

# THE HARBINGER OF LIGHT

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

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"LIGHT, MORE LIGHT."—Goethe.

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SIXPENCE.



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## EDITORIAL NOTES.

“What’s in a name?” may well be asked in looking back at the lectures that have delighted such immense audiences at the great halls of the city during last week. Such a representation of spiritual subjects from different aspects does not often occur in these southern lands. On the one hand there was Mr. Bicknell Young expounding at the Town Hall the gospel of Christian Science as set forth by Mrs. Eddy to a freely invited crowd that filled to the doors its immense spaces, and on the other the still more remarkable spectacle of the Masonic Hall being filled three nights in the same week by an audience that paid high prices for the privilege of hearing Annie Besant—the expounder of a scientific Spiritualism that includes every aspect of that much-abused word. And when it is remembered that both speakers are really fighting the same enemy, namely, the soul-destroying materialism of the present age, both will be heartily welcomed by those who see in all these varying cults the underlying spiritual truths that are rapidly honeycombing the creeds of the churches. When love of sport reigns supreme in a community, when one sees in the weary faces in the streets the lack of any ideal in the daily life, it is soul- uplifting to listen to entrancing discourses on the almost unknown potencies of the human soul. It is this aspect of Spiritualism that is going to change the face of the world. Wonderful as was the nineteenth century with its material inventions, its steam locomotion, its electric telegraphs, its telephones, its science, even with its ruthless disdain of anything that could not be weighed or measured by physical means, the twentieth century will far outstrip it. For man will begin to know his own powers, and to see that thought can change the very texture of his body with its marvellous controlling brain, making him indeed master of his own destiny. It is not confined either to Mrs. Besant or Mrs. Eddy’s teaching—this light that is coming into the world. There is scarcely a book one takes up but tells how the mind can be made the willing servant of one who has learnt the way to control its functions. And, best of all is it when the soul has recognised its kinship with the all-pervading spirit of the Universe, and can rise on wings of faith to the realisation of its at-one-ment with that over-ruling power—be indeed “In Tune with the Infinite.”

It is the broad-mindedness of Mrs. Besant’s teaching that has for me its greatest attraction. She sees, indeed, far beyond the limits of any society—even the Theosophical Society—and is careful to speak of it as one means, almost an insignificant one in the world’s teeming millions, whereby a true and lofty faith will take the place of dying creeds and soul-destroying dogmas. She sees, as many others do not see, that there is no more in a name than that which applies to any flower—“a rose

by any other name would smell as sweet”—and so if people gain the sphere of Wisdom and Love by any other way than the one marked out by some great leaders, including herself, she would hold out hands of greeting and sympathy. It was in my own case simply through my eyes being suddenly opened to the fact of an unseen world all around us that everything of value in my life has come. Gradually, by the aid no doubt of unseen helpers, the way was found to perfect health and to work that it is a joy and privilege to perform. And yet I have called no one “Master,” and have worked out my own salvation in fear and trembling. Some may be helped, probably, by teachers to realise their own strength, but at the last resort it is *individual personal development* that is of any value, and which no one *but* yourself can acquire. It cannot be done for you. Perhaps the most valuable of Mrs. Besant’s teaching was that concerning “The Power of Thought.” Many books about “Concentration” are published, many absurd instructions given concerning the staring at discs or some other mechanical way of obtaining a self-control that only mastery of the personal will can bestow. As Mrs. Besant says, “people do not think,” they only imagine they do so, with thoughts flying round in every direction. “Take a short time every day,” she says, “to developing this power in the silence,” but best of all is it to devote yourself so exclusively to useful work of some kind that self is forgotten and the art of concentration is learned in the most effective and natural way.

While people are turning away from phenomena and “message-giving,” and a revolt in spiritualistic circles throughout the world is rapidly rising against a demonstration of the facts of Spiritualism that is repellent to intelligent people, this exposition of spiritual potencies, now finding place in our midst, is turning the tide entirely towards a scientific presentation of its phenomena. The American papers are full of the necessity for this change. In most of the spiritualistic journals throughout the world it is beginning to be seen that the “passage of matter through matter” is simply an illustration of the latest discoveries in science. Men like Lombroso in Europe and Larkin in America have come through their scientific studies so closely to the psychic origin of matter that the way was opened for them to avow themselves Spiritualists when every other kind of evidence had failed in its appeal. There is a general demand for something real, something that the mind can grasp, in the world to-day. It is this discontent that empties the churches. The “Methodist Recorder,” in commenting on the alarming decrease in church membership, says, “it is no use saying that we must not take the result of the census too seriously. The results are disquieting and distressing in the extreme. We are disposed to think, moreover, that we have not seen the end. We are convinced from many signs that the crisis is a grave one, graver than most people know.” The decrease, however, is not confined to the Methodist Church. Statistics of the Baptist Union show a total decline of 1,800. The set back in Methodism,” one paper declares, “is a set-back also in the church work of all denominations.” Let it be ours, then, to endeavour to restore to the world a belief in spiritual things. And to do this people will have to learn to pray in a rational manner. When it is once known that all our help comes from spiritual sources, we shall learn to use that great lever of the Universe—prayer—which should be as natural to the soul as the putting forth the hand for the helpful grasp of a friend.

**ANNIE BESANT.**

One of the World's Great Orators.

*President of the Theosophical Society.*

BY ANNIE BRIGHT.

It is a blessed recollection of a quarter of a century ago of Annie Besant as co-editor with Charles Bradlaugh of the *National Reformer* and valiant supporter of this great patriot in his never-to-be-forgotten struggle to take his seat in the British Parliament, to which he had been elected by the citizens of Northampton. From 1874, the year when she first met Bradlaugh and began work as a freethought lecturer, there was no battle against bigotry and oppression in which she was not his fearless co-adjutor, her matchless eloquence both in speech and writing being unreservedly given to the cause she had espoused. At times it was almost pitiful to read how this cultured and attractive woman was subjected to the most scurrilous abuse and misrepresentation, and the manner in which she faced it all with the courage of one of the old martyrs at the stake, made her for ever in my eyes one of the greatest heroines of the century. I had become a Spiritualist then, and although I shrank sometimes from the purely secularistic attitude of herself and fellow-workers, I felt it a privilege to be living in the same century with one who so fearlessly braved the calumny always thrust on those who oppose existing institutions. Soon after this she became prominent in social reform movements, joined the Fabian Society in 1885, working with it as a speaker and lecturer, and in 1887 was elected a member of the London School Board for Tower Hamlets, an office she held until 1890. A year before this came the turning point in her career which led her to devote her magnificent intellectual powers to the solution of life's deeper problems and eventually to the Presidential chair of the Theosophical Society. It was in 1889 that W. T. Stead, editor of the *Review of Reviews*, a spiritualist like myself, and who is one of Mrs. Besant's staunchest friends, gave her for review Madame Blavatsky's "Secret Doctrine." For every important change of the mental attitude there is always preparation, and, doubtless, Mrs. Besant had learned something of psychic phenomena before she lent herself to the study of Madame Blavatsky's great work. Be that as it may, she was so fascinated by its contents that she sought an interview with Madame Blavatsky, and in the same year joined the Theosophical Society and became the pupil of the gifted woman who, with Colonel Olcott, had founded the Society about twelve years previously. And this is most attractively told in Annie Besant's "Autobiography," a third and cheaper edition of which is just published in London, and which should be read by all who are interested in the evolution of character. For myself it was an entrancing book, for here I found myself face to face with one who had passed from ortho-

doxy to materialism, from materialism to spiritualism, in natural order and sequence like many another earnest inquirer.

## ANNIE BESANT'S FIRST AUSTRALIAN LECTURES.

It was with a thrill of emotion, therefore, that in 1893 I found myself in the Opera House, Sydney, awaiting Mrs. Besant's arrival on the platform to deliver her first lecture. Sir William Windeyer was in the chair, and the lecture, whose title I have forgotten, dealt with the social side of life from a Theosophical standpoint. Never had I listened before to so charming an address, and after it was over I was glad to get in the open-air and under the stars, away from senseless chatter, to think over the lecture and its matchless eloquence. By that time sixteen years had elapsed from the time my eyes had been suddenly opened to the wonders of the spiritual universe, and I had deduced therefrom a spiritual philosophy whose beauty and all-sufficing value goes on expanding as the years go by. It was not surprising, however, to find that the purely intellectual side of

occult things as represented by the Theosophical Society should commend itself to one who sees in traditional forms, ceremonies and mysteries the explanation of present-day psychic phenomena, whose basis is simply the all-pervading power of Love. As Myers says in that wonderful epilogue of his: "Love is the basis of Telepathy," and indeed of all forms of communication between the seen and unseen worlds. For myself and the vast majority of intelligent Spiritualists, the scientific aspect as set forth by Sir William Crookes, Sir Oliver Lodge, Dr. Hyslop — to be found also in Andrew Jackson Davis's *Divine Revelations* — is the one that is to prove the foundation of that Religion within Nature for which the world is waiting. There has not been any important work on Theosophy, and its leading doctrine, Reincarnation, which I have not studied, and, as with F. W. H. Myers, I have



ANNIE BESANT.

found through the "derided phenomena of Spiritualism" what is lacking in the more abstruse theories of Theosophy. Never shall I forget the delight with which I read the conclusions of F. W. H. Myers in that great work, "Human Personality." As Mr. Stead said in his review at the time of its publication, it is "the book of the century." Myers says "man cannot be too religious," and I have found with him that "prayer is the great spiritual lever of the Universe." Everything that I hear from Mrs. Besant's lips of the "Laws of Vibration," of the latent powers of the spirit, of the necessity of self-training and self-development, is to me also positive knowledge. No one deprecates more than myself the seeking after tests or anything that shall detract from the all-important work of soul development. I believe that spirits, whether in the flesh or out of the flesh, draw their sustenance from the great central Source of all Light and all Strength, and that it is an emasculation of our own powers to look for guidance from any lesser authority. Therefore, convinced a believer as I am in

the interblending of the mundane and spiritual spheres I should deprecate as much as Mr. Sinnett and others in the Theosophical ranks, the idea of unreservedly accepting the dictation of the "Masters" or any spirit, however exalted, unless it commended itself to my judgment. In an article for general reading, it is not possible to give one's own spiritual experiences. It is, however, as much a matter of knowledge to myself that my whole work is guided by great spiritual forces, as it possibly can be to any member of the Theosophical Society that their affairs are similarly guided. But the world's great teachers are not confined to any single organization. The question of questions is, "How much love is gained by the votaries of any one of them?" It seems to me that it is just here that the teachings of the Theosophical Society are lacking.

#### SPIRITUAL COMMUNICATIONS WILL INCREASE, NOT DIMINISH.

It is not entirely the fault of Spiritualism that so much that is reprehensible has got attached to its name. Much of it is due to the weakness of human nature that orthodox as well as heterodox people rush from one medium to another for directions in matters of daily life, which they should decide for themselves, unless they are to become mere automata. This is not confined to any one section of the community. Fifteen years ago, when I was commissioned by a weekly journal to write a series of articles on "Occultism in Melbourne," it was from a leading Theosophist that I got the addresses of every reputable medium and palmist, my own studies having gone on quite different lines. It is, indeed "Mastership" and not "Mediumship" in its ordinarily accepted sense, that I have urged on all inquirers. One bit of personal knowledge through a natural spiritual development open to all is of priceless value. And so I quite agreed with Mrs. Besant when she said, instead of visiting materialising seances, it was better to try and spiritualise our own bodies. This teaching is embodied in Prentice Mulford's powerful chapter on "The Immortality of the Flesh," that I am ceaselessly pointing out as the ultimate of the human race. We are, indeed, as Mrs. Besant says, on an upward grade of development, as is shown by even the varied powers of the human eye and ear. Prentice Mulford says, in substance, that he does not say how soon it will eventuate, but as the race advances more and more in psychic knowledge, and nears the frontier of the psychic world, the denizens on either side of that frontier—the spiritual and mundane—will draw from each other the necessary qualities to become visible and meet and converse as naturally as ordinary mortals. We know that at the present time such exalted beings become visible under certain conditions, and this is a promise of what awaits humanity in the future. It is to a higher mode of communication, and one destined to become the natural heritage of the race, that men like Myers would lead us onward. Spiritualism is, in fact, boundless in its possibilities, and we are only just entering on a new and important phase of its mission to the world.

