

THE HARBINGER OF LIGHT

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

Founded in 1870 by Mr. W. H. Terry.

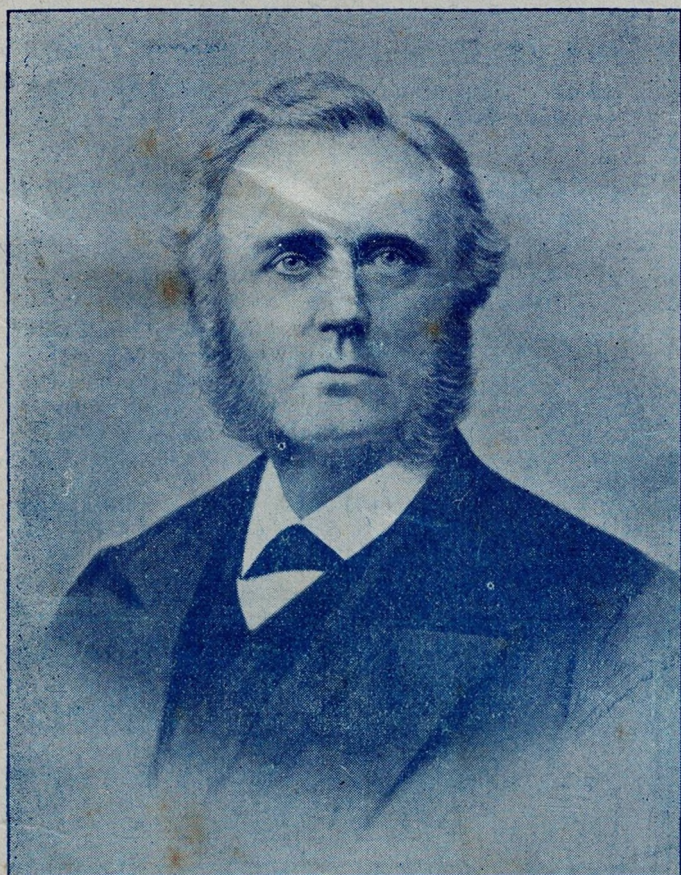
"LIGHT, MORE LIGHT."—Goethe.

Edited by Mrs. Charles Bright.

Vol. 37. No. 464.

MELBOURNE, OCTOBER 1st, 1908.

SIXPENCE.



JOHN BALLOU NEWBROUGH,
Automatic Writer of "Oahspe."

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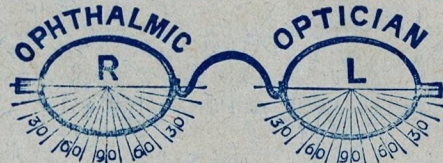
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OCTOBER 1, 1908.

CONTENTS:

Editorial Notes.....	9425
"Oahspe." Its Automatic Writer, John Ballou Newbrough, and Its Scientific Interpreter, Edgar Lucien Larkin (Portraits).....	9426
Our Foreign Exchanges.....	9428
Mr. T. W. Stanford's Seances with the Medium Charles Bailey.....	9429
Spiritual and Spiritualistic.....	9432
Dr. J. M. Peebles.....	9432
Supplement—Photo Reproduction of "Apparitions" at the Bailey Seances	
The Physical Phenomena of Spiritualism: Are they Natural or Supernatural?.....	9433
Poetry—La Revenante.....	9434
Psychometry (Portrait).....	9435 ; Review.....
A Spiritual Organisation.....	9436
Mrs. H. A. Rising. A Remarkable Psychometric Test.....	9437
Shakespeare a Spiritualist.....	9437
Personals.....	9438
In Memoriam.....	9439
Reports of Spiritualistic Societies.....	9439

EDITORIAL NOTES.

A friend said to me the other day "It cannot be too strongly or too frequently emphasised in your paper that a mere acceptance of the facts of psychic phenomena is of no use to the individual unless it brings about an entire change in the life. It must be realised," he went on, "that every thought, word and deed is making our future as well as present environment before Spiritualism can do much in the way of the world's moral upliftment." Exhortation, however, is not half so effective as the logic of facts and an appeal to the reasoning faculties, and so we eventually agreed that the wider view of man's place in the Universe, as shown by the latest scientific discoveries, is opening the door also for his moral and spiritual development. It is in the natural order of Evolution that the "Rochester Knockings" should mark the opening of a new spiritual dispensation, and that we are only just on the threshold of A New World of Thought, as Professor Barrett puts it, of which that wonderful message from the Unseen in 1848 was the herald and prophecy. Apart from spiritualistic propaganda, there are to be found in every bookshop volumes of all sorts and sizes dealing with the latent powers of the mind. A vast literature on the subject is simply pouring from the world's printing press, and if Spiritualism is to take part in this great world-movement it must develop on these lines. For this reason it is that Edgar Lucien Larkin's scientific elucidation and interpretation of "Oahspe" is likely to prove of inestimable value. It shows, as no other book apparently does, how man really is—what the latest physical sciences declare—a cosmical atom of consciousness, "an integral part of the Universe—and greatest fact of all—that the entire, visible part of the Universe and all it contains is so minute when compared with the Vast Unseen that it may almost be ignored." The strangest part, however, is—and it is this fact that gives a reasonableness to the teaching of "Oahspe" not hitherto recognised—that latest scientific exploration in the Catalina Islands in the Pacific confirm all that is told in this volume of a submerged continent, Pan, of which the Catalines and other Pacific islands are the topmost peaks.

For myself the greatest interest in Professor Larkin's article is centred in the account he gives of the wonderful way in which the book was given to John Ballou Newbrough. This shows how the latent faculties of the soul can be evoked by spiritual directors through prayer and aspiration. The story as told in the next page by Newbrough himself is fascinating reading to all who have realised something of these unseen potencies. And best of all, he says, with no uncertain voice, that the same way is open to all who choose to enter the path. "Many

spiritualists," he affirms, "are acquainted with the automatic movement of the hands independent of one's own volition. There are thousands and thousands of persons who have this quality." And in conclusion, he writes: "I am firmly convinced that there are numberless persons who might attain to marvellous development if they would train themselves. A strict integrity to one's highest light is essential to development." And hence it follows, as has been so often pointed out in these columns, that it is not to less communication with the spiritual world and spiritual beings, but to one of a more personal and uplifting kind towards which we are tending.

That these great spiritual forces are not the result of self-delusion can be vouched for by those who have come under their influence. One of the most noticeable books testifying to these forces is "The Master Demand," by Lida A. Churchill. "The great Books of all religions," she writes, "are full of promises for those who overcome; promises which actual life bountifully makes good. . . . The bird is not beaten back by the wind, but by its wings are upheld and strengthened for long and strong flights. . . . Man is like the apple tree which receives only two-tenths of its nourishment from the roots in the earth; the remaining eight-tenths from the things above the earth, the constituents of the air, gases, etc. It is from the upper stratas, the energising, informing higher ethers, that he obtains the most and best of his nourishment." This brings us back to the simple Gospel statement: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." And we realise that when by aspiration and self-devotion we get in touch with these higher ethers, we approach the psychic world from whence cometh all our strength. In another book just received, "Fads or Facts?" by "Rayon," a well-known American writer, author of the "Mystic Self" and other volumes, he says in his chapter on "The Renaissance of Mysticism," as if in corroboration of J. B. Newbrough's experience, "If we are to know anything of spiritual things, that knowledge must be acquired through spiritual perception. That perception can be exercised only by the spirit part of self. This spirit entity remains inert until it is aroused." And so we find that neither psychic phenomena nor study of scientific problems concerning matter will have fulfilled for us its highest mission until it has brought us personally into closer touch with the spiritual world.]

That we are on the eve of a great world-wide movement is incontestable. Gifted mediums tell us it is the fulfilment of prophecies made over and over again by high intelligences. According to "Oahspe," whose author was guided to his great work through Modern Spiritualism, the seventh or Kosmon era began on March 31, 1848, with the revelation of psychic power to the Fox sisters, and that we cannot imagine what we shall be when this is fully expanded. In the midst of the immensities of the Universe there is one safe anchorage of thought on which we can all rely, namely, that Love and Law are the supreme factors therein. "The still small voice in the heart" that finds an answer in the heart of a friend can also get a response from the Unseen forces around us and thus we may rest secure in the Everlasting Arms.

In one of Whitman's poems he gives as answer to the ever-recurring questions of the meaning of life this inspiring thought:—

"That you are here—that life exists and identity
That the powerful play goes on, and you may contribute a
verse."

"OAHSPÉ."

Its Automatic Writer, John Ballou Newbrough,

AND

Its Scientific Interpreter, Edgar Lucien Larkin.

BY ANNIE BRIGHT.

So important are the developments concerning the work of this paper placed in my hands and foreshadowed more than seven years ago by spiritual directors, that Edgar Lucien Larkin's opening article of the series on "Oahspe" must have first place in this month's issue. With no thought of the marvellous trend of events that has led me to be one of the upholders of a scientific basis of Spiritualism now being accepted by the great thinkers of the world, the first number, September, 1905, of which I had charge, had for subject of its chief article Sir W. Crookes' famous chart of the Law of Vibrations, and its probable basis, as he maintained, of all communications between the world of matter and the world of spirit. In my earlier studies of Sound, Heat and Light over thirty years ago, this same chart was a familiar illustration in lectures on Sound, Heat and Light, as they affected our five mortal senses. It was a curious coincidence with my then dawning knowledge of Spiritualism that science even then showed how the manifestations of Sound, Heat and Light were limited by our bodily senses, and that sounds went on to unseen realms beyond our mortal hearing, light passed beyond earthly vision and, as I know now, to ethereal realms. In this way the words of Jesus, "Having eyes, see ye not? and having ears, hear ye not?" received an interpretation not dreamed of in my Bible-reading days. Since then, as all the world knows, discovery after discovery of the limitless extension of this chart of Vibrations brought us first the X-Rays, and, latest triumph of all, that wonderful product, Radium, which shows matter at the highest rate of vibrations yet measured. Every discovery brings us nearer to the psychic base of matter, and it is entirely through this scientific explanation that Edgar Lucien Larkin has begun his most important work as an expounder of spiritual truths to the world.

How Professor Larkin has become so valuable a coadjutor in this special work at the Antipodes is another illustration of the power of Unseen Helpers. It is about three years ago that my attention was drawn by Mr. T. W. Stanford to an article in the *San Francisco Examiner* by Edgar Lucien Larkin on the scientific discoveries concerning matter and its ceaseless activities. With clear insight this gentleman perceived at once its great importance as a probable basis of the remarkable phenomena we were witnessing through Charles Bailey, and it was at his suggestion that this valuable article was printed in this paper. Apparently it had nothing

to do with Spiritualism, and yet it proved the starting point for a most important phase of spiritual development in our midst. As John Burroughs says in his verses published in September number:

"The friends I seek are seeking me,"

and so in some strange way, entirely, as I believe, by spiritual direction, the *Harbingers* sent to Professor Larkin by Mr. Stanford have brought about this very article on "Oahspe" I have now the privilege of placing before my readers. We are indeed helpers of each other when endeavouring to put great truths before the world, and entirely by unseen influences, as will be more clearly shown to us in that great world of spirit towards which we are all hastening. Presently letters came from Professor Larkin, and in one of his latest he says: "I have never met with so strong an impulse before to write—to help—to do good to others. Letters are coming from Europe, Asia, Africa, South America, and from everywhere in the U.S., urging me to write day after day to help along this vast new world-wide birth of the spirit of freed men and women.

And now you seem to be star-blazing in the distant South all ready to help me. I am intensely attracted to Australia, New Zealand and all the Pacific Islands. I could tell what happened there once if I could sail over these southern lands. This is no chimera, for the Smithsonian Institute, Washington, D.C., one of the highest institutions in the world, has published an elaborate scientific book giving complete reasons, unanswerable, to show that a great continent 'Pan' once existed. Now comes 'Oahspe,' and in detail tells what the people did, their government, etc. It does seem that I have a work of some gigantic kind to do. I cannot throw off this impression. Mr. Howland (at whose expense 'Oahspe' was first published) is anxious that I write something to confirm the high scientific portions of 'Oahspe.'

The following article

is the first fruits of this strong desire:—

SCIOAHSPÉ.

