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SEPTEMBER 1, 1908.

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EDITORIAL NOTES.

It is not possible to ignore the radical change that is coming over the Spiritualistic movement by the wider outlook that results from scientific discoveries demonstrating day by day the unseen forces of Nature which are at once the source of all life and the basis of every kind of psychic phenomena. Professor W. F. Barrett's just published volume, "On the Threshold of a New World of Thought," is a notable sign of the times. He considers that the proper study of psychic phenomena will introduce a new and the most important era of religious thought since the dawn of Christianity. This is what all our advanced thinkers have been pointing out. Beginning with A. J. Davis, whose philosophical teaching is identical in its essence with all our latest writers, it is shown that only by man's own spiritual development can he apprehend spiritual things. Myers' "Human Personality" gives in its Epilogue as satisfying a Religious Synthesis as can be found in contemporary literature. He had come to see that the supreme fact of the Universe was the "oneness of souls," and that Love —Divine Love—was the over-ruling force, the basis of the telepathic law and of every form of spiritual communication. People, fed on the husks of outworn creeds, had come to doubt all the verities of the Gospel narratives. It was only spiritual phenomena, properly investigated, that brought Myers back to a Religion within Nature which appeals to both heart and reason ; and it is this study, as Professor Barrett points out, that will introduce that Coming Religion, that new era of religious thought it has been my constant endeavour in these columns to indicate. How necessary it is to give thinking people something more satisfying is shown by a letter now before me from one of the most cultured thinkers of Melbourne. This gentleman began investigating 41 years ago, has the most complete library of Spiritualistic literature, is widely read on the subject, and has consulted at various times all the leading mediums, and yet lacks the assurance of spiritual things that is coming now to so many inquirers from quite a different quarter. "I confess," he says, "that I wearied of the unfulfilled predictions with which the journals I read were filled, and must just continue one of your many readers and wait in hope."

It is a common experience of most investigators, after the first glamour that comes into the life from the assurance of the deathlessness of life and the reality of existence in the Great Beyond, to come to a point where "message-giving" is found to be full of limitations. It is then that the inquirer should retire within himself and gradually learn the power of his own spirit. There is no royal road to this inner development, but, gradually, the way to the light is found, and one "gift of the spirit" after another is the result. Possibly years of striving after whatsoever things are true, honest, just, lovely, and of good report have to be gone through, but in the end "the God of peace shall be with you," as Paul says. It is a personal assurance of spiritual communication that is the sure foundation of this living faith, and as far as my own experience goes, the only means of obtaining it. This does not undervalue real mediumship. For, as a means of opening the way to this illumination within, and for cheering messages from the Beyond when tne upward path becomes at times hard and difficult, am I greatly indebted to the many gifted mediums I have met. The mistake is in supposing that anyone can develop your own spiritual powers for you. Gladly would I help all I meet to enter this path, for life thus becomes a priceless boon and worth the living. It is then that the spiritual eyes and the spiritual ears are opened, and in quite a normal way, which can be attained by all, the life work is directed and you become an instrument for the great spiritual conclaves in that over-ruling World of Causes.

From a perusal of the important paper given before the London Spiritualist Alliance by Mr. George P. Young, it is seen that he, as President of the Spiritualists' National Union, is also convinced that Spiritualism is entering on a new and important phase of development. He is able to show by a close argument that the spiritual basis of matter, now so prominent in the latest scientific discoveries where electrons play so important a part, can explain all phenomena. Curious is it also to notice that when sensitives are controlled by spiritual entities, these appear to work through what is called "radio-activity." Professor Lombroso mentions this in relating his experiments with Eusapia Paladino—how a "light that surrounded her fingers" was, as she said, indicative that "great things were going to be done." Dr. Hodgson, in his experiments with Mrs. Piper, says in his valuable report on her mediumship, that it was explained how a "light" that could be spiritually seen illuminating her arm and brain indicated the presence of her mediumistic power. When this waned at the close of a sitting, no more results could be obtained. It is also stated that there are "true" and "false" lights, the latter, something after the manner of will-o-the-wisps, being deceptive and the reason of many fantastic or misleading messages. Dr. Hylsop confirms this, and quotes many messages given during his extensive investigations to the same effect. In my own experience, evidences of "radio-activity" could be furnished, and it was another corroboration to read that in the writing of "Oahspe" Mr. Newbrough saw a light "shining on the backs of both his hands." Evidence of the action of the psychic world upon this one is being heaped up so rapidly, that soon even the most sceptical person will be forced to acknowledge that there are wonders about us that have hitherto scarcely been dreamt of. The spiritual world is indeed the one in which we live and move and have our being, and is in fact closer and more real than the material one.

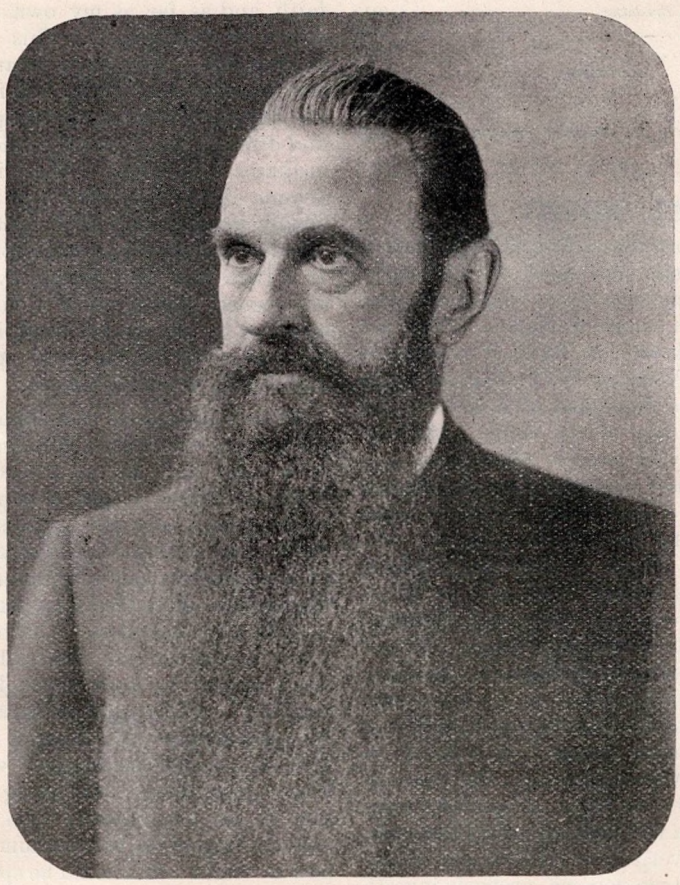
"So close it is, that when my sight is clear
I think I almost see the gleaming strand ;
I know I feel those who have gone from here
Come near enough sometimes to touch my hand.
I often think but for our veiled eyes,
We should find heaven right round about us lies."

MR. T. W. STANFORD
and "The Passage of Matter Through Matter."

By Annie Bright.

It was with the greatest satisfaction that I read in London *Light* in several consecutive numbers, beginning June 27th, an address on "The Physical Phenomena of Spiritualism: Are They Natural or Supernatural?" by Mr. George P. Young, President of the Spiritualists' National Union, and Chairman of the Glasgow District of Spiritualists. Mr. Young has had a literary and scientific training which, combined with his acquaintance with spiritual phenomena, enables him to place before the world an explanation of the occult forces of Nature producing phenomena that has not been hitherto attempted. This is not only what the world in general is waiting for, but also a large majority of Spiritualists themselves. To say that all known forces of Nature are apparently upset by "the passage of matter through matter," as reported now all over the world through the publicity given to Mr. Stanford's circles with the medium Charles Bailey, is to state very mildly the opinion of those who have not studied these "Finer Forces of Nature." They unhesitatingly pronounce the whole procedure "a fraud," Bailey an impostor who "is loaded with 'apports' while the so-called searching is gone through, but who, however, finds no difficulty in satisfying Mr. Stanford and a few of his friends, gullible as himself, that the whole performance is genuine." It is over thirty years ago that Dr. Zöllner made his famous experiments with Dr. Slade in Leipsic, afterwards embodied in his volume "Transcendental Physics," which should be closely studied in connection with the later discoveries of science, which show Matter to be merely Ether at different rates of Vibration, and not the solid thing ordinary mortals believe, but just

"Such stuff as dreams are made on."

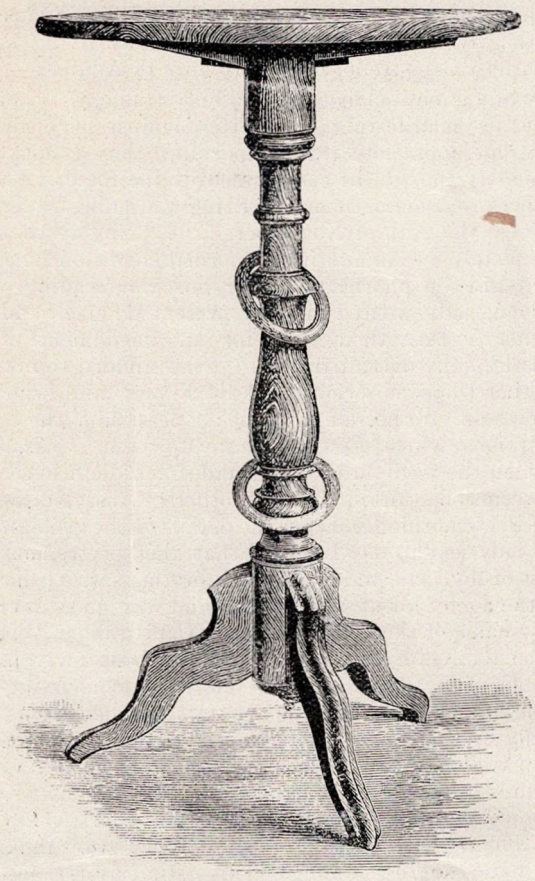


MR. T. W. STANFORD.

For myself, Spiritualist as I am of over thirty years' standing, it has been an education in possible psychical developments to be present at these circles. With no thought at first of the studies in "Radiant Matter" and "Radiant Energy" towards which they were leading, these circles have become the text for writers in Europe and America, and Mr. Young's address is another illustration of the wide-spread attention these physical phenomena are securing. In Australia, investigators of many years standing, inclined at first to advise me against the prominence given to the circles in this paper, have now come to see the great importance of the work Mr. Stanford is doing, and of the future developments indicated by them in spiritualistic inquiry. It was my privilege to write about Mr. Stanford in the *Harbinger* nearly four years ago, before I became its editor; and as requests are constantly coming in from new subscribers all over the world, who have not seen the former article, for a picture of Mr. Stanford, he has yielded to my request for another, which appears in this number. No article, moreover, dealing with the "passage of matter through matter" in Australia would be complete without reference to one who has aroused universal attention to this most important phase of mediumship, destined to revolutionise contemporary thought.

Dr. Zöllner.

Zöllner's volume is dedicated to Sir William Crookes, and the author says to his eminent confrère: "By a strange conjunction our scientific endeavours have met upon the same field of light, and concerning a *new class of physical phenomena* which proclaim to mankind, with assurance no longer doubtful, the existence of another material and intelligent world." It will be remembered that Dr. Zöllner accounted for his remarkable experiences of the passage of matter through matter—one of which is reproduced in this article—by the existence of a "fourth dimension" in space, in which beings, freed from the limits of the five mortal senses, are operating. Step by step, however, the world advances in knowledge, and the scientific conception of the present day of matter in a continual state of flux gives a natural explanation, and one that is each day becoming clearer to the ordinary intelligence. It must be remembered, also, that long before the definitions of "Radiant Matter" and "Radiant Energy" had come into prominence, that advanced spirits had given to investigators an exactly similar explanation of how matter is manipulated to permit of its passage through walls, as has been demonstrated by these later scientists. The latest discovery—Radium—which is merely a promise of a still nearer approach to psychic realities in the future — shows that vibrationary action, at varying rates of speed, had converted from gaseous vapour thrown off from the sun all that we see around us of solid earth, rocks, trees and every form of animal life. It is that most people are like moles searching underground—in materialism—for the meaning of life that the glory, the wonder, the joy of existence is denied them, and they are blindly "moving about in worlds not realized." How Dr. Zöllner became a firm believer from his experiments with Dr. Slade should be read by all inquirers. It is of course only possible to briefly mention one of his most celebrated experiments, reproduced in this article. The rings encircling the leg of the table had been turned from one piece of wood and hung on a piece of catgut, the ends of which were tied and sealed by Dr. Zöllner. One of the noticeable facts which show that electricity and as the spirits say "fire everywhere" is at the basis of these phenomena is the heat of objects passed through matter. This is mentioned by Mr. Young in his article to be noticed later on. Zöllner says of this experiment with the rings and the table that, "After a few minutes had elapsed and



One of Dr. Zollner's Experiments.