#### ETERNAL PROGRESS.

Among Spiritualists there is a wide acceptance of the doctrine of re-incarnation, and, as I have frequently said, I refrain from dogmatising on any subject. For myself, the evolutionary idea must extend through the Universe, and it is no longer evolution to me for souls to come back again into mortal bodies rather than travel onwards through the boundless spheres with unlimited progression before them. As Dr. Hyslop says, "Re-incarnation cannot be proved, and to simply forget all past lives when in the present one is equal to annihilation." Apart from that I have seen the worst moral effects in an individual through blaming some past life for present infirmities or misfortunes. They become something to be endured not striven against and overcome. In Edward Randall's fine work, entitled "Life's Progression," he gives a clear view of

this incarnation of the individual spirit as follows:—

"In our individual inception, according to natural law, an atom of life-force from the great universe, which is all life, is clothed with material, and thus becomes an individual conscious spirit, ever growing, ever changing, ever developing, according to the unwritten laws of evolution and progression. Death is but one of the natural changes in the march. It is no more radical than many others with which we are familiar, and no more to be feared. The body is but the temporary abiding place, the house of the spirit while here. Like the building of brick or wood, it wastes, decays, is repaired and renewed. When no longer fit for habitation it is abandoned."

Towards the close of the book the author goes into fuller detail of this soul incarnation as follows:—

"When matter, according to natural law, becomes receptive, it is impregnated with this life-force of the universe, and with the help of material nature develops a soul. This over-powering spirit-force, so strong and harmonious with Nature, is able to enter into the seed and give the power to live. It is like the touch of a hand that starts a machine into motion. The great spirit of life, called God, is the match to light the fire. Material must be laid ready, for spirit cannot create in earth planes. It is not reincarnation, because individual spirit does not enter. Only the touch that germinates life in the material seed is given."

In consonance with this idea, the future life is thus a natural sequence to this one, where the soul can pass from sphere to sphere as it grows in wisdom and love.

#### THEOSOPHY AND THE NEW PSYCHOLOGY.

Listening to Mrs. Besant's lectures, it is found that everything I have been putting before my readers, commencing with Sir W. Crookes and his Law of Vibrations, in September 1905, finds place in many of the statements concerning Theosophy. Where, then, lies the difference, I have been frequently asked, between the two? Simply that "The New Psychology," a name which represents the most advanced and scientific aspect of Spiritualism, looks rather towards the "new dawning knowledge," as Myers terms it, now beginning to flood the world than to the ancient occult mysteries, which are so attractive to Theosophists. On page 277, Vol II., of "Human Personality," Myers says, regarding this study, "I will not say that there cannot possibly be any such thing as occult wisdom or dominion over the secrets of nature, asacetically or magically acquired; but I will say that every claim of the kind which my colleagues or I have been able to examine has proved deserving of complete distrust, and that we have no confidence here, any more than elsewhere, in any methods except the open, candid, straightforward methods which the spirit of modern science demands." In her volume, "Theosophy and the New Psychology," Mrs. Besant says, on page 13, after commenting on the work of Myers and his confreres "Oh! if Mr. Myers had only taken the opportunity he once had, and had become a Theosophist. You will say," she goes on, 'Yes, because you yourself are a Theosophist.' Perhaps so. None the less, I find, when one reads that book, in the light of Theosophy, one can answer every question that he could not answer, and show the explanation of facts, which left him absolutely bewildered." But, was Myers "bewildered?" Were there questions he "could not answer," at least as fully—as any one on this side of the boundary line, at present, known to us? From the following passage, in a most delightful posthumous spiritual autobiography of Myers, "Fragments of Inner Life," published three years ago by his widow, it is shown that he had gained an outlook, which needed no explanations from Theosophical teachings. In a letter to a friend, written in 1900, shortly before his death, Myers says "I was sent abroad for the winter after an attack of influenza, but am now nearly right again, and busily occupied with a big book of some 1,200 pages, which I don't expect any one to read; but am writing for the satisfaction of my own conscience. My researches have at any rate made me very happy, and I want to make as many other people follow the same line of happiness as I can, though we are all booked for such a good thing in the next world, that it matters comparatively little how we fare in this. . . . As for myself, I have to report a constantly deepening happi-

ness. When, after death, you enter on the endless unimaginable happiness, which I confidently anticipate for you, you must give me the pleasure of coming up to me and saying, 'Well, you told me of this when I hardly ventured to believe it.' . . . . "We need, as I have elsewhere said," he proceeds, "a summons to no houri-haunted paradise, no passionless contemplation, no monotony of prayer and praise, but to endless advance and endless effort, and, if need be, by endless pain. Be it mine then to plunge among the unknown destinies to dare and still to dare." Was ever faith more complete or satisfying than that of this great exponent of the New Psychology. Another typical case is that of the brilliant French writer and lecturer on Spiritualism, M. Leon Denis, author, among other celebrated volumes, of "Christianity and Spiritualism." In both instances the long sought for light came through spiritualistic phenomena. Both men were of a deeply religious nature, and both gained a spiritual development that any initiate in occult ranks might envy. An advanced soul who has passed through the veil whose description of life in the spheres coincides with the scientific view that the spiritual world is not only natural, but a necessary sequence to this, says in one of those wonderful communications vouchsafed to those in touch with spiritual things:—"The divine mystery about which occultists write so glibly is open to all—a doorway by which all souls who learn the lesson of love and service enter without so-called initiation. . . . You do not speak to dense dark souls of your divine experiences, because as long as they live the material life, a glimpse even of such, cannot be obtained. There is no mystery, except the mystery of Godliness, and the sooner all future attempts at subjugating the heart and intellect are discouraged, so much the better for humanity. . . . There has always been an attempt to coerce the mind and we shall do all we can to help you break a yoke, as dubious and galling as any cast round by Priest or Pope." It was the same in Apostolic days, and we find that Paul and his confreres had to be constantly urging their followers to the simple religious life, which, as Isaiah says "Wayfaring men, though fools, shall not err therein." What could be more explicit in this direction than those wonderful lines of St. Paul, in the xiii. Chapter of Corinthians? "And though I have the gift of prophecy and understand all mysteries and all knowledge, and though I have all faith so that I could remove mountains, and have not Love, I am nothing!" These words take us to the very heart of Primitive Christianity, which is Spiritualism as taught by its greatest exponents to-day.

## OUR FOREIGN EXCHANGES.

UGO FOSCOLO COMMUNICATES IN FOUR LANGUAGES.

A few months ago, I ventured to state my conviction that there were numbers of the spirits of illustrious Italians who had departed this life, as well in classic as in mediæval and modern times, who were eagerly awaiting an opportunity for conversing with their countrymen who are still in the flesh. In the April number of "Luce e Ombra," which is so ably conducted by Signor Marzorati, I am gratified to find that such an opportunity has been found and taken advantage of by Ugo Foscolo. Distinguished alike as a patriot, a poet, dramatist, classical scholar and essayist, he spent the last eleven years of his life in England, where he acquired such a thorough knowledge of our language as enabled him to become a contributor to the Edinburgh and Quarterly Reviews. To a circle at Varese, in Italy, composed of five gentlemen, Ugo Foscolo presented himself in March and April, 1905; and through the hands of two of them, Signori Giuseppe de Luchi and Vincenzo Ghirzo, the following phenomena were produced:—

1. Four lines of Greek verse in the Greek character.
2. Four lines of Latin verse.
3. A sonnet in Italian.
4. A poem in English addressed to "Callirhoe."

5. A long Italian poem.

6. A page containing Egyptian hieroglyphics, the figures being about forty in number, including three cartouches.

Not one of the four gentlemen present possessed any knowledge of the Greek or English languages, or of the Egyptian symbols introduced.

The following is an extract from the English poem, which Ugo Foscolo explained that he had written to a lady, while on a visit to Strawberry Hill (Horace Walpole's celebrated villa) on the 20th of April, 1820, which would be four years after taking up his abode in England, and seven years before his death:—

"Long may the garland blend its varying hue  
With thy bright tresses and bud ever new,  
With all Spring's odours and Spring's light be drest  
Inhaling fragrance from thy virgin breast.  
And when thou find'st that youth and beauty fly  
As heavenly meteors from our dazzled eye,  
Still may the garlands shed perfume and shine,  
While Laura's mind and Sappho's heart are thine."

The hieroglyphics, which were written in the dark, were not penned by Ugo Foscolo, but by an Egyptian who gave the name of Nupti.

At a sitting held on the 6th of April, at the Casa Crastan, in Genoa, Foscolo, after speaking at some length on the subject of telepathic communications, concluded his remarks as follows:—"It is not only possible for spirits to transmit thoughts to a distance; but they can transport *objects from one place to another, dematerialising them, or causing them to pass invisibly through space, and even through solid matter, reinvesting them afterwards with their primitive forms.*" He likewise promised to prove this to them.

WILLIAM BLAKE.

Mr. Swinburne's sympathetic essay on the poet-painter William Blake has been the means of reviving an interest in the life and character of that highly gifted spiritualist on the continent of Europe, where M. Benoit last year published at Lille, in France, a work entitled "A Master of Art: Blake the Visionary"; and M. Grollean has translated into French the poet's "Marriage of Heaven and Hell." And now Signor Marzorati introduces the seer to the Italian public, in a memoir covering upwards of twenty pages, embellished by a portrait of Blake and six engraved designs of his, in the "Luce e Ombra" for April. In London, independently of Mr. Swinburne's fine essay, a fresh edition of Gilchrist's "Life of Blake" has been called for; and a shilling edition of his Poems brings them within the reach of everybody.

A PALPABLE TEST.

In the 112 pages which compose the last number of "Il Veltro," published at Samperdarena, in Italy, Signor Enrico Carreras, writes an "in memoriam" notice of the late Captain Eugenio Jacorossi, one of the pioneers of Spiritualism in Rome, into whose hands, in the year 1851, a copy of Allan Kardec's "Book of Spirits," which had been left behind them at Terni by an English tourist, happened to fall. In the year following he organised a circle which comprised the father of Prince Don Romolo Ruspoli and other important personages. One evening a spirit, speaking to him through the mouth of a trance medium, said:—"You do not believe in us. Nevertheless, I will give you a proof of our existence. There is a mountain hard by—the sitting took place in Naples—which vomits fire, and in order to convince you that I exist, and that I am close to your side, place a sheet of paper on that table and await the result." This was done, and an instant afterwards two handfull of dust were collected from the paper. It was at once taken to the pharmacy of Ercolo de Santis, an analytical chemist in the neighbourhood, and found to be composed of volcanic dust and scoriae, presumably from Mount Vesuvius.

On another occasion, in Rome, at a sitting at which Baron Daviso, a colonel in the Italian army, Signor Volpi, a civil engineer, two ladies, and a photographer named Toncker, were present, it was resolved to try some experiments in spirit photography. They were

perfectly successful, for in addition to the persons present, the figures of two strangers were developed on the plate, while that of Captain Jacorossi had completely disappeared. Professor Stefanoni, the then editor of the "Messagero," impugned the genuineness of the phenomena. Baron Daviso brought the case before a court of justice, experts were examined, Stefanoni candidly confessed that his allegation was unfounded, and the tribunal gave its decision accordingly. The incident occasioned a great stir in Rome, and not a few persons were led to investigate the subject, and to become convinced spiritualists in consequence.

J.S.

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

By Mrs. BRIGHT.