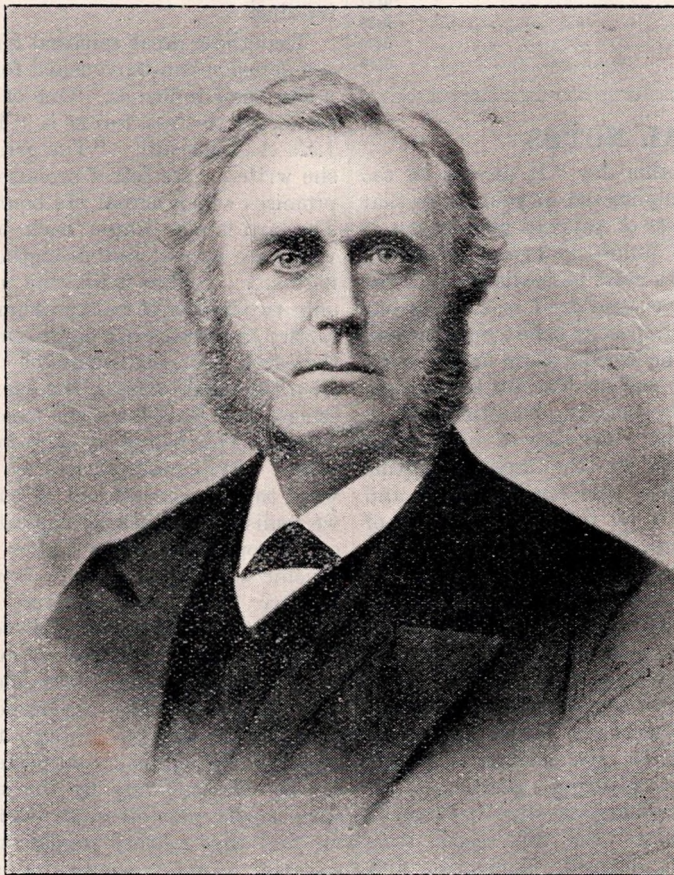
A COMMENTARY ON 'OAHSPÉ,' A NEW BIBLE.

AN EXPOSITION OF THE RELIGION, SYMBOLISM, PSYCHOLOGY AND SCIENCE OF THIS NEW REVELATION, IN NON-TECHNICAL LANGUAGE.

By EDGAR LUCIEN LARKIN.

INTRODUCTION.

Oahspe is a primeval native word, once spoken by the people of Pan, the vast continent now submerged beneath the waters of the Pacific Ocean. It is a very comprehensive and all-inclusive word, and means the sky, earth and spirit. For it appears that the early races of the earth thought more about the spirit than we do now in modern times. All the islands of Polynesia as they now stand are simply high places of Pan, having elevation too great to be submerged in this the most terrific cataclysm encountered by the earth since man appeared. I give the words of the title page entire:



JOHN BALLOU NEWBROUGH.

OAHSPÉ.

A new Bible in the words of Jehovih and his angel ambassadors. A sacred history of the dominions of the higher and lower heavens on the earth for the past twenty-four thousand years, being from the submersion of the continent of Pan in the Pacific Ocean, commonly called the flood or deluge, to the Kosmon Era. Also a brief history of the preceding forty-five thousand years, together with a synopsis of the cosmogony of the Universe, the creation of planets, the creation of Man, the Unseen Worlds, the labor and glory of gods and goddesses in the Ethereal heavens; with the new Commandments of Jehovih to man of the present day; with revelations from the Second Resurrection, formed in words in the thirty-third year of the Kosmon Era.

The reader will do well to study this title of the world's new Bible until its mighty meaning is absolutely set in the mind. It will be a valuable asset in the store of knowledge of any person, no matter what this person's beliefs are now, or ever have been. These are as nothing compared to the revelations of this coming world book. For it will be translated into all languages having alphabets and grammar. How the book came into existence is given in the exact words of the automatic writer, written in 1883, just 25 years ago.

HOW OAHSPÉ WAS WRITTEN.

"Some two years ago, Oahspe was mechanically written through my hands by some other intelligence than my own. Many Spiritualists are acquainted with this automatic movement of the hands, independent of one's own volition. There are thousands and thousands of persons who have this quality. It can also be educated, or rather, the susceptibility to external power can be increased. In my own case I discovered, many years ago, when sitting in circles to obtain spiritual manifestations, that my hands could not lie on the table without flying off into these "tantrums." Often they would write messages, left or right, backward or forward; nor could I control them any other way than by withdrawing from the table. Sometimes the power thus baffled would attack my tongue, or my eyes, or my ears, and I talked and saw and heard differently from my normal state. Then I went to work in earnest to investigate spiritualism, and I investigated over 200 mediums, travelling hundreds and hundreds of miles for this purpose. Often I took them to my own house and experimented with them to my heart's content. I found that nearly all of them were subject to this involuntary movement of the hands, or to entrancement. They told me it was angels controlling them. In course of time, about ten or fifteen years, I began to believe in spiritualism. But I was not satisfied with the communications; I was craving for the light of heaven. I did not desire communications from friends or relatives, or information about earthly things; I wished to learn something about the Spirit world; what the angels did, how they travelled, and the general plan of the universe. So after a while I took it into my head that wise and exalted angels would commune better with us if we purified ourselves physically and spiritually. Then I gave up eating flesh and fish, milk and butter, and took to rising before day, bathing twice a day, and occupying a small room alone, where I sat every morning half an hour before sunrise, recounting daily to my Creator my short-comings in governing myself in thought and deed. In six years' training I reduced myself from two hundred and fifty pounds to one hundred and eighty; my rheumatism was all gone, and I had no more headache. I became limber and sprightly. A new lease of life came to me.

Then a new condition of control came upon my hands; instead of the angels holding my hands as formerly, they held their hands over my head (and they were clothed with sufficient materiality for me to see them), and a light fell upon my own hands as they lay on the table. In the meantime I had attained to hear audible angel voices near me. I was directed to get a type-writer, which writes by keys like a piano. This I did, and I applied myself industriously to learn it, but with only



EDGAR LUCIEN LARKIN.

indifferent success. For two years more the angels pounded to me questions relative to heaven and earth, which no mortal could answer very intelligently. I always look back on these two years as an enigma. Perhaps it was to show me that man is but an ignoramus at best; perhaps I was waiting for constitutional growth to be good. Well, one morning the light struck both hands on the back and they went for the typewriter, for some fifteen minutes, very vigorously. I was told not to read what was printed, and I had worked myself into such a religious fear of losing this new power that I obeyed reverently. The next morning, also, before sunrise, the same power came and wrote (or printed rather) again. Again I laid the matter away very religiously, saying little about it to anybody. One morning I accidentally (seemed accidental to me) looked out of the window and beheld the line of light that rested on my hands extending heavenward like a telegraph wire toward the sky. Over my head were three pairs of hands, fully materialised; behind me stood another angel with her hand on my shoulders. My looking did not disturb the scene; my hands kept right on, printing—printing.

For fifty weeks this continued every morning, half an hour or so before sunrise, and then it ceased, and I was told to read and publish the book Oahspe. The peculiar drawings in Oahspe were made with pencil in the same way. A few of the drawings I was told to copy from other books, such as Saturn, the Egyptian ceremonies, etc.

Now during all the while I have pursued my avocation (dentistry), nor has this matter nor my diet (vegetables, fruit, and farinaceous food) detracted any from my health or strength, although I have continued this discipline for upward of ten or more years. I am firmly convinced that there are numberless persons who might attain to marvellous development if they would thus train themselves. A strict integrity to one's highest light is essential to development. Self-abnegation and purity should be the motto and discipline of every one capable of angel communion.

J. B. NEWBROUGH.

NEW YORK, January 21, 1883."

The scene of the first period of 55,000 years is in cosmical space; and the mystical books, chapters and verses recount the creation of suns and worlds and their

formation into solar systems. The origin of our own sun and its stately retinue of planets is given in detail. And the Creation of Man, so far as his body is concerned, is explained in terms of exceeding interest. But all accounts of the creation of man's consciousness, soul, mind, spirit, real personality, ego, thought, reason, will and very being, in the more than fifty Bibles, ancient and modern, cannot compare with "Oahspe" in magnificent language, detail and deep spiritual insight. The psychology involved is simply overwhelming to all modern works on this stupendous subject. These little books seem to be like kindergarten primers. The explanation of the writing of this real world's Bible, as given by the automatic writer, John Ballou Newbrough, ought to be studied until completely understood. How little does this book make one appear to himself regarding all beliefs, opinions and prejudice held by him since he came to the age of reason. Each person in presence of "Oahspe" feels that he really is—what the latest physical sciences teach—a cosmical atom of consciousness. And the mighty book teaches that there are simply billions of worlds. This agrees with modern astronomy. But the book goes farther, and proclaims that many millions of these are inhabited. And still far and away in advance it teaches the mysterious doctrine that each world, each inhabitant in physical material form, has a refined ethereal exact counterpart. The entire visible part of the universe, and all it contains, is so minute when compared to the unseen, that it may almost be ignored. The career of man on earth, and in the future, is given with such accuracy and minuteness that it all reads like "a tale that is already told." But all these things subside and shrink into utter insignificance in presence of the elaborate description of what happens to man after the trifling episode called death. All scriptures on earth, Hindu, Iranian, Mesopotamian, Hebrew, Egyptian, Greek, Roman, Celtic, Scandinavian and Modern; all epics, all sacred poems, all dramas, all literature, whether on bark, stone, metals, papyrus paper, skins, rock-hewn glyphs and runes, these and all human traditions combined fall short of the comprehensive statements regarding "life after death." And the analysis of the human soul, mind, thought, reason and will, while yet "enmeshed in flesh," is elaborate and searching. None knows better than the mighty writer of "Oahspe" that there lies latent many powers in the mind of man. And we cannot now imagine what we shall be when the Seventh or Kosmon Era is fully expanded. It began on March 31, A.D. 1848, and 1908 is A.K. 61. Come to this Observatory, remain sixty days, and read the daily mail. You would become aware that some mighty movement is not only coming, but its advance waves are actually here. "Oahspe" will rock Christendom like a cradle. It will lay existing things low and usher in a new era indeed, and wipe the slate exceeding clean. In this book of comment and explanation, I shall pay slight attention to all that mass called Ancient History. But I will watch the archaeologist, spadeful after spadeful, with microscopic accuracy, in all excavations on pre-historic sites. Every inscription, every glyph, every swastika, every painting in dull red cinnabar, the world's sun-worshipping pigment, will be scanned with the persistency of a detective. But beside these I shall make classic Mythology, now like skeletons, re-animate. This vast mass will look like history if I am permitted to write this book, an exegesis of "Oahspe." I hope to make the oracles of Dodona, Eleusis, Delphi and Jupiter Ammon surrender their occult mysteries, and to awaken voices in the very corridors of the Labyrinths of Crete and Arsinoe. The voices of Queens of submerged Pan will be heard in the Queen's chamber in the Pyramid of Thotmes in Egypt, and words of Kings of Pan in the chamber of the Kings. The Sphinx will give out its wisdom; while the stony lips of the statue of Memnon shall smile on modern man and speak. Ethiopia, Meroe, Panopolis and Phenicia will awaken when the voices rising from Pan will speak to them in their original language. For that city of Pan, Memphis is about to be exhumed with startling results, and

wonders from Polynesia are almost due. For "The earth was divided in the days of Peleg." Genesis x. 25.

Lowe Observatory, Echo Mountain P.O.,
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OUR FOREIGN EXCHANGES.

SPIRITUALISM IN FRANCE.

A number of "Les Petites Annales," published in Paris under the direction of a committee of which Dr. Encausse is the honorary President, has reached me. It appears to pay special attention to the subject of Psychotherapy; and I learn from it that a Spiritualist Congress has been held in Paris this year, at which Occultists of every shade of opinion were represented, and that its proceedings have been spontaneously reported by the leading newspapers in that city "accurately and often eulogistically, and rarely in a satirical or sceptical spirit. This," it is appropriately remarked, "is a sign of the times." Not less so is the fact that our French contemporary enumerates the contents of no less than fifteen periodicals of a spiritual character which are being regularly published in France. Twelve of these are issued in Paris, two at Lyons, and one at Avignon. No doubt there are many others in the French provinces which do not reach the office of "Les Petites Annales."

The recent visit of Eusapia Paladino to Paris, and the phenomena witnessed in connection with that celebrated medium, have excited a great sensation in that city, especially among the leading newspapers; and "Le Matin" has initiated a thorough investigation of the subject, under the title of "The Great Doubt," opening its columns to articles upon it by Professors Lombroso and Morselli, M. M. Flammarion, Bois and others.

"La Nouvelle Presse" publishes an article entitled "The Problem of the Beyond"; "Le Monde Thermal" prints a series of communications received from the spirit world by Victor Hugo during his residence in Jersey; "Le Monde Illustré" gives publicity to an article on "Clairvoyants and Mediums" by Louis Malteste, illustrated by seven engravings; "Le Siècle" finds room for a lengthy essay on "Psychic Problems and the Unknown" by Dr. Foveau de Courmelles; "Le Temps" opens its somewhat exclusive columns to an interesting sketch of Eusapia Paladino by Pierre Mille; "La Liberté" devotes considerable space to an article headed "Occultism and Photography"; "Le Petit Parisien" publishes a disquisition on "Mysterious Forces" by Jean Frollo; and "La Petite République" contains a paper on "Natural Forces and the Achievements of Mediums." In the neighbouring kingdom of Belgium, that highly influential and widely-circulated journal "L'Indépendance Belge" discusses the great question of the day in an article entitled "The World of Spirits"; while "Le Soir," a well-known newspaper, publishes one upon "Spiritualism and the Press."