Slade had asserted, as usual during physical manifestations, that he saw lights, a slight smell of burning was apparent in the room—it seemed to come from under the table, and somewhat recalled the smell of sulphuric acid. Shortly afterwards we heard a rattling sound at the small round table opposite, as of pieces of wood knocking together. When I asked if we should close the sitting, the rattling was repeated three times consecutively. We then left our seats in order that we might ascertain the cause of the rattling at the round table. To our great astonishment we found that two wooden rings, which about six minutes before were strung on the catgut in complete preservation, encircling the leg of the small table." Dr. Zöllner had desired some knots to be tied in this endless band of catgut, but Slade said this intention had been abandoned, as the band was in danger of 'melting' under the great increase of temperature, and that we should perceive this by the whiteness of a spot on the band. . . . There was, in fact, "Dr. Zöllner adds, "a white spot as indicated, and when we took a piece of exactly the same material and held it over a lighted candle, the effect of the increased temperature was to produce such another white spot." This matter of heat is an important item, and Dr. Zöllner says, "This fact, in connection with the burning smell noticed during the sitting, as well as the increase of temperature in a former experiment (noticed by Mr. Young) will be worth bearing in mind in future experiments with four dimensional movements of bodies."

Mr. George P. Young on "The Passage of Matter through Matter."

At the commencement of his address Mr. Young speaks of the importance of his subject, "Physical Phenomena," and of the pleasure it affords him to speak to friends and thoughtful inquirers, and through them of addressing a still larger public. "The future solidity, strength, and influence of Spiritualism," he said, "depend upon its better appreciation, understanding, and application. . . . Every branch of science," Mr. Young points out, "shows evolutionary development *from uncertainty to certainty*. As the unreliable stage-coach gave place to the modern locomotive and electric-car, so alchemy, with its mysticism and fantastic experiments, gave way to modern chemistry. . . Spiritualism will develop likewise. Already it would almost seem as if we were in sight of a *mechanics of spirit action*, as if by the labours of modern bio-chemists we are slowly obtaining a more complete mechanical interpretation of bodily processes. Personally," he says, "I am deeply interested in this realm of inquiry, because having slowly graduated through the valley of negation and ascended through materialism to the more idealist or spiritual views, I possess the mind and instincts of an engineer." It is like reading one of our modern scientists' articles—Professor Larkin's, for example—to study Mr. Young's scientific explanation of "The Vehicle of Inter-communication," "The Conceptions of Physical Chemistry," "Bio-Chemistry," "The Electro-Chemistry of the Human Body," "Telekinesis," "Spirit Raps," leading up to his column about "Matter through Matter." Previously Mr. Young says, "If the philosophy of Spiritualism is to rest on a firm foundation, and occupy the place and exert the influence it is destined to fulfil, scientific methods must be applied in greater measure. Spiritualism is no mystery. It is neither a metaphysical problem nor a mysterious science to be studied only by adepts. It is a scientific philosophy of life based upon experimental facts and experiences. Our efforts should be directed, therefore, to bring the study or investigation of the subject from the unsatisfactory uncertain stage of mere observation to the definite practical stage of experimentation." In answering the question, "How can Matter be Disintegrated?" he says that "anything which will disturb the systematic arrangements of the negative and positive electrons will serve this purpose," and goes into details, that, if possible, shall be accessible to our readers later on.

How Objects are Brought from a Distance.

Mr. Young says to bring objects, "such as clay tablets from Assyria, jungle sparrows from India, may be difficult to comprehend. Seemingly they are invisible until precipitated into the séance room. Spirit operators say that their physical character is modified for purposes of transportation." Science, he points out, is showing how this is done.

About "Matter through Matter," he says:—

We may appreciate the reality of the passage of matter through matter by a knowledge of specific heat and molecular dynamics. A medium is sometimes passed bodily through the walls of a locked room. The chemistry of the body helps us to see why this is not injurious. It is found that the lighter the atoms (as hydrogen, oxygen, &c., of which the human body is mostly composed), the greater the number that can be combined into one molecule, thereby increasing its flexibility, a feature of all living cells, as well as its latent heat, so that those substances made up of light atoms less readily change their specific temperature when subjected to extremes of heat or cold.

When we place a vessel containing mercury and another containing water over a flame, so that they receive equal amounts of heat, we discover, after a certain time, by thermometers placed in the vessels, that while the water has risen 6° F. in temperature the mercury has risen 180° F. Thus we say that the water has the greater specific heat, or capacity for storing heat. Let us apply these principles in the study of the seemingly impossible feat of passing matter through matter.

On one occasion Professor Zöllner had placed two Italian sea-shells on a table, the smaller underneath the larger. When the medium Slade placed a slate under the table-top for spirit directions to be written on it, a violent crack was heard. Zöllner rushed forward and seized the shell, which had passed through the top of the table. *It was almost red-hot.*

Abut nine months ago, I was holding the hands of Mr. Tom Tyrrell, of Blackburn, who was under control, in a good light, when the spirit operator showered his knife and keys from his pocket. I saw the great force and speed with which they were sent through the cloth of his trousers This frequently occurs with Mr. Tyrrell, and when the metal articles are picked up they are found to be very warm. This is easily understood—the

necessary arresting of the molecular motions (relatively fixed and pendulum like in a solid) setting up heat. When a billiard-ball is thrown against a wall its temperature, after its motion has been arrested by the wall, is considerably higher than when it left the hand, arresting of motion being accompanied by the evolution of heat.

Flowers and fruits may be readily brought as *apports* into the séance-room, because, being mostly composed of water and light chemical elements, their specific heat or capacity for storing heat is exceedingly high. Thus they are not so liable to injury or destruction in the passage of matter through matter."

IN CONCLUSION.

It may be mentioned that in the pamphlet, "Rigid Tests of the Occult," by "X," Sydney, a record of séances with Charles Bailey, much the same explanation of the passage of matter through matter may be found scattered through its pages. There is also one reference to a "hot" apport. This was an Indian cake brought across from India, and Abdul's explanation was that "the cook who had made it had just put it into the oven to cook when he took it." The record says, "When we felt it we found it to be still hot," which may have had a similar explanation to Mr. Young's more scientific one. No medium has been subjected to more stringent tests than Charles Bailey, and as people begin to study what science has to tell of the radio-activity of matter, of its many and varied transformations, it will become possible to explain scientifically that what are called by some the "wonders" of Mr. Stanford's circles, by others the "frauds," are the result of Nature's laws not yet understood. Scientists themselves stand in amazement at present-day discoveries, and feel that they are just beginning to understand something of the glory and the mystery of the Universe in which we find ourselves. Articles like Mr. Young's must act as a stimulus to those who have got a glimpse of these mysteries of nature, and we would urge all detractors, all scoffers, to

"Come forth into the light of things,
Let Nature be your Teacher."

OUR FOREIGN EXCHANGES.

A KAFFIR MEDIUM.

The phenomena of Spiritualism will be found, on examination, I believe, to offer a satisfactory explanation of the extraordinary healing-gifts known to be efficaciously exercised by the "medicine men" and so-called "wizards" of the coloured races. These are consciously or unconsciously so many mediums, and they are easily amenable to control, because their lives are so much more conformable to natural laws than the civilised peoples of the globe. Thus such a narrative as the following will be perfectly intelligible to every Spiritualist.

It is contributed to the "Frankfurter Zéitung" by Dr. E. Schultz, a retired surgeon, who belonged to the German navy. Charged with a special mission to Pretoria, he there made the acquaintance of M. Eugene Marcis, editor of the "Land und Volk" newspaper. This gentleman mentioned to him that there were doctors among the Kaffirs endowed with extraordinary healing powers and with equally remarkable psychic gifts. M. Marcis introduced him to one, a man about 45 years of age, who, without the slightest knowledge of Dr. Schultz, told him the number of his brothers and sisters, nephews and nieces, and related particulars of his family history which were minutely correct. Not only so, but he described unpleasant events in the German's personal experience, which he would rather not have been reminded of; and predicted in conclusion that he should return to the north from whence he came, which he had no intention of doing, as he had made every arrangement for establishing himself in practice at Pretoria; and this prophecy was exactly fulfilled.

A SPIRITUALLY PRESCRIBED SPECIFIC.

Signor Francesco Graus, of No. 46 Via Cavour, Naples, under date of the 25th of May last, contributes to the June number of "Luce e Ombra" the following account of the involuntary mediumship of a lady living in the parish of Capistrello, in the province of Aquila:—

"She is both clairvoyant and clairaudient, but these faculties manifesting themselves against her will, she does not appreciate their importance, but I hope that some day she will be constrained by the force of circumstances to commit them to writing and publish them.

"On the 25th of November, 1906, being at the time completely awake and in her normal condition, she was seated in the pharmacy of her husband, reading, when a young lady, attired in black, presented herself and said to her: "Dost thou wish for an amendment in the health of thy distant friend?" She alluded to my own brother who was seriously ill in Naples, and who was known only to herself by name: "Send him these prescriptions which I will dictate to thee." And she obliged the medium to write, under her dictation, three prescriptions suitable to my brother's malady, of which she knew nothing. From the details of the vision which the lady sent to me, I argued that the spectre must be that of my sister-in-law, my sick brother's wife, who died at the age of about 30, in 1879, and was ignorant of the very name of the lady residing in Capistrello. Wishing to be assured of this, I got together about forty photographs of female friends and relatives, some living and some dead, about the same age; among them being one of my brother's deceased wife. With these I went to Capistrello, and succeeded in interesting the lady in them, so that she looked them over one by one. Great was my surprise when she came with a swift step towards me, holding the portrait of my defunct sister-in-law in her hand, and exclaiming: 'This is the mysterious lady whom I saw; only she was more beautiful than her picture!'

"Since November, 1906, up to the present day, the phantasm has repeatedly appeared to her, and has always been prodigal of serviceable advice; the apparitions presenting themselves quite unexpectedly and in cases of extreme necessity; but not invariably when the lady has most wished for them, and when the psychic conditions have been most favourable.

"Towards the end of 1906 an epidemic of coughs broke out in Capistrello, to which in a few days a hundred children succumbed, so that the schools were closed and numerous adults were seized with the disease. This lady had three children of a tender age who were similarly afflicted. Medical advice was unavailing, and she was in despair at the prospect of losing her dear ones. At this juncture I received a letter from her, dated the 11th of December, informing her that my deceased sister-in-law had appeared to her, and that she had appealed to her for some remedy, especially for the infant she was suckling, who was in a critical state. 'A decoction of the herb Eupatoria,' and then disappeared. My correspondent added: 'The herb Eupatoria! Who knows what it is? Will you see if it is to be found in Naples, and send me some?' My botanical studies when I was young had taught me that the Eupatoria was a very common plant, that is to say, the Achillea agiratum, commonly called the Julia herb, but no one knew anything of its therapeutic qualities." [It is probably forgotten that the plant derives its name from Mithridates Eupator, who employed it as an anti-toxic.] "I obtained some of the herb and sent it to the lady at Capistrello, who wrote me a few days later stating that she had given a decoction of the herb to her children, all three of whom were getting better; that she had likewise administered it to other sick children in the place, every one of whom had benefited by it; that one of them who had been lying at the point of death had emerged from danger and was recovering; and begging me to send her more of the herb. This I did in larger quantities, asking her to distribute it gratuitously to all who asked her for it. Since then I have received other letters from the same lady apprising me that she had complied with my request, and that her husband, the chemist, had prepared a syrup from the herb, which had proved highly efficacious not only to children suffering

from this whooping cough (*tossa canina*) but to adults, and among others to the Brigadier of the Carbineers."

Spirit Photographs.

In the May number of "La Verdad," of Buenos Aires, is a reproduction of a photograph of the three sisters Fox, which has been obtained by Mr. Titus Merritt, of No. 120 West Thirteenth Street, New York; he himself being seated immediately below the heads, which are plainly visible, while the robes which envelope their figures are only faintly indicated, as though they were of some misty texture. There is a family likeness between the three, and what appears to be the youngest of the group has greater pretensions to beauty than her two older sisters. Mr. Merritt is described in the accompanying letterpress as having photographed a great number of entities in space.

Unanswerable Logic.

"Constancia," of Buenos Aires, reports the following conversation as having passed between a sceptical doctor and a Spiritualist patient:—

The Doctor.—You are engaged in a propaganda in favour of the existence of a soul. Have you ever seen one? No. Have you touched one? No. Have you ever smelt one? No. Have you ever tasted one? No. Have you felt one? Yes. Then, according to your own admission, there are four senses to one against you. It logically follows, therefore, that there is no soul.

His Patient.—You are occupied in the relief of pain. Have you ever seen a pain? No. Or touched one? No. Or smelt one? No. Or tasted one? No. Or felt one? Yes. Then according to your own confession there are four senses to one against you. Ergo, the logical conclusion is that there is no such a thing as a pain. Yet you conclude that it exists, and I conclude that I have a soul.

Spiritualistic Feminism.