There was never a time in the history of Spiritualism when it was more important to insist on the necessity for scientific investigation of psychic phenomena than the present. People all over the world are rapidly becoming interested in psychic facts. It is safe to say that the production of an "apport" like the one photographed in the supplement of this issue will cause a fresh outbreak of interest and also derision on the part of those who are ignorant of "The Finer Forces of Nature" so eloquently expounded by Mrs. Besant at her opening lecture in Melbourne. There is in truth a vast *terra incognita* outside the world that cannot be cognised by the five senses. From the earliest issues of these supplements to the present time it has been quite customary for those ignorant of these "finer forces" to sneer at all connected with the production of "apports," and for myself to be asked if any sane person can possibly believe that such things can happen. I am warned by those anxious for my good that people will not be gulled by any statements concerning them, and that I am imperilling my name as a sensible woman by persevering in my course. And all the while my persistence is the result of actual knowledge of their genuineness, and as the months passed by, Science in the most remarkable way has given us a solution in Radio-activity of the mighty problem to be solved by these "facts" in psychic research. "Passage of Matter through Matter" is no new discovery, although for the first time it is possible to show by the imponderability of matter as set forth by Science to-day—that it is simply a manipulation of these "atoms" in perpetual rapid motion by those in Nature's secrets on the other side of life, that material things can be made to pass through walls. Spirit is the base of all matter. Everything around us in this "too solid globe" was once in a state of gaseous vapour thrown off from the sun with its sister planets, and as water can be reduced to steam by the application of heat and disappear, so can matter be reduced by spiritual chemists to its native element and be restored again, as steam can be condensed again into water or congealed into ice. It is quite appalling to find the ignorance on this subject among fairly educated people. Let me ask sceptics of an inquiring mind to read Zöllner's "Transcendental Physics," which volume, published 30 years ago, tells of his experiments in the passage of matter through matter with Dr. Slade. The Ven. Archdeacon Colley had remarkable experiences, 30 years ago, also Dr. Alfred Russel Wallace. We are indeed living in a Universe so full of mighty potencies that the average mind cannot begin to realise them. Wonderful as have been the "apports" brought to Mr. Stanford's circle, the appearance of the medium seated in a chair on the table as depicted, fully clothed in the Mandarin's dress, described under the picture, was one never to be forgotten. In the Melbourne *Age* of May 25th, and the Sydney *Sunday Times* of May 31st, accounts can be found written by hard-headed journalists of results from which all elements of probable fraud were eliminated, and to which readers are referred. As time goes on it will be found that these "Finer Forces of Nature" are among the abiding facts of the Universe, and people who protest

against their validity will be proved as hopelessly unscientific as those who protested against Galileo's affirmations and every other advance in knowledge throughout the centuries.

The following is a brief account of addresses and phenomena continued from June issue:—

88TH SEANCE. May 8th. Address by Signor Valetti: "The Pathway of Eternal Progress" (1st part). Phenomena. Clay with Mosaics. Bird. Mate of one brought previous week. Nest with two eggs from India after second searching of the medium.

89TH SEANCE. May 15. Address by Dr. Robinson: "The Soul of Man: Is it Immortal?"; a critical examination of the Hebrew and Greek text." Phenomena. Clay with Mosaics. Jungle sparrow. Nest made of cocoanut fibre and cotton.

90TH SEANCE. Tuesday, May 19th. Special sitting. Address by Signor Valetti: "The Pathway of Eternal Progress" (2nd part) given below. Phenomena. Clay with Mosaics. Sea-weed dripping with sea-water. Nest with two eggs just laid; taken back to mother bird. Dr. Whitcomb said these nest and eggs "apports" were regarded as the best possible test. The eggs are so fragile that the least touch would break them.

91ST SEANCE. May 22nd. Address by Professor Denton on "Prayer." Phenomena. Chinese Mandarin's dress in three parts. Special conditions as described in another column.

**THE PATHWAY OF ETERNAL PROGRESS.**

Address delivered by SIGNOR VALETTI, on Tuesday evening, May 19th, 1908.

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

I divide my subject to-night under two heads—"The Value of Revealed Religion," and "Science." The champions of orthodoxy at the present time have been seized with a great fear that their occupation is passing away, and professors and teachers of revealed religion have looked askance at the investigations and conclusions of science the last few years. Higher Criticism has also done very much to scare these champions of orthodoxy. Let us to-night, then, examine the subject closely and see if we have received anything from revealed religion, for which we should be thankful. Belonging to the Roman Catholic faith when in the flesh I believed many things which, since I have passed to the higher life and received more knowledge, I do not now believe. I am willing to concede that the Church of Rome has produced many grand men who have done great things for humanity. The same may be said of Protestantism and the apologists for churchianity—for that is really the name that should be applied for what passes for Christianity at the present time. But all are putting forward fresh claims and pretences which are preposterous and untrue.

**PAGAN ORIGIN OF CHRISTIANITY.**

I wish you to put out of your minds all prejudices. Do not be biassed, but let us calmly examine this subject. I do not care to what congregation you belong, I admit at the outset that all religions have some truth. But it is directly with orthodoxy that we have to do, and when I say "we" I mean you who are called Christian people. There is nothing particularly new in the doctrines of Christianity as taught by the orthodox church. The Trinity is far older than the Christian or Jewish religion. Osiris, Isis, and Horus were worshipped in ancient Egypt thousands of years before the Jews had any existence. The Greeks, Romans and Egyptians and other nations had a ritual like unto that of the churches of to-day. They had their holy water, and I make this statement, which cannot be contradicted, that Christianity received from Paganism the Eucharist. Ceres, goddess of the fields, Bacchus, god of the vine, were worshipped at certain seasons of the year by the Greeks and Romans. There was a festival, when they made cakes of wheat, and vessels of wine were carried into the temples and the banqueting house. Then they broke the bread and gave it among their brethren and said, "Take eat, this is the body of our god—or goddess." They drank the wine and said, "This is his blood." So you see that even the Sacrament is not new or original with the Christians. Many of the doctrines and ceremonies also

of the churches of to-day have been borrowed from paganism. They are, in fact, purely pagan, with a thin veneer of what some people have been pleased to call Christianity.

#### WHAT IS THE VALUE OF REVEALED TRUTH?

Would mankind be any worse off to-day had there been no revelation to the Jews, assuming that the revelation is true? I do not think that any enlightened person to-day believes that the Old Testament is the inspired or infallible word of God. We do not, in the first place, get a clear conception of deity from so-called revealed truth. The idea that we gather from it is that of an anthropomorphic God, a revengeful, vacillating, changeful deity. I do not care if you be Roman Catholic or Protestant, for it is the truth. I have seen in several of the churches in Rome, for instance, during my earth life, to say nothing of other Italian cities, a representation of the Father God as an old man with a beard, and there cannot be any doubt that as other gods have been made by men, so this Jahva of the Jews is a creation of mankind. Craftiness, cruelty, waywardness, changeableness—all these are the attributes and character of him whom thousands have been pleased to call God. Such a conception is a degrading one. It is untrue and degrading, and is not far removed from the conception of some of the savages who inhabit the West Coast of Africa who seek to placate their God with blood sacrifices. And the Jews and others who believed that they possessed revealed truth have done the same. Would mankind, I ask, have been any worse off if the Jews had not received this so-called revelation? I say, No! Tell me, signors, what has it done for mankind? I am not speaking as an antagonist of truth, purity or goodness, but I desire to brush away the cobwebs and mists that have settled upon the minds of men, and help them to realise that they are one with the Infinite. Are we, indeed, beholden to revelation for any good things? The science of the Bible is not science at all. The geology of the Bible is laughed out of court, and it is only a few hide bound professors of religion at the present time who try to square the circle, so to speak, and make Genesis and geology agree. Will any scientific man either who has a reputation to lose say that the Astronomy of the Bible is of any value? Did not the church for long periods of time declare that the earth was flat, and that the heavens were cast over it like a curtain? Did she not cast into prison Galileo and others who dared to have their doubts and express them. This is what the church—the repository of revealed truth—has done!

#### HUMAN LIFE NOT BENEFITED.

Is there anything to be found within the covers of the Bible which will help man in his physical life and assuage or alleviate pain? Read the accounts of diseases and how they were said to be cured. Ah, says someone, but in those days miracles were common. Now, I desire in this address to assure you that there are no miracles! That which appears to you to be miraculous is the operation of a law unknown to you or not understood. Realise that many of the discoveries of scientific men to-day would have been regarded as miraculous in the past. Think of the instrument that ticks off the loved message from your dear one beyond the seas. Think of the ray of light which can penetrate your clothes and flesh right to your bones. Think of the disc from which your very voice can be repeated, and many other wonders of science! It is when men begin to understand Nature's laws and how to harness the forces of Nature that they are able to produce the telegraph, the X-rays, and the phonograph. But they are not miracles. There never was a miracle and there never will be. You people who assemble here from time to time to witness the passage of material bodies through matter must not go away and say it is miraculous. I admit its genuineness. It is the operation of certain laws hitherto unknown to you, and which scientists at the present day are beginning to discover through experiments. I tell you frankly, my friends, that human life has not been benefited or enlarged by what you call revealed truth.

#### ITS SPIRITUAL TEACHING NOT INFALLIBLE.

But some say the Bible is a book written for man's spiritual guidance. It is certainly true that I find within the covers of the Old Testament many good things, and I also find many others that should be wiped out. The investigations of scientific men are disproving many of the so-called truths which have been received for hundreds of years as historical facts. Sad is the history of mankind in the past! Many have come professing to show him the pathway of eternal progress and truth, and they have only led him into the ditch. No Christian priest believes in the miracles of other religions, and if you go to India you will find that no Brahmin priest believes in the miracles of the Christians. Priests do not believe in one another. But remember that the religions of the East are hoary with antiquity, much older than the religions of the present day, and that many of the precepts uttered by the Christ were uttered thousands of years before by other teachers. I admit that I believe these men were sent as teachers to that age when the people were not able to receive stronger meat, but to try to bind these fables and legends upon the consciences of mankind in these twentieth century days is foolish, and is turning men away from truth. There is much good in the Christian religion, and there is also much that is erroneous and untrue. Can any man in his senses believe that at one period of the world's history the universe—so vast, so illimitable—looked down on the awful, unthinkable sight of a dead God? Will any professor of religion, in the secret of his heart, say that he believes that the universe beheld the spectacle of a dead and dying God? I say it is impossible and unthinkable, and that so long as men foist upon mankind these untruths, so long will men refuse to believe them and the world be filled with doubt and darkness. The Bible is a collection of many books written at various periods of time by infallible men. I am free to believe and to admit that many of them were mediums like those you possess at the present time. But no medium is infallible, and some of the messages received through them are untrue. The Koran and Vedas contain some truths—sublime truths. Can there be anything sublimer than this from the Buddhist teaching: "Let us not render evil unto those who do us an injury, because to injure those who have sinned against us is ignoble, but to pardon and forgive is the highest virtue, the grandest nobility." Hundreds of years before the birth of Christ men were told by Buddha to "do unto others as they would be done by."

#### SCIENCE AND THE FUTURE.

Science is the friend of mankind, for it deals with facts and verities. Science investigates everything, hence I say that spirit return in the future must be accepted as a fact, as it can be demonstrated. Unfortunately in the past it has been in the hands of the illiterate and ignorant, and of those who for filthy lucre's sake have destroyed the faith of men. I pray you, I beseech you, to cut yourselves loose from all that is untrue or insincere, remembering also that what you are pleased to call fortune telling—the forecasting of events—is nothing but the old necromancy of the Babylonians, and cannot bring happiness, satisfaction or position to anyone. It is full of chicanery, and often produces such bad conditions in family life as to be a direct menace to the happiness of mankind. It is the truth, and I do not care if there are fortune tellers here to-night. Under certain conditions events may be forecasted, but when anything of this kind does take place it is of great moment. What is the value of the answers returned per medium of a pack of cards, or the reading of the hand? In some cases it is the crystal, but it never gives anything to uplift you spiritually or morally, nor will it tend to uplift mankind. I speak strongly because I see that not only in this land, but in other lands, there has been a tendency to run to old necromancers and astrologers, while they miss the spirit and it is the spirit which giveth life.

#### SCIENTIFIC INQUIRY.

Science will eventually investigate the claims of those whom I shall call psychological researchers. The name

"Spiritualism" has fallen into bad odor. I do not know much about spiritualists and spiritualism, but I do know that spirit return is true. I had once an existence upon the earth plane, and I got my living by painting. I was born in Italy, and lived for a long time in Rome. I look back and say, "I might have done much better than I did," but I am pleased to record the fact that I can use for the time being the body and the brain of another person, so as to communicate to you my thoughts on these subjects. I know that there is no death, and that I am able to return from a state which is a progressive one, and that as I help others I myself am helped. And so it is on the earth plane. Happiness is the highest good. Do not forget that in helping others you help yourselves.

