among those specially named the writer is not forgotten. This is followed by a brief narrative of the circumstances under which his parents and himself were introduced to Spiritualism, a biographical sketch of Mr. Tuttle by Mrs. Hester M. Poole (supplemented by Mrs. Tuttle), and about 250 pages of the writings and poems of the harmonial pair.

Among these will be found a beautiful allegory on "Life and Death," illustrating the triumph of the former, also an answer to the query, Has Spiritualism given a New Thought to the world? From the numerous versatile poems of Mrs. Tuttle we select the following brief specimen for its excellent sentiment:

THE GREAT ETERNAL PITY.

In the days of our rejoicing and the nights of our despair,
When life's music is triumphant or a harsh, discordant din,
If we strive, by self-uplifting, to advance right everywhere,
There's a great Eternal Pity for all failure and all sin.

For the splendid programs shortened till they disappointed us;
For the Hate, Disease and Envy, snatching wreaths we hoped to win;
For the cannibal destroyers who for feasts anointed us,
There's a great Eternal Pity for all sorrow and all sin.

O, the warring, murderous nations, fighting on the lands and seas,
Mastering intricate inventions, which 'twere better had not been,
Fighting from ignoble motives, scheming how to kill and seize,
Come, oh great Eternal Pity for all sorrow and all sin!

There's a great Eternal Pity! Brothers, Sisters, Angels, come,
Bringing penetrating forces that our souls may take it in!
Let us gird ourselves with patience, knowing, though our tongues grow dumb,
There's a great Eternal Pity for all sorrow and all sin.

The volume is elegantly got up in cloth and gold, contains portraits and original autographs of the authors, members of their family, the home, and other illustrations, and is admirably adapted for a gift book.

W. H. T.

VICTORIAN ASSOCIATION OF SPIRITUALISTS.

At the conversazione held on March 9th there was a large attendance, the chief event of the evening being a lecture on *Spirit Teachings*, by Mr. W. H. Terry. After preliminary remarks, showing how through history the best communications had come through those who put themselves "in tune with the infinite" by retirement, communing with nature or other good "conditions," Mr. Terry read several communications that were received at Dr. Motherwell's unique circle more than thirty years ago, and one received at a private circle at which Mr. Terry and his father were present as far back as 1863. There is in preparation a pamphlet of *Spirit Teachings*, by Mr. Terry, in which the best of these will be available for the public.

There was an interesting programme, in which a pianoforte solo, *Aila Stella Confidente*, by L. Gobbaerts, beautifully rendered by Miss Smith, and a recitation by Miss Edelsten, claim special notice.

Sunday services at 3 and 7 have been held at Austral Buildings, the chief speakers being Mr. Donahay and Mrs. Waschatz. On Sunday, March 22nd, the platform was again taken by Mrs. S. E. Morrison, followed by her splendid clairvoyant tests. A new feature of the V.A.S. is a room to be kept exclusively for séances.

The Rev. Loie F. Prior's Occult Class, affiliated with the V.A.S., notify in our advertising columns that their meetings take place every Wednesday evening, 8 o'clock, at the V.A.S. Séance Room. Mr. W. Donahay is the Leader, and Mrs. Harper Hon. Sec. of the Class.

The Hon. Secretary of the V.A.S. wishes to convey his hearty thanks to the several donors to the Association of furniture, crockery, glassware, and other sundries.

MELBOURNE P.S. LYCEUM.

By the visit of Mrs. Ellen Green, under the auspices of above, a great impetus has been given to all meetings during the month. On March 1st Mr G. Douglas gave the evening lecture on "Some Experiences," which was so highly appreciated that it is hoped he will again occupy the platform. From March 8th, as will be seen in separate paragraph, Mrs. Ellen Green has been the evening speaker, also giving an address to the Lyceum at the morning session on March 8th, and a message of greeting from British Lyceums. The opening of the new Lyceum session took place on March 1st, when Mrs. Knight McLellan, conductor, gave the address, other morning speakers during the month being Mr. E. Bridge, vice-conductor, and Mrs. M. A. Redfern. The usual afternoon mediums' meetings have also been well attended.