This is the title of a movement which has been commenced in France by Mme. O. de Bezobrarow, a Russian lady, who, struck by the great spiritual forces which are at work for the religious and social renovation of mankind, clearly perceives that its progress and achievements must largely depend upon the moral and intellectual advancement of her own sex; because there is only one divinely appointed educatrix of the human race: namely, the mother. "The absolute formula of feminism," she writes in a pamphlet which appears to be reprinted from the pages of the "Revue Spirite," of Paris, "is to be found in Spiritualism: Spiritualism and feminism being synonymous, because God and the Right are synonymous; and political, economic and juridical feminism is merely leading up to a preparation for the synthesis of all the accumulated forces of womanhood, in the struggle which is now being waged between spirit and matter." The time has arrived, remarks Mme. de Bezobrarow, when woman must measure herself with the work which has now to be accomplished, in the way of bringing about the regeneration of human society, by detaching herself from the clericalism and sectarianism of the past, and by bending all her energies to the performance of a work for which she is marked out by the very laws of her being. "It is only woman," she writes, "enlightened and liberated from sectarian prejudices, whether clerical or anti-clerical, who is capable of collaborating, with efficacy and conscienciousness, in the social renovation which, like the newly risen sun, gradually emerges from the mists of materialism and anarchy." The movement which this lady has founded could scarcely have obtained a more appropriate birth-place than France, which enjoys the distinction of having produced a Spiritualist and a medium, who, single-handed, achieved such wonders in implicit obedience to her celestial guides, as Joan of Arc.

How Victor Hugo became a Spiritualist.

On the 6th of September, 1853, Madame de Girardin, the wife of the most eminent journalist in Paris, and herself a writer of distinction, paid a visit to Jersey, in order to induce Victor Hugo to investigate the phenomena of Spiritualism. Their first experiments with a table were failures, but eventually it gave signs of movement, and on being asked who was present, it replied "Leopoldine." This was the name of Hugo's daughter, who had died some time previously. The poet was profoundly impressed by this incident, and his wife was moved to tears. Charles Hugo, who presently proved to be a medium, questioned his sister, and the evening passed away very rapidly. With the appearance on the scene of Leopoldine, a period of spiritualistic revelations was inaugurated at Jersey. New entities continually introduced themselves, who not only manifested marked differences of character, but belonged to various epochs and to various countries. Poets expressed themselves in verse and others in prose. It should be observed that Victor Hugo did not take his place at the table, nor was he always present. When he was so, he acted as secretary to the group, which comprised General le Flo, M. M. Telaki, Charles Hugo, Vacquarie (a well known man of letters), and Mme. Hugo. Charles Hugo was the medium, and among many other curious verifications were the following:—One evening a young Englishman evoked the spirit of Lord Byron, who came, but refused to communicate in the French language. Then Sir Walter Scott presented himself, and although the medium did not understand a syllable of English, the poet spoke this couplet through him, which it will be observed is in Scott's favourite measure:

> "Vex not the bard; his lyre is broken,
> His last song sung, his last word spoken."

All the deceased poets who came invariably begged to be questioned in verse by the living poet. Hugo, although unwillingly, complied with the desire of the spirits, and at times there arose a conflict of opinions between himself and the entities who manifested themselves; but these always ended in his discomfiture, after which he remained. The spirit who most frequently entered into controversy with Victor Hugo assumed the pseudonym of "Shadow of the Sepulchre." Upon one occasion, the poet asked this question of Molière:—

> Have kings and you up there changed envelopes?
> In heaven has Louis Quatorze become your valet,
> Francis the First, the fool of Triboulet, and Crœsus the lackey of Ourage?

Triboulet, it may be necessary to remark, was the court-jester of King Francis the First of France, and Ourage was the antithesis of the Lydian monarch who was reported to be the richest of mankind.

To the question thus put, the spirit calling himself the "Shadow of the Sepulchre" replied upon the instant:—

> "Heaven does not punish by such grimaces
> Nor mock at Francis a fool,
> Hell is not a crowd of clowns grotesque,
> Where penalties are meted out by costume makers."

After this, there could be no doubt left in the mind of Victor Hugo that he was conversing with an intelligence from the other world, with a mind as alert and skilful in word-fence as his own. J. S.

IN MEMORIAM.

One of the most earnest of spiritualists and co-workers with her husband at the Lyceum for many years, Mrs. Margaret Warne, has passed to the Higher Life, aged 93 years and 11 months. On Sunday, August 23rd, a Memorial Service was held at the Oddfellows' Hall, at which the chief speaker was Mrs. Knight McLellan, as well as other friends and co-workers. Much sympathy is felt for her husband, Mr. William Warne, a member of the M.P.S. Lyceum since its inception, nearly 40 years ago, and one of the Lyceum Trustees, in his bereavement. They are both grand souls and true spiritualists.

Mrs. Bright will be "At Home" to friends and subscribers from 3 to 5 on Thursday afternoon, Sept. 10th, at "Harbinger of Light" Office, Austral Buildings, Collins-st.; also on following Thursdays. Inquirers are invited.

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

By Mrs. Bright.

One of the most satisfactory things that has occurred since reports of these séances have been circulated all over the world, is an address given last June before the members and friends of the London Spiritualist Alliance by Mr. George P. Young, President of the "Spiritualists' National Union," and chairman of the Glasgow District of Spiritualists. It was entitled, "The Physical Phenomena of Spiritualism: Are they Natural or Supernatural?" and sets out in the most scholarly and scientific way all that has been maintained persistently in these columns as to the origin of such phenomena, namely, the radio-activity of what we call matter. In another column this is more fully dealt with, and it is enough here to say that Mr. Young's scientific knowledge concerning the laws governing matter is on a par with Professor Edgar L. Larkin's, and that by different roads, possibly, they have arrived at the same conclusions. After a discussion of the laws governing matter, as shown by the latest discoveries of science, Mr. Young says, "It is, therefore, conceivable that spirit operators from their higher vantage ground of meta-etherial condition, can so modify the material of earth as to raise it to the dimensions of an ultra-etherial but contiguous condition in which the conditions of space and distance pertaining to our ordinary earth modes are eliminated. To us, with our limitations, the bringing of séance-room *apports* is a miracle, but to them it will be an orderly manifestation of the understanding and application of natural laws. It may assist us if we view the world of material phenomena as a precipitation from some condition of greater reality beyond." All through this important article, which occupies 20 columns of London *Light*, the scientific explanation, corroborated every day by discoveries like Radium, the X-Rays, and other products of high vibrationary action is set forth in a complete fashion not hitherto attempted. Spiritualism is entering now on a phase of development that will eventually place it amongst the exact sciences.

For the supplement, one of the most impressive objects at the circle has been selected for illustration. It is a bundle of Buddhist prayers, one of which has been translated by Dr. Robinson, written on the leaves of the Talipot palm, and laid at the feet of Mr. Stanford by a Brahmin priest, who took control, but who could not speak English, and by weird gestures indicated the meaning of his gift.

The following is a brief notice of addresses and phenomena since those recorded in the August issue:—

96th Seance. June 26th.—Address by Professor Clifford on "Dreams and their Origin." Phenomena. Lump of clay from Central America with Mosaics. Nest of the river wren, which builds in the rushes that grow by large rivers in India. Terra-cotta seal taken from a manuscript.

97th Seance. July 3rd.—Address by Professor Denton on "Seducing Spirits," printed in August issue. Lump of clay with mosaics. Manuscript from Thibet containing a rude representation of Buddha and a prayer translated by Dr. Robinson. Plant grown from two bulbs.

98th Seance. July 10th. Address by Dr. Robinson on "The Pure in Heart shall see God," given below. Phenomena. Live flounder placed in bucket of water. A plant grown in India, called Bagatta, brought and planted by Abdul. It is very rare, and flowers for four months; a mass of brilliant scarlet leaves in the centre.

ADDRESS BY DR. ROBINSON

On, "The Pure in Heart shall see God."

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

I have been asked to speak to you to-night for your spiritual edification. While I am pleased to see you appreciate scientific addresses, lectures of travel and archaeology, it gives me great satisfaction to know that you delight in true spiritual teaching. The subject is one in which I, on this spiritual plane, have a deep interest, and I would that every man on the earth plane had the same.

The text I have taken is frequently quoted from your pulpits; it is read over and over again by millions of people, and yet how few, I am afraid, realise the true spiritual meaning of those beautiful words. To-night I do not desire to preach a sermon, but to investigate with you the meaning of the words that I have taken for my text—"The pure in heart shall see God." I think that I am speaking the truth when I say that the majority of mankind at the present time are sunk in gross spiritual darkness, and that it is only a few that have true spiritual light and lead a spiritual life. I do not care what college education a man may have had, or if the hands of a bishop have been laid upon his head, for unless he lives the life, and shows forth to the world that which he believes, and which has exercised a great influence on his spiritual and physical condition, I say it is all in vain. At the present time the majority of people are not guided so much by what a man says, as by what he does. Paul speaks of the "conversion" of the people, but it is a term that is misunderstood, and this is largely due to a number of people who have been misled, and do not know what it means. I allude to such bodies as the Wesleyans, who have conducted missions all over the world, and exhorted people to come to God to be saved, to be converted. Thousands of sincere but ignorant people who heard their message thought that some wonderful, almost miraculous, change was to take place within them, and I am sorry to say that vast numbers of them have been disappointed because they found no such change, and when beset by evil, they often stumbled and fell. Had they realised the true spiritual meaning of the word conversion, they would have known that the effort to withstand evil must spring from within, that they would receive spiritual light by searching for it, and let me say that those teachers that have declared that until a man receives spiritual light he cannot be converted, are saying what is true. Until a man is willing to turn from his evil ways he cannot possibly be converted, because no one is coerced or forced to do that which is right. The silent witnesses who speak to every man at some time or other, in the quiet hour of the night, or upon a bed of sickness—those are his faithful teachers. If at such a time he takes advantage of the knowledge and light that he has received, and resolves to lead a better life, he may be truly said to have been converted, or to have turned from his old life. Of course many fail and are discouraged, and go back to their old ways, but remember one who said, "Rejoice not against me, oh mine enemy, for if I fall I shall rise again." If you are sincere and desire to live aright it is not counted against you if you fail, and indeed the unseen witnesses applaud your every effort to live aright. Here lies the true secret of conversion—that a man is not left to himself entirely. Spiritual help will be given to him if he desires to live aright, and if he realises this, the temptations that are round about him will after a time be speedily overcome The stony heart which once was never touched by affliction or by the troubles of a neighbour at last begins to beat in sympathy with the afflicted, and he himself becomes a partaker of the burden of those who are in trouble and afflicted, and being partaker of their troubles or bearing their burdens, he immediately puts forth his hand to help. This is what society chiefly needs at present. There are innumerable societies formed to help mankind, but how little they really do! Thousands of people talk about help, but when it comes to a practical appeal it is really insignificant. But when we find a man desires to live aright he receives spiritual help as he goes along, and that which he has received is shown forth in his daily life and conversation.

How the Spiritual Life Grows.

You know how you despise the hypocrite. People say of such an one, "He is a Christian, or professes to be; you must beware of him, his actions are shaky": this is often too true. But the man who is truly converted, and has received spiritual light, will not have the finger of scorn pointed at him, because no matter how humble his efforts may be, people will realise that

he has striven to do that which is right, without thought of reward and without fear. It is all a matter of progression. He overcomes daily his little weaknesses and besetting sins. They may not be very large, or "mortal sins," as our Roman Catholic brothers call them; they may be venial sins, such as an irritable temper or a delight to show forth to the world that you are possessed of something that others do not possess, or perchance it may be the clothes that you wear, and your grand furniture; but this all indicates a little soul and meanness of spirit. But the truly spiritual man is liberal and pleased to know that others are doing as well as himself—he is without jealousy. Let me tell you, my friends, that one of the most terrible evils that man has to do battle with is that of jealousy. It has been called the green-eyed monster, and it spoils family life in a thousand different directions. As a man progresses in the spiritual life he purifies himself, and every weakness that he overcomes makes him so much stronger to overcome the larger evils that may afflict him. Every victory is a triumph which leaves him more than conqueror, and in purifying himself he receives a great measure of happiness, because no man ever did that which was right but would instantly receive a reward in the shape of increased happiness. Think over a day well spent, my friends, when laying your head on your pillow at night. Be able to rejoice that you have relieved the wants of someone, that you have spoken some word to brighten the lives of those around you, that you have done something for humanity, and that the world, when you leave it, will be better than you found it. And thus a man's spiritual life may brighten as the days go by, and he becomes pure in heart. He may be misunderstood, I grant you, but the spirit world looks not upon the outward man, but upon the inward, upon the heart, and he will be judged aright there, if he is not upon the earth plane.

The Spiritual Life a Source of Joy.

I wish you to enter now into the secret places of the Most High with me, because if you do so you will be rewarded. The true spiritual man receives every day and every hour a comfort and happiness which the outside world knows nothing of, and which thousands of professors of religion are not aware of. We have been told that a merry heart hath a continual feast, and truly the spiritual-minded man rejoices all the day. He may rejoice even in calamity, and if there is one man more than another who can bear the misfortunes of life with equanimity, it is he whose life is attuned with the Infinite, and who is living *en rapport* with the Unseen. A great many people, my friends, desire to go to heaven some day, but it is a great mistake to wait till death releases you from the thraldom of the flesh, because you may get into heaven while you are upon the earth plane. It lies entirely with yourselves. I believe that every man and woman present to-night feels dissatisfied at some time or other, but let me say that therein you should rejoice, because it shows that you have not attained unto the perfect spiritual state, and you must, as Paul has commanded, "Press toward the mark for the prize of the high calling of God." If you do this, spiritual progression will be assured. The present and the future belong to you, and I ask you to resolve within yourselves that the future shall be better than the past.