Any phenomenon of occultism or spiritualism, if it be true, can be demonstrated before scientific men, and I am thankful that it is being investigated to-day. The lying newspapers sometimes declare that it is balderdash, but thinking people are investigating for themselves. In my own country the renowned Lombroso has been converted by phenomena witnessed in the presence of Eusapia Paladino, an illiterate Italian woman, and when one so renowned as Lombroso gives his testimony, be assured her mediumship is genuine. I have no time nor do I desire to give a list of distinguished names side by side with Lombroso, but their interest shows that a new era has dawned for truth. Some will say, however, that if we have received little good by revealed religion, what do you offer in its place? I offer every subject that man can investigate. No subject is too sacred for man's investigation, and every man should use his God-given reason and weigh well the facts. I tell you that there is no deity that will be angry with a man for exercising the reason which He has given him. Plain and beautiful are the teachings which we from the realms of light place before you. There are no intricate problems or dogmas which you cannot understand, for a wayfaring man, though a fool, may understand the teachings from the world of light. There is one Universal Father, not an anthropomorphic God, but, if you choose to call Him the Father of all spirits, the great ocean of intelligence, then man's spirit is but a drop from that ocean embodied for a time in a house of clay, cribbed, cabined and confined, but liberated at death. This Universal Spirit does not desire that the children of earth shall shut up their reason and believe—or pretend to believe—things that have been foisted on them in the name of God by fallible men, but says, "Come let us reason together," and "hold fast that which is good." It declares the Brotherhood of Humanity, the grandest truth that has ever been proclaimed to humanity. We on the spirit side of life are looking for the time when peace will obtain upon the earth plane. At present there is turmoil—an appearance only of peace—with standing armies which are draining the resources of the nations, each nation ready to fly at the throat of its neighbour, and to welter in each other's blood.

#### COMMUNION OF SAINTS.

This means simply that mind is not annihilated. The great mind of William Shakespeare, or of my own Dante, is it lost? Is the brain that contained so many wondrous thoughts annihilated? Has it passed out of existence? I tell you, No! for it is mind that is all supreme in the universe. It is mind that dominates matter, and I tell you that the scientific world is fast approaching to the same conclusion, namely, that universal mind dominates the material world. In conclusion Spiritualism teaches the continuity of life, the life everlasting, the progressive life. There is no hell to be afraid of, that awful place which has blackened the character of the Infinite does not exist! We are told that His name is Love, the Source and Fount of Love, and yet He could prepare a seething cauldron of fire and brimstone for the torture of millions of His children! It is impossible! It is unthinkable! It is untrue! And I protest against it in the name of all that is good and holy. It is a fear placed upon the conscience of man by priestcraft. Man must now throw it off and realise that he is a child of

God in very truth, and that the whole universe is his to explore and investigate, and that there is none to say him nay. Science will be the handmaid of truth. Science is the foundation stone, Truth the superstructure and the gilded dome.

## REMARKABLE PHENOMENA IN MELBOURNE.

SPIRITUALISM OR WHAT?

(By Melbourne Representative of Sydney "Sunday Times.")

Spiritualism and its allied phenomena are being more warmly discussed in Melbourne at the present time (writes the "Sunday Times" Representative in that city) than has ever been the case before. This is due to a remarkable seance held on Friday night, May 22, at the office of Mr. T. W. Stanford, and to a report of the occurrences thereat which appeared in the Melbourne "Age," the editor of which paper had sent one of its principal reporters to investigate the special demonstration of occult force which was expected to be made on that night.

The twenty-six regular sitters at these private seances, with Mr. Chas. Bailey as the medium, were one in the opinion at the conclusion of the meeting that no demonstration during the previous three years had equalled the one just witnessed; older investigators, who had been present at Bailey seances under Mr. Stanford's directorship for many years past, averred that the test on Friday night was the most convincing one they had ever seen.

The prosaic reporter—and I claim to be such a person, being practical-minded in respect to things I do not understand, and loth to allow myself to be carried away on a high tide of emotional enthusiasm or fanatical fervor—the prosaic reporter, I repeat, may, if he is honest, be fairly relied upon to tell a plain, unvarnished tale, sans hysteria, sans bias, sans everything save pure, unadulterated fact.

Three having been two or three new investigators present, the "controls," or "spirit forces," operating for the night arranged a test which may be described as fairly strict, so far as the phenomena was concerned; in regard to the lecture that was delivered prior to the bringing of the "apport" no special arrangement was necessary. The investigators sat round in full light of a lamp, and a powerful address on prayer was given by the control known as "Professor Denton." The remarks offered were sound and matter-of-fact in their purport, while the delivery was fluent and forcible.

For the special demonstration the sitters, by direction of the chief controlling intelligence, "Dr. Whitcomb," joined hands, forming a complete circle, the medium was seated on a Vienna chair placed on the table around which the investigators sat. The chief control—speaking, of course, through the organism of Mr. Bailey, who was then on the table, remarked that the medium had been thoroughly searched by three gentlemen in the room. This was so. The control further asked the sitters to retain hold of hands until ordered by him to leave go, and to immediately report the fact if any sitter relinquished his or her hold for one second, in which case the gentleman in charge of the lamp was ordered to remove it from its cupboard at once and throw a light on the proceedings. By this arrangement every sitter became a special detective, or watcher of the neighbour on either side, and as the doors were locked, and the medium sat on his chair on the table, there seemed to be no possible loop hole for fraud. I am satisfied that the test was a thoroughly strict one.

The medium was dressed in an ordinary sac suit when he got on to the table, and when the light was placed in the cupboard and the lid closed complete darkness prevailed. But keen ears detected the creaking of the chair, the breathing of the medium, and minor movements he made while on his elevated platform. Ears that were not necessarily keen distinctly heard the swish of a moving body on three separate occasions in the vicinity of the medium, these noises being follow-

ed by a chuckling laugh and an exclamation in a voice said to be that of "Abdul," a Hindoo control, the words being, "I got it!" The three swishing noises occurred within a quarter or half-minute of each other, and when the light was taken from the cupboard, after having been excluded for probably ten minutes in all—this being the longest period yet known for the bringing of an "apport"—the spectators beheld to their great wonderment, a human form (that of the medium) fully dressed in a Mandarin costume—hat, pig-tail, coat, and divided skirt complete—and looking startlingly like a real Chinaman, the illusion being made all the greater and more surprising when the form got down from the table and walked round the room, talking words that appeared to be perfectly articulated Chinese. The control then operating, it was subsequently explained by the chief control, was the spirit of the Celestial, who had worn this costume a few years ago, and been killed in it during a conflict with some national foe. The form felt for its sword, but that was absent. It took off the pig-tail and jabbered in a way that seemed to suggest horror and anguish of mind, and it finished up by lifting a chair in its teeth and balancing it in the air for a few seconds. This feat, though done with the medium's mouth, was so remarkable as to have been quite beyond the strength and dexterity of the medium in propria persona, who is a rather frail-built man.

The foregoing is a hasty, incomplete, and truthful account of what occurred. Readers may puzzle out for themselves as to how it was all accomplished.

### ANDREW JACKSON DAVIS AND MEDIUMSHIP.

In the present disturbed condition of things in Spiritualistic circles concerning mediumship, the following letter from Andrew Jackson Davis to "Light," in reply to questions raised in its columns, should be carefully studied:—

Early in January last a correspondent, "H.T.," wrote:—

I should be glad to know if Andrew Jackson Davis' works can be regarded, definitely, as "mediumistic communications," viz.: as a system of thought communicated by discarnate beings. If not, can Andrew Jackson Davis be claimed as "the Father of Modern Spiritualism"? It often seems to me that Spiritualists, in their desire to uphold the existence of discarnate spirits, overlook the fact that they are themselves spirits incarnate, and, so far as I know, the phenomena connected with the communications of Andrew Jackson Davis may be entirely outside the phenomena of Spiritism, and may be associated with the action of the "subliminal self."

I know that the mention of this term is, to many Spiritualists, as a red rag waved before a bull, but this attitude seems most irrational, as, if we are spirits incarnate, why should not our own spirits tell us things which may be known to them on their own plane, but which may not be known to that fragment of our consciousness, which is manifested by our normal, everyday personality?

If this fact were recognised more generally, the result would be, I think, a decrease in Spiritism (the craving for phenomena) and a corresponding desire for the cultivation of spirituality, i.e., the bringing-down of our higher consciousness into our lower vehicles.

On receipt of the above letter we wrote to Mr. Wake Cook, thinking that as he is so familiar with the life and work of Dr. Davis, he would be able to deal with "H. T.'s" difficulty. In his answer Mr. Wake Cook said:—

I cannot reply to your question fully; those who wish to clear up the question should read that fascinating autobiography of A. J. Davis, "The Magic Staff."

Davis states that Galen instructed him in medical knowledge; Swedenborg developed his interior facul-

ties to prepare him for his great work; that he had an attendant spirit, a voice that warned or prompted him on all important occasions; and he gives many direct communications from spirits; he also states that certain groups of higher spirits had charge of his investigations; but that the greater part of his knowledge came through the direct exercise of his "interior faculties," which are certainly not synonymous with the "subconscious self." These are the faculties of the spirit body that will be released at "death," and which are partly released in trance.

There can be no question as to the right of Dr. Davis to the title of "The Father of Modern Spiritualism," as that grand system cannot be limited to any one means of communicating with the spirit world.

It then occurred to us that as the point raised by "H. T." was one which might perplex others it would be as well to obtain an authoritative statement from Dr. Davis himself, if possible. We therefore wrote to him, and the following characteristic letter from Dr. Davis has just come to hand:—

Your esteemed favour of February 13th is here, and I most heartily thank you for its many fraternal expressions, and for the question of your correspondent, who wants to know whether the contents of my works can be regarded as communicated by decarnate beings, etc.

This question has been frequently asked and as often answered in the various volumes, and I have always imagined that the answers have never been either obscure or inconsistent. Now, I will try again, and I must write in the third person:—

On entering upon the "superior condition," the entire mental possessions or powers of the clairvoyant become sufficiently exalted to associate with the Sun of Knowledge perpetually shining in the second (or next) sphere of human existence. This Sun is the accumulated intelligence and wisdom of the consociated inhabitants of the spirit world. The clairvoyant's mind was fed and illuminated by direct contact with the focal knowledge, producing a feeling of living in the state after death, and of being a spirit like each of those who reside in the higher world. From the fountain of this higher world came all the contents of "Nature's Divine Revelations," and all the contents of the books subsequently written and published.

But it should be remembered that frequently, while in the "superior condition," the clairvoyant has seen and held converse with many spirit individuals. On such occasions he has invariably given, as near as possible, the exact words of the individual giving the communication. All readers of the books will easily recall instances of such conversations and special messages.

Dr. J. M. Peebles writes in excellent spirits and health, and is busily engaged in platform and press work. He forwards an article published in "Progressive Thinker," of Chicago, May 9th issue, in which he speaks of the passing over of the illustrious Maharaja Sir Jotindra Bahadur, of Calcutta, who royally entertained the doctor in his last visit to India. The Maharaja was 77 years of age, and his reverence and affection for his mother were known to have been very great. She was evidently at his death bed ready to receive him, his last words, uttered with uplifted hands, being, "Mother, take me in your arms." It will be remembered that Dr. Peebles has been elected president of the Calcutta Spiritual Association, in succession to this distinguished man.

### OVERDUE SUBSCRIPTIONS.

It is earnestly requested that friends at a distance will kindly send amounts due at early convenience to enable the proprietor to promptly meet engagements.

## SPIRIT PHOTOGRAPHY.



THE subject of Spirit Photography which has been in abeyance since Mr. H. Blackwell's exhibition of results up to date, and exposition of the methods by which they were obtained some four years ago, is likely to come into prominence again through the action of M. Emmanuel Vauchez, a prominent French Spiritualist and psychic researcher, who is raising a fund for a purely scientific experimental investigation of the subject as referred to in last issue.