In addition to the Sunday evening lectures, Mrs. Ellen Green has each Wednesday evening given in the Oddfellows' Hall a brief address, followed by clairvoyant readings, which have been greatly appreciated. The 59th anniversary of the founding of Modern Spiritualism by the Rochester Knockings on March 31st will be celebrated at M.P.S. Lyceum by all-day special services to be held on April 5th, for which arrangements are being made.

SPIRITUALISTIC CHURCH OF VICTORIA.

From "one of the workers" comes an excellent report of the month's work. On Sunday, February 23rd, Mr. Moorey gave a splendid lecture entitled "Spiritualism as a Religious Movement." "Spiritualism," he said in conclusion, "is now recognised as a science, and has taken such a stand in the world that nothing can ever wipe it out. It advocates, as no other religion does, the Brotherhood of humanity which, if put into general practice, would make a brighter and a better world for all." On March 1st Mr. Moorey gave a Children's Afternoon, reading their characters and giving them good advice. Questions were answered at the evening meeting. Mr. Moorey dealt with these in his usual masterly style, clearing away the difficulties which beset the minds of the inquirers. On March 8th Mr. Moorey lectured on "The Creative Power of Thought" to a large and attentive audience. Written questions engaged Mr. Moorey's attention on March 15th. Some of them were very abstruse, but were met in his usual earnest and simple manner. Each Sunday night's service closes with psychometric and other tests of a highly satisfactory character. The afternoon speakers were Mrs. Sutherland, with psychometric tests; Mrs. Drew followed, by clairvoyance, and Messrs. Kitto and Miller.

THE PROGRESSIVE CHURCH.

At Austral Buildings, Room 21, a new organisation has been formed with above title. Services will be held on Sunday evenings at 7, and every Tuesday night, at 8, a developing class will be conducted by Miss Schiebel. A séance is held every Friday night, and an occult class is in course of formation. Friends are invited to any of above meetings, where further particulars can be obtained.

OCCULT STUDENTS, MELBOURNE.

A most enjoyable social evening was held by the above society at the Lecture Hall, Australian Church, on Monday, evening, March 16th. Addresses were given by the leader, Mr. W. P. Sinclair, on "Our Aims and Methods," and by Mrs Van Assche on "Free-Thought." A short programme included a pianoforte solo by Miss Hudson, who also gave a musical setting to a fine recitation by Miss E Hulett, while songs were charmingly rendered by Mr. Morse and Mrs. Deshon, who chose "The Dream of the Angels." Great interest was displayed, by a large and representative audience, in the proceedings.

CHURCH OF SPIRITUAL SEERS, SYDNEY.

Excellent attendances are reported by hon. sec., who also sends the following details:—"On the 8th March we had the pleasure of a lecture by Sister Avabamia of the Vedanta philosophy on "Man in the Seen and Unseen," which delighted all who had the privilege of hearing it. This lady has just arrived from U.S.A., and was cordially welcomed by the Church of Seers. On Sunday the 15th Madame Spontini, from W.A., gave an able lecture on "Modern Spiritualism" to a large and appreciative audience. On March 22nd and 29th we will

have the Rev. Loie Prior with us, making the month of March a memorable one. At the anniversary of Modern Spiritualism, on March 31st, we will hold a mass meeting of Spiritualists, at which our best platform speakers have promised to be present, a report of which will be sent next month. With greetings to kindred societies and workers in Victoria and best wishes to yourself and paper,—Yours fraternally,

"A. J. BUSH, Hon. Sec."

MRS. PRIOR IN SYDNEY.

E. Schutze, secretary, writes for *Harbinger* :—

"I have much pleasure in reporting the continued success of the Rev. Loie F. Prior in Sydney. Her lectures are listened to and keenly appreciated by large audiences. Mrs. Prior has done much good for the cause of Spiritualism while she has been here, and it is with regret we say good-bye to her to go to Brisbane, where she will open on the first Sunday in April, thence to Charters Towers, opening the 1st of May, after which we shall again have the pleasure of seeing her on her way to Victoria, where she will lecture for the V.A.S."

SPIRITUALISTIC CHURCH OF W.A. (Incorporated).