The Pure in Heart shall see God.

There is a whole world of meaning in those words; they are pregnant with meaning; but they must be spiritually discerned to be appreciated. It is true that no man hath seen God at any time, therefore it does not mean that we shall behold God either with physical or spiritual eyes, but it means this—that the man who has become pure in heart has become a partaker of the Divine Life that is flowing through so many channels upon the earth plane, and also upon other planes of existence elsewhere. If we are pure in heart, notwithstanding our failures and our weaknesses, if, as I told you, we desire to do that which is right, nothing will turn us from the path of rectitude and righteousness, and we certainly shall see God. By that I mean that we shall receive spiritual light, life, and happiness, and we shall be daily fed with the manna which cometh down from heaven, and which has been truly called the bread of life. The spirits of just men who enter into the Holy place are said to have become perfect. They have cast off all the weaknesses and infirmities of the earth life, they are purified, and in the spiritual realms they have become like unto God. As David said, "I shall be satisfied when I awake with Thy likeness," which means that life upon earth should reflect the purity of the spirit life. God is perfect, God is pure, God is holy. I have of course to speak of him as a personal God, so that you may understand; but realise that I do not regard Him as a personal Being. He is that Essence, that Spiritual Power, which permeates the universe. He is perfection, He is purity, and He is almighty power, and one who becomes purified or purifies his spirit becomes a partaker in a measure of that Divine Power. No man liveth unto himself. If he be evil, he exercises an influence for evil, but if he be a good man, striving to live aright, he exercises an influence for good, backed up by a mighty power which is from above, and which all the forces of darkness allied cannot withstand. Every good thought that goes out from the brain of a man who is living aright is a mighty power for good, and it will find a lodgment in the brain of someone and produce a prolific harvest of good thoughts and actions. The result is happiness to yourself, and happiness to all with whom you come in contact. So you see that it is possible to dwell in the secret places of the Most High while in the flesh, or, in other words, heaven commences below. Christ was teaching this to his followers when He said, "The kingdom of God is within you." You have set up within your own souls a spiritual kingdom of righteousness and purity, and that kingdom is all-powerful. From out of that kingdom emissaries are issued, which are more powerful than the armed millions that went forth to conquer in the days that have passed away, because their kingdom was of the earth. This spiritual kingdom is sending forth a spiritual power which goes to every part of the world and to every soul that dwells thereon. If a man is evil, he may exert an evil influence, which is somewhat checkmated, so to speak, in its efforts to subdue all that is good, for the "guardians of the souls of men" are ever on the watch to counteract such influences. But nevertheless it works a great deal of mischief, and so everyone should realise that whatsoever they do, whether it be for good or evil, produces an effect of great import. When the troubles of the earth life surge in upon your soul, when bereavement comes to you, when loss of position, loss of friends, and sometimes loss of prestige, because you have to determine within yourselves to do that which is right and to live for God, it is then that the healing balm is applied to the wounded spirit, it is then that the peace of God, which is in the hearts of all those who are in tune with the Infinite, comes upon you and produces happiness. Yes, my friends, let me say that sometimes when a man is stripped of all he has, it helps forward his spiritual life, whereas, on the other hand, the getting of great gain is the means of beclouding his spiritual life, and sometimes of extinguishing it.

Ye are the Sons of God.

Realise, then, that you belong to God, and that if you will you may draw upon the bank of heaven, and there is reserved for you many treasures and much wealth. He gives out of His storehouse to all those who give, who seek by their lives to be worthy of the high honor that He will confer upon them. And as you thus become a receptacle, you also must give out freely to those who are round about you. A man must be empty before he can be filled, because in looking into the hearts of men we find self-satisfaction, selfishness, disregard for others, predominating. All this must be cast out, for a man must empty himself before the spiritual power fills his soul. He becomes a receptacle, and as he receives good measure pressed down and overflowing, so he is able to scatter seeds of kindness, which in the reaping

by and by will produce a bounteous harvest. He will go forth bearing his sheaves with him, and, in the eventide, when the Master shall come unto him and say, "What bringest thou unto Me?" he shall say, "Precious souls who have listened unto Thy message, who have regarded my actions, and my example, and who have heard Thy precepts. These do I bring Thee, that they may be gems in Thy crown." The present day Christians are sending forth to foreign lands missionaries to convert men, whom they call heathen. I would impress upon you, my friends, that there is a vast heathendom at your own door. In some back street you will find the heathen in plenty. Go to them, and out of your great storehouse of knowledge tell them that there is something better than a grovelling existence, which is for a time only. Brighten their lives with kind words, relieve them if they are in trouble, or if they have necessity, and by your actions seek to uplift them. Teach them, and I am sure that you will receive a true recompence, and while you are in the flesh you will be rewarded by seeing a better condition of life among these Christian heathens who are round about you. It is worth while striving for this purity of heart, because it brings so much happiness. "A man's life consisteth not in the abundance of the things which he possesseth." You may have the millions of a silver king; you may have palatial homes, and yet not have one hour of true happiness; while, on the other hand, you may dwell in a hut, and your heart may sing all the day. I can understand how many of the old seers and prophets called upon those whom they taught daily to "make a joyful noise unto the Lord," because a man whose heart is filled with happiness cannot keep it to himself. I cannot understand any man who has received spiritual happiness and peace shutting it up within himself. He must go forth and tell it to others, and in the telling he is doing something. "If any be a hearer of the word and not a doer he is like unto a man beholding his natural face in a glass, for he beholdeth himself and goeth his way, and straightway forgetteth what manner of man he was." Be doers of the word as well as hearers, and you shall receive that peace which the world cannot give, and which the world cannot take away. Goodnight.

DR. ALFRED RUSSEL WALLACE
and the Jubilee of the Evolution Theory.

One of the most touching incidents in the lives of Charles Darwin and Alfred Russel Wallace was their simultaneous discovery of the theory of Evolution, that may be said to have transformed modern science. Dr. Wallace was in the Malay Archipelago making researches in Natural History, later embodied in his charming volume under that title, and wrote a paper on the subject of Evolution as it had come to him when studying in Nature's storehouse, which he sent to London to be read for him before the Royal Society. A few particulars of how this occurrence forced Darwin to hasten his declaration to the world, which was the result of 20 years' study, will be found in the following notice from *Light*, but readers of the *Harbinger* are earnestly recommended to procure for themselves a copy of "My Life," written by Dr. A. R. Wallace, in which this subject and his own introduction to Spiritualism are fully set forth. At the price mentioned below no Spiritualist, who wishes to be conversant with the aspect of Spiritualism as it appears to one of the greatest scientists of the day, should be without a copy. It is a fascinating book. It may be stated that for Australia 10d. postage has to be added to the price, 8/-, of the two volumes.

DR. A. R. WALLACE AND THE THEORY OF EVOLUTION.

After fifty years, the merits of the co-discoverers of the evolutionary theory have been publicly recognised by the presentation of a medal to Dr. Alfred Russel Wallace by the Linnæan Society. Fifty years ago, the joint paper embodying the results arrived at independently by Darwin and Wallace aroused little more than incredulity, tempered by astonishment and indignation that anyone should question the idea indicated in the Bible and accepted by Linnæus, that every species of plant and animal was a separate and independent creation. Now, however, the conclusions of the two celebrated investigators are regarded as firmly established, and later researches into the details of evolutionary processes, variation and selection, have only confirmed the truth of the main principles enunciated by them.

Dr. Wallace, in an address to the Linnæan Society on July 1st, being the fiftieth anniversary of the reading of the joint paper, gave a review of the circumstances attending the discovery of Evolution by Darwin and himself, and afforded another instance of the generous self-effacement which characterised the relations between the two distinguishd pioneers of science. Dr. Wallace said that Darwin had been working on the subject for twenty years, and had steadily refused to publish his results until he had fully accumulated his material. To Dr. Wallace the idea came suddenly, and his proposal to make it known forced Darwin to break silence; the difficulty as to precedence was overcome by the joint announcement, each of the discoverers wishing that the other should have the fullest possible credit. The incident is thus one of the most pleasing in the annals of science.

Even in his recent address Dr. Wallace minimised his own part in the discovery, saying that "he roughly estimated their respective shares in it, in proportion to the time they had spent on it when first it was given to the world, as twenty years are to one week." But their work on the subject may be said only to have begun with this first publication, for, as Dr. Wallace also remarked, "both of them afterwards became writers, and the mystery of how the species came into existence became intensified, and, as Darwin said, haunted them." The way in which the idea of the evolution of one species from another came to Dr. Wallace is briefly and modestly indicated in his autobiography entitled "My Life," Vol. I., pp. 355, 363, 365, and we take this opportunity to mention that copies of this extremely interesting work, published at 25s., and giving an account of Dr. Wallace's untiring labours in many fields, including Spiritualism, may now be had from the office of "Light" for 8s., post free. It is a record that is fascinating alike to the naturalist, the social reformer, and the investigator of psychical matters, and should be both read and frequently referred to by all who are interested in these important subjects.

HE KNOWETH.

By JOHN BURROUGHS.

Serene, I fold my hands and wait,
Nor care for wind, nor tide, nor sea;
I rave no more 'gainst time or fate,
For, lo, my own shall come to me.

I stay my haste, I make delays,
For what avails this eager pace?
I stand amid the eternal ways,
And what is mine shall know my face.

Asleep, awake, by night or day,
The friends I seek are seeking me,
No wind can drive my bark astray,
Nor change the tide of destiny.

What matter if I stand alone?
I wait with joy the coming years;
My heart shall reap where it has sown,
And garner up its fruit of tears.

The waters know their own, and draw
The brook that springs from yonder height,
So flows the good with equal law,
Unto the soul of pure delight.

The stars come nightly to the sky,
The tidal wave unto the sea;
Nor time, nor space, nor deep, nor high,
Shall keep my own away from me.

Serene, I fold my hands and wait,
Whate'er the storms of life may be,
Faith guides me up to heaven's gate,
And love will bring my own to me.

PSYCHOMETRY.

It has been affirmed that history is continually recording itself in all its minutiae on surrounding objects, and this affirmation has since been demonstrated as a fact. The discoverer of this important truth was Dr. Joseph Rodes Buchanan, Professor of Physiology and Institutes of Medicine, and for many years editor of "The Journal of Man." The first outline of this great discovery appeared in that journal over fifty years since, but the full presentation of it in a volume of 500 pages was not given to the world till 1885. In the interim, Wm. Denton, Professor of Geology, who was a friend of Buchanan, experimented successfully in some special directions, principally Geological and Historical, and published three volumes on the subject under the title of "The Soul of Things." The term Psychometry, derived from the Greek *psyche* the soul, and *metron* measure, literally signifies *soul-measuring*, and the first step towards this new science was made in connexion with a large class of medical students the Professor was instructing, some of whom whilst handling certain medicines felt in a modified degree the peculiar effects usually produced by taking them internally. Experiments were made with the whole class, which numbered over one hundred, and it was found that fully one-third of them were sensitive to the same feelings. The medicines were wrapped in paper and placed in their hands as they were held behind them; but this made no difference, and after a little while they were able to tell correctly what medicine it was by the sensation produced. Forty-three of these gentlemen signed a declaration to that effect, which concludes as follows:—"We are convinced that in these experiments distinct effects were produced upon us strictly similar to those which would be produced by the action of the same medicines administered in the ordinary method." This was sufficient for the Professor to work upon—if the soul, or emanation of medicines could impress itself in this way, why not other things? Other materials were tried, and found to express themselves as plainly, and whilst he was applying the tests to history and human character, Denton was literally finding by the same process "Tongues in trees, sermons in stones, books in the running brooks, and good in everything." He told us that relics of pyramids, and ruins of tombs he had brought from Egypt had revealed to him sufficient to enable him to re-write the history of that country. The idea is this: Every object, organic or inorganic, is constantly casting its reflection upon its surroundings; every thought of an individual is registered on his brain; every act is photographed, as it were, on the walls of his dwelling; the pictures are invisible to the physical vision (as the ordinary photograph would be were it not developed), the soul perception develops the pictures, bringing them one by one to the surface, the most positive impressions taking precedence. This is no visionary idea, it is a fact; we have proved it over and over again in our own experience with sensitives, and many instances are being given in our midst to-day; but the books referred to,* which are scientific in their accuracy, give hundreds of proofs of the reality.

The handwriting of an individual, whether visible to the sensitive or enclosed in an opaque envelope, will elicit not only a description of the person, but his moral and intellectual character, peculiarities, and leading incidents in his life. This marvellous power is not rare, it is latent in every soul, but undeveloped with the great majority of mankind whilst on the earth plane. There are, however, a considerable percentage of both sexes who, by devoting a little time to experiment, could develop the psychometric faculty; those who desire to investigate Spiritualism apart from the physical phenomena would find this development of their innate spiritual powers the most direct and satisfactory road, to such; it is the broadest path to genuine psychic research.