The object—"to put within the reach of incredulous humanity indisputable proof of immortality" is a most praiseworthy one, and though only a comparatively small percentage is ready to receive that or any other proof, there is no doubt that the reception of clearly recognized pictures of deceased friends or relatives would convince the majority of those who were fortunate enough to receive them of the fact that they still existed as organised beings.

M. Vauchez' preliminary suggestion to appoint an international jury of scientific men to investigate the results obtained, is an excellent one if it applies to the retrospective as well as the prospective results, as there is enough sound evidence available up to the present to convince any unprejudiced jury of the fact that human forms invisible to the physical eye have been frequently photographed, and in numerous instances have been clearly identified by persons of undoubted probity as individuals they were familiar with in physical life.

Setting aside the well attested evidence of Mumler's numerous recognised spirit photos, and coming to later times we have the testimony of the late W. Stainton Moses, M.A., who investigated four hundred and twenty cases, in ninety of which the likenesses were distinctly recognized and in most instances by more than one person. In Miss Houghton's "Chronicles of Spirit Photography," published 1882, there are 56 illustrations (reduced photos taken from the originals) the majority of which were recognised; and in unrecognised forms the fact of their abnormal character is testified to by sceptics, including the late Mr. Traill Taylor, editor of "The British Journal of Photography," who conducted the whole process himself with his own instruments and plates, in his own room; the Medium merely resting his hand on some of the plates whilst they were in their wrappers, Mr. Taylor obtained a number of distinct pictures which he said, "had he not taken them himself he would have pronounced them frauds."

In "Borderland," July 1896, there are four illustrations of pictures taken by Mr. Andrew Glendinning, a photographer of repute, with the same Medium and similar conditions, two of them beautiful female forms, one surrounded with a luminous aura; the third is a rear view of another, and the fourth shows two faces apparently orientals. Mr. Glendinning, adopting a suggestion of M. Baraduc, focalized his will to obtain particular pictures but without avail.

Among our correspondents a few years since was Mr. K—, a gentleman of social standing in New York, and an intimate friend of the late eminent lawyer Luther B. Marsh, who devoted considerable time and money to the investigation of Spirit Photography, at first with professional Mediums, but subsequently by the aid of a lady friend who was mediumistic. He got no recognised pictures through the former but a female form, which was said to be his "guide," appeared on several of them. He was told by the control of this lady that if he would visit any public photographer accompanied with the lady the spirits would be able to produce a picture. The following is from his letter, enclosing 3 photographs:—

"This was my first sitting in company with a medium in an obscure fourth-class gallery, which I chanced to select . . . No. 3.—On this occasion I stood behind the curtain with only one hand extended into vacancy, the medium being behind the opposite white screen. My guide comes very clearly, with the head of a man in front but partly formed, having no resemblance to anyone I know. The female face below that of the man's head is a most perfect image of a dear kin who lived and died some ten years ago in a foreign country.\* My family had her picture but not possibly accessible to anyone out of our house. The photographer and medium were both entire strangers to my family. When No. 1 was developed the photographer insisted upon destroying it and have me sit again. When I told him it was just what I wanted, he abused me for playing him a trick." This is a characteristic experience of what many earnest investigators obtain, a list of which could be readily collected if called for by an investigating body. If its members, however, commence their inquiries without investigating and testing all that has been done in the field they propose to enter up to the present time, and availing themselves of the experience of those who have obtained satisfactory results (insisting as has been the custom of scientific bodies in the past of testing psychical problems with physical instruments), their task will be a tedious and unprofitable one. Granting the possibility of there being "spirit photographs," spirits would necessarily be the operators until such time as humans had been initiated into the *modus operandi*, and spirits would need to be the subjects to be photographed, hence a medium would be necessary to connect the investigating body with the spirit world. Probably the most experienced investigator in this field is Dr. Theodore Hausmann, of Washington, D.C., whose acquaintance we made whilst in that city in 1893. At that time he had quite a large collection of spirit photos. and direct

\*See Illustration.

paintings, verified autographs of spirit writing, etc., principally received through the mediumship of W. M. Keeler. He had, however, accidentally discovered that he himself possessed some of the necessary mediumistic aura adapted for that class of phenomena, and provided himself with a camera, taking lessons in photography, and obtained some satisfactory results. Since then I have received a number of interesting prints from him. He is an enthusiast, spending time and money in making known his experiences for the good of humanity, and receives frequent recognition from the press. Yet he writes us about two years since: "After 18 years of very arduous experiments with W. M. Keeler, Dr. Stansbury, Frank Foster, Julius Benner, and others, I have reached the humiliating conclusion that we do not know enough of the processes the spirits apply to give satisfactory explanations (to the numerous queries of correspondents), and I detest promulgating high sounding theories not founded on facts. Those who obtain spirit photographs are merely the favored instruments of a very intelligent class of spirits. The spirit world impresses mortals with ideas and leaves it to the denizens of earth to work out the hints given. If mortals are intelligent and courageous enough to promulgate their experiences, then the invisibles will open out new vistas and never expected enjoyments to the toiling workers." We commend this to the prospective investigators.

W. H. T.

## GENUINE SPIRIT PHENOMENA—WITH A POSTSCRIPT.

MR. T. W. STANFORD'S SEANCES.

BY CHARLES DAWBARN.

Spiritualism, as its name implies, is founded upon Spirit Return. In other words, without phenomena there would be no Spiritualism. This is recognised by friend and foe, and fierce battles are being fought to determine whether phenomena are false or genuine. Amidst the din of battle, shrieks of "fraud" startle the investigator, and "caught in the act" has been the fate of many a so-called medium with well-trained confederates.

Such captures have left many convinced that there is no real spirit return. But, on the other hand, these exposures have taught many an old believer how to sift the wheat from the chaff, and discover a "spirit return" which becomes impossible to mortal fraud. We all know that scientists in Europe are now claiming to have had experiences with mediums, in which the possibility of fraud need not even be considered. But these same skilled investigators hasten to add that though the phenomena are "fraud proof" scientists are by no means convinced that spirits of human beings, once mortal, have anything to do with them. Some unknown force or intelligence, they say, may yet be discovered that will explain the whole mystery without interfering with the belief of those who deny immortality.

The writer is not concerned with such assertions and doubts. The recorded phenomena tell their own tale to an unbiassed mind. Nor need we stop to discuss frauds and exposures, as we all know that everything genuine can be counterfeited. But in the Southern world, where a Northern race is building its own empire in Australia, a noble-hearted investigator has not merely built a protecting wall around his medium, but has provided conditions under which phenomena are produced that are startling to the unbeliever. The talented editor of "Harbinger of Light," of Melbourne, is always present, and testifies to the accuracy of the published reports.

The trance lectures given through Bailey—the medium—are interesting and instructive, but, so far, are equalled as phenomena by many other mediums. The one great specialty is the production at these weekly seances of what are called "apports." They are material objects brought from a distance, chiefly from India, and deposited in the seance room under

the most rigid conditions that human ingenuity can devise against fraud, by either medium or sitters. Eighteen photographs of these remarkable "apports" have already been published as supplements of "Harbinger of Light." These objects include a large rug with inwoven religious emblems, birds' nests, with eggs, and in one "apport" one out of three eggs was just hatched, and with the mother bird guarding her young. Live birds, natives of India, have repeatedly been brought. Inscribed clay tablets and manuscripts from Thibet are among these remarkable "apports," as recorded and attested by the members of this highly favoured circle of harmonious investigators. It will be seen that the powers of the medium permit repeated passage of matter through matter, which is a phase of so much interest to scientists that it will compel most careful investigation by every advanced thinker. But while such manifestations are wonderful and most interesting, there are certain limitations that the student must note if he would learn his lesson.

Such phenomena have in single instances been surpassed in our Northern Hemisphere. For instance, Mrs. Guppy was transported from Highbury to High Holborn in three minutes, and deposited in a closed room, surrounded by sitters. This took place June 3, 1871. But such "apports" are rare in the history of Modern Spiritualism. The writer witnessed the sudden production of hundreds of choice flowers, each with a scorched stem, as if severed by a red-hot wire. This was in a private family circle, with no professional medium present. The advantage of the Melbourne circle consists in its wise guardianship of a remarkable medium, whose speciality is such manifestations. The mortal side being thus protected against any collusion between medium and sitters, the student who believes in spirit return will naturally ask why still more decisive proofs of spirit power do not appear?

It has been suggested that if a newspaper were transported from Calcutta to the Melbourne circle on its day of publication, or at least long before it could arrive by mail, it would leave no loophole for scientific doubt. No satisfactory explanation of the failure of several such attempts has yet been offered, either in Europe, America or Australia. It almost seems from the experience of our Southern friends as if time were a necessary condition of such transportation, at least over broad oceans. If spirits cannot bring a newspaper in a day, or a week, we may suppose the prayer rug was transported by easy stages, a moderate distance apart. So far as reported, the time of starting from Egypt or India with "apports" has not yet been attested. So all we can say as to the failure of the suggested newspaper test is that it seems as if it would take longer, or at least as long as the regular mail for spirit delivery of such an "apport" to the Melbourne seance.

Now we ask what we can know, or even surmise of these invisible messengers waiting upon the circle in Melbourne? But this would necessitate a study of mediumship as a whole, for if spirit return be a truth there are, and must be, tremendous differences between the highest and lowest spirits able to enter earth life through sensitives. It won't do to point to advanced spirits who work through both private and well known public mediums, for, at their very best they represent but one class of these invisible intelligences, and constitute but a very small proportion of spirit visitors to earth. We may also acknowledge that it is the most gross and fleshly phenomena that attract the crowds who besmear the reputation of Modern Spiritualism. In fact, even the self-proud scientist demands material proofs of spirit power that can only be offered and wielded by a very low class of spirits. The student of spirit return through mediumship must thus cover every class of spirit return if he would learn his lesson.

It goes without saying that the phenomena induced by advanced spirits are intended to help the mortal in his soul-growth. They may aid one of our loved ones to prove that personality is alive after death.

But as a whole, they are impatient of tests, though earnest teachers of truths that concern the larger manhood of humanity. Their thoughts are always coloured by the mortal sensitive, and no spirit teachings are free from that imperfection. We only reach the most advanced spirit mind so far as mortal conditions will permit. We glorify the seer or sensitive whose teachings seem most ideal, but, alas, there must be something abnormal about him, some lack of education, or an imperfect manhood which permit us to give "dear spirits" the credit of his teachings.

Such are the very highest of spirit manifestations to our earth life of to-day, in the opinion of the worshipper. The spirit may be allowed to come to the front, but the mortal is always close behind him. And even in circles formed by seekers after the highest truth, we find direct contradictions on questions of fact, such as re-incarnation and the immortality of animals. Yet, on the whole, the writer realises that spirit return is, and always has been, a blessing to humanity. It would not be possible to grade spirit return into good, bad, and worst, for Nature has no dividing line in any of her manifestations. Most assuredly the present writer will not attempt any such division. But that there are conditions under which spirit return proves itself more of curse than blessing is known to every student of mortal sensitiveness.