Yet here in Melbourne, where physical phenomena of the most astounding character have been taking place every week for two or three years in succession, they have been passed over in complete silence, or are only mentioned by the press to be superciliously sneered at! But then, by way of compensation, have we not been furnished with reports of such brutalising spectacles as prize-fights, euphuistically designated as boxing matches, with full details of how one "bruiser" followed the other round the ring "for all the world like some fierce animal stalking its prey"; and of how when one of these "fierce animals" caught his opponent under the chin, "lifted him clean off his feet and dropped him on the broad of his back, the crowd went mad; men shrieked with joy, and danced and threw their hats up." No doubt. And how edifying! What a proof of our advanced civilisation was this maniacal joy inspired by such an exhibition of brute force! What do "the thousands," who are represented as having witnessed this display of animalism, want to know about the after-life, or their own possession of any faculties higher than

those which are brought into play by this degrading "sport"?

A NEW SHAKESPERIAN DRAMA.

The "Courier des Etats-Unis" makes the startling statement that a drama dictated by the spirit of Shakespeare to Professor G. Banti, of Munich, is about to be produced in one of the theatres in Berlin. The title of the piece is "Antonine," and the hero is presumably that Antoninus Pius, who was Emperor of Rome, and as such was conspicuous for the kindliness of his character and the beneficence of his rule. In fact his place in European history is almost unique in these respects. The play is stated to be in four acts, and the scene is laid in the Eternal City. The statement of such a composition having been written under the circumstances described is not incredible. But one would like some better evidence of the incident than a paragraph in a French newspaper published in New York. I found it quoted in the "Tribuna Espirita," of Rio in Brazil, a valued contemporary in the Portuguese language, which appears every fortnight in that city. J.S.

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

BY ANNIE BRIGHT.

After an interregnum of a few weeks during the medium's absence in Sydney, the sittings were resumed on September 11th. At the Sydney séances a committee of an equal number of non-spiritualists and spiritualists was selected for searching the medium. He was then placed in a bag which had been examined carefully, and this was sealed at the neck and wrists with sealing-wax. Two or three birds, a number of mosaics, nests and eggs were produced at this séance. At the close some expressed astonishment, but others, witnessing phenomena for the first time, thought there might be collusion. At Dr. Whitcomb's request a cage was thereupon constructed in which to place the medium, and he announced that no phenomena would take place until this was done. A cage was accordingly made for the next sitting. It consisted of four strong uprights, covered with very fine mosquito netting, doubly sewed top and bottom. After it had been examined by a committee of gentlemen, one of whom was stated to be a member of the Commonwealth Senate, the medium divested himself of some of his clothing and after a thorough search he was placed in the bag and sealed up. Then the medium was placed in the cage, which was screwed down to the floor, pieces of gummed paper sealing the cage to the floor and woodwork. The "conditions" were bad, as there were as many unbelievers as believers, but many "apports" were produced inside the cage to satisfy those who hinted at collusion, and an extra bird was brought, as Dr. Whitcomb said, for interest. At a third private séance many influential people were present, all strangers to the medium, who was placed in the bag as before. So conclusive were the results that one gentleman present declared the genuineness of the phenomena was settled for him for all time; which was endorsed by many others.

For the supplement an "apport" of a striking kind has been selected, namely, a turtle which was found on the table at one of Mr. Stanford's séances in a most lively condition. It was difficult to keep it within bounds, and it had to be placed in a bag for carrying away, from which it made great efforts to be free. It remained for about three weeks in Mr. Stanford's garden, but the conditions were evidently unsuitable and it died spite of every care and attention.

The following is a brief account of addresses and phenomena since the September issue:—

99TH SEANCE. September 11th.—Address by Professor Denton on "The Recent Mission of Charles Bailey in New South Wales." Phenomena. Number of Vedic hymns on Talipot Palm Leaves from India. Lump of clay with Mosaics. It was said that when the full complement has been brought a pavement of Mosaic will be set out as in the original at Central America.

100TH SEANCE. September 18th.—Address by Signor Valetti on "The Trinity of Science—Reason, Investigation, Experience." Phenomena. Fire-bird's nest from India of curious construction, seven or eight inches high, containing a jungle sparrow fast asleep. The nest was handed round for inspection. It was formed of upright leaves with soft wool or feathers at the bottom. It was explained that this nest was taken possession of when empty by other birds than its owner, the Fire-bird, as the cuckoo does in England. The bird, a jungle sparrow, presently woke up and was placed in a cage full of life and vitality. More leaves of the Talipot Palm. Dr. Robinson translated the Sanskrit writing on several of these, which will be given in a subsequent number. Questions from sitters relating to spiritual matters were answered very instructively by Dr. Whitcomb.

ADDRESS BY SIGNOR VALETTI, JUNE 5, 1908 ON "VOLTAIRE."

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

I have been asked by Dr. Whitcomb to speak to you for a short time, and it gives me great pleasure to do so. You spiritualists teach the Brotherhood of Man; therefore, to-night I desire to speak to you about a great and noble man, whom I reverence, honour, and respect. I have seen him in spirit life, and I desire to-night to say something that will help you to appreciate the great work done by this apostle of humanity—Voltaire.

There was born in France, in the year 1694, a frail child, so frail and weak that his parents were afraid that he might not live to be baptised. They therefore sent for the priest, who immediately baptised him, giving him the name of François. On that memorable day, my friends, the stars must have sung together, and all the sons of God shouted for joy, for on that day was born a future liberator of mankind, the enemy of superstition and ignorance, the iconoclast, the emancipator of serfs—a true soldier of liberty. And he lived to do the great work set before him.

He had a brother named Armand, who was religious, and devoted to the church. And young François, at the age of ten, entered the Jesuit College of Louis le Grand. I do not think that he imbibed very much knowledge at that school, perhaps a little Greek and some Latin. He left it at the age of seventeen, and his father desired that he should become a lawyer. But he had no taste for the law.

SOCIAL CONDITIONS AT THAT EPOCH.

Let us now take a look at the condition of society at that period of the world's history. It is safe to say that nearly every country in Europe was sunk in gross darkness and superstition. The Inquisition was in full vigour in Spain, and in France, also, the country was ruled and dominated by the priests. Lewd women assembled at the court of the King, and a night of error had fallen upon this world. But humanity, long-suffering humanity, smarting under its wrongs, was beginning to stir itself. At that time everyone had to think as the church dictated; reason was toppled from her throne, and the church dictated alike to Kings and to individuals. For a long time, a great controversy had raged in Europe between the followers of a Spanish priest and those of Jansenius, a French priest, over certain doctrines. The former believed in free will. They asserted that man had free will, adding, however, that God knew how he would use it; while the Jansenists taught predestination. In a famous Bull issued by the Pope, in 1713, when Voltaire was 19 years old, the errors of the Jansenists were condemned, and the prison houses of France were filled by these so-called heretics by order of the King, urged on by the Pope. Up to this time, Voltaire had not been much interested in the affairs of mankind, but now he began to think about the happiness of his fellows. Being a great observer, he realised that men had not liberty, and that something was needed to bring happiness to his own countrymen and his brothers in other lands.

About this time, or perhaps a few years later, he went with the French Minister to the Hague. He had already commenced writing tragedies and comedies—Oedipus and others, with which you are well

acquainted. While he was away in the diplomatic service, he fell in love with a maiden. The mother of this girl discovered that her daughter was in love with this young man, and she forbade her having anything to do with him. We are told by his biographers that on several occasions he sent his clothes to her secretly so that she might visit him disguised as a boy. He wrote constantly to her, telling her that she was to be subtle, and to make her mother believe that she did not care for him; but, adding naively, "you must love me all the more." On his return to France, his father discovered this, and was so angered that he threatened his son with prison—he was either to go to prison or to sea, and obtained an order for his arrest. It was finally settled, however, that he should enter the office of a lawyer. In one of his quaint letters we find him saying, "I have been seven days in the office of a lawyer, and am learning all their secrets and knavish tricks."

VOLTAIRE'S FAITH IN GOD.

Let me remind you that this period was one of great corruption. Superstition was rife. Yet amid all this corruption, Voltaire believed in God. Yes, but he did not believe in the doctrines of the church which blackened the character of God. His constant researches proved to him that the church was largely established upon fraud and cunning, and that for the most part evil men held the reins of government. He found that while the poor were oppressed, the priesthood lived sumptuously every day, that kings ground down the poor with the iron heel of oppression, and he began to raise his voice against these iniquities. He was a Nature worshipper, and believed with Thomas Paine that there was a God, but Him whom he worshipped in his soul was the God of the universe, the God of Nature, not the cruel deity which the church persistently held before her people. We are told that he wrote some smart epigrams at this time, and for which he was banished to a place some two or three hundred miles from his town. After a time he returned from his exile, and this wondrous man employed all his spare time in pointing out the errors of the church, writing, speaking, and working on behalf of the downtrodden and the fallen. Let me enumerate here one or two cases on record whereby his great influence—for he had influence with the crowned heads of Europe—caused cruel and unjust sentences to be annulled, and those who had suffered injustice to be exonerated and justified.

Toulouse, in France, is famous—or infamous—for the great number of its inhabitants who cried loudly for the death of one engaged in business in the town. He had a drygoods store, I think, and a family of four sons and two daughters. One became a Catholic, and another son, the eldest, named Mark, aspiring to an official position, could not obtain it because he was a Protestant. He became disappointed, and ultimately destroyed himself. The servile wretches hastened to impeach the father by saying that he had caused the death of his son, because the son desired to become a Catholic, and was hailed before the magistrates. In this description, I do not desire to harrow your souls, but it is sometimes good to look at the bleeding wounds so that you may realise how your forefathers have suffered, have bled, and died, for the truth which makes you free. With a pretence of trial, he was found guilty, although there was no evidence against him. Trial in those days was followed speedily by torture. The lesser torture was applied. He was taken to an underground dungeon, with two iron rings in the stone walls, to which his ears were fastened; ropes were placed round his ankles, and then attached to iron rings in the opposite wall; and then strong men took the ropes until every joint was stretched. He suffered a hell of pain, but he declared his innocence. They then applied the "torture extraordinary," as it was called. Think of it, my brothers and sisters! In the name of the Prince of Peace, in the name of the Eternal One, the Only Good, in the name of God, the Father of all spirits,

they tortured this faithful son. The torture extraordinary was this—a cylinder was placed in his mouth, which would hold three pints of water. Thirty pints of water altogether were poured into this cylinder, which found its way into his body. The sufferings of that man cannot be told, and yet he remained firm, asserting his innocence. After this he was taken in a tumbrel to a scaffold, and stretched upon the scaffold, and the executioner, with an iron board, gave him seven brutal strokes, breaking his arms and legs, and then he was left to die. But he did not die quick enough to satisfy his tormentors, and they strangled him. Voltaire, when he heard of this a little time after, lost no time and spared no expense in seeing that justice was done to his memory and to his family. One daughter had been placed in a convent; the sons were in exile; and the widow was allowed to wander anywhere looking for her bread. By his influence he caused the Czar of Russia to interfere, so that the sentence might be declared an erroneous one, and justice done to this man's memory. This is only one case which I cite. I could tell you of a large number. He raised thousands of pounds, also, for the widow and her sons and daughters.

VOLTAIRE A MOCKER OF SHAMS.