The question, "What is Psychometry?" was happily answered in a poem from the pen of the celebrated philanthropist and poet, the Rev. John Pierpont, the occasion being the meeting of the Alumni of Old Yale—celebrating her one hundred and fiftieth anniversary. By invitation from the officers of the institution he delivered a poem—the subject was *Progress*. After alluding to the various improvements of the day: light by gas, printing, phonography, new modes of travel, telegraphs, daguereo-typing, etc., he touched upon this interesting subject, unknown to the great and learned ones of Old Yale. There were present (according to the *Cleveland Plaindealer*) from twelve to fifteen hundred Alumni representatives of all classes which graduated from 1777 to 1850. The poem was spoken of by *The New York Tribune* as "The gem of the occasion."

Extract from Pierpont's Poem.

But much Daguerre, as has thy genius done
In educating thus Latona's son,
In thus educing, in the god of light,
The power to paint so, at a single sight,
BUCHANAN has transcended thee, as far
As the sun's face outshines the polar star.
Thine *art* can catch and keep what meets the eye—
His *science* subjects that far deeper lie,
Thy skill shows up the face, the outward whole,
His science measures and reveals the soul.
Thy subjects must be present—his may be
Sunk in the depths of the mysterious sea;
Their bodies may have mouldered into dust,
Their spirits long have mingled with the just
Made perfect; yet if one has left behind
A written page whereon the living mind
Has been pour'd out, through pencil, paint or pen,
That written page shall summon back again
The writer's spirit, pressed upon the brow,
Or by the hand of many living now;
It shall the writer's character disclose,
His powers, his weaknesses, his joys, his woes,
The manly air, the sycophantic smile,
The patriot's valor, and the traitor's wile,
The fire that glowed beneath the snows of age,
As in the "Hero of the Hermitage,"
When he exclaimed (me thinks I hear him still),
"By the Eternal, I will not, or will!"
All is revealed! the prompting spirit threw
Itself upon the paper—and the few
"Spirits that are finely touched to issues fine"
Will move the hand thus touch'd along the line,
And catch the soul that issues from it yet
(As fishes taken in an evil net),
And the detecting spirit shall declare
"The form and pressure" of the soul that's there,
With greater truth than e'er a sybil's song,
And with as great as fell from prophet's tongue!
Mysterious science! that has now displayed
"How fearfully and wonderfully made"
Is man, that even his touch can catch the mind,
That long has left material things behind!
Fearful the thought that when my clay is cold,
And the next Jubilee has o'er us rolled,
The very page that I am tracing now,
With tardy fingers and a care-worn brow,
To other brows by other fingers prest,
Shall tell the world, not what I had been deemed,
Nor what I passed for, nor what I seem'd,
But what I *was!* Believe it, friends, or not,
To this high point of *progress* have we got,
We stamp ourselves on every page we write!
Send you a note to China or the pole—
Where'er the wind blows, or the waters roll—
That note conveys the measure of your soul!

W. H. T.

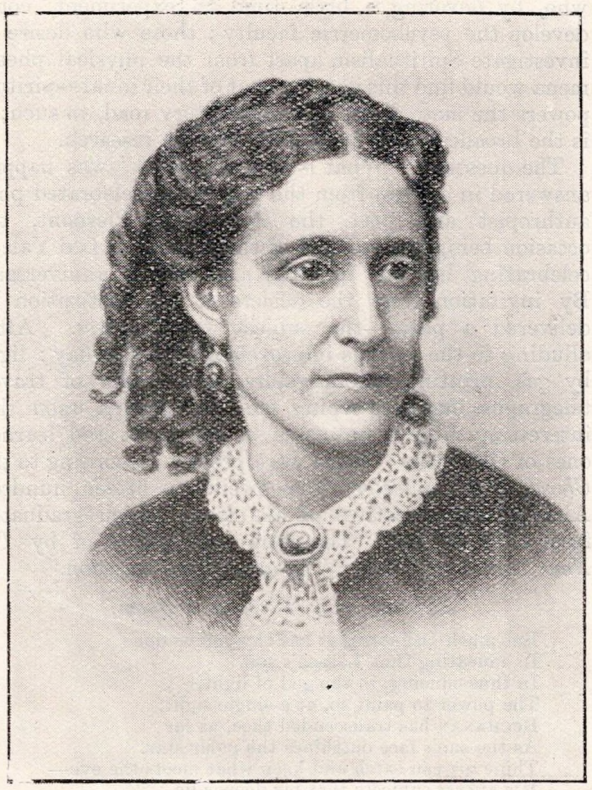
*Manual of Psychometry—The Dawn of a New Civilization, J. R. Buchanan, M.D. Holman Bros., Boston, 1885. The Soul of Things: Wm. Denton, Boston.

BACK NUMBERS OF "HARBINGER OF LIGHT."

The Editor will be greatly obliged by friends supplying her with copies of JUNE and JULY issues, 1907, and will pay 1/- a copy for any sent to this office. These numbers were unfortunately sold out, and are urgently wanted.

LIZZIE DOTEN.

GREAT INSPIRATIONAL POETESS OF AMERICA.



It is only a few weeks ago that a request came from a leading Spiritualist in another State asking for the title of a poem that appeared thirty years since in the Spiritualists' magazine, the first lines of which were:—

"From the throne of life eternal,
From the home of love supernal."

As it was not possible to find room for the sought-for verses in the "Harbinger's" limited space, type-written copies of the original "Resurrexi," by Lizzie Doten, were, at the lady's request, sent to her for the use of herself and friends. It is somewhat remarkable that fresh interest should have been aroused in Lizzie Doten shortly after her transition, and the following account will be read with interest everywhere by those who have read her inspiring utterances over a quarter of a century ago. Lizzie Doten had retired from active work on the platform, and, by a friend visiting America at that time, was reported to be in feeble health, the result, it was feared, of the great strain upon her organisation of continual public appearances, and the ignorance concerning the necessity of recuperating an over-strained system. This may account for the somewhat sad account furnished by Mr. Harrison D. Barrett in the following notice, which appeared in a late number of "Light." Whatever the source of her charming utterances there can be no doubt of their resemblance to the style of those poets said to influence her:—

TRANSITION OF MISS LIZZIE DOTEN.

Some thirty or forty years ago the name of Miss Lizzie Doten was familiar to most British Spiritualists, and her inspired poems, which were published by the "Banner of Light," of Boston, U.S.A., in two volumes, entitled "Poems from the Inner Life" and "Poems of Progress," were almost as well known in this country as in America. To the present generation of Spiritualists, however, Miss Doten and her works are almost unknown, as she retired into private life many years ago, and it was with a feeling akin to surprise that we read in a recent issue of "The Progressive Thinker" that she had passed to spirit life only this year. In answer to our inquiries Mr. Harrison D. Barrett, late president of the National Association of Spiritualists of America, has kindly supplied us with the desired particulars, and states that she passed away in February last, being nearly eighty years of age. He says:—

She wrote nothing in the way of poetry or prose for us during the last twenty-eight years of her life. She told me that she withdrew from the lecture field and from all mediumistic work by reason of the fact that she had become unable to determine the point at which her personality ceased to act and the agency of spirit influences began. I tried to induce her to write something for the "Banner of Light" at frequent intervals during the period of my editorship, but failed. She did not repudiate her experiences, but declared that she wished to determine beyond a shadow of a doubt the source whence those experiences came. Personally, I liked her very much, and she certainly did a great deal of work for our movement forty or fifty years ago. In a work entitled "Noted American Women," she is accredited with being the greatest and best improvisatrice of the nineteenth century. She well deserves that high praise.

EDGAR LUCIEN LARKIN AND "OAHSPE."

By the American mail came an article by Professor Larkin, with some of his first impressions regarding that remarkable book "Oahspe." He pre-supposes, however, that readers of the *Harbinger* are as familiar as himself with its contents, and so it is only possible to re-produce that portion of his article which is, also, perhaps the most convincing for the general reader. This tells chiefly of the recent discovery at the Catalina Islands, just published in a volume by the Smithsonian Institute, of ancient objects which corroborates the story in "Oahspe" of a large continent, "Pan," which was submerged over 24,000 years ago. This continent was situated in the Pacific Ocean, extending from the north of Australia to the western coast of the great American continents. Atlantis, whose date of submergence was much later—about 11,000 years ago—consisted of a large area now covered by the Atlantic Ocean. By the courtesy of a friend, one of many earnest students of "Oahspe" in Australia, a chart of the position of this ancient continent, Pan, has been sent to the editor. Professor Larkin says in his latest letter that he will write a serial on "Oahspe" for the *Harbinger*, in which will be included together as *one* every teaching of modern *physical* science and every teaching of *psychic* science. This is the trend of spiritualism which has a field of research open to it in the near future that will compel the attention of all intelligent people.

HOW "OAHSPE" WAS WRITTEN.

In a former letter Professor Larkin says, "That marvellous book 'Oahspe,' of 844 large double pages, was written by John Ballou Newbrough entirely automatically. It is positively a new Bible. It was written in 1881, and contains astounding scientific prophecies which are now being fulfilled. The widow and daughter of Mr. Newbrough have told me hundreds of details of the writing of this amazing book. I am going to see the originals of automatic portraits of wonderful scientific men once dwellers on the vast continent of 'Pan,' now submerged. These exquisite pictures were painted by Mr. Newbrough in a few minutes devoted to each, he using both hands at the same time with the skill of some super-mundane artist. . . . . What amazes me," Professor Larkin goes on, "are the prophecies concerning electricity now being fulfilled. Mrs. Newbrough related how her husband began suddenly to write, and how he kept it up during 54 weeks. He was forbidden by the controlling power to read what he had written until the end." In the August number of *The Message of Life*, N.Z., the editor, Mr. W. C. Nation, gives further interesting particulars in an article by Professor Larkin on "Akasic Corpuscles." From this it will be seen that "Radiant Energy," as so fully described in his interesting volume, is shown in the light visible on the hands of Mr. Newbrough when writing. "The hand of the writer," Professor Larkin

says, "was driven with such speed that words appeared on the paper with an incredible velocity. Later, a light was seen by Mr. Newbrough shining on the backs of both his hands. Then both hands involuntarily flew to a type-writing machine, and printed sentences with a rate far in excess of any expert." The following is the interesting article written expressly for the *Harbinger of Light*:—

THE GOOD, THE PURE, THE TRUE, ARE COMING.

By Edgar Lucien Larkin.

(Written expressly for the "Harbinger of Light.")

It always takes rigid materialists just forty years to traverse the wilderness. And it is forty years, just now, since I, as a youth, published my first strictly scientific article based on "Matter" as we then knew it. Now everything is changing. From "Oahspe" we learn that a great continent is now submerged by the waters of the Pacific Ocean. All of the Polynesian Islands are the high plateaus, uplands and mountains of that once mighty continent, "Pan," for centuries inhabited by a highly civilized and majestic race. Some of the verses in the Hebrew Scriptures are mere little fragmentary portions of a majestic literature, rescued in haste from marble and gold rooms in sinking temples on that vast continent. The remnants of this vast literature were carried in both directions—to Asia and South America, to Central America also, even to the North. A prehistoric ruined temple and amphitheatre and a cave-temple have just been discovered in Catalina Island, thirty-two miles off the shore of Southern California. Paintings of the sun, in red, adorn the wall of this wondrous cave-temple. The paintings are unlike any known on the mainland of America. The ruined amphitheatre is 1,200 feet in diameter—a place for classic games. A huge block of pure white quartz, ten feet long and three wide, was found, and from marks, appears to have been an object used in religious rites. The Indians found on the Islands of Catalina, San Clements, San Nicholas, Santa Rosa and all the other adjacent islands, by the Spanish, under Cabrillo, more than 300 years ago, were different from any found before or since. Now, away across mystical islands, over all Polynesia to New Zealand, Australia, Papua, Borneo, and the Philippines, let us fly, the while wondering about the buried millions of the people of Pan. But the "voices that once breathed over Eden" are soon to speak again. The very lips of stone—the lips of Memnon—will become articulate and speak the wisdom of Pan over the sands of Egypt. A revelation is on the verge of being made. Automatic writing will soon increase throughout the world. Struggling teachers from a higher but near-by sphere will soon have power to grasp living human hands, and force them to reveal, to write, not traditions, but true history. We actually are "compassed about with so great a cloud of witnesses," Hebrews xii. 1, that no brain of mathematician can ever think of their numbers. These truth-bearers are using every known means to draw nearer and nearer and speak to us. Oahspe is an inconceivably wonderful book of 844 large double columned pages, written entirely automatically in New York. Science, religion, history, revelation, everything that the human brain can at present think of, and far more, all may be found in this amazing book. Here is a remarkable fact: this book was written by a man all alone, the carefully guided hand of Mr. J. B. Newbrough, at precisely the same year in which both the British and American Committees of Revision of the entire Hebrew Scriptures, Old and New, were in Session in England and America. Thus the most profound scholars and linguists of two mighty nations were in the midst of the most laborious work, comparing every word of the Bible with ALL available originals in ancient languages, to eliminate every trace of error. There were thirty-seven scholars in the British Committee, and seventeen in that of the United States, fifty-four hard working men. But the hand of Mr. Newbrough wrote more words than the entire fifty-four in my opinion. I may be wrong, for I do not know how many different writings of opinions about each changed reading of Scripture were made, but surely there could not, it seems to me, have been more than now appears in Oahspe. The revised New Testament and Oahspe were both written in 1881. Mr. Newbrough was a dentist by profession, and wrote Oahspe in intervals of half an hour each in mornings before patients came in. His body died, but his widow and daughter have been here in the Observatory, and have told me every detail of this 19th century mystery—the book Oahspe. I assert that wonderful events will soon happen. One item alone convinces me, namely, the most remarkable letters received up here on this mountain peak. These come from all parts of the world. They are often anonymous, mysterious, prophetic and occult.