The great truth to be emphasised is that there can be no spirit return save through mortal sensitiveness, but that includes many mortals not sufficiently developed to be called mediums. Just as there are mortals who are musicians or mathematicians, and others with no such talent, so there are mortals who can sense the influence of spirit men and women to a degree which the great majority ridicule and deny. There is every degree of such sensitiveness, and when it is once encouraged and ignorantly exposed to spirit will power, that sensitive faces one of the deadliest dangers to which mortal man can be exposed. Spirit teachers of the highest grade unanimously assert that the dead mortal can climb to the highest by his own effort and aspiration. But there is no law of Nature will compel him to climb if he does not want to. As there is nothing stationary in nature, man can be no exception. He will either advance or retrograde. We have been speaking of spirit visitors who have advanced, and we gladly acknowledge the blessing they bring. But spirit return includes those who have retrograded to a point at which they exhibit the characteristics of a fiend. And such spirits have a great advantage in their return. The further advanced the spirit the more difficult it becomes for him to manifest amid the vibrations of mortal life, but, on the contrary, the more degraded the spirit the nearer he is to any mortal, himself unprogressed, who is what we call sensitive. That is a point every reader should carefully note. We have just said that certain spirits by declining to advance actually go backward. And we now say further that just as every seer notes the brightness of the advanced spirit so he can tell the grade of every returning intelligence, unless himself fooled by a spurious manifestation. Our best mediums thus make distinction between light and dark spirits. The dark spirit has lost, or at least not evolved the brightness of the one we call our angel visitor. He is on the road to extinction, and to actual disintegration of his personality. That probably means that the real man within his form may have to begin mortal experiences all over again in another form personality. He decidedly objects to this. His vibrations are now very near to earth life, and he eagerly seeks the means of stimulating his own fading vitality. Just as our invalids seek through magnetism to restore their vital force, so he must find a magnetism that is not supplied by his present surroundings. He can only find this through sensitive mortals.

The usual developed medium has his or her own controls protecting her with their utmost power for their special use. But there are numbers of mortals sufficiently sensitive to become victims to this class of vampire spirits, always in search of victims.

This is a side to spirit return the student cannot

afford to neglect. He will find that class of "return" emphasised ad nauseam by the author of "A Psychological Crime," which work is devoted to this lowest phase of Modern Spiritualism. But, all the same, spirit return is a jewel with many facets, each a reflection of truth from a different angle or point of observation. Each facet reflects only such facts as are within its point of observation. If you could assemble the facts or truths into one great mirror they would still be but views of mortal life and experience as reflected to spirit eye. The inquirer into the verities of spirit return should recognise that all pictures or descriptions of spirit life are but distorted impressions produced on a sensitive mortal brain, and always coloured by mortal experience. The advanced spirit may flash gems of wisdom into mortal life, and thus destroy the fear of death by a proof of immortality. But if a spirit is sometimes able to heal diseases and comfort the mourner that spirit has not necessarily as yet evolved out of earth conditions. As he advances his return becomes more difficult or distasteful, and at last impossible. We may consider it proved by the law of vibrations that the brightest spirit who can flash a thought of a vision into mortal mind is still more or less under the limitations of Mother Earth.

The thought the writer wishes to impress on the reader as a POSTSCRIPT is that the untainted phenomena that are coming through medium Bailey under the guardianship of Mr. Stanford, in Melbourne, may be absolutely genuine from the standpoint of both mortal and spirit, but it will not do to assume that the expressed thoughts of the spirit visitors must be accepted as divine truth.

Most mortals seem ready to become illogical on a very slight foundation. Many a shrewd man and woman has watched the cures wrought by disciples of Mrs. Eddy. They will overwhelm you with cases they have investigated, and probably pile on a little of their own personal experience. All this is legitimate, and may well induce you to seek cure for yourself, if you need it. But these men and women proceed to go further, and place Mrs. Eddy on a pedestal for worship, as divinely inspired, and to be implicitly obeyed. This belittling of human selfhood is both illogical and absurd, for the fact that many are healed is no proof that the healer is a deity-sent messenger, whose word is to be obeyed. This danger has not yet appeared in that little circle in distant Melbourne, but, all the same, there is always serious danger that when phenomena are proved genuine a little too much faith may be engendered that might accept any teachings from that circle, as equally true with the phenomena. We have no reason to anticipate any such attempt of those spirit workers to dominate the mortal mind, but the fact of the contradictions between the controls of mediums of world-wide fame should make us very cautious in accepting any spirit teachings as infallible, or even more than probably true.

San Leandro, Cal.

[Some details in accounts of Mr. Stanford's circles have evidently been omitted—such as the time required for bringing "apports." These come almost as rapidly as thought, and at a circle held with Charles Bailey's mediumship in Sydney by a leading medical man, a Calcutta paper of even date was produced. Charles Dawbarn's excellent advice against credulity is a leading characteristic of Mr. Stanford's mental attitude. He is as shrewdly on the alert at these seances as when transacting important business.—Ed. H. of L.]

Mr. H. J. Bunney, one of the highly respected pioneer spiritualists of Melbourne, has just issued a pamphlet, "An Authentic Narrative: Illustrative of Spiritualism." This is a true story based on the usual proceedings of the Spiritualistic circle held at the residence of the late Dr. J. B. Motherwell, Collins-street, Melbourne. It can be obtained at this office, price 3d.

## REVIEWS.

## AN OCCULTIST AND PSYCHIC YEAR-BOOK.\*

The strong hold which the study of the Occult sciences has taken on the minds of the educated classes in France is proved by the publication of this volume, which it is intended to issue annually, so as to constitute an authentic and permanent record of all the more important happenings during the previous twelve months in connection with Astrology, Alchemy, Symbolism, Esotericism, the practice of Divination, Prophecy, theoretical and practical Psychism and Spiritualism, Magnetism, and the proceedings of Societies instituted for the prosecution of psychical researches and inquiries into cognate subjects. Thus it will be seen that this Year-Book is exceedingly comprehensive in its scope. The editor, M. Pierre Piobbe, combines great enthusiasm with a spirit of patient and laborious application to the work he has taken in hand. He assigns to each of the subjects treated of, its proper place, and has collected the information presented to his readers from the best and most authoritative sources. Much of it is new to the present writer, and he regrets that the space at his disposal precludes him from quoting some of the remarkable psychic phenomena recorded in the pages of this valuable compilation, which he heartily advises every Spiritualist conversant with the French language to place upon his shelves for immediate instruction as well as for future reference.

## SPACE ; OR THE UNIVERSAL MODALITIES OF QUANTITY.†

To criticise a work upon so abstruse a subject as this would demand on the part of the reviewer a knowledge of metaphysics, of speculative philosophy, of geometry, mathematics, biology, chemistry, aesthetics, and kindred subjects, at least as great as that possessed by its erudite author. And to this the present writer makes no pretension whatever. Perhaps the first question which will occur to the mind of the average reader will be : What is a modality? It is a term which is employed to denote the most general points of view under which the different objects of thought present themselves to our mind; the category of modality including possibility and impossibility, existence and non-existence, necessity or contingency. We cannot follow M. Warrain through the elaborate processes of reasoning, which occupy nearly 500 pages in their exposition and illustration, whereby he arrives at his final conclusion on the subject of Space ; but we may express our great admiration of those processes, and our astonishment at the intellectual power which he displays in setting them forth. Briefly stated, that conclusion is as follows :—“Space and Time are the field upon which the penetration of the Individual and the Universal operate, and where the collectivity of individuals and the diversity of forms elaborate the living synthesis and construct the organism of the Cosmos.”

## AMANPSIQUIS.

Under this quaint title, Colonel Ubaldo Romero Quiñones has just published a volume of short stories, having in view the twofold purpose of combating the materialistic tendencies of the age, and of disseminating a knowledge of the doctrines of Spiritualism by showing how they operate in action, concerning which he writes thus eloquently in a preface to the reader :—“Over the world of matter, and its various forms, floats another world, more pure, more intangible, and very much more intense—the spiritual world ; just as over the vegetation which mantles the earth, and over its less pure atmosphere, floats the ether with all its energies and purities. In this spiritual realm the Psyche reigns, just as vacancy governs the material world.” Col. Quiñones, who now resides in Madrid, has written a whole library of books on spiritual, economic, and sociological themes, most of

which have reached a second, and one of them a tenth edition, besides translating Tolstoi's “My Religion” into Spanish ; and he speaks of these three and twenty essays and stories as a handful of flowers gathered from the thistles he has encountered in the vicissitudes of his existence. Enough to say they are pervaded by a deep and sincere love of humanity ; a painful sense of its continual aberrations from the eleventh commandment promulgated by Jesus of Nazareth ; by an earnest and heartfelt desire for the betterment of mankind ; by an indelible conviction that this can only be accomplished by the substitution of lofty and spiritual ideals in the place of those that are grossly selfish, material and unlovely ; by an abiding consciousness that our present existence is shadowy, unreal and transitory in the extreme ; and that the only rational preparation for entering into a celestial life hereafter, is by endeavouring to make a little heaven upon earth for those by whom we are surrounded here below. Such is the teaching of Colonel Romero Quiñones, one of the foremost of our spiritual brethren in Spain. J.S.

## THE MATERIALISATION OF ETHER.\*

In this brochure of 23 pages, M. J. Lefevre broaches the original idea that carbonic acid was not anterior to the appearance of life upon the earth, but commenced with it, and that its production has remained permanent and continuous. An evident proof of this is furnished, he contends, by an examination of the geological strata of the globe, which demonstrate that the quantity of carbon found in that state of combination in the different layers of sediments is proportional to the intensity of life. After a concise description of the four great geological changes which this planet has undergone, M. Lefevre proceeds to deduce from them the following conclusion, namely : “That carbon is the result of a modification of the molecular equilibrium of an unknown body, which we may consider to be ether, this modification being strictly allied with life, under all its forms.” Two chapters, entitled “The Soul from a Rational and from a Scientific point of view,” abound with interesting speculations, the ultimate conclusion arrived at by the writer being this :—“The human soul is a self-conscious energy, and submissive to the laws of the conservation of energy. Nor has its existence originated in the fantasy of an anthropomorphic creator. Life is neither a favour nor a chastisement. It is the unavoidable consequence of the formation of matter. It has no other *raison d'être*, and no other end than itself. In the ensemble of the universal mechanism it is both an effect and a cause. It is dependent upon no tribunal and upon no judge of human form. Unknown laws, which are themselves a portion of the general harmony of the Universe, determine its march in the ensemble of things. . . . If the human race and all other terrestrial species were to become extinct, there is not the slightest reason to infer that the animic energy which constitutes the moving power in every individual would die with them.”

## THE PSYCHO-THERAPEUTIC SOCIETY.

In a late number of the *Christian Commonwealth*, the journal edited by Rev. R. J. Campbell, of City Temple, London, the following sympathetic notice by Dudley Wright of the work initiated a few years ago by Mr. George Spriggs and others is of more than passing interest :—

“The Psycho-Therapeutic Society aims at something higher and more advanced than reformation—it aspires to revolution, and it was established in 1901, to quote its official statement, ‘for the Study, Investigation, and Practice of Medical Hypnotism, Suggestive Therapeutics, Curative Human Radiations, and Drugless Healing.’ Beginning in a very humble and unpretentious manner, its growth has been steady and sure, and, although the offices and consulting-room have twice been enlarged,

\*L'Année Occultiste et Psychique. Par Pierre Piobbe, Première Année (1807). Paris : H. Daragon, 30 Rue Duperré.

†Les Modalités Universelles de la Quantité. L'Espace. Par F. Warrain. Paris : J. Ganber, 7 Rue Danton.

\*La Materialisation of Ether. Par J. Lefèvre. Paris : H. Daragon.

they are now again too small, and the aim of the society is to secure a large house which can be used as a psycho-therapeutic hospital and institute. The membership has increased each year, and there are now 203 annual subscribers.

"The society is getting over the difficulty and prejudice attached to 'unknown' institutions every day, but it never has been a 'hole and corner' organisation at all, and to-day its vice-presidents include such well-known medical men as Dr. Robert Bell, Dr. J. Stenson Hooker, Dr. Forbes Winslow, Dr. J. M. Peebles, Dr. J. H. Jolliffe, and many others equally distinguished in the various branches of medical science.

"During the last official year of the society's operations 402 patients were treated by the operators, and 3,868 free treatments were given. It claims to be the only philanthropic institution in the United Kingdom at which free treatment may be obtained along these psychological and mental lines. With regard to this work the last annual report says:—

"To see poor patients, who have gone the round of the hospitals and been discharged as incurable, relieved of their suffering and infirmities by simple psycho-therapeutic treatment, free of cost to themselves, and to see also their gratitude for and appreciation of what is done for them by willing operators, who work entirely without fee or reward, is truly one of the most impressive and encouraging features of the whole movement, and too much praise cannot be given to those operators who have in the past so disinterestedly laboured on the society's behalf."