It has been said that Voltaire was a mocker, and so he was. He mocked at all shams and hypocrisies. He employed the swift arrow of ridicule to break down the barriers that existed between the clergy and the peasantry, and to show that the church's teaching and doctrines were untenable and false. No man, I venture to say, possessed such keen wit and satire as Voltaire, or knew so well how to employ it. One writer has said of him that from his throne at the foot of the Alps, he pointed the finger of scorn at every priest in Europe. This royal-souled man was continually labouring and working for the good of humanity, while in his soul he revered the God of all spirits, and the God of Nature. After returning from his exile, he was again arrested. This time the sentence of imprisonment in the Bastille was passed—that monument of blood and torture. Louis XIV. had passed to spirit life, and the Regent opened the prisons of France, and there, my friends, were found men who had been incarcerated for long periods of time, and no one knew for what crime. One of my own countrymen had been there for thirty odd years, and there was no one could tell for what offence he was incarcerated. But after a time the prison was filled again with new faces. While in the Bastille, he changed his name, and called himself Voltaire instead of Arouet, and by the name of Voltaire he is better known throughout the world. Though I belonged to the Roman Catholic Church in the days of my flesh, and I respect and reverence many of its adherents, I know in days gone by she has been in error, and done what was wrong, and to-day she is suffering as all must suffer who do wrong. The Pope is a prisoner in the Vatican. Her temporal power has passed away, and if she does not keep pace with the enlightenment and knowledge of the times she must pass away. Voltaire is a man that has been reviled by nearly every sect and denomination. It is a sorrowful fact that you can scarcely find a minister of religion who will do his name and character justice. Perhaps they do not understand what a grand work this man has done for humanity, and for the cause of tolerance and liberty of thought; possibly they know not what they do. Voltaire was kept in the Bastille for about twelve months, and was exiled to England meeting there some of the celebrities of that day—Congreve, Young, Pope, and others. Returning to Paris, he wrote many essays, epics, comedies, tragedies, accumulating money by thousands of pounds, which he freely spent on behalf of the downtrodden and oppressed.

HOW VOLTAIRE DIED.

After 27 years' exile in different places, he returned to Paris. The Bastille had fallen. His entry into Paris was a triumphant one. It was the

march of a conqueror; he was a prince among men, he was their idol, for he had fought for their liberties; he had given not only his time, his money, but he would have shed his blood on behalf of the poor. The members of the Academie of France came forth to meet him; such an honour had never been conferred upon a crowned head. But his end was approaching. At the age of 83, he wrote the tragedy of "Irene"; when it was performed Paris was en fete. It was a red letter day in the history of France. In the month of May, 1778, Voltaire fell sick, and towards the end of the month he grew worse. Just at this time, some of the enemies of truth approached him as he lay on his couch to see if he would recant, and say that he was sorry for having ridiculed and derided the teaching of the church, and for having held up to hatred and scorn those who lived on the superstition and the weaknesses of mankind. But he drove them from him. His valet de chambre stood by his bedside, and just before he expired, he took his servant's hand and said, "I am going out; I am passing," and he lay back, and that noble, gentle spirit had passed into the land of true liberty and light. To-night he is honoured in the realms where all are equal in the sight of God.

VOLTAIRE'S CHARACTER.

Even this great man had his weakness. He had a great horror lest his body should not receive decent burial. According to his request, his body was placed at night in a carriage drawn by a number of horses, as if he were about to visit some of his relatives. His death for the time was kept secret, and he was carried some hundred miles or more away, and it is said that, for charity's sake, a certain abbe gave a little consecrated earth that he might be buried therein. The service was read, the mass performed, and scarce had they finished when from the bishop came an order forbidding the burial; but it was too late. Some years after they removed his remains in triumph to the Pantheon in Paris. It was a great occasion! The procession halted on the site of the Bastille, and then moved on to the Pantheon. A priest standing in the crowd cried, "God will be avenged!" They desecrated his grave, and removed his ashes. But let me tell you the work was finished. He had sent into the heart of superstition an arrow which could not be withdrawn; he had struck the death blow to tyranny, and the church reeled from that blow, and to this day has never recovered, and never will. This man was one of the royal souls who have laboured on behalf of earth's sons. He sowed the seeds which produced a plentiful harvest. For long years the malice of those who call themselves the children of God has followed the name of this sublime man, and, as I said, it is hard to get a minister of religion to do him justice. But when the great roll is called, with the list of heroes who have fought and bled in the interests of humanity, his name will be found first and foremost in the ranks of those who have dared to do and to die. His life calls everyone, inspires everyone, to do great and noble deeds for humanity. He had nothing to gain. Had he so chosen, he might have done what thousands of hypocrites did, pretended to believe the impossible doctrines of the church, and might have been ultimately canonised as a saint, but he was true and loyal to his conscience—to himself, and he suffered thereby.

VOLTAIRE IN SPIRIT LIFE.

To-night, from the shores of a better land, Voltaire views your earth plane, and beholds the seed which he has sown bringing forth a bounteous harvest. And I tell you that in the centuries to come the name of this grand man will be honoured when the names of his persecutors and detractors have been forgotten. Voltaire, by his work and his life, has made the investigation of occult matters possible for you to-day. You would not have dared to sit together in the year 1694, nor 1778, as you are doing to-night. You would have been hauled to the dungeon, and the awful tortures of which I have been speaking to-night would have been your lot. But to-night you are at liberty to investigate and satisfy

your consciences, for reason demands that all subjects shall be investigated. Truth has nothing to fear.

IN CONCLUSION.

Let me enumerate some of his views and teaching before I close. "All men are born equal." "Let us honour merit and virtue." "Let us do good while we have the opportunity." If we follow out these precepts, the world will be better for your having lived in it. I thank you for your attention. I have to thank the conductor for his welcome and courtesy to myself on every occasion. I have to ask you to pardon my defects of speech, my imperfect articulation of English, but I am dreadfully in earnest for the good of mankind, and if I had the tongue of an archangel, I would employ it in the cause of humanity. As you have been told so often, the happiness of the whole human family is necessary, it is the only good. There will come a time when those men who have sought to injure others for conscience sake will stand ashamed and abashed in the presence of those they have tried to injure, and in that land where all the wrongs of earth shall be righted, those who have worked and laboured in the cause of truth will receive justice. For "he that confesseth Me before men," said the Nazarene, "him will I confess before My Father which is in Heaven." Be ye, therefore, workers in the cause of truth, and in the cause of humanity.

NOTE ON ALLEGED PAPER "OF EVEN DATE" BROUGHT TO THE CIRCLE.

So many inquiries have come relative to the reception of a paper of even date at one of Charles Bailey's circles, that a brief statement concerning this must be made. This happened in Sydney in the early part of 1903 at the circles held there by a leading medical man who, under the pseudonym of "X," has given an account of these circles to the world under the title "Rigid Tests of the Occult." This was some two years before I had had the privilege of sitting in these circles, and while I was still a resident of Sydney. On many occasions Charles Bailey has stated that this occurred, especially when the subject of our having at the Melbourne circle the much desired "apport" of an English paper of even date was mentioned. On being asked for particulars by several correspondents, I questioned Mr. Bailey, who, as is usual with him, could not give details, the deep state of trance when at the circles being evidently the cause. I thereupon wrote to my friend, the medical gentleman in Sydney, who stated that a paper was brought, but it was written in Arabic. One of the Indian "controls" translated a portion of it concerning the plague in Asiatic Turkey, where the paper was published, and some tax about to be placed on the natives by the Sultan. Dr. Whitcomb said the paper had been published about three weeks, and would not let it remain, as it might be said it had come over in a ship, although one of the sitters remarked "it could not possibly reach Sydney in that time." It disappeared the same evening, but at the doctor's request he was promised it on some future occasion. A few days later, in full daylight, when Bailey was under control of the Hindu in the doctor's study, it fell on the couch. Hearing of an Oriental scholar in Hobart, the doctor forwarded it to him with a request for the translation of the date and a few leading items. To his great regret neither the paper nor translation has ever been sent to him.

At that time public interest in these circles was not so keenly aroused as at present. Anything of the kind or of proportionate interest occurring at Mr. Stanford's circles would at once be photographed and distributed broadcast, and in all probability such may occur at any of these meetings. It may be observed in conclusion that although Charles Bailey has been tested in the most thorough way by Italian scientists, it is a matter of regret that up to the present no eminent men at the Antipodes have availed themselves of the facilities that would be accorded them by Mr. Stanford of "testing" in their own way and under their own supervision the wonderful gifts of this medium.—ED. H. of L.

SPIRITUAL AND SPIRITUALISTIC.

Mr. Blodgett's article, which appears in this issue, is a timely one. The distinction he draws between "spiritual" and "spiritualistic" needs emphasising; superficially they are apt to be confounded, and are so to a large extent. The "spiritual" is that which pertains to the God principle within us, the spiritualistic, as now generally understood, to any phase of modern spiritualism. The latter as a whole may be likened to the crude material of which the former is the essence, and we are constrained to coincide with Mr. Blodgett in estimating the crudities as considerably in excess. It is somewhat disheartening to the earnest workers for spiritualism in its higher or essential aspects to realise the prevailing tendency among those who have had sufficient evidence to convince them of the persistence of life after the dissolution of the mortal body and of the reality of intercourse between the two worlds to avail themselves of every opportunity to utilise the knowledge as far as practicable for mundane purposes, instead of for the upliftment of themselves and their fellows. Our faith is not founded on tradition, but on absolute verifiable fact, and it is evident that those who treat the knowledge so lightly do not realise how much it means.

What is the cause of this state of things—this inversion of the spiritual? Lack of knowledge of what spiritualism really is. Students of spiritualism who go into a systematic investigation of its standard literature, its evidences, ethics, the conditions essential for the elicitation of its higher phenomena, or rapport with the more advanced spheres, whence no contradictions come, are few, and those who take an erratic course of what literature on the subject comes in their way are not numerous. The great mass of believers have come to their belief through attending seances or public meetings, and if questioned about their faith, the laws of spiritual intercourse, the relation of this world to the next, and the nature of the after-life, would be found lamentably deficient as elucidators. On the other hand, a student who had devoted a few months to an earnest study of the facts, philosophy, and ethics would interest and edify the inquirer, and not infrequently start him on the same track. We know of many instances of this in our experience.

What is to be done to improve conditions? We have no hierarchy, nor do we need such. Mr. Blodgett suggests "A Spiritual Organisation." Good, if it is to be an example, but we think Re-organisation, better methods, and the adoption of a high standard (such as he suggests), coupled with more fraternal co-operation among existing societies, would be the quicker way to bring about reform.

All our platform teaching and preaching should be educative, and should appeal both to the intellect, the heart, and to the religious sentiment. Of what use is the knowledge of the phenomenal facts, or of intercourse with the spirit world, if it makes no difference in the moral character and aspirations of the individual? And what better incentive to a good life here than the knowledge that as we sow in this world, so shall we reap in the next. Proselytising or persuading people to believe in spiritualism is a mistake. No one should be asked or expected to believe in it until his reason is satisfied with the facts, and approves of its ethics; the philosophy may then be studied at leisure. But a duty rests on those who have gained comfort, consolation, and edification by their conviction of its truth and beauty, to do something towards disseminating it among their fellows whenever favourable opportunity offers, either

in conversation or the distribution or loan of good literature to those of their friends who desire information on the subject. If there is one thing more than another that spiritualism needs, it is the establishment of a co-operative publishing house, where all the standard works, many of which are out of print, could be reprinted and published in cheap editions, and first-class informatory pamphlets for gratuitous or semi-gratuitous circulation printed by the million. This would do much to keep up the tone of spiritualism, and correct erroneous impressions, especially if in its staff were included a competent "Editor at Large," such as Harrison D. Barrett, Hudson, Tuttle, or his worthy predecessor in the office in America, Dr. S. B. Brittain.

W.H.T.

[Since the above was written we are pleased to observe that two most excellent works of the late Wm. Stainton Moses, M.A., viz., "Spirit Identity" and "Higher Aspects of Spiritualism" have been re-published in one volume by The London Spiritual Alliance].

DR. J. M. PEEBLES.

By last American mail came news of our veteran, beloved co-worker now in the best of health and inundated with invitations to visit distant countries and give lectures in America. He has been engaged in a vigorous correspondence with a clergyman on Spiritualism, and the concluding paragraph of his latest letter to the Battle Creek press shows him to be as full of spiritual vigour as in his palmist days. He says:

WHAT DOES SPIRITUALISM STAND FOR?

This question is very often and very naturally asked by thinkers and philosophically inclined investigators. Speaking only for myself, I have to say, Spiritualism, the direct opposite of atheism, materialism, mercenary spiritism, and persecuting sectarianism, stands for God, the absolute Cause of causes, the Infinite Energy, Life, Purpose, Will, Wisdom and Love of the measureless universe. It stands for the living Christ, for the Christianity of the Christ, summed up in love to God, love to Man and the ministry of angels; it stands for the Logos that overshadowed the mediatorial Man of Galilee; it stands for religion, pure and undefiled as described by St. James; it stands for the statement that holiness is indispensable to happiness in all worlds; it stands for prayer and heavenly inspirations; it stands for premonitions, impressions, and heavenly ecstasies; it stands for present-day demonstrations of a future life; it stands for messages of love from the higher life through visions, trances and other spiritual phenomena; it stands for arbitration and peace in the place of wars; it stands for equal rights and for equal opportunities for all in every station of life; it stands for the protection of honest toilers and the overthrow of child-labour in factories; it stands for the protection of harmless animals and the beautiful birds of plumage; it stands for socialism in the sense of the golden rule of Christ; and further, for all the reforms that result, or necessarily must result in the brotherhood of all races, and those holy sympathies that connect the world visible, with the world invisible and immortal.