Modern Science.

Reports of the doings of scientific academies, societies, observatories, laboratories, physical, chemical and psychical, come here from almost everywhere. Hundreds of magazines teeming with discoveries come in heaps. A huge book would be required to give outlines of what the vast mass teaches monthly. Electrical science is now beyond imagination, and the genii, the electricians, are amazed at the works of their own hands; they wonder what they will discover next. They have actually made matter vanish from human scrutiny into original eternal corpuscles of electricity, centres of force, life and mind. They have weighed the siderial Universe. There is now proof that there is matter enough in existence to make more than one billion suns like ours, and more billions of worlds like the earth. Photographs of the entire celestial vault show only one hundred million. They may all be almost ignored when we speak of the mass of the Universe. But I cannot talk of suns and worlds—spirit, mind, thought, ego, will, or whatever the standing mystery may be named, is greater than all that exists beside. It is nearly ready to appear, and all mankind will hear about it.

Lowe Observatory, Echo Mountain P.O.,
California, U.S.A.,
May 19, 1908.

REMARKBLE PHYSICAL PHENOMENA IN BRISBANE.

The Passage of Matter through Matter.

A few months ago there came to this office a detailed account of "apports" brought to a Brisbane circle through the mediumship of Mr. Stepherson. These circles were held under the management of two leading citizens of Brisbane, and it was desired as a guarantee to the world of the *bona fides* of the circle, that these gentlemen should allow their names to be attached to the account furnished. It is not always possible for this to be done, especially in the case of professional men, but as anonymous accounts of startling occurrences cannot be published in this paper, one of these gentlemen Mr. J. E. Baines, Taxing Master of the Supreme Court, Brisbane, and Assistant Registrar, has in the kindest manner given his authority for his name to be used. It may be mentioned that the time has passed for these matters to be kept in the dark. So rapidly is science advancing to a rational explanation of everything that happens in the séance room, and "apports," the target for all sorts of misrepresentations, especially, that soon it will be a mark of ignorance for people not to be well-read on the subject. Since the first account reached us Mr. Baines has taken entire control of the circle, and the following letter gives his account of the same:—

"The circle consists," Mr. Baines writes, "of about twenty ladies and gentlemen well known in and about this city. Meetings take place at No. 5 George Street, Brisbane, every Wednesday evening at 8 o'clock. The room where the sittings take place is about 16 feet by 14 feet, and contains only one door and one window.

A fireplace is heavily boarded in, the window has a close meshed wire screen for ventilation purposes. The door of course is locked, and the key handed to one of the sitters after the circle is formed. The room, sitters and medium, are all carefully searched and examined, the ladies by themselves, and the gentlemen by each other. Each sitter, after search, is admitted to the room, and not allowed out again till after the meeting concludes. All sitters are seated round the room with hands clasped. A small deal table occupies the centre of room.

PHENOMENA.

JUNE 17TH, 1908.—

1—Chinese packet, 3 inches by 2 inches, containing liquid medicine for a sitter.

2—Bottle of Chinese medicine containing about one ounce for another sitter.

3—One large wax coated pill (Chinese) about the size of a billiard ball.

4—An old fashioned broken stemmed clay pipe of very ancient make.

JUNE 24TH, 1908.—

1—Small carved ebony elephant used as a toy or ornament.

2—A red seed beaded necklace worn by Indian squaw woman.

3—Large double necklace of hundreds of small peculiar shaped shells worn, it was stated, by natives of Central Africa.

JULY 1ST, 1908.—

1—Six large hens' eggs without flaw or crack.

2—A plant of nasturtium with roots and leaves complete and several handfuls of soil.

3—A pint or so of water was poured over the table on which these apports were lying, and was distinctly heard being poured on the table, and from thence falling to the floor.

You will notice that I have distinctly confined myself to the physical phenomena of the "apports," all of which were produced in my presence and under the strongest test conditions above enumerated. I may, however, state that Mr. Stepherson's mediumship is not wholly confined to the physical phenomena, but that other phases of mediumship, perhaps more convincing to professed spiritualists, are extremely prominent at our various séances.

Yours faithfully,

J. E. BAINES."

THE GROWTH OF SPIRITUALISM.

The following interesting letter lately appeared in the *Manchester Dispatch*, England :—

Sir,—The Free Church Year Book published a decrease of 18,000 communicants within the last twelve months. The Wesleyan Methodist Church reports a decline of 8,000 members within the same period. All over the country there is the same falling off of devotees from the Orthodox Church and its various branches, not a very encouraging result, it must be admitted, after 2,000 years. No wonder that your correspondent and some of his colleagues have felt for some years that the organised religion as expounded to-day is a failure. The only solution, in my mind, lies in granting our religious teachers and preachers the freedom to explain openly and conscientiously their views of this and the future life, and in allowing the members of the community to use their own reason in following these views.

Your correspondent speaks feelingly when he says the Church as it is to-day is doomed, and in its place there is rising slowly but surely a far more harmonious and God-fearing and inspiring religion, a religion and philosophy, which, if investigated with the right spirit, is far more in reason with the Bible and her teachings and with the laws of Nature, both materially and spiritually. This new religion, to my mind, cannot be anything else but Modern Spiritualism. For the benefit of those who are not aware of the growth of Modern Spiritualism—which, by the way, can be traced as far back as the earliest days of the Bible—let the following facts speak :—Sixty years ago a room over the shop of a sewing machine dealer in Oldham-street, Manchester, was used for spiritualists' meetings. To-day there are over thirty organised societies in the district alone, some of which hold six or more meetings a week, and all are well attended. There are now over 2,000,000 Spiritualists in the United Kingdom, and their numbers are increasing.

Forty-five years ago one of the noblest pioneers of Spiritualism founded the progressive Lyceum for the education of children in the philosophy of Spiritualism. The statistics published last April show a total of 1,504 officers, and a membership of 7,214 scholars, and here too the numbers are increasing rapidly. The method of imparting religious knowledge to the children in a Spiritualists' Lyceum would be an eye-opener to other Sunday school teachers, and our orthodox brethren can convince themselves of this fact by simply paying a visit to one of the many Lyceums on a Sunday morning, and they will be made heartily welcome, for spiritualists are proud of their movement and welcome all who come for information or pooof.

May 18, 1908. JAMES H. WEBB.

THE PSYCHO-THERAPEUTIC SOCIETY.

Mr. George Spriggs, President of the above Society, writes that the annual meeting was of a most enthusiastic and satisfactory character. Eminent medical men and orthodox clergymen are among the speakers at their monthly meetings, and, as will be seen, a fully equipped Psycho-Therapeutic Hospital is now contemplated. The following condensed report is from "Light" :—

The seventh annual meeting of the Psycho-Therapeutic Society on Monday last, at the Caxton Hall, Westminster, was largely attended.

Mr. George Spriggs, president, was supported by Lady Coomara, hon. treasurer, who presented a satisfactory financial statement, and by Mr. Arthur Hallam, hon. secretary, who reported good progress in every department of the society's operations. The monthly lectures, mostly given by eminent medical men, were well attended, and the weekly classes of instruction in medical clairvoyance, phrenology, massage, and psycho-therapeutics had been appreciated by an increasing number of students.

To the lending library some valuable additions had been made, and the publication department had been extended, whilst the "Health Record," the society's monthly journal, had made considerable headway. A staff of twenty qualified operators were regularly employed at 3, Bayley-street, Bedford-square, London, W.C., and on the free treatment days they were besieged by patients; no less than 510 had been attended to during the twelve months ending June 30th, whilst nearly 4474 free treatments had been given with remarkably successful results. Miss E. D. L. McGrigor reported some of the most noteworthy cures effected, and read letters from grateful patients recording the inestimable benefit received. The entire staff gave their services without fee or reward, and the work had so grown that the society is to be incorporated and larger premises are being thought of, the ultimate aim being to establish a fully-equipped Psycho-Therapeutic Hospital and Institute, for the reception of "in" as well as "out" patients, and for this purpose an appeal for funds is being made.

TO OUR READERS.

Mrs. Bright asks her friends to assist her by sending in whenever possible names as new subscribers to the *Harbinger*, as the financial responsibilities of the paper and her book, "A Soul's Pilgrimage," press heavily, in addition to editorial work. Both book and paper are most successful with readers all over the world, whose numbers increase daily. But an unpopular cause receives little external help in the way of advertisements, on which most papers subsist, and the small margin of profit on the paper makes a large circulation a necessity.

OVERDUE SUBSCRIPTIONS.

Friends at a distance will oblige by remittances to enable proprietor to promptly meet engagements.

REVIEW.

PSYCHOLOGY.*

I am glad to observe that M. Ernest Bosc's treatise on Psychology has reached a third edition. It is so comprehensive in its scope and so perspicuous and informative in its exposition of the great scientific truths which are unfolded in its pages, that it deserves to take its place as a text book in every school or college in which Psychology is being taught. Its author is fortunate in this, that he is a Spiritualist and he is qualified therefore to discuss the occult phenomena connected with the subject, as the possessor of a key to its manifold mysteries. In fact, the science can only be thoroughly understood by those who approach the study of it with the mental equipment which such a writer brings to the investigation and elucidation of these mysteries. In the twenty-one chapters of which the work is composed, the odic fluid discovered by Reichenbach, animal and vegetable polarity, the astral fluid, hypnotism and hypnosis, curative magnetism, telepathy and spiritualism, obsession, materialization, occultism, magic and talismans, are among the subjects dealt with by M. Bosc with a masterly grasp of each and a fulness of knowledge which he succeeds in imparting to his readers with great force and without diffuseness. A volume of this kind could scarcely find a better epigraph than the following passage from an admirable letter by the late Charles Naudin, a distinguished member of the French Academy of Sciences, which is quoted in the introductory chapter :—

"We are not new in existence. We do not date from the instant of our conception. Many times previous to that instant have we traversed existence, with its different chances, and in each of these stages on the road to eternity have we carried with us, in our innermost being, the unsuspected germs of good or evil which we have beheld as flourishing in our successive existences. Original sin is not a fantasy of the mind, for under that symbol is hidden a terrible reality, which is not apprehensible by the intelligence of the multitude, except under the anthropomorphic and childish form in which it has been presented to them. In brief, we are, willingly or otherwise, the children of our own works, our own inheritors, gathering in the life of to-day the fruit of the seed we have sown in previous existences, while we are actually sowing what we shall reap in future lives. Heaven and hell are not particular regions of the Universe ; they are states of the soul, from whence result the adaptation or discordance of our being with the surrounding Cosmos."

We are tempted to make another extract from the same chapter because of its eloquent forecast of the future of Spiritualism, concerning which M. Bosc writes :—

"Spiritualism alone can save humanity and safeguard it against the calamities by which it is menaced. But will Spiritualism arrive in sufficient time to arrest the approaching disasters? This is the question. Let it suffice for the moment to state that one of the most characteristic movements of public opinion, even in scientific opinion, is in the direction of Spiritualism. It is a happy omen for the future, for it positively appears that, at the commencement of the 20th century, humanity will shake off the torpor to which it has resigned itself during the ages that have past. The 20th century seems willing to march forward, which proves Spiritualism to be the great contemporary philosophical movement. Materialism, with its heart-rending theories, is daily crumbling to pieces, and tending to disappear ; and this at the very moment when it appeared to have reached its apogee. When once this is dead, the spiritualistic philosophy will certainly lead to the much desired social renovation. What proves the power of this progressive movement, and of the renovation which will follow, is the number of Spiritualistic schools that are springing up in all directions, with their books and magazines. That literature will certainly conduct us to a new era, marking an important phase of progress in the history of humanity."

Before concluding, let me take the opportunity of stating a remarkable coincidence. Eleven years ago, the late Chief Justice of Victoria, speaking in condemnation of capital punishment to the present writer, used language almost identical with that which occupies the whole of the 267th page of the volume under notice ; although of course M. Bosc could have known nothing whatever of the communication just referred to.

J.S.

*La Psychologie, devant La Science et les Savants. Par Ernest Bosc. Paris : H. Daragon, 30 Rue Dupierre.

PERSONALS.

Professor W. F. Barrett has just published through Kegan Paul a most important volume, "On the Threshold of a New World of Thought." Mr. Barrett believes that a proper investigation of psychic phenomena will result in the most profound change in human thought since the Christian era. The book is based on an address delivered in 1894, before the London Spiritual Alliance, and was withheld from publication because of the doubt cast upon Eusapia Paladino's powers by Cambridge investigators. Further tests have, however, proved her genuineness, and Mr. Barrett deals with the question in an appendix.