We are indebted to Mr. C. Lucas, president, for the following report:—"Owing to continued prostration, through her prolonged illness and the loss of her son, the Rev. Mrs. Parker has definitely severed her connection with our Church, the great strain of the work being more than her physical condition would bear. We are pleased to announce, however, that the rev. lady has so far recovered as to be able to undertake private practice. The Rev. Mrs. Edwards has consented to officiate until the beginning of May, when the annual meeting of members will be held. Friends are rallying round Mrs. Edwards, and the work is slowly but surely progressing. A special Adult Dedication Service was held on Sunday, March, 15, 1908, when three friends were duly admitted to full membership.

THE NEW ZEALAND NATIONAL ASSOCIATION OF SPIRITUALISTS.

On Friday and Saturday, the 14th and 15th of February, the second Annual Convention was held in the New Century Hall, Wellington, with Mr. W. McLean, president, in the chair. Delegates from Wellington, Christchurch, Auckland, Levin, and Palmerston North were present, Australian societies being represented unofficially by Mr. H. M. Boucher, and Mrs. Cooley spoke for unrepresented societies generally. Mr. McLean proposed Mr. W. C. Nation, editor of *Message of Life*, Levin, as president for ensuing year, but, at Mr. Nation's request, Mr. McLean was unanimously re-elected, in view of important work in connection with legislation ahead Mr. Nation was re-elected vice-president, and the same honour was conferred on Mr. W. Miles, as secretary and treasurer. An important motion by Mr. Nation, relating to missionary work, was unanimously carried. Mr Nation moved that—"Every society in the Dominion, when celebrating the sixty-eighth anniversary of Modern Spiritualism, on or about 31st March, collect funds for missionary work and send same to the secretary of the Association, to be spent in missionary work as executive may decide." Another important item was the president's undertaking to have a Bill properly drafted to present to New Zealand Parliament next session, to have Spiritualism placed on a sound basis in the Dominion.

AUCKLAND ASSOCIATION OF SPIRITUALISTS.

We have to congratulate the above association on continued progress as reported by hon. sec. Both spiritually and financially there is every reason to be thankful. For over two months Mr. Gordon Coleman has drawn large audiences by his excellent trance addresses and clairvoyance, and, after a short rest, he resumed his work on March 8th, to the gratification of all. Greetings are sent to all kindred societies in Australia.

PASSED TO THE HIGHER LIFE.

One by one friends leave our side and pass through the portal to that spiritual life for which the present one is but a preparation. And among these, Mrs. Aston, who, on February 10th, received the summons hence at her daughter's residence, Mrs. Woodroffe, Middle Brighton, will be long remembered as a faithful and earnest worker in the cause of Spiritualism. Those who knew Mrs. Addie Ballou will be interested to hear that it was from this gifted American lady that Mrs. Aston received her first positive test of spirit identity. Of her contemporaries of twenty years ago, including Mrs. Reynolds, Mrs. Euiton, Mrs. Rice, and Mrs. Ballou, she had many interesting anecdotes to relate. For many years Mrs. Aston was a member of the V.A.S. and M.P.S. Lyceum, and was one of the foundation members of the Prahran Lyceum, founded by Mr. Drohan and others, and with her daughter, now Mrs. Drohan, presented the banner to that association. Mrs. Aston was among the early subscribers to the *Harbinger of Light*, and to the end she maintained a deep sympathy with all movements for the advance of Spiritualism. A most impressive service was conducted by Mr. Herbert Taylor at the funeral, which took place at the Boroondara Cemetery, and on March 8th a memorial service was held at the Prahran Spiritualistic Hall. Friends of the cause everywhere will unite in sending thoughts of sincere sympathy to her family and friends in their bereavement.

TO CORRESPONDENTS.

"Tubal Cain."—If this correspondent will send name and address to editor, she will write to her and give her name asked for. Omitted in previous issues.

THE STORY OF A KEY AND A DISASTER.