It destroys the fear of death, encourages the desponding, comforts the sick, and gently, tenderly brushes away the mourner's tears, while pointing them to the loved in heaven.

If my unknown friend, "C.S.L.," has any better religion than this, I shall be pleased to know it, for in these waning sunset days, I seek only for the true, the good and the spiritual.

J. M. PEEBLES, M.D.

W. J. Colville, in a letter to *Light*, writes of successful lectures in Vancouver. He then proceeded to Boston, whence he would visit Onset and other summer resorts. He has no fixed date for return to London and says that letters can be now addressed to him c/o Dr. F. J. Miller, 108 Huntington Avenue, Boston, Mass., U.S.A.

THE PHYSICAL PHENOMENA OF SPIRITUALISM : ARE THEY NATURAL OR SUPERNATURAL ?

BY GEORGE P. YOUNG.

(President of the Spiritualists' National Union.)

An Address delivered to the Members and Associates of the London Spiritualist Alliance, on Thursday evening, May 28th, in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, Mr. H. Withall, Vice-President, in the chair.

In the September issue of this paper prominence was given to an important address delivered by Mr. George P. Young, and as the physical phenomena at Mr. Stanford's circles are the subject of much interest and also heated controversy as to their spiritual origin, it has been decided to present readers with the address slightly abridged in successive instalments, as being the most valuable explanation yet offered to thinking people. These physical phenomena, as demonstrating the ceaseless activities and potencies of matter, are destined to give a decided blow to the materialistic ideas concerning matter that to so large an extent prevail everywhere.

MR. YOUNG said : It affords me much pleasure to have this opportunity of meeting the friends and thoughtful inquirers associated with the London Spiritualist Alliance, and, through them, of addressing a still larger public. Being engaged strenuously in the organisation and propaganda of Spiritualism, in moments of leisure it is interesting to recognise the trend of events and to emphasise the importance of various factors in the present position of the movement. Hence the choice of the special subject for consideration to-night. The future solidity, strength, and influence of Spiritualism depend upon its better appreciation, understanding, and application.

My aim throughout is to stimulate inquiry, to encourage experiment, and the proper development of physical mediumship. Personal experience has convinced me that physical manifestations may be obtained by calm-minded, disciplined, and disinterested truth-loving sitters much more readily than is usually supposed.

Professional mediumship may be a necessity in the present unsatisfactory economic conditions of this industrial age, and in the early stages of public investigation, but the dangers are great. The poor medium is exposed to many temptations—stress of economic circumstance, the corrupting influence of wealth, subtle psychological conditions, and especially physical exhaustion or depletion, which weaken his power of resistance and contribute to his downfall, no matter how high his ideals and aims may have been originally.

Condemnation of a heated and biased character is the resort of a lower order of intellect, and eminently unscientific. Science can take all the operating factors and tendencies into consideration, can look at both sides of the case, and pronounce calm judgment. The sympathetic aspect is thus the truly scientific one, not the product of maudlin sentiment and superstitious credulity.

However, 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.

MATERIALISM—A BLIND ALLEY.

To pave the way for the better consideration of the theories advanced, let us emphasise the *futility of materialism* for the final explanation of the facts of life. Space and distance, it has long been maintained, have no particular meaning in the realm of psychology ; and the facts of psychic science show why this is so. Telepathy, telæsthesia, clairvoyance, and other deeper faculties, function independently of, and superior to, physical modes of expression. Let us illustrate from the familiar facts of vision at a distance, travelling clairvoyance, or telæsthesia. Professor Lombroso has said that his attention was drawn to psychic research by some of the cir-

cumstances which occurred in his practice as a medical man. The daughter of a high official of Turin, who suffered from some nervous malady, when in a heightened subliminal state, described vividly and accurately what her brother was doing in the wings of a theatre one kilometre away. On one occasion, in a Leicestershire mining village, the daughter of my host, when in the travelling clairvoyant state, vividly described the northern suburb of Glasgow where I at present reside. At that time I had not visited the locality. Specially clear was the description of a path through the quarries, which is now to me a convenient and favourite country walk. In the physical sciences, in scientific measurements, the law of the square of distances is universal in application. A photoplate four yards from a source of light receives one-sixteenth of the amount of light falling on a similar plate one yard away. Six yards from a fire, the heat received is one-ninth of what is registered two yards away, and so on.

Compare the distances in the cases of telæsthesia previously mentioned—Lombroso's example, five-eighths of a mile, and the one from my personal experience, 300 miles. The relationship is 1 : 480. According to the strict requirements of physical measurement the Leicestershire young lady was either 480×480 , *i.e.*, 230,400 times more efficient as a sensitive or a recording instrument or a psychic percipient, or the light by means of which the distant scenery was observed was about a quarter of a million times more intense in the latter case. These tremendous figures reduce the matter to an absurdity, and show that *physical* considerations do *not* rule in the psychical realm. We are logically driven to postulate a scheme of *meta-physics* or super-physics—a metetherial environment or spiritual world.

META-ETHERIAL REALMS.

Many persons imagine the *ether* to be a fluid medium—infinite continuous, of infinite density, whose properties are infinite. But by transmitting or propagating waves, as in light transmission, at a finite and measurable speed the ether has let in all the possibilities of calculation and numerical statement. The ether, says one scientist, has thus *given itself away*. Its properties are thereby exhibited as essentially finite—however infinite the whole extent of it may turn out to be. The idea of metetherial spheres is reasonable and scientific.

Thus the superphysical, meta-etherial schemes of existence—the home of the soul—are still natural realms and subjects of scientific inquiry as to their domination by orderly principles of natural law. In our present sensuous state we may only be able to observe and trace the interaction of the interpenetrating, abiding scheme of things with the things of this mundane condition, but even these manifestations demonstrate it to be a world of *law* and *order*. In a loftier sense all the manifestations of Nature are incarnations of spiritual principles, and do but prefigure and express the grander and more enduring realities beyond. Hegel well said that the function of philosophy was to give us an inverted view of things—to enable us to see things as a man would view the world standing on his head.

PHYSICAL OR SPIRITUAL.

For the purpose of readjusting our philosophic point of view, we may contrast the spiritual and materialistic view of *love*. Professor Pierre Janet, viewing the matter from the organic side, says :—

When a man is in good physical and moral health, when he has easy and complete command of all his ideas, he may expose himself to circumstances the most capable of giving rise to a passion, but he will not feel it. His desires will be reasonable and obedient to his will, leading the man only so far as he wishes to go, and disappearing when he wishes to be rid of them. On the other hand, if a man is morally below the mark—if, in consequence of some physical fatigue or excessive intellectual work, or of violent shocks and prolonged sorrow, he is exhausted, melancholy, distracted, timid, incapable of controlling his ideas—in a word, depressed—then he will fall in love or receive the germ of some kind of passion, on the first and most trivial occasion. The least thing is then enough ; the sight of some face, a gesture, a word, which previously would have left him altogether indifferent, strikes him and becomes the starting point of a long amorous malady. Or more than this, an object which

had made no impression on him, at a moment when his mind was healthier and not capable of inoculation, may have left in it some insignificant memory which reappears in a moment of morbid receptivity. That is enough; the germ is sown in a favourable soil; it will develop itself and grow.

In other words, a materialist might say, the man in love is in an unhealthy condition and colonies of the love bacillus are developing in his tissues and blood stream. He has lost the powers of resistance and absorption that accompany good health. I have never yet isolated the bacillus of the amorous passion. The man who does so, and makes pure cultures, will have the world at his feet. Many healthy young men and women would give all they possess, or hope to possess, to obtain a potent love-philtre. The wealth of Carnegie, Rockefeller, and the rest awaits the bacteriologist who isolates and cultivates it. Once, when visiting a young man prostrated by unrequited affection, I heard his shrewd and discriminating mother ask: 'Doctor! can you cure love?' The baffled doctor had to confess that his drugs and pathological skill were of no avail.

Most men know that it is only in states of perfect health that they can experience the highest form of the love instinct—universal love—which oversteps the bounds of creed, caste, and colour, and is cosmopolitan in the broadest and loftiest sense. True abiding love reveals itself in the subtler intercourse of the soul and the affections; in comradeship in work for humanity, in the adoring reverence for Nature's majesty, and in mental and spiritual affinities. Love then pertains to the realm of spiritual verities, and 'is a kind of exalted but unspecialised telepathy, the simplest and most universal expression of that mutual gravitation or kinship of spirits which is the foundation of the telepathic law.'

MIND AND THE HIGHER CATEGORY OF THINGS.

The same principles apply to the study of the nature and province of *mind*. Mind makes use of brain for earthly expression, but is otherwise independent of it. We know that in times of ecstasy and illumination which accompany a paralysis or inhibition of the sense activities, mind rises superior to organic restraints, enjoys greater liberation, and apprehends the influences of a transcendental, superphysical environment. Dr. Hyslop has said that this subliminal consciousness is a 'supposed inhibition of the amoeboid movements of the pseudopodic protoplasmic prolongations of the neuro-spongium.' Judging by the polysyllabic terminology, very profound and illuminating!

But how can an active functioning of a deeper consciousness be explained in terms of a mere negation—a paralysis, deadening, restraining, or inhibition? No, we are compelled to conclude that the brain is the mere instrument of mind. Brain expresses, transmits, and inhibits mind, and does not originate or produce it.

THE LIFE-PRINCIPLE AND THE PHYSICAL ORGANISM.

The *spirit*, or life principle, therefore, is that animating and co-ordinating power which must necessarily exist to bring the multifarious processes of the body into harmony. The spirit will be that which governs, *directs*, or controls the energies of the organism during earth-life. As Sir Oliver Lodge says: 'It is dependent on matter for its phenomenal appearance, for its manifestation to us here and now, and for all its terrestrial activities; but, otherwise, I conceive that it is independent, that its essential existence is continuous and permanent, though its interactions with matter are discontinuous and temporary.'

This being admitted, certain things logically follow. The spirit-intelligence, transferred by the death-change from physical to spiritual conditions, should be able to control the partially-vacated organism of one still living in the mundane condition. The phenomena of *trance-possession*, with the convincing tests of personal identity, justify this claim. Also the spirit removed from the bodily limitations or prison-house of the flesh, should exhibit *enlarged and intensified power* of manipulating material energy. This is the central point of the present address. I wish to deprecate and banish the silly superstition that spirits can work miracles. All the mar-

vellous physical manifestations, they claim, are due to their superior acquaintanceship with the workings of natural law. A calm, painstaking, and critical investigation, allied to a comprehensive knowledge of physical and chemical science, will show the validity or truth of this claim. This will then remove the subject of objective spirit manifestations from the present-day region of denial, doubt, and hesitation, with its parrot-like accompanying cry of 'Fraud! fraud!' and place it on the assured and stable foundation of experimental science, where the conditions that minister to success are appreciated, understood, and employed.

SCIENTIFIC PROGRESS.

Every branch of science 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, with its verified and ascertainable laws and principles. Mediæval medicine, with its crudities, gave way to modern bacteriology, which enables the physician to watch the stages of development of disease and intervene with certainty and success to arrest its progress.

Spiritualism will develop likewise. Already it would almost seem as if we were within sight of a *mechanics of spirit action*, as by the labours of modern bio-chemists we are slowly outlining a more complete mechanical interpretation of bodily processes. Personally, I have been deeply interested in this realm of inquiry, because, having graduated slowly 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.

(To be continued.)

LA REVENANTE.

I've set the door ajar and placed a seat for thee,
For 'tis about thy time oh! spirit guest;
I listen for thy step and lovingly
I call thee, lost one, from thy place of rest.

The weary earth is sunk in slumber deep,
And through the tall tree tops the breezes sigh;
Tired Nature rests upon the knees of sleep,
And stars are burning in the midnight sky.

Come, sit beside me, hold me in thine arms,
The house is hushed and I am all alone;
The moon's soft radiance all the landscape charms,
The curlew pipes a sad, sweet monotone.

Once more I clasp thy hand and kiss the cheek
Pressed lovingly to mine, and soft and low—
Between embraces which my joy bespeak—
I croon the songs I sang thee long ago.

Oh! hold me close, our time is very brief,
Coarse day is hast'ning and thou must not stay
Till morning's pearls besprinkle ev'ry leaf;
So hold me close, for I have much to say.

Oh! but I grieved when thou wert newly gone,
I called thy name, I begged for just one word,
I waited for thy answer, there was none,
Again I called, methought thou hadst not heard.

Beside thy narrow bed at twilight hour,
At dawn of day, at noon tide burning high,
Rebelliously I mourned, nor asked for power
To pray. There is no God! was all my cry.

And oh! my vanished one, with tender hand
I put away thy books, thy little store
Of trifles pitiful: I could not understand
That thou wert gone and would not need them more.