"Of the patients treated last year 110 are reported to have left either completely cured or sufficiently benefited to have no need of further treatment. These 110 were all suffering from more or less serious maladies, some of them of very long standing: the majority had been under treatment in hospital without obtaining any relief, and had come to the society as a last resource, having been pronounced incurable. The Council claim that their President, Mr. Spriggs, has been able to tell the condition of the organs of the patients by clairvoyance as accurately as the medical specialist has been able to do after examination and questioning.

"No question of creed or dogma or nationality enters into the work of the society, but its operations are conducted for the good of humanity as a whole. Could, however, the officials transport themselves back into the seventeenth century they would undoubtedly find themselves standing trial on a charge of witchcraft, and when the charge had been proven, as it would certainly be, the sentence would be the stake.

"The society does not confine its operations to healing pure and simple: it is also educational, and classes are held for instruction in medical clairvoyance, electro-therapeutics, massage, and psycho-therapeutics, where members who are anxious to become healers can receive the necessary training. Monthly lectures by men prominent in the medical and scientific world are also given at Caxton Hall; the last was delivered on Monday evening by the Rev. Conrad Noel, M.A., on 'Religion and Health.'"

### PERSONALS.

Mrs. Laura I. Finch, the gifted editor of "Annals of Psychical Science," addressed a large and brilliant audience in Rome on April 23rd on the subject of psychic truth. Mrs. Finch was honoured by the presence of the Queen-Mother Margherita, widow of King Humbert, this being the first time that royalty in Rome has ever attended a psychic conference or evinced any interest in the subject.

Lilian Whiting writes in "Light" of the great interest shown in Roman society in psychic matters. Lombroso and his eminent confreres' researches into phenomena are bearing fruit in all directions.

Mr. Harrison D. Barrett, ex-President of the National Association of Spiritualists of U.S.A. and Canada, the presidential chair of which he had occupied since its foundation in the early nineties, is one of the most prominent advocates for a scientific basis for Spiritualism in the States. In a private letter received last mail Mr. Barrett says: "From what I

have published since last October, you will note that my thought is even more strongly directed towards scientific methods of investigating our phenomena."

Mr. J. J. Morse, in a recent letter, sends hearty greetings to Australian friends. In London "Light" some "Interesting Answers to Questions" by Miss Morse are reported in full in May 9th and 16th issues. These questions were put to her while under spirit control at an afternoon social gathering held at the rooms of the London Spiritualist Alliance on April 9th. They occupy altogether about five columns, and are most profitable reading. Some day Miss Morse says she may re-visit Melbourne. "Light" will be found in the reading-room, "Harbinger of Light" office.

Mr. Hereward Carrington's investigation at Lily Dale camp meeting in America, and Dr. James R. Hyslop's work therein, are doing great good, Mr. Harrison D. Barrett affirms. Hereward Carrington's new and fully-illustrated book, "The Physical Phenomena of Spiritualism, Fraudulent and Genuine," is eagerly read in America. He is a member of the Council of the American Society for Psychical Research, and although extremely critical, affirms his belief in genuine phenomena.

Swedenborg's remains, after resting for more than a century in a churchyard in the East End of London, have been removed with due ceremonies to Sweden, his native land—the only seer which that northern country has produced. His works with the advance of psychic inquiry are coming more into notice every year.

Charles Johnston, in a recent "Harper's," says there are two chief ways in which the dead communicate, either by "automatic speaking" or "automatic writing." London "Sketch," in referring to this, has a full-page photo. reproduction of a "sensitive" receiving automatic writing. Facsimiles of messages from Dr. Richard Hodgson and F. W. H. Myers are given, and the page is headed, "Touching Hands with Eternity: Messages from the 'Dead.'"

Mr. Keeling, of Liverpool, president of the British Lyceum Union, addressed a large gathering at Blackburn Spiritualists' Temple on the 24th Lyceum anniversary. It may be mentioned that in the "Progressive Thinker" of Chicago, of April 25th, the quarterly issue of lessons for Lyceums published by the National Association of Spiritualists of U.S.A. appears, and is well worthy of study by Lyceum workers everywhere.

Ven. Archdeacon Colley, through being an active advocate of "Spiritism," as it is termed, has been asked to resign his membership of the Leamington Y.M.C.A., which he first joined 45 years ago. The committee, while speaking in the highest terms of Archdeacon Colley's character, say "they wish to dissociate themselves from any suspicion of lightly regarding the spread of Spiritism in this town and elsewhere."

Rev. John Page Hopps, commenting on this in May number of his paper, "The Coming Day," says: "So, solely on the ground that the good Archdeacon believes in his Old Testament and in the presence and power of God's angels still, he is turned out."

Frederic Fletcher, writing in "The Mystic," says regarding "Messages from the Dead," that "Researches have been pursued almost to the uttermost limits in materialistic investigation, and the advanced scientist now finds himself face to face with some subtle laws and forces which cannot be demonstrated in the laboratory or contained within the test-tube. . . . If a wireless message can be transmitted thousands of miles," says "The Mystic," "then why should not incarnate intelligence have similar powers of communication?"

W. H. Terry has compiled a small volume of messages "given at the late Dr. Motherwell's seances in Melbourne, under the title of 'Spirit Teachings!'" There is an introduction by himself and a portrait of

the late Dr. Motherwell, the whole giving an excellent idea of the spiritual character of these seances, whose memory is cherished by all privileged to take part in them. It can be obtained at Miss Hinge's Book Depot, Little Collins-street; V.A.S. Rooms; or "Harbinger of Light" office, Austral Buildings; or direct from Mr. Terry, 117 Collins-street, Melbourne. Price—Cloth, 1s. 6d.; paper covers, 1s.

Dr. O. L. M. Abramowski (Berlin), practising medicine at Mildura, has issued a pamphlet, "Eating for Health," being a reprint of letters appearing in the "Mildura Cultivator" during 1906 and 1907. How the doctor was restored to perfect health by adopting a diet of uncooked ripe fruit is entertainingly told. If people are not prepared for this, he advocates "no breakfast." It is well worth perusal, and can be had at Miss Hinge's book depot, Little Collins-street, price 1s. 6d.

Mr. J. J. Morse sends a pamphlet, "The Dead Man's Home," being three of his trance addresses delivered in Manchester, England, early in 1908. It is published by the "Two Worlds" Publishing Company, 18 Corporation-street, Manchester, price 2d., and is excellent reading.

Mrs. Loie F. Prior announces in our advertising columns that she will hold a "Health and Success" class for ladies at V.A.S. rooms every Thursday afternoon. For the course of ten lessons terms can be obtained from Mrs. Prior at 126 Wellington-parade, East Melbourne, by letter or personal interview. "At home" from 10 to 4 daily.

Mr. R. H. R. Skeeles writes by last mail of starting from Los Angeles, via Chicago, Boston, Niagara, East Aurora and New York on his way to England. Thence he intends to return to Melbourne by the end of 1908, where he hopes to have a quiet time among old friends again, after "girdling the earth." He is sure of a hearty welcome.

Mr. Arthur Bushby, late of Christchurch, New Zealand, magnetic healer and lecturer, expects to arrive in Melbourne about July 3rd in "Afric," on his way to England, where he and Mrs. Bushby will make a lengthened stay. Letters and communications can be sent to this office.

Mr. E. J. Jones, Charters Towers, writes that, as a result of Mrs. Prior's lecturing season in that city, a Society for Spiritual Progress has been formed, and that good work is expected. It may be mentioned that Mr. Shaw is the name of the oldest Spiritualist in Charters Towers, not "Steen," as in June issue, the mistake being due to indistinct writing.

Mr. J. H. McDougall, lately a student of the Congregational College, Melbourne, is lecturing at M.P.S. Lyceum during July. His addresses will give his reasons for leaving the orthodox church and becoming a Spiritualist, and it is also his intention to answer some of Mrs. Besant's arguments in her lecture on "Re-incarnation." (See daily papers.)

Miss Wilson, typist and shorthand writer, also special verbatim reporter for Mr. Stanford's circles, whose advertisement appears in another column, is cordially recommended to those requiring work of this description.

Mr. J. Wrenn Sutton is meeting with great success in Sydney as a mental healer. Special cases sent to him by medical practitioners have resulted in a complete cure.

**Mrs. Bright will be "At Home" to friends and subscribers from 3 to 5, at the Reading Room, "Harbinger of Light" Office, on Thursday afternoon, July 2nd.**

WANTED, copy of "THE SPIRITUAL WORLD," by Rev. Chauncey Giles. Apply Miss Hinge's Book Depot, Little Collins-street, Melbourne.

## MRS. PRIOR IN MELBOURNE.

On June 7th Mrs. Prior began what promises to be a most successful season in Melbourne at the Temperance Hall. At the first lecture her many friends were delighted to find how her travels round the world and wide experience had greatly developed her powers, and her lecture was followed with absorbing interest by the large audience. "The Past, Present, and Future of Spiritualism" was the subject, and evidence of her travels was shown by mention of an interview she had in London with the Rev. R. J. Campbell, of the City Temple, and the knowledge that contact with leaders of thought in different parts of the world can alone supply. On the 14th of June the subject was "Man Limitless," which also indicated the trend of Mrs. Prior's teaching, which is in accord with the evident direction everywhere of Spiritualistic thought, namely, the development of the latent powers of humanity. On the evening of June 21st very stormy conditions prevailed, but an excellent audience assembled, when the subject of "Universal Spiritualism" showed that in every nation psychic phenomena and a belief in the survival of the soul are a natural and spontaneous occurrence. "Do Spiritualists Accept the Doctrine of Re-incarnation?" as announced for Sunday, June 28th, would be sure to attract a large audience.

On Tuesday evenings, at the V.A.S. Lecture Hall, Mrs. Prior has given "Demonstrations of a Future Life." Those who have not attended these meetings should take an early opportunity of doing so, for Mrs. Prior's clairvoyant gifts will prove how closely allied we are to the spirit world, and that our friends who have gone before are anxious to make themselves known. Seats can be secured at V.A.S. rooms, and tickets are available at the doors.

## VICTORIAN ASSOCIATION OF SPIRITUALISTS.

At the *Conversazione* on Monday, June 8th, Mr. W. Donahay, vice-president, gave a most interesting address on "Astronomy," with lantern views. It was greatly appreciated, and Mr. Donahay, who is a member of the Melbourne branch of the British Astronomical Society, has promised to give a second lecture at some future date. A splendid programme, which included pianoforte and vocal solos, was rendered by Misses Smith, Day, Raffan, Deeble, and Messrs. Serle and Bloomfield. Every Wednesday afternoon Mrs. Waschatz holds a Spiritual reading class for ladies only at 3, and a developing class, and a most useful physical culture class for ladies and gentlemen, with Mr. R. B. Arthur as instructor, are held, particulars of which will be found in advertisement.

On Friday evening, June 5th, a "Welcome" social was tendered to Mrs. Prior, who had arrived from Queensland the previous day for the course of lectures she is now giving at the Temperance Hall. The greatest enthusiasm prevailed. The president, Mr. Waschatz, welcomed Mrs. Prior on behalf of the association and the many friends present. His remarks were supplemented by Mr. Terry, Mr. Engman, Mrs. Knight-McLellan, Mrs. Morrison, Mrs. M. A. Redfern and representatives of the Melbourne Lyceum and Spiritualistic Church of Victoria. Mrs. Ellen Green's farewell social being on the same evening, an apology was read from that lady and Mr. Moorey, also prevented from attending. Mr. Jones, of Geelong, spoke of Mrs. Prior's successful work there on her last visit and the good results that had accrued. In replying to her cordial welcome, Mrs. Prior spoke of the Charters Towers visit, and her unique reception. It being the first visit of a spiritualistic speaker, all the forces of orthodoxy were ranged against her mission, including the press of that city. Mr. E. J. Jones proved a tower of strength in every way, and the attendances were large and enthusiastic, although the opposition was keen and bigoted.