Mrs. Hodgson Pratt (widow of the late well-known humanitarian and advocate of peace) sends to *Light* the following statement :

You may be interested to hear of a thing which happened to me in Brittany last summer. I had to sign some railway transfers before the nearest British Consul, who was at Brest. I locked up the papers and railway stocks in a Breton cupboard as high as the ceiling and very solid. I kept the key in my pocket. When my cousin and I were ready to start, I took out the key, and it *would not* open its own cupboard. The servants came in turn and tried in vain. We had to miss our train to Quimper, which was our first stage to Brest. Now our village locksmith was very rough and ready, so the next morning I said I would try the key myself once more, before he perhaps ruined my lock. The key fitted perfectly, and we went. But, imagine, we found at the station great placards posted up, telling of the awful wreck of the Brest train the day before ; and it was the train in which we should have been but for the obstinacy of the key. We saw the carriages all fallen into the river, and the dead and dying were in the hospital at Quimper. We feel this to be a preservation wrought from the next world that is so near.

Mrs. Hodgson Pratt's cousin, Miss Lillan Cooke, endorses what *Light* calls "this suggestive little story."

SOME NOTABLE BOOKS.

Special attention is called by the editor to the following books. Sir Oliver Lodge's, especially, should be read in connection with his recent celebrated lecture :

The Substance of Faith Allied with Science. A catechism for parents and teachers, by Sir Oliver Lodge. Price 3/-, post 3d.

A Guide to Mediumship and Psychical Unfoldment. by E. W. and M. H Wallis Price 4/6, post 5d.

Through Silence to Realisation : or, The Human Awakening, by Floyd B Wilson The purpose of this book is to help students to self-mastery. Price 5/6, post 5d.

Talks with the Dead. Luminous rays from the unseen world. illustrated with spirit photographs. Edited by John Lobb, F.R.G.S Price 3/6, posted 4d.

The above can be obtained from Miss Hinge's Book Depot, 178 Little Collins Street.

THE KEY.

There is a Kingdom set within a grove
Of sombre cypress trees,
And world-bound millions, as they onward move,
Seek not its mysteries,
For at its gates lie dragons carved in stone,
And one huge Sphinx, who, crouching there alone,
Inscrutable, beholds the tear-worn eyes
Of earth's pale pilgrims, hears their woeful sighs,
Staring and staring the long ages through—
What is the Secret? Ah, if man but knew!
Are we yet children that our hearts thus quake
At dragons priests have made?
A Sphinx like this primeval man could make—
Then be we not afraid!
What though an angel guards the entrance way,
There is a pass-word angels must obey,
It is not name of Race, or Caste, or Creed—
Sects are but husks, each holds the sacred seed—
Nay, 'tis God's name, for "*God is Love*," and thus
Love is the word which openeth for us.

Death is the ponderous door, what lies beyond?
Ask not the Sphinx, for heart of stone has she,
But courage, ye who love, God's heart is fond
And Love—Love is the Key,
A magic key the Master-hand hath wrought,
Set with bright gems of scintillating thought;
Go to the sacred silence of that grove,
Take in thy hand the golden key of Love,
His name upon thy lips approach the door,
And lo, 'twill hold thy dear ones back no more.

For though thou canst not go beyond the walls,
Into that Kingdom till the Father calls,
Yet evermore the way will open be,
And those whom Love calls forth shall visit thee.

N.S. Wales, Jan., '08. MARGERY BROWNE.

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Supplement to "Harbinger of Light," April, 1908. No. 19.

Photo. reproduction of plant grown at Mr. T. W. Stanford's circle, on Friday evening, February 21st.

Plants have been grown on several occasions, but the rapid growth of the one photographed above gave added interest to what is one of the most attractive features of the circle. It cannot be explained too often that the phenomena produced are either simply the hastening of nature's laws, as in the growing of a plant, or in the rapid transformation of solid matter by spiritual chemists in the unseen world round about us. No one, especially in cold countries where trees are entirely denuded of leaves in winter, can view unmoved the "miracle of the spring." Who can fathom the unseen forces which transform the apparently dead and bare branches into things of living beauty when touched by the breath of spring. After the address by Professor Clifford, and when the meeting was nearly over, Mahomet announced he had "come to grow tree," and that all Indian men present were going to help him. "I am told to grow quick," he added, "I will do what I am told." The flower pot was produced, a seed placed in it by Mahomet and covered with a basket. In a few minutes shoots appeared above the soil, and in an incredibly short time the plant had grown to the height of sixteen inches. It is said to belong to the Myrtle species, and the Indians gave it the name of "Beepul."