The garments thou didst wear, with rev'rent touch
I folded up; the pillow thou didst press
My hot tears bathed. Oh! I would give how much!
To bring thee back again my life to bless.

Oh! spirit spouse, Ah! dear, dead, holy thing,
Oh! breathe forgiveness; bid me dry my tears,
For thoughtless speech that thy kind heart did wring,
Have I not made amends with lonely years?

Thy form grows dim, thy voice sounds far away,
Oh! must thou leave? the day is not yet come,
Dear vision wait, I have so much to say
Ere thou returnest to thy spirit home.

Thou'rt gone! a while ago I held thee to my breast!
Thou'rt gone! a moment back and thou wert here!
The stars are quenched; the moon faints in the West,
The soft breeze whispers that the dawn is near.

Kew, Vic.

BESSIE BARRY.

PSYCHOMETRY.

Some time ago, Mr. J. W. Sutton, obeying a strong impression, modelled a bust of an Amazon, his dissatisfaction with which seemed to be the result of an influence emanating from it. Wishing to ascertain the cause of it, he placed a photograph of the bust, without any explanation of why he did so, in the hands of a lady in Sydney, possessing psychometric gifts. Immediately he had done so, she exclaimed:—"I don't like the influence. I want to hurl a spear and kill some one. I want to fight and feel strong and powerful, haughty and revengeful, full of anger, and with a cruel will that nothing can conquer." On a later occasion, he asked the same lady, who is likewise a medium for automatic writing, to ask her own guides to inquire of mine by whom he was influenced in the design and execution of the work. The reply, written through her hand, was as follows:—"Your guide tells me that the Amazon Queen you thought of was a real living person, and she influenced you while working upon it, so that it became a portrait of herself and not a product of the imagination." It therefore represents the Queen Penthesilea of antiquity, who is alleged to have been slain by Achilles while she was fighting on behalf of the Trojans. "I am therefore better satisfied with the work than I was before," adds the sculptor, "because I have succeeded, it appears, in expressing my idea of that celebrated Amazon; and this expression I take to be the aim and end of art." J.S.



We reproduce a photograph of the bust sent by our correspondent, which is rendered interesting by the psychometric incident above described.

Edgar Lucien Larkin's article on "Oahspe" in this number is a first instalment of a series that promises to be most interesting. In reference to mention of "radio-activity," with which his name and that of Professor Lombroso's are united, as an explanation of the way spiritual beings are enabled to communicate with us, *Light* says "we were under the impression that all phenomena were referable to the activity of incarnate human beings." Radio-activity, as will be seen from Professor Larkin's and other writings, does not take the place of spirits, but merely shows the means whereby they communicate.

REVIEW.

MAGIC, A NATURAL SCIENCE.*

The late Baron Dr. du Prel, of Munich, brought to the study of Psychology a copious and admirable intellectual equipment. His open mind, exempt from prejudice and ardent in the pursuit of truth, was richly stored with learning and animated by an intrepid spirit of inquiry. He was a philosophical thinker as well as a scientific investigator; and his literary style had more of the French qualities of clarity and perspicuity than of the obscurity and mystification in which German writers are too apt to indulge. The work under notice is a French translation in two volumes of his "Die Magic als Naturwissenschaft," the first dealing with Physical Magic as one of the natural sciences, and the other with Psychological Magic; and we hasten to thank the liberality of the French gentleman, M. Jacques-Léonard Dartois, who has voluntarily borne the cost of having the work translated and published for the benefit of his compatriots. And what shall be said of the noble enthusiasm for humanity which inspired the late Baron to devote so many years of his valuable life to the preparation of this and the other spiritual work which preceded it, namely, "Death, the Beyond and the Life in the Beyond?" I do not think I could add anything to, and I am certain I could not improve upon, the eloquent words which will be found in the Preface to the book from the pen of M. Guillaume de Fontenay:—"Baron du Prel was a savant without doubt. I will venture to say, moreover, that he was a moralist. A man of rare, deep and exquisite goodness, the ethical problem haunted him without cessation. Beholding the spectacle of the increasing demoralisation of the masses of the people, a spectacle more shocking to him than any other, these reflections would force themselves upon his mind:—"This demoralisation is accomplished by the loss of all belief in the immortality of the soul. Intellectual education has made progress, but morality has lost its metaphysical source, and that is why we observe such a relaxation, that we ask ourselves whither will it lead us? It is perfectly evident that neither the police nor the State can secure morality by force or by law; for morality is no other than a metaphysical problem. The extreme importance attached to the terrestrial life, and the concentration upon it of all our interests, are the primary causes of our social miseries, which can only be lessened by the belief in a future life. But how is this to be restored? Religions are used up, for they affirm what they do not prove. Philosophies are impotent, for they discuss without arriving at any conclusions. Science professes to have no interest in the question, because the problem does not concern it. To what, then, must we have recourse, unless to the very science which lies at, and is, indeed, the root of all philosophy—to the science which so wrongfully neglects a part of its domain, a vast field which it has the right, and should be its duty to cultivate."

This is the vast domain explored and exploited by Baron du Prel in these two volumes, in which he has essayed to re-construct Occultism as one of the natural sciences, and to accumulate, with equal learning, industry and spiritual insight, a mass of proofs that it is so. He shows that a belief in Magic is as old as humanity itself, and as universal as the air we breathe; that the word itself is merely "the provisional denomination of human faculties which have not yet been fathomed, and that magical phenomena can only rest upon a natural science at present unknown. From whence it follows logically that, in the ratio of our spontaneous development, our science must end in and become magic, as we pass from the examination of that which is visible, tangible and ponderable to the investigation of what is neither; for the more refined and attenuated matter becomes, as, for example, radiant matter, the more does it betray the operation of remarkable forces." These are the theses sustained with convincing force in

*La Magic. Per Baron Dr. Carl du Prel. Traduit per Nisse. Paris: Leymarie, 42 Rue St. Jaques.

this admirable work by the Baron du Prel; and when one reflects that all the greatest scientific discoveries of the last 300 years have been simply the transformation of what were formerly regarded as "miraculous" phenomena into scientific facts, involving a continuous expansion of our knowledge of natural laws, one feels that the author of "Die Magic als Naturwissenschaft" is clearly in the right, and that the twentieth century may well hope to witness the re-instatement of Magic as one of the greatest of the natural sciences.

J. S.

ATLANTIS.

The references to the great island-continent of Atlantis in the article on "Oahspe" last month suggest to me to mention that I have had in my possession for a few years past, and awaiting publication, a manuscript volume of about 140,000 words, descriptive of the rise and fall, the splendid civilization and the disastrous disappearance of that vast empire, committed to paper by two amanuenses, but dictated, in the main, by a spirit who claimed to have been an eye-witness, and one of half a dozen survivors, of that awful cataclysm, which he relates with thrilling power. He gave the name of Noe, and stated that many centuries later he was reincarnated as Pythagoras, the founder of the Greek system of philosophy which bears his name. At the time of the catastrophe he was the high priest of the Temple of the Sun in the city of Atlantis, where that luminary was worshipped as the visible symbol of the One True God, and as the image of His glory and beneficence. In that position, Noe was in constant communication with the spirit world, was forewarned of the approaching submersion of the island, which covered a great part of the Atlantic Ocean, and was instructed how to escape therefrom with his family; not in an ark, but an airship propelled by magnetism, he, himself, landing in Peru, where he became the first Inca, while his companions journeyed eastward to Asia.

According to the MS., Atlantis was the cradle of what is erroneously called the Aryan race, and Adama and Heva became the progenitors of the fourth or white human family, the black, red or brown, and yellow families having been the first, second and third in chronological order. The myths of the serpent who tempted our first mother and of the Fall are the subjects of a rational explanation. Many centuries afterwards, Adama is represented as having been re-incarnated as Jesus of Nazareth, under the control of the great Christ Spirit, by whom he was inspired during the whole of his short career, and hence the occult signification of the words of Paul: "The first man Adam was made a living soul, the second man Adam was made a quickening spirit." The Atlantean Adam, according to the author of the book, which is entitled "The Antediluvians" was "of the earth earthy," and he succumbed to temptation, making ample atonement for his sin by his sufferings in his later life; and therefore it is written, "as in Adam all die, so in Christ shall all be made alive," by the gift, through him, of the divine spirit. Such is the teaching, at least, of the author of this book.

According to "The Antediluvians," Egypt, India, and the Eastern world generally, were colonized from Atlantis, as was Central America, all of which already contained indigenous and earlier races. And by the Atlanteans were erected those temples and pyramids and palaces, the ruins of which have only been found of late years in the forests of Yucatan and Guatemala, where their astonishing resemblance to the architecture and sculptures of Egypt and India have proved a standing puzzle to contemporary archaeologists. The primitive language spoken in Atlantis was almost identical with classic Greek, and remnants of it are still to be found among the Mayas of Central America; and since "The Antediluvians" was written a book has reached me, by Dr. A. C. Plongeon, of New York, in which he proves the close relationship of the two tongues, deduced from a prolonged study of the subject in Yucatan by means of Maya books and inscriptions.

Noe predicts that another great cataclysm will upheave the island continent of Atlantis from the bosom of the ocean, when its architectural remains and the imperishable portion of its records will verify all the historical statements contained in "The Antediluvians," and will necessitate a complete re-casting, not only of the science of ethnology, but also of the early history of the world, by transferring from Asia to Atlantis the seed plot of the fourth of the seven human families, which have been appointed, he says, to people the earth and to replenish it.

J. S.

A SPIRITUAL ORGANISATION.

As the following article from "The World's Advance Thought," by S. H. Blodgett, of the United States, is referred to by W. H. Terry in his contribution to this issue, it is printed for the benefit of our readers. Mr. Blodgett says:—

"I suppose that a chorus of voices will answer that we have spiritual organisations all over the country. That we have local ones, that we have state ones, and that we have a national one.

I answer that those I am acquainted with do not seem to me to be "Spiritual." A thing may not be exactly what its name implies.

I admit that we have organisations of those who call themselves Spiritualists; but all it means is that those who connect themselves with these organisations call themselves believers in spirit phenomena. Possibly such may average more spiritual than the great mass of those who disbelieve; but there is a large class who value these manifestations mainly, if not wholly, from a material point of view. When they go to their meetings, they do not dwell on the words that inspire to a higher life and a more noble character, but on message pointers to material gains. If they do not get messages of this kind, they do not feel paid for going. The mediums and the attending spirits know what is desired, and they are apt to receive what is called for.

I am firmly convinced that the message department in our public meetings should be completely discontinued; that messages should be sought only in private, and in select audiences.

Not only are our public meetings conducted on a material plane, but many of our mediums make a business of selling their gifts for the express purpose of informing people how and when they can profitably engage in speculative gambling. Neither those mediums nor those who patronise them are spiritually minded, and their Spiritualism is actually degrading to them. When anyone, either in the form or out of it, incites to speculative gambling it is time to say "Get thee behind me, Satan."

There is no good thing that cannot be used for evil purposes, and spirit communion is valuable or the reverse, according as we use it. If it does not inspire to more noble ideals and lead to a more perfect life, it has little in it that is worth while.

I do not expect Spiritualists will think alike or act alike in their methods of reaching universal relations, but all true Spiritualists have such ideals in view.

True Spiritualists must desire absolute justice between all human things, and this means that they cannot possess the spirit of speculative gambling; they cannot seek anything without wishing to return an equivalent. This precludes gambling of every description. Gambling not only degrades the individual who engages in it, but I am satisfied that it is the manifestation of this spirit that has completely honeycombed our social life that was the sole cause of the recent money panic.

I hold that the best social condition is that which is most conducive to the development of an exalted and harmonious character.

On this rock I would found my church. It should be a church for the express purpose of human culture, and those joining it should consecrate themselves by a definite pledge. I will outline a pledge,

not with the presumption that it is perfect, but as suggestive for others to think about:—

We believe the main purpose of the earthly life is the development of a noble, harmonious character, and that we as individuals will strive for its accomplishment.

First: In all our relations in life, whether public or private, we will always endeavour to give a fair equivalent for what we receive.

Second: To not be an unfair competitor in any department of human activity.

Third: To be ready to assist those who have fairly tried to make their way in life, and who from any cause need help, and as our own success justifies.

Fourth: To work for the repeal of all laws retaliatory in purpose and effect, or that are manifestly intended for the benefit of a particular class only.

Fifth: To be kind to all human beings, and to all our domestic animals, giving each its proper recognition.

Sixth: To study the laws of physical and mental health, and try to obey them.

Seventh: To always stand for arbitration instead of war for the settlement of all national differences, and to support arbitration rather than law in the settlement of private disputes.

Eighth: To respect all in their opinions and habits of life so far as they are not harmful to others.