Mr. George P. Young, whose important address before the London Spiritualist Alliance is the subject of the first article, says that "Professional mediumship may be a necessity in the present unsatisfactory economic conditions, and in the early stages of public investigation, but the dangers are great. The poor medium is exposed to many temptations . . . . and especially to physical exhaustion or depletion." Mr. Young considers that "professional mediumship is not vitally necessary to the further progress of the Spiritualist Movement, and will be less employed when spiritualists more fully recognise their possibilities and responsibilities.

Ven. Archdeacon Colley, during a recent visit to Hull, where he lectured on "The Scientific Aspects of Spiritualism," invited all local photographers interested to call upon him and inspect the originals of the spirit photographs taken by him, two of which we reproduced in our supplement for August. Archdeacon Colley said that he is an amateur photographer of nearly fifty years' practice, combined with a study of polarised light, by which means he has obtained these spirit photographs. By spirit photography, the Archdeacon says, "the scientific fact of the survival of human personality beyond the grave" can be demonstrated in a practical way.

Rev. Minot J. Savage, of America, has recovered somewhat from his recent severe illness. Interviewed recently by a representative of the *New York American*, it is evident that he has lost none of his interest in psychic problems. He thinks that one case even of evidence of survival after death is enough to create a precedent, but advocates an accumulation of such a volume of evidence from competent witnesses as to force conviction.

Lady Adelma Vay sends a recently published volume in German, "Vergleich," which is a series of communications through her own mediumship, showing the identity of spirit control in Old Testament times with our own. A longer notice has to be left over to a later issue.

W. T. Stead, writing in the August number of *Review of Reviews* on Herbert Spencer's recently published "Life and Letters," says that "philosophical systems based upon the assumption that what the scientists of last century termed 'The Unknowable,' can be safely ignored when framing a theory of the universe are apt to become more and more out of date with every extension of the frontiers of the Known. If we can imagine a highly intelligent mole . . . constructing a theory of the universal law governing life, we shall be able to form some conception of how the next generation will regard Herbert Spencer, after the persistence of personality after death is universally accepted as a truth."

Dr. Nansen, the arctic explorer, lately Norwegian Minister to England, has with Professor James and other prominent men been giving his views on "Religious Psychology" in the July number of the *Hibbert Journal*. Dr. Nansen says, "The real test of a belief is in its results on life. Truth should be sought with sincerity and modesty, the desire should be to do everything as well as possible, and the satisfaction to feel that we have done so. It is not the views a man holds, or the dogmas that he believes in, that are of importance to his fellow-creatures, but his acts. Even the loftiest dreams above the clouds are of but little avail if they no not lead to action."

Monsieur Beaudelot, editor of *Revue du Spiritualisme Moderne*, one of the most spiritual of French jouanals, has a sympathetic notice of "A Soul's Pilgrimage" in a recent issue. "It is a history of love, and also of that transcendent love that is born of God, and is drawn again to its source. All readers of English are advised to procure a copy."

Mr. J. W. Hunt has resigned his position as President of the Victorian Alliance after 25 years' continual service. It will be learned with regret that this has been necessitated by Mr. Hunt's failing health, and in compliance with orders of his medical advisers, who enjoin rest from some of his active duties as a means of regaining a measure of health. In a letter to the Executive, Mr. Hunt makes touching allusion to the help he has received from workers by his side—Mr. John Vale, Mrs. Harrison Lee, Mr. J. G. Barrett, the present Secretary of the Alliance, and others. The editor of the Alliance *Record*, in speaking of Mr. Hunt's services, says, "What those have been is only known to a few of us who have been privileged to work in close communion with him. . . To use his own words, he has always 'felt that he was only a pawn in the game, to be used by the player,' and the highest service for any man in any capacity is to be used."

Hereward Carrington's book on the Physical Phenomena of Spiritualism, and Professor Barrett's, mentioned in this column, form the subject of an article on Spiritualism in the Literary Supplement of the London *Times*. The writer has to acknowledge that "the tortuous evasions and endeavours to stretch every hypothesis a little further than it will go are of no avail; the admission that this baffling personality 'is a spirit' has to be made . . . He thinks that we are at last 'peering across' the threshold of a new world of thought." And so the world moves along.

Mr. W. Britton Harvey announces in another column the publication of an important pamphlet entitled, "Science and the Soul. Has Immortality been Proved?" Mr. Harvey is the editor of the *Warrnambool Standard*, and this publication, fully illustrated, should be read by all interested in psychic problems. It can be obtained at Cole's, Miss Hinge's, and the office of this paper. Price 6d.; postage 1d.

Mr. James Coates' "Seeing the Invisible" is the latest book on "Psychometry," so interestingly dealt with by Mr. Terry in this issue, and can be obtained in Melbourne. It is just the volume to put into the hands of a student.

"SCIENCE AND THE SOUL."

A publication which seems destined to fill a want in the dissemination of scientific information concerning the nature of the marvellous psychical phenomena witnessed by the leading scientists of the world came to hand just before we went to press, and we have pleasure in extending to it a very cordial welcome. It consists of a booklet of between 60 and 70 8vo. pages, and is entitled, "Science and the Soul—Has Immortality been Proved?" The author is a journalist holding an editorial position in the daily press—Mr. W. Britton Harvey—and the Preface explains that he was induced to write the treatise because he had met so many people who had heard that "this and that eminent scientist" had been won over to the cause of Spiritualism, but who were altogether ignorant of the *nature* of the marvels they had witnessed, and which had wrought such a revelation in the minds of these illustrious men. To explain these facts verbally is a very tedious and unsatisfactory process, and seeing that they cover such a vast area of ground it is quite impossible to do justice to the subject under such conditions. Spiritualists have long felt the need of having all these particulars embodied in some concise and inexpensive form which could be placed in the hand of the inquirer, and it has been the aim of the author to satisfy this demand.

The measure in which he has succeeded may be gleaned from the fact that the booklet embraces a summary of all the more striking phenomena recorded by Sir Wm. Crookes, Dr. Alfred Russel Wallace, Professor Zöllner, Professor Lombroso, Professor Morselli, Professor Batassi, Archdeacon Colley and others, together with the sensational statements of Sir Oliver Lodge, M. Camille Flammarion, Professor Hyslop, Professor Larkin and other well-known names. The information is, moreover, brought well up-to-date by calling from the records of the Italian scientists as published in the "Annals of Psychical Science" this year. The wonderful developments at Mr. T. W. Stanford's circle in Melbourne are also dealt with at length, and the very rigid tests to which the medium—Mr. Charles Baily—was subjected at Sydney and Milan are described in an effective manner.

There is an introductory chapter pleading for broad-minded toleration in all departments of research; a succinct review of the wonders of electricity; a passing reference to telepathy; a description of Dr. Baraduc's experiences in the photographing of thoughts and emotions; and a reminder to friends of the orthodox Church that the inevitable result of the investigations in the psychic arena will be to "hurl the Materialist from his pedestal and give an irresistible impulse to the spreading of spiritual truths." The work concludes with a "general survey" of Spiritualism from the earliest times down to the outburst of its modern phase in America some 50 years ago, and many striking quotations are given from authorities eminent in the domains of Religion, Philosophy, Literature and Art, bearing testimony to their belief in the immanence of the invisible world.

To add to the attractiveness of the publication it is freely illustrated with life-like portraits of most of the scientific investigators brought under review, and also the series of Dr. Baraduc's photographic reproductions of psychic emanations—all clearly printed on toned paper—for the loan of the blocks of which grateful acknowledgment is made to the Editor of the *Harbinger of Light*. The author explains that he has no desire to financially benefit from the issue of the booklet, and consequently it is published at what is certainly a merely nominal price—sixpence. It can be obtained at Miss Hinge's Depot, Cole's Book Arcade, and *Harbinger of Light* office, and we anticipate it will meet with a large and ready sale.

VICTORIAN ASSOCIATION OF SPIRITUALISTS.

At the Conversazione held on Monday evening, August 10th, Mrs. Prior gave a most interesting address, entitled, "My impressions of London Spiritualistic Societies—The London Spiritual Alliance." As is well known, the latter famous Society does not include Sunday lectures in its programme, a course of addresses being given during the year by leading speakers in the movement on a week-night evening at the Salon of the Royal Society of British Artists. In this way men like George P. Young, whose valuable address is the subject of notice in this issue, have come forward. The large library and rooms of the Society are used for various meetings during the week. At the Sunday lectures Mrs. Prior attended, including the Marylebone Society, phenomena from the platform appears to be much sought after. Mrs. Prior pointed out the necessity for making the philosophy more prominent if spiritualism is to

attract the thinking and educated classes. An enjoyable musical and elocutionary programme was provided.

Sunday evening lectures during the month have been given to crowded audiences at the V.A.S. Lecture Hall by Mrs. Prior, who has gained the hearts of her hearers by the inspirational truths she has so eloquently expounded. Many who attend these and alternate Sunday afternoon addresses testify to the awakening they have received. and the seed sown is sure to have an abundant harvest.

Tuesday evening "Demonstrations of a Future Life" have been largely attended, and it is a revelation to those present to see how psychic powers may be trained to such perfection. One of the alternate Thursday evenings will be remembered as of singular interest, as Mrs. Prior's "controls" each spoke through her, and put themselves in touch, as it were, with those present.

On alternate Sunday afternoons, at 3, Mrs. Prior has a "Question" afternoon. This, combined with her "Health and Success Class" on Thursday afternoons, open to both ladies and gentlemen, are all doing excellent work.

MELBOURNE P.S. LYCEUM.

One of the most successful evening meetings of the month was that of Sunday, August 2nd, when Mr. Charles Bailey gave a trance address on "Modern Miracles," illustrated by some of the "apports" brought to Mr. Stanford's circle, kindly lent by that gentleman, which were inspected after the lecture. It was a remarkable lecture, and listened to with intense interest by an audience that completely filled the Oddfellows' Hall. Other evening speakers were—Mrs. Trew, on August 9, followed by clairvoyant messages; Mr. Kitto, who was announced to give a lecture on August 30, too late for notice in this issue, on Psychic Phenomena, with limelight illustrations. Most interesting addresses have been given at the Morning Lyceum Session during the month. Mr. Mann, on "Elocution"; Mr. Edelsten, "Spirit Photography"; Mr. Sinclair, "Be Strong"; and Mr. Knight on "Astronomy," being the successive speakers. Excellent mediums' meetings have been held on two Sunday nights and several afternoons. On Sunday afternoon, August 23rd, the special Memorial Service for Mrs. Margaret Warne was held, and will be fully noticed in our next issue, the approaching holidays in Melbourne compelling the much earlier printing of the *Harbinger*.

SPIRITUAL CHURCH OF VICTORIA.

Excellent progress for the month is reported by "Church Worker." Mr. Moorey's chief subjects were "Gleanings from Marie Corelli's 'Master Christian,'" quite a new departuse, which resulted in a splendid lecture highly appreciated, and "Thoughts on the Visit of the American Fleet." This, Mr. Moorey said, would be more an expression of rambling thoughts than a lecture, but these thoughts led his hearers into new fields and to think for themselves. "Question" nights were highly successful, and on every occasion the "tests" that concluded the evening were excellent. One of these is said to be so remarkable that in a later issue space may be found for it.

In the afternoon the chief attraction for the month was an address by Rev. Loie F. Prior, who on Sunday, August 16th, gave a most interesting lecture on "God and His Revelation in the Bible." Other speakers were Mr. Drake, who gave a highly interesting address and clairvoyant messages; Mrs. Trew and Mrs. Warde, who gave excellent addresses, followed by clairvoyant and psychometric tests. The thanks of all are tendered for these willing services.

It is intended to hold a Bazaar In November in aid of the Piano Fund by the Sunday School children, who are working very hard to make it a success. A successful Minstrel Entertainment was given by members of the Thermopylæ Club on August 13th, ably assisted by their pianist, Mrs. G. Prince. It is recorded with pleasure that the health of the President and Mrs. Prince, which has caused much anxiety, is improving.

THE OCCULT STUDENTS.

On Monday evening, August 17th, a largely attended Social under the auspices of the above Society was held at the Lecture Hall of the Australian Church, and was most successful. The President, Mr. W. P. Sinclair, occupied the chair, and introduced the speaker of the evening, Mr. J. H. McDougall, formerly a Congregational Student, who spoke on "Spiritual Philosophy applied to Living" in a highly interesting manner. Mr. Sinclair gave a short address on tne aims of the Society, and the evening, which was interspersed with music and recitations, was a most enjoyable one. Particulars as to membership will be furnished to all seekers after truth by Miss Hinge, 178 Little Collins Street.

NEW THOUGHT CLUB.

On Wednesday, August 5th, at the New Thought Club Room, Burke and Wills Chambers, Collins Street, an interesting talk was given by the Rev. J. G. Swan on the "Neurograph" and Auto-Suggestion. Visitors are invited on the 1st Wednesday of each month, and on this occasion the room was filled with a most attentive and interested audience.