**MELBOURNE P.S. LYCEUM.**

On June 7th Mrs. Ellen Green gave her final lecture of the present course, speaking to a very large audience, full of regret at losing her ministrations, which have been productive of much good. On June 5th an "Au Revoir" social was given to Mrs. Green, which was well attended, and on the following Wednesday, June 10th, Mrs. Green left by express for Sydney, where her course of lectures was to open on June 14th. A large number of friends were at the station to bid her farewell, and to hope for a return visit. As will be seen in Church of Seers' report, her season in Sydney promises to be very successful.

The morning speakers for the month were: Mrs. Ellen Green, on June 7th, who spoke specially to the Lyceum children of Lyceum work in England. Mrs. Green urged all engaged in similar work in Australia to take the English Lyceums' motto for their guidance, "For the Good of All," ending with the hope that a Temple for Spiritualism would shortly be started in Melbourne. Mrs. Boden and Mr. W. P. Sinclair were other morning speakers, the latter gentleman's address being, it is hoped, one of a series on the higher outlook of Spiritualism. Recitation morning is always specially interesting, and visitors are cordially invited. Other evening speakers were Mrs. Hornblower, on June 14th; Mr. George F. Douglas, June 21st, who spoke to a large audience on the powers of the mind, and on June 28th Mr. J. H. McDougall, late student in the Congregational College, Melbourne, gave the first of a series of addresses on his coming out from Orthodoxy, to the Spiritualistic, more extended view of man's nature and destiny. Afternoon meetings have been well attended, both by psychics and the general public.

It will be heard with regret that the Conductor of the Lyceum, Mr. Du Vervier, a most earnest worker in the cause, is seriously ill. All are desired to send him thoughts of health and strength for a speedy recovery.

**SPIRITUALISTIC SOCIETY OF VICTORIA.**

Everything in connection with this society is progressing in a most encouraging manner, and the attendances are remarkably good at both afternoon and evening meetings. The Thermopylae Club has had some very successful entertainments, giving the young folk something to look forward to during the winter months and the singing class, held on Saturday afternoons, is also well attended. During the month the afternoon speakers were—Mesdames Hornblower, Trew and Dearden Smith. Mr. Moorey gave his usual instructive and interesting monthly talk to the children with character readings. The Sunday evening lectures have been excellent. Subjects: "When and How I Became a Spiritualist," in which Mr. Moorey briefly, and in a most interesting manner, sketched his career from the time, when quite a lad, he first came in touch with Spiritualism, up to the present day. "Immortality" was the next subject, and was dealt with in a masterly manner.

The question nights prove most enjoyable, and the more difficult the questions the better the results.

Every Sunday night most helpful clairvoyant and clairaudient messages follow the lecture.

We are most pleased to welcome Mrs. Prince back amongst us, though still far from strong.

**MELBOURNE OCCULT STUDENTS.**

At the last social held by the above at the Lecture Hall of the Australian Church, a report of which came to hand too late for last issue, Mr. T. Obbinson gave a most interesting and instructive lecture on "New Thought and Hypnotism," followed by answers to questions. This gentleman has had much success in the cure of inebriety especially, and can speak with authority. Some enjoyable musical items followed by refreshments concluded this pleasant function. The next social takes place on Monday, July 6th, when Mr. H. W. Hunt will lecture on "Occultism." Mrs. Loie F. Prior will be present, and will doubtless speak to her students on this subject also.

**SYDNEY S.P. LYCEUM.**

Mr. W. Adam, the highly-respected conductor, sends a gratifying report on the above which, with the advent of new workers, notably Mr. C. Hudson, the energetic secretary, is now making progress with gradually increasing attendances. Members of the various groups are taking part in the platform work, a trance address being given by Miss Ettie Aito, member of the "Ocean" group. A prize was given for an impromptu address on "Our duties as Spiritualists." Addresses have been given by Mrs. Schutze, now in Brisbane, Mrs. Weekes, Mr. Downs, and others. Greetings are sent to the Melbourne Lyceum, and friends generally are urged to more efficiently provide for children in our midst the necessary Spiritual unfoldment.

**SPIRITUAL CHURCH OF SEERS, SYDNEY.**

Mr. A. J. Bush, hon. sec., writes:—Since my last report we had a great farewell meeting on June 7th to Mr. McLeod Craig, who gave an address, before leaving for Brisbane. On June 11th Mrs. Ellen Green arrived from Melbourne, and a "Welcome" social was held. Mr. G. Wright was in the chair, supported by Mesdames Spontini, Harris Roberts, W. G. McLennan, Nordica, Steinman, Laceta, Levorna, Weeks, and others. Sunday, 14th, we were crowded out afternoon and night. To-day, June 21st, we had large crowds both afternoon and night, and I am positive we are going to have a very successful season with Mrs. Ellen Green. On Thursday, 18th, we held a public psychic night, when Mrs. Green gave some magnificent examples of occult and spirit power. Cordial greetings to yourself and all co-workers in Victoria.

**AUCKLAND ASSOCIATION OF SPIRITUALISTS.**

From Mr. F. Lancaster, hon. secretary, we are glad to hear that "The Auckland Association of Spiritualists continues its good work in Auckland, the Sunday evening meetings being well attended. Mr. Gordon Coleman has, to the regret of all, severed his engagement with the association on account of sickness, and the association is in want of a speaker to take the platform. Disengaged mediums and speakers are requested to write to the hon. sec., 129 Hobson-street, Auckland.

**GISBORNE SPIRITUALIST SOCIETY (Registered).**

Mr. Gordon Coleman, who has just concluded a very successful engagement in Auckland, was tendered a welcome by the Gisborne Society on May 12th, at the residence of Mr. Mackrell. After refreshments had been partaken of, Mr. Coleman gave some psychometric tests to those assembled, some of which were very startling, and all most convincing. Mr. Coleman commenced a series of trance lectures on May 17th, and we trust before his mission concludes there will be a great Spiritual revival in Gisborne. Mr. Coleman is open for engagement by other societies at the conclusion of his present engagement.

**HOBART SOCIETY FOR SPIRITUAL PROGRESS.**

Mrs. Cranstoun, hon. secretary, writes that the above society now meets at Miller's Chambers, Murray-street, on every alternate Tuesday, from June 2nd, at 8 p.m. A pamphlet containing four Lenten sermons by Dr. Mercer, Bishop of Tasmania, has been forwarded by Mrs. Cranstoun, proceeds of which will be given to above society. It can be had at Miss Hinge's Book Depot, Little Collins-st., price 6d.

**SPIRITUAL CHURCH OF WESTERN AUSTRALIA.**

The hon. secretary, Mr. W. H. Simmons, sends an excellent report and balance-sheet presented at annual meeting, when assets over liabilities exceeded £70. Mrs. Edwards is doing good work. The following is a list of officers for ensuing twelve months, with brief account of annual meeting.

A general meeting of dedicated members of the church was held on May 29th, the President, Mr. C. Lucas, in the chair. Officers for the ensuing twelve months were elected as follows:—Minister, Rev. M.

Edwards (unanimously chosen); president, Mr. C. Lucas; vice-president, Mr. W. D. Campbell; secretary, Mr. W. H. Simmons; assistant secretary, Mr. T. A. Frey; treasurer, Mr. T. Owen; librarian, Mr. H. Hollingworth; auditors, Mr. H. Hollingworth and Mrs. D. Bond; and organist, Mrs. J. Watson. Alterations in the rules, as recommended by a special committee, were considered, and the rules as revised adopted. Hearty votes of thanks were passed to the retiring officers for their valuable services for the year, the meeting was closed with the Doxology.

#### DURBAN SPIRITUALIST SOCIETY.

From Mr. W. Knox, president, comes a lengthy and highly interesting report of the society's doings, and he also encloses for the "Harbinger" an account in the local daily paper showing the public interest displayed. (The report of the annual meeting is of necessity held over.)

#### COWPER A SPIRITUALIST.

The poet Cowper, whose life and correspondence clearly denote him to have been a medium, who was both clairvoyant and clairaudient, and whose ignorance of the fact must be held to be largely responsible for the mental troubles from which he suffered at intervals, held a very decided belief upon the subject of the spirits of the departed being permitted to re-visit the earth. The Rev. John Newton, his life-long friend, reports the following as having been the opinions of the poet on the subject, communicated in a conversation with him on the 28th of May, 1781; and they are quoted by Mr. Thomas Wright at page 657 of his biography of Cowper, published in 1892:—

"The time will come, perhaps (but death will come first), when you will be able to meet them (*i.e.*, the surviving relations and friends of the person he was speaking to) without either danger, trouble, or expense, and when the contemplation of those well-remembered scenes (of his earth-life) will awaken in you emotions of gratitude and praise, surpassing all you could possibly sustain, at present. In this sense, I suppose, there is a heaven upon earth at all times, and that the disembodied spirit may find a peculiar joy arising from the contemplation of those places it was formerly conversant with, and so far, at least, be reconciled to a world it was once so weary of, as to use it in the delightful way of thankful recollection."

#### To Correspondents.

*Communications intended for this Journal should be written legibly in ink, and on one side of the paper only.*

TO THE EDITOR "HARBINGER OF LIGHT."

DEAR MADAM,—Information has been given (of a private nature) concerning the health and future happiness of certain lives. For the past seven years it has been repeated through many reliable mediums, and, although much has come to pass, yet the last part seems to be quite impossible to be fulfilled. Three or four mediums have given time, but so far have been quite wrong. It has greatly shaken the faith of a few who have only gone through the first stages of investigation, and have yet to climb to the heights of adeptship. Some information on above will be gratefully received by

INVESTIGATOR.

Wellington, N.Z.,  
June 12, 1908.

[In a private letter to the Editor, it is requested that the ideas of other mediums' spirit friends might be helpful in a discussion that is going on concerning above. These will be gladly received by the Editor H. of L.]

T. Roberts, G.P.O., Wellington, N.Z.—Letter received, will answer first opportunity.

H. M. Boucher.—Thanks, but not suitable.

The editor must crave indulgence for many unanswered letters. Correspondence flows in from all parts of the world, and unavoidable delay occurs through pressure of important work.

#### A GLEAM OF LIGHT.

The late Dr. Reynolds Hole, Dean of Rochester, writing on the 27th of November, 1877, to "a friend in grief," made the following striking admission:—"The 'dead' are, I believe, more with us, can do more for us (they 'in the rest of Paradise who dwell') than the living. In a very short time you will *know* this." From the Dean's Letters, just published, page 71.

### Church of Spiritual Seers, QUEEN'S HALL, PITT ST., SYDNEY.

**MRS. ELLEN GREEN**, of England, will speak in above Hall, on and after **Sunday, June 14th**. Private Sitting can be arranged through

A. J. BUSH, Hon. Sec.,  
24 Harrington St., Sydney.

### MRS. DAY, Trance Medium.

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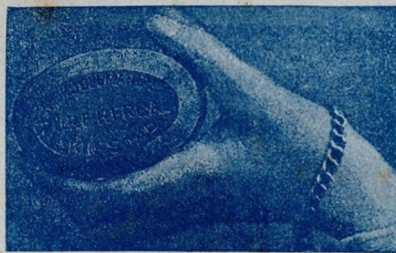
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Picture of medium on table dressed in Chinese Mandarin costume, taken in Mr. T. W. Stanford's office.



It has been decided to give to readers of the *Harbinger* both far and near an exact picture of the remarkable "apport" brought to Mr. Stanford's circle on Friday evening, May 22nd. In another column will be found an account furnished to the *Sydney Sunday Times* by its Melbourne representative, and as it has not been re-printed so widely as that in the *Melbourne Age* will be of interest everywhere. Unlike the other illustrations this was taken in the room where the circle meets, and it may be remarked that it took the editor of this journal, whose fingers are strong and agile, longer to attire Mr. Bailey in the costume than the controlling Indians on that eventful night.

There were five of these "controls" for physical manifestations present, and the magnetic power that pervaded the whole room was most noticeable, even the hard-headed sceptical *Age* reporter remarking on the strange thrills which passed through his arms and hands. The walk round the circle of the medium controlled by Lo-Hi, the Chinese mandarin, whose clothes he was wearing, his gesticulations and inability to speak a single word of English added to the weirdness of the scene. The "passage of matter through matter" will soon be recognised as one of the chief factors in opening the eyes of an incredulous world to the fact that matter is only spirit materialised for a season.