Ninth: To eliminate as far as possible all sectarian, partisan, and race prejudice.

Tenth: To rely on Nature and Nature's laws, or, in other words, to rely on God, in every emergency.

Eleventh: To cultivate a cheerful, optimistic disposition.

Twelfth: To always be willing the world should know what we stand for.

MRS. H. A. RISING.

A Remarkable Psychometric Test.

Many are the testimonies received by the editor of this paper from friends who have had sittings with Mrs. Rising, but the following, signed by one of our oldest subscribers before a Queensland J.P., is of so remarkable a nature that it is published with pleasure at this gentleman's request. It must be remembered that the sitting took place at Mrs. Rising's private residence, St. Kilda Road, Melbourne, and the envelopes were brought from Queensland by Mr. George Coxon, who gives the following particulars:—

The following is an account of a sitting I had with Mrs. Rising a year or two ago at her residence in Melbourne:—

After several tests of a private nature, which I must say were highly satisfactory, I handed Mrs. Rising an envelope, at the same time asking if she could give me a reading of the contents of the same. The envelope contained four samples of sand and shale which had been taken from an artesian bore which was being put down at the time, the samples being from depths varying from one thousand to four thousand and twenty feet. Mrs. Rising immediately said that the contents of the envelope were from some hole which was lined with iron. (This represented the casing in the bore hole). When asked if anything further could be stated, she said there was a double lining in the hole. (There was a double casing in the hole, namely a five inch and a six inch casing respectively). Questioned still further, she said the hole was full of water, and when asked if she could state what flow of water there was, replied that it was but a small flow, which simply trickled out. When asked how deep the bore would be before a good supply would be struck, she replied that after sinking a little deeper a supply would be met with which would prove of use to them. She also stated that had the bore been put down at a distance of about three hundred feet to the north of the present position a very much better supply would have been met with and at a much lesser depth. Mrs. Rising's description of the men who chose

the site for this bore was very accurate, and she also stated that one of the men particularly wished to sink the bore at a place some three hundred feet to the north of where it was put down. (These details proved to be correct). Up to this time the contents of the envelope had not been removed, but when I handed Mrs. Rising the separate samples she arranged them in the order of their respective positions with regard to the depth at which they were taken from the hole. This in itself was a splendid test. She then described very accurately the appearance of the surface of the ground close to the bore, and also of the surrounding country.

LATER CONFIRMATION.

About six weeks subsequent to this sitting, a supply of water was struck in the bore, with a flow of about one hundred and fifty thousand gallons per day. Three months after the above sitting with her, Mrs. Rising sent a private letter to my daughter, in which she stated with reference to this matter that the further sinking of the bore would cease. At this time a contract was signed to sink a further five hundred feet, but it was found impossible to do this, and within two months operations ceased, thus again bearing out Mrs. Rising's statement.

As stated before, the result of this sitting cannot be considered as other than very satisfactory, as has been the case with other private sittings I have had with her.

I hereby certify that the particulars in the foregoing are correct in every respect.

(Signed) GEORGE COXON.

(Signed) RICHARD HILL, J.P.,
Isisford, Queensland,
September 3, '06.

SHAKESPEARE A SPIRITUALIST.

No one who has studied the writings of Shakespeare pretty persistently, as I have done, during a long life, and has done so with a mind free from prejudice and open to conviction, as regards the psychology of those wonderful works, can escape arriving at the conclusion that he believed in the return of the so-called dead from the world beyond the grave and in their power to communicate with their brother and sister spirits who are still in mortal form. This is abundantly evident from Hamlet, Macbeth, Julius Caesar, Richard the Third, and Cymbeline; this evidence is sustained and enlarged in a volume just published, entitled "Shakespeare's Use of the Supernatural," to which has been awarded the "Harness Prize Essay for 1907," by the University of Cambridge in England. Its author is Mr. J. P. S. R. Gibson, B.A., late Scholar of Sidney Sussex College in that institution. The title is of course a misnomer, for there is no such thing as the supernatural; inasmuch as this is simply the part of the natural order of things which is at present imperfectly or not at all understood. But we may let this pass. In the introductory chapter, Mr. Gibson, after briefly stating his case, remarks, "the foregoing considerations do not pretend to be an exhaustive treatment of the question of Shakespeare's belief, but perhaps enough has been said to show that the great dramatist of the seventeenth century believed in the spirit world and thus held his place among the master minds of all ages."

At page 96, Mr. Gibson remarks that "Shakespeare paints the Supernatural for us as he saw it with his great mind's eye. His contemporaries put it before us as conceived by the common people of the day. With Shakespeare it is always real and dignified; with the others it is but idle superstition and correspondingly coarse . . . Shakespeare respected the Supernatural, his contemporaries did not. There lies the fundamental distinction between them, which works out in so many of the details. The unseen had gripped Shakespeare's soul, and, in some measure, that of Marlowe, Middleton and Dekker were untouched by it, to them it was something to curse and to astonish." And the author con-

cludes his pregnant essay in these words:—"Though Shakespeare, in his bark was "tempest-tossed," yet in due time he reached a safe harbour and came to recognise that the things which are seen are temporal but the things which are not seen are eternal.

O strong soul, by what shore
Tarriest thou now? For that force
Surely has not been left vain!
Somewhere, surely, afar,
In the sounding labour-house vast
Of being is practised that strength
Zealous, beneficent, firm!"

Undoubtedly it is, and with larger powers and longer aims, than those which the dramatist exercised while he was on the earth. He was a medium, then, consciously so; and he is a still greater medium now, and is inspiring other writers, even as he himself was inspired from the spheres by spirits higher than his own. While to us there remains, in the words of Milton,

"The debt immense of gratitude,
—still paying, still to owe."

Meanwhile, it is surely an impressive sign of the times when an essay designed to prove that Shakespeare was a Spiritualist, wins an important prize in connection with the Cambridge University; and is published by an influential printing firm in one of the greatest seats of English knowledge. For does it not show how the truth is beginning to penetrate the minds of the intellectual classes in the mother country; and how scholars, as well as scientists, are coming to recognise that the one transcendent man of genius, who was "not for an age but for all time" was a psychic in an epoch when psychism was regarded as sorcery by the second of the sovereigns Shakespeare lived under.

J.S.

PERSONALS.

Mr. George Spriggs, President of the Psycho-Therapeutic Society, speaking at the Seventh Annual Meeting held at the Caxton Hall, Westminster, on July 6th, said "They had a great deal to congratulate themselves upon. He remembered the first year they had only fifteen patients. . . . Now it was very different. They had scarcely enough space to crowd all the patients in." The number of free patients attended to in the past year was 4,474, and of ordinary patients 510. Mr. Spriggs' gratuitous services as clairvoyant diagnoser, and treatment as well of 613 free cases, are gratefully mentioned in the report.

Rev. R. J. Campbell and committee have invited Mr. Spriggs to give a lecture at the City Temple, London, on Nov. 5th. Mr. Spriggs has accepted the invitation, and will speak on "Psychic Experiences. Do the Dead Return?" Dr. A. Wallace will take the chair.

Mr. James Robertson, of Glasgow, has a most interesting column in *Light* of August 8th on the "Transition of Alexander Duguid," of Edinburgh, the last of three brothers possessed of remarkable psychic gifts. Mr. Robertson has held a spiritual correspondence with Alexander Duguid for many years, and conducted the funeral service at the Murchison Cemetery, Edinburgh. If space can be found Mr. Robertson's letter shall be published.

Dr. Quirk, Bishop of Sheffield, in the course of a sermon at the Parish Church before the members of the British Medical Association, at their annual meeting held in that city in July, made an interesting reference to Spiritual Healing. "He regretted that the admission of a clergyman to the sick room was so often regarded as a signal of the grave nature of the case. . . . There seemed some danger now, not of the exclusion from the sick room of the clergyman, but of the medical man. He agreed, however, with Sir Oliver Lodge, that we could believe as little in the efficacy of prayer without drugs as in drugs without prayer."

Mr. Daniel W. Hull, of Olympia, Washington, U.S.A., has a most interesting article in *Light*, August 8th, entitled "Proof of the Existence of Atlantis," in answer

to Hudson Tuttle's contention in *Light* of March 23rd that such a continent never existed. Mr. Hull states that the position of Atlantis in the Pacific Ocean was in different latitudes to those quoted by that veteran Spiritualist, and among other striking evidence quotes from Proclus, one of the greatest scholars of antiquity, who says: "The famous Atlantis exists no longer, but we can hardly doubt that it did once." The article is another that should be read in its entirety—and if friends would assist the editor in enlarging the *Harbinger of Light*, many such could be included. It is just financial considerations that block the way.

Rev. J. Page Hopps writes to say that Mr. Glendenning is not a photographer, as mentioned in *Harbinger*. "I rejoice," he says, "to see in your paper such vitality and light."

Mr. James Smith's address on "The Why and Wherefore of Spiritualism," reported in this paper, is largely quoted from in *Light* of August 8th.

Mr. Beckles Willson, the author of the series of articles in the *Westminster Gazette* last year on "Occultism and Common Sense," has published these in book form. The *Morning Leader*, in its review, says that "the book is singularly fair-minded, careful and suggestive, and ought to carry weight among the more sceptical disbelievers in the supernatural." The *Daily News* says that "the evidence of the Spiritualists demands examination."

Mr. Gott, President of the Senior Spiritualist Society of South Africa, gave an excellent paper on "Spiritualism" at the Masonic Hall, Johannesburg, under the auspices of the Theosophical Society recently. It is reported in full in the *Transvaal Leader*. "His fine pleas," says this journal, "for inquiry into the beauties of the spiritualist teachings opened with an extract from Huxley, 'Give up every pre-conceived notion, follow humbly wherever and to whatever abyss Nature leads or you shall learn nothing.'"

Mr. W. Britton Harvey's pamphlet, "Science and the Soul," has met with a phenomenal success. As the first edition was exhausted in about two weeks, and 400 orders unfulfilled, a second and larger edition will be issued at an early date. It may be mentioned that it is found that postage is 2d., being a fraction over the 1d. weight.

Rev. Loie F. Prior is continuing her "Health and Success" and "Occult" Classes at V.A.S. Rooms, and can be consulted privately at her residence, 126 Wellington Parade, East Melbourne. All particulars will be found in our advertising columns.

Arthur H. Bartlett, writing from Bristol, England, tells of a most successful missionary open-air speaking tour he is making through England. His interesting letter, it is regretted, cannot be even quoted from.

Mrs. Ellen Green is now fulfilling an engagement in Brisbane after a most successful ten weeks' season in Sydney. It is expected that she will visit Charters Towers, New Zealand and Melbourne also before her return to England.

Mr. R. H. R. Skeeles had reached his native place, St. Ives, Hunts, England, according to his "News Letter" received last mail. He will be back in Melbourne before the end of the year, and is in the best of health and spirits.

Miss Reinhold, of Brisbane, sends an interesting account of the work in that city and a view of the Wickham Terrace Presbyterian Church, leased by the Society. Mr. McLeod Craig had been lecturing there, and speakers are invited to communicate with the Hon. Sec. Queensland Spiritual Society, Wickham Terrace, Brisbane.

Mrs. Bright will be "At Home" to friends and subscribers from 3 to 5 on Thursday afternoon, October 2nd, at "Harbinger of Light" Office, Austral Buildings, 117 Collins Street.

IN MEMORIAM.

Mrs. J. Harris-Roberts writes :—

"On August 9th, from his residence, Five Dock, Sydney, there ascended the noble soul of one of our devoted brothers, Mr. A. T. Munro, formerly President of the N.S.W. Association of Spiritualists.

"Twenty years ago, when I first visited Sydney, Mr. Munro met me at the boat, and took myself and children to his home. I was then engaged to lecture for his Society, and a very anxious, timid 'sensitive' I was, deeply grateful for the united kindness of Mr. and Mrs. Munro. They introduced me to Mr. Gale and other members, and gradually I gained confidence for my work.

"Mr. Munro had reached the ripe age of 79 years, and was universally beloved by all who knew him. His health has failed him for some time past, but when I had the privilege of meeting him in June last, I found his interest and friendship unchanged, his grasp of social problems unabated. He was in all things 'a lover of his fellow men,' a student of progressive science, a strong admirer of all reformers, and an advocate of universal brotherhood.

"To his widow (a devoted Christian Spiritualist) and family we extend the deepest sympathy; and may they ever be angel-guided, watched over by their beloved one, who has gone 'to prepare a place for them.' We shall always revere his memory."

Auckland.

OVERDUE SUBSCRIPTIONS.

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

VICTORIAN ASSOCIATION OF SPIRITUALISTS.