A class for children will shortly be begun on Sunday afternoons in connection with the Club, and all those who wish their children instructed in the "Science of Life" (and what is more important?) are invited to communicate with the Manager, Miss E. A. Hulett, or the Hon. Sec., Miss A. Hudson, 145 Collins St.

SPIRITUALISM IN SYDNEY.
CHURCH OF SPIRITUAL PHILOSOPHY.

For the past eighteen months the Church of Spiritual Philosophy has held Sunday services at Leigh House, Castlereagh Street, with Mr. J. Crawford Bradley as lecturer. During the last month the secretary writes that excellent addresses were given on "The Land of Ophir," "Influence of Mind over Mind," and "The Highest Civilisation in Pre-Historic Times," this last subject being chosen by the audience. On Sunday, August 16th, the platform was occupied by Mrs. Ellen Green, who spoke on "The Spiritualism of To-day" to a very large and appreciative audience. The Secretary, Mr. Hugh T. Carson, reports that the clairvoyant descriptions that followed were excellent.

CHURCH OF SEERS, SYDNEY

Mr. A. J. Bush, Hon. Sec., writes:—

"In spite of two weeks continuous heavy rain, and the tramway strike, I am able to report good attendances at all our meetings. Last Sunday, August 16th, Mrs. Ellen Green took the platform for the Church of Spiritual Philosophy, noticed elsewhere, and on Sunday afternoons she has been assisted by Madam Laceta (memorial to Mrs. Hersee), Mr. A. Ferguson, Mr. Edwards, and Madam Nordica. The evening meetings have been well attended, and splendid demonstrations of spirit return have been given. Mrs. Green's season is nearly closed, to our great regret, but there is a possibility of having her with us again on her return from Brisbane. We hold a farewell social at Leigh House on Sept 1st to Mrs. Green. Greetings to yourself and all kindred Societies."

SPIRITUALISTIC CHURCH OF W.A.

Mr. W. H. Cummins, Hon Sec. of the above, sends an interesting report of Mrs Edwards' work and the progress of the church under her ministrations. A highly successful course of lectures on "The Light of Asia" and "The Light of the World" were given by Mrs Edwards, and in the last the spiritual teachings of Buddha and Jesus as portrayed by Sir Edwin Arnold in his celebrated poems were most ably dealt with The usual Sunday services, with subjects chosen by the audience. have been

since resumed. The Sunday afternoon "Discussion Class" has proved a most successful and useful gathering. On July 20th a "Winter Social" of a most enjoyable kind was held, and on July 24th, at the close of the Executive Meeting, a farewell supper was given to Mr. T. A. Frey, who was leaving Perth for Victoria. Mr. Frey was presented with a volume of Whittier's poem's as a small acknowledgement of his valuable services to the Church, and great regret was expressed at losing so earnest a worker in the cause.

SPIRITUALISM IN NEW ZEALAND.

MR. F. ISHERWOOD'S TOUR.

Mr. Isherwood, who has been drawing large audiences at Christchurch Spiritual Church, was speaking in Ashburton, his first place of call, during July, and spoke with much acceptance at the largest hall. From Ashburton he proceeds to Timaru, Dunedin, Gore, and Invercargill, and is accompanied by Mr. John R. V. Howe, who is acting as secretary. Mr. Isherwood is announced to open in Christchurch on the 1st Sunday in November.

AUCKLAND ASSOCIATION OF SPIRITUALISTS.

(REGISTERED.)

You will be pleased to hear that the Auckland Association of Spiritualists is continuing to make headway. Mrs. Praed sustains and enhances her reputation as a highly gifted medium of controls of an elevated order; her Sunday evening lectures draw large audiences of a good class, and the clairvoyance at the close of the service is particularly convincing. The same lady's psychometrical seances have induced many sceptical inquirers to think, and her work in all directions must result in a generous harvest.

The monthly general meeting of the Association held on the 3rd inst. disclosed a healthy and flourishing state of affairs.

With heartiest good wishes to the *Harbinger* and to all sister societies,

R. MACKENNA, *Sec.*

At the time of going to press no other notices had reached the office. Secretaries are kindly reminded that accounts should be limited to the actual work of the Societies, as each month more space for important happenings all over the world is required, and many valuable articles have to be held over.

Extract from PROFESSOR BARRETT'S New Book, "On the Threshold of a New World of Thought."

Professor Barrett, it need scarcely be said, is one of our distinguished scientific men. As a Professor of Experimental Physics in the Royal College for Ireland, his testimony cannot be gainsaid. He has brought to the examination a mind devoid of prejudice and steadily bent on the acquisition of facts. What phenomena he has observed have been weighed in the scales of an impartial judgment and tested by a scientific accuracy. And here is what he says:—

He was staying at a friend's house in the country and found his hostess—the wife of a lawyer holding a responsible official position, and herself a matronly lady of great acumen and commonsense, the centre of a circle of religious and charitable activity—had, by accident, discovered that her hand was occasionally impressed by some power she could not control. Long messages, the purport of which were at the time unknown to her, were thus written. If she was writing up some household accounts she suddenly fell into a dreamy or semi-like trance. The fingers of another hand were laid upon her right hand and a vigorous scribbling ensued. What was odd was that the writing was all upside down. Each line began at the right hand side of the page, and could only be read by turning the page round. The lady was puzzled by this. In her normal state she found it impossible to produce the effect, and the caligraphy, extremely characteristic, was so different from her own as to be especially remarkable. Certain automatic communications began to be made: and at last some private information was given that could only have been supplied by a relative who, dead as he was, yet asserted that he was present in the room, and was guiding the lady's hand. Here is one of the communications he forced her to write:—

"I want you to believe your friends still live and think of you. . . . On opening the eyes of my spiritual body I found myself unaltered; no terror, only a strange feeling at first; then peace, a comforted heart, love and companionship. . . . But your brother is here and wants to speak with you."

The lady had recently lost a dearly loved brother, and was rejoiced when, after a brief interval, she received a communication from him. The first thing he wrote was his own name.

"I want to tell you about my awakening into spirit life. I was at first dimly conscious of figures moving in the room and round the bed. Then the door was closed, and all was still. I then first perceived that I was not lying on the bed, but floating in the air a little above it, I saw in the dim light the body stretched out straight and with the face covered. My first idea was that I might re-enter it; but all desire to do this soon left me—the tie was broken. I stood upon the floor, and looked round the room where I had been so ill and so helpless, but now where I could move without restraint. The room was not empty. Close to me was my father's father, and others, whom I love now even if I did not know much of them then. I passed out of the room through the next, where my mother and a friend"—both of them living—"were. I tried to speak to them. My voice was loud, yet they took no notice of all I could say. I walked through the college rooms. Much blackness, but some light. Then I went out into the free heavens."

A night or two after, the disembodied, or rather the Pauline-bodied, spirit abruptly resumed his narrative.

"I saw the earth lying dark and cold under the stars in the first beginning of the wintry sunrise. It was the landscape I knew so well, and had looked at so often. Suddenly, sight was born to me; my eyes became open. I saw the spiritual world dawn upon the actual like the blossoming of a flower. For this I have no words. Nothing I could say would make any of you comprehend the wonder of that revelation, but it will be yours in time. I was drawn as if by its affinity to the world which is now mine. But I am not fettered there. I am much drawn to earth, but by no unhappy chain. I am drawn to those I love—to the places much endeared."

SPIRIT TEACHINGS

Received at the Circle held at the late Dr. Motherwell's. 80 pages, with portrait. 1/6. Paper edition 1/-.

Dr. J. M. Peebles says in reference to the above:—"Since writing you a few days ago I have received your little book containing messages received at Dr. Motherwell's circles. I have read it partly through, and I very much like the contents. There is a solidity, a candour, a conciseness about these communications that is seldom seen in those through our more modern mediums."

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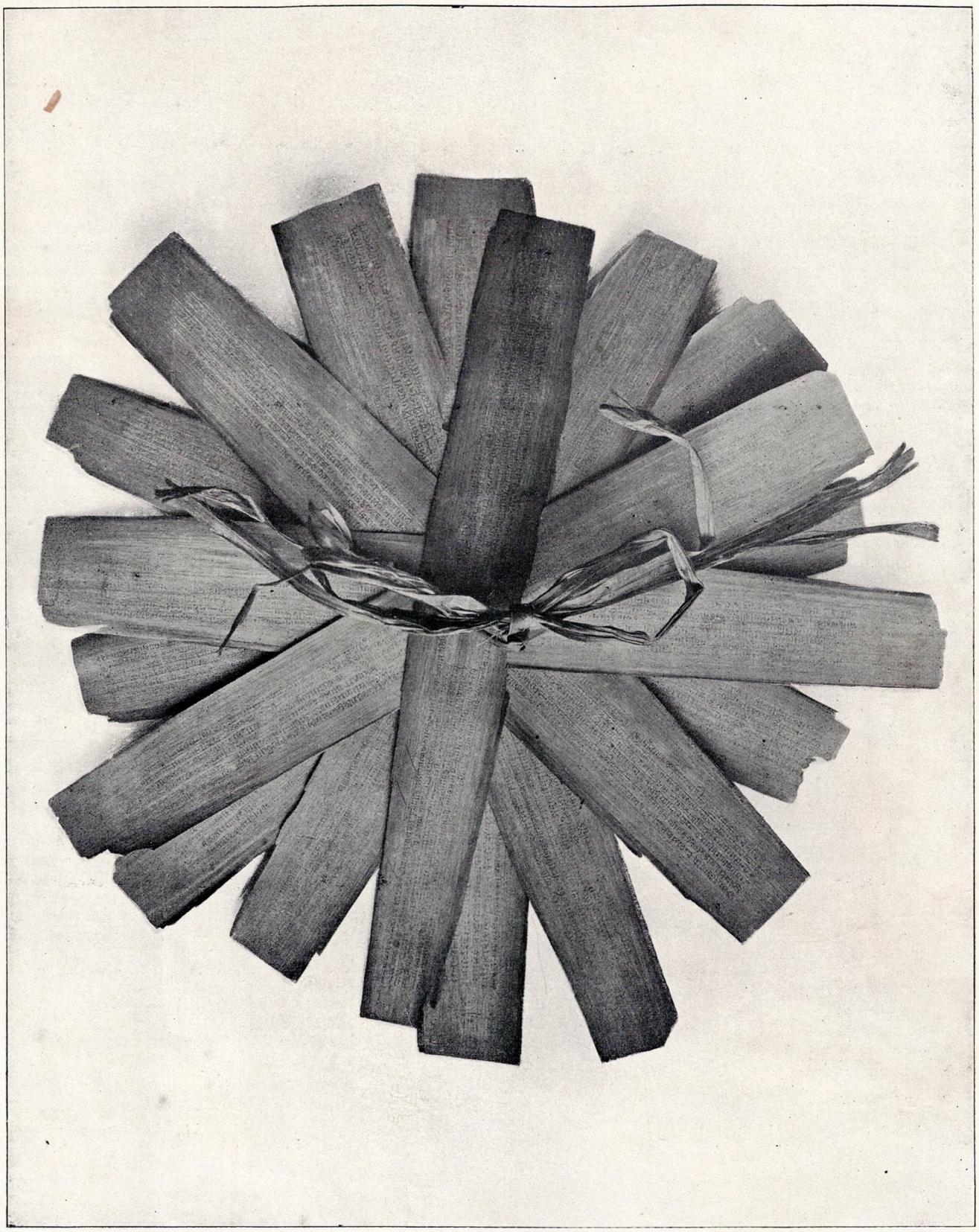

On June 19th the above set of Vedic Hymns or Prayers was brought as a gift to Mr. Stanford by a control said to be a Brahmin Priest. It was quite unexpected, and the only intimation given to the circle was that something important was to be brought and the sitters were requested to join hands. It was soon apparent, however, that unusually strong magnetic vibrations were taking place, and presently the Brahmin priest controlling the Medium advanced towards Mr. Stanford, and with many gestures and final prostration on the floor, laid the gift at the feet of Mr. Stanford. It was found that each leaf of this Talipot Palm had writing on both sides of a most neat description, the whole strung together by a piece of native grass. It is not possible to give this minute writing in the photograph, but on a subsequent evening Dr. Robinson translated one of the hymns which runs as follows. Dr. Robinson said, "The writing upon the leaves of this prayer is pure Sanscrit, and I will read one, the third, that will give you the gist of all of them." "From the high mountain, from the vapour and mist from the fire which burneth in the earth, which is stored up, we give praise unto thee, oh Brahm. Not the sacrifice of animals, but the sacrifice of the lips, the heart, purify those that stand before thee. Against the oppressor, against those who speak evil words with great confusion, thou dost illumine the minds of the seekers. As the clouds gather full of vapour and breaking, refresh the parched earth, so thou refresheth those who act truthfully from the beginning with light that lighteneth every dark place." "I should say," Dr. Robinson continued, "that they are Vedic hymns which are quite common in India and found in the temples as you would find a prayer book. The Sanscrit writing is exceedingly good, and written with a stylus on the Talipot Palm when the leaf is green, and dipped, I believe, in some pigment They are given to worshippers, hung round the necks of idols, or placed in nooks and crannies of their temples, and they believe that wherever they are placed there is wisdom."

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