At the Conversazione held on Monday, September 14, Cavalier James Smith read a paper on "Our Plurality of Existences." Some of the opening sentences indicate the trend of his address. Given to him in the first instance 36 years ago "by an instructor in the Unseen," Mr. Smith says, that this theory of Re-incarnation was accepted and absorbed by him on the instant as a famishing man devours the food for which he has been languishing. For it provided "some rational explanation of the otherwise inexplicable disparities of intellect, circumstance, social position, capacity and character observable in mankind." There was a large audience and an interesting programme contributed to by Miss L. Smith, Miss Gould, Miss Edelsten, Mrs. Coy, Miss Laidlaw, Mr. E. Mayne, Mr. Menck, Mr. Edelsten, Mr. Low and Mr. L. H. Browne.

Special mention should be made of the different classes connected with the Association all doing excellent work. Mrs. Prior's "Health and Success" class for ladies and gentlemen on Thursday afternoons and Occult Class on Wednesday evenings are most instructive; and classes on Wednesday afternoon for ladies only for reading and discussion, and on Friday evening for development, conducted by Mrs. Waschatz, are open to members of V.A.S., and largely availed of. The library and reading-room are free to members from 10 to 5 every day excepting Saturday.

Sunday afternoon meetings are held at 3, Mrs. Prior, Mrs. Morrison, Mr. and Mrs. Waschatz, Mr. Donahay and Mr. Engman being the chief speakers. An enjoyable programme of music and recitations was provided, and the artists were cordially thanked for their services.

Excellent attendances are recorded at Sunday afternoon and evening meetings. Mrs. Lóie F. Prior was the evening speaker Sept. 6th and 27th, and Mrs. S. E. Morrison for the rest of the month. Mrs. Prior gave a Sunday lecture in Ballarat Sept. 20th, and her many friends in Melbourne hope for a further course of lectures before leaving for another extended tour. Full particulars of work for ensuing month may be found in our advertising columns.

MELBOURNE P.S. LYCEUM.

During the month the leading features have been Mr. J. M. Kitto's "grand limelight lecture" on "The Creative Power of Thought," illustrated with pictures of celebrities in the spiritualistic world; and Mr. Charles Bailey's trance lectures. Excellent portraits of Dr. Peebles, W. J. Colville, Dr. Baraduc, Annie Besant, Lilian Whiting and Ella Wheeler Wilcox were thrown on the screen, and sacred songs by Miss Chatfield and Miss Minnie Watt were illustrated with coloured slides. Mr. Bailey's first address, after his return from Sydney, on "The Day after Death," drew a large audience. On Sunday night, September 27, "The Catacombs of Rome" and inscriptions showing that Christianity and Modern Spiritualism are identical was the subject. These are addresses of great power, and questions are answered at the close.

On August 23rd a Memorial Service for Mrs. Warne was held at the Lyceum, when Mrs. Knight McLellan, who had also conducted the funeral service, gave a most spiritual and uplifting address, Mrs. Redfern and Mrs. Hornblower following.

Lyceum meetings have been well attended, also the Mediums' meetings on Sunday afternoons. On Sunday morning Mr. Du Vergier, who has been seriously ill, was able to take the platform and was congratulated on his restoration to health. It becomes more and more apparent that what is wanted in Melbourne is a Spiritualists' Hall or Temple, and as the Lyceum has purchased an excellent site it is hoped that friends will unite in making this an accomplished fact. More money has been spent in rent in Melbourne than would build a structure worthy of the cause.

SPIRITUALISTIC CHURCH OF VICTORIA.

There is a steady progression reported by "A Church Worker," who says that the only cause of regret is the near approach of the termination of Mr. Moorey's two years' engagement, which has been of the most satisfactory nature. It will be a source of regret to all if this earnest worker should decide to finally sever his connection with the society. Cordial thanks are tendered to Mrs. Knight McLellan, who gave a most interesting address on Sunday afternoon, September 13th, and the other afternoon speakers, Mrs. Trew, and Messrs. Kitto and Helyer. Mr. Moorey's evening lectures on Marie Corelli's "Master Christian" and "Biblical Criticism" were alternated with the usual interesting "Question Nights."

All of these are followed by clairvoyant and psychometric messages from the platform, and one of these was so remarkable that it is published below.

The following message was given from the platform in the old Trades Hall, Lygon St., Carlton, Melbourne, Australia, by J. M. Moorey, on Sunday evening about 8.15, June 28th, 1908. Speaking to a lady sitting on the end of second seat from front, Mrs. Spearing, he said: "A spirit, giving the name of Connolly, says, 'Your life has not been of the brightest, but you have built, by your kindly thoughts and actions, a beautiful spirit home. Put your earthly house in order, for you will shortly receive the call to go to your home in the spiritual spheres.'"

The lady, Mrs. Spearing, expired suddenly on July 15, 1908, in front of the Children's Hospital, Drummond Street, Carlton, as attached clipping from *Age* of Thursday, June 16, 1908, testifies—and to which those interested are referred.

Witnessed and sworn to by—

E. J. HOWARD, Secretary.

G. A. PRINCE, 33 Fraser St., Richmond.

M. J. BARNETT, 81 Cardigan St., Carlton.

MELBOURNE OCCULT STUDENTS.

On Wednesday evening, September 7th, a Social will be held at the Lecture Hall of Australian Church, when Mr. Arthur R. Perston will give an address on "The Practical Use of the Senses, Brain, Emotions and Thoughts in Man's Development." For particulars see advertisement.

SPIRITUAL CHURCH OF NEW SOUTH WALES.

In another column (at the head of the Séance article) a few particulars are given of Mr. Charles Bailey's visit to Sydney under the auspices of the above. In addition to the week-night séances mentioned, Mr. Bailey gave trance addresses on the Sunday from the platform, which, like those reported in *Harbinger of Light* each month, gave unqualified satisfaction. Other speakers were Madame Estelle, Mrs. Banks, and great regret was expressed that Mrs. W. J. McLennan had been re-called to Brisbane by the illness of her husband.

CHURCH OF SPIRITUAL PHILOSOPHY.

Mr. Hugh T. Carson, Hon. Sec., writes:—

"Mr. J. Crawford Bradley is still delivering lectures of an interesting and instructive nature at Leigh House, Castlereagh St., and, although there are other attractions in Sydney at the present time in Mrs. Turner and other good mediums, are well attended. The subjects of lectures have been: "Charles Bailey," "Planetary Influence on the Earth," and "The Awakening of China." Questions of an interesting and instructive nature were answered after the lectures."

SPIRITUALISM IN BRISBANE.

On September 6th Mrs. Ellen Green began a series of lectures as above. Private letters tell of successful meetings, but at time of going to press no report had reached this office.

OTHER BRISBANE ACTIVITIES.

Mrs. Schutze reports the close of her lectures in Brisbane after a most successful time. She has been most warmly supported by the public, having had large and appreciative audiences.

Mrs. Schutze will leave Brisbane for Melbourne at the beginning of November, where she intends staying for three months.

AUCKLAND ASSOCIATION OF SPIRITUALISTS.

(REGISTERED.)

Mr. McKenna, Hon. Sec., writes:—

"We are much gratified again to be able to report having passed through a prosperous month. Mrs. Praed, whose engagement too soon terminates on the 9th Sept., has continued to attract large audiences, which have evinced deep interest in her work. It would be difficult to over-estimate the value of this lady's services to the cause of Spiritualism in Auckland, not to speak of the financial prosperity she has brought to our Association.

"A few days ago we honoured ourselves by giving to Mrs. Praed a farewell social and small presentation, which passed off very successfully, reflecting great credit upon the ladies' committee which organised it.

"Cordial greetings to the *Harbinger* and to our co-workers in Melbourne."

DUNEDIN SOCIETY OF SPIRITUALISTS (Regd.)

Mr. Alfred W. Legg, Hon. Sec., writes:—

"Our platform is at present occupied by Rev. Gordon Coleman, and his lectures are greatly appreciated and enjoyed by large audiences every Sunday. His psychometric tests are remarkable in their accuracy, and we sincerely trust before his mission amongst us concludes that the cause of Spiritualism will experience a grand revival and its Philosophy be the means of bringing many into the light of truth." The Dunedin Society sends greetings to all kindred Societies throughout New Zealand and Australia."

SPIRITUALISM IN SOUTH AFRICA.

From Durban comes a lengthy report on "South African Spiritualist Mission," from which it appears that Mrs. Place-Veary's work has been of a most successful kind, resulting in a profit to the funds of £30/14/4.

There are most earnest workers in Johannesburg and Durban, and many influential members are endeavouring to place Spiritualism on the trend towards higher teachings, now taking place all over the world.

CHARTERS TOWERS SOCIETY FOR SPIRITUAL PROGRESS.

The above Society is making satisfactory progress, and is the direct result of Mrs. Prior's mission. The following are the executive officers and Committee:—President, E. H. T. Plant; Vice-Presidents, E. Shaw, L. McBriar; Hon. Treasurer, Mrs. L. McBriar; Secretary, E. J. Jones; Committee, Mesdames. L. McBriar, R. J. Fisher, P. Husband, E. H. T. Plant, M. H. Prendergast, M. Harris; Messrs. T. H. Bussey, E. B. Freeman, H. Inwood, E. J. Jones, J. J. Moore, G. Trail.

No other reports had reached this office at time of going to press. Secretaries are kindly reminded that these must be in by the 23rd of each month, and that notices should be as condensed as possible.

Andrew Jackson Davis says—"I hold that it is immoral to use spirit phenomena for any purpose other than as evidence of individual immortality. As soon as you receive such essential evidence, that the doctrine of a future existence is founded in reality, it immediately becomes immoral to intemperately indulge in circle-holding and cumulative evidences to the neglect of important work in other directions."

The rector of St. Ethelburga, Bishopsgate, London, the Rev. Dr. Cobb, is one of those who believe that there is a considerable amount of reason for faith in psychism, spiritualism, theosophy, spiritual healing, etc. With the object of emphasising that whatever of truth or of fact is contained in these and similar subjects should have its place within the church, he convened a conference on Thursday in the vestry of the church. The gathering was to have taken the form of a garden party, but this part of the programme, owing to the weather, had to be abandoned. The speakers in the afternoon were: On Psychism, Mrs. Albert Lund; and on Spiritualism, Miss E. Katharine Bates, the authoress of "Seen and Unseen." In the evening the question of theosophy was opened by Mr. J. W. Sidley; and that of spiritual healing, by Mr. J. M. Hickson, who is himself a spiritual healer. Dr. Cobb presided, and music was contributed by Mrs. Benham, Miss Hilda Haslam, and Miss Donald.

TO CORRESPONDENTS.

G. Fenton, Adelaide.—Regret space will not permit printing.

Arthur H. Bartlett.—Your interesting letter received. Space inexorable.

Henrietta G. Mills, Christchurch, N.Z.—Letter forwarded through a friend.

"A.P.," Kangaroo Point, Brisbane.—November issue.

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.

BACK NUMBERS OF "HARBINGER OF LIGHT."

The Editor will be greatly obliged by friends supplying her with copies of MAY, AUGUST and SEPTEMBER issues, 1907, which are greatly wanted; and begs to thank those who have so kindly forwarded June and July.

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Photo. reproduction of live turtle brought to Mr. T. W. Stanford's circle through the mediumship of Charles Bailey.



Among the varied "apports" brought to the circle none are of greater interest than the live creatures, especially birds, which are frequently caught in the light as out of vacancy. But when on the evening of Nov. 29th, 1907, Abdul announced he was going to bring "a bird he had never brought before," it was not expected that such an interesting and unexpected object as a live turtle would be produced, which Abdul jokingly called a "ground bird." It proved to be very much alive and had to be placed in a basket until the circle was over, and afterwards made great attempts to escape from captivity until placed in Mr. Stanford's garden. Here, as is stated elsewhere, it only lived a week or two in spite of every care. In his desire to make an effective picture the photographer has somewhat enlarged the original as the shell measures about six inches in length.

So growing and intense is the interest displayed in these "apports," budgets of letters arriving from all parts of the

world concerning them, that one is constantly met with the demand for scientific "test" conditions in Melbourne, as in Sydney and Milan. It may be stated again that all who have taken the trouble to read the published accounts of the Italian sittings, and those under control of "X," Sydney, are aware that every form of test has been applied to Charles Bailey, and that it is only pandering to a curiosity that no tests could satisfy to spoil "conditions" by anything more at the regular circles than the thorough searching of the medium, at which anyone desirous is invited to assist, or the strict safeguards of other kinds taken by Mr. Stanford. It is this gentleman's great desire that some of Melbourne's leading scientists and prominent citizens should undertake a series of "test" experiments with Charles Bailey such as those undertaken by Professors Lombroso, Bozzano and others in Italy, with Eusapia Paladino, but so far no movement has been made in this direction.