

# 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

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MELBOURNE, NOVEMBER 1st, 1908.

SIXPENCE.



**CLYTINA.**

Born 147 B.C. Passed to Celestial Life 131 B.C.

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# The Harbinger of Light.

NOVEMBER 1, 1908.

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## EDITORIAL NOTES.

Gradually man is realising the magnificence of his destiny as an integral part of the great Cosmic scheme of the Universe and the unlimited progression before him. On the one hand science is rapidly approaching the demonstration of the supreme fact that matter is simply spirit at various rates of vibration, and on the other, scientific Spiritualists like Edgar Lucien Larkin are interpreting for us that great revelation to the world—Oahspe—which gives a spiritual significance to the whole. While Professor Larkin is indicating with ever-increasing interest the way in which all that we know of present-day Science is to be found in its pages, another writer, Charles L. Brewer, an author of repute in America, speaks of its marvellous influence on the life when once its meaning is grasped. He says in his article taken from a recent number of *The Balance*, to be found elsewhere in this issue, that "only a few of the most advanced minds are yet able to comprehend and respond to its magnificent presentation of the Cosmic scheme," but as will be seen in Professor Larkin's article these great truths are simplicity itself, and can be gauged by both humble and learned alike when once the individual spirit has got in touch with the Divine. In the article received from Professor Larkin this week for the December issue, I find him saying: "Now we know our destiny at last. The chief fact in this great bible is that there exists a personal Creator. The next rock-hewn fact that the Creator has left it entirely with man to decide how low, how high, he will become. . . . Builders and makers of our own mansions—let us not fail in building beautiful structures."

So much concerning the new era on which Spiritualism is entering was necessary as a reply to the many letters from far and near—one received this week from South Africa—to which it is not possible to give personally an adequate reply. From one of New Zealand's leading citizens came a letter the other day commenting on the way in which the automatic writer of "Oahspe" became fitted to receive the revelation to mankind published in the October issue. Ten years of patient waiting for access to the Holy places were necessary before that book could be given through its human instrument. My New Zealand correspondent says: "Mr. Newbrough's experience of psychic training should be a great object lesson to all Spiritualists. There is little doubt that knowledge of spiritual things must be acquired through spiritual perception. The trouble is that so many so-called Spiritualists have no spirit perception. They remain in the grip of the grosser attractions of physical life and vices, and their spiritual growth is stunted. How can it be expected that such can have any idea of

the real truths of Spiritualism and realise the present-day superstition and ignorance in religious and scientific circles." It is to break down prevalent superstition and ignorance that Modern Spiritualism has come with its message to the world. Strange is it to find that the mysterious "knockings" heard by the Fox sisters at Hydesville on March 31, 1848, was the dawning moment of the great Kosmon era we are now entering on. All religions have great spiritual truths for their basis, and this new bible tells not only of the inauguration of Modern Spiritualism, but of other great movements from Zoroaster down to Joseph Smith and how he came to found the Mormon Church, whose followers have literally made the desert of Utah to blossom like the rose.

And now it is found that the secret of health also lies deep down in the spiritual nature of man. There was a slight indication of this in Professor Allen's inaugural address before the Medical Congress, whose sittings were held in Melbourne during October. As a rule there is not to be found a denser materialist than the up-to-date doctor who believes only in operations and the experimental administration of drugs. Professor Allen does acknowledge, however, the mental equation in the treatment of disease. Swedenborg declared that all diseases had a spiritual origin, and were actual entities preying on the bodies of men, and it is one of the most gratifying signs of the times that qualified medical practitioners, like Dr. Baraduc in Paris, are turning their attention to the latent potencies of our spiritual natures in the cure of disease. He is actually photographing these hidden potencies as was reproduced in one of the *Harbinger* supplements—a stream of healing force as it descended on a Lourdes pilgrim, a prayer, a benediction, a healing message sent to Dr. Baraduc on his sick bed in Paris from a sympathetic friend in London, with many others. Some of the more enlightened medical men in Europe, including Dr. Muthu, M.D., M.R.C.S., Medical Superintendent of the Mendip Hills Sanatorium, Wells, England, are beginning to see that to get the body freed from the effects of gross living is only the first but necessary step to perfect health. We must, indeed, as Paul exhorts us, "present our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service," before we can make the way clear for the inflowing spirit that is all around us, and which is the Source of all our Strength. It is only when we get Life, which is another name for Love—the all-pervading force at the back of nature—in fullest measure, that we shall realise what health means.

To do this many of my correspondents have been urged to read that comprehensive article, "The Power of Love," by Dr. de Haremont, which appeared in the August number of this paper. In addition to this Haeckel's simple instructions for extension exercises in another column will, as he says, keep away most diseases. Deep breathing, added to Haeckel's instructions, is an important adjunct. Commence the exercises with the "full realisation of power to build the new body free from the defects of the present one. Do not think of the body as old, to any degree, but remember that every part of it is new by virtue of molecular renewal." And this brings us back, as regards health, to the supreme fact as set forth in this latest bible, that we are parts of the great Cosmic whole, and that abundant life and vitality can be ours for the asking.

"'Tis life, whereof our nerves are scant,  
Oh life, not death, for which we pant;  
More life and fuller that I want."

## AUTOMATIC WRITING BY PSYCHIC TELEGRAPHY.

### Two Thousand Years in Celestial Life. CLYTINA.

Born in Athens 147 B.C.

Passed to Celestial Life 131 B.C.

BY ANNIE BRIGHT.

By the last American mail there came from the Astro-Publishing Company, of Detroit, Michigan, a book, "Two Thousand Years in Celestial Life," which, in the manner of its reception through spirit agencies, is so remarkable that it may well follow the description of how "Oahspe" was given to the world in the October issue. It seems, moreover, from mystic messages received just before its arrival, as if this book had been placed in my hands for some special purpose. It was published some time ago, and is the first of a series containing a vast amount of data of a substantial scientific nature concerning the influences of the planets upon human life. "Born under a lucky star" has become a proverb, and like other apparently visionary statements, is capable of scientific explanation when the "oneness" of the Cosmos and ourselves as integral parts of the stupendous whole is recognised. This volume is the outcome of a series of sittings held in Detroit by seven ladies and gentlemen with the view of investigating the truth in connection with psychic phenomena. Mr. H. C. Hodges was the leading member. He is a gentleman whose experience in occult matters extends, he tells me in a private letter, over a period of 50 years. The book is edited by Hamilton G. Howard, a leading barrister of Detroit, who says in his preface that Mr. Hodges

has been a resident of that city for over 40 years; is of the highest character and success in business life, and respected by the entire community. While he is a gentleman of innate modesty, his sense of duty to himself as well as to humanity impels him to publish and present these writings to the public in the interest solely of truth. The psychic is Mr. W. E. Cole, "a quiet, unassuming, married gentleman, of 30 years of age when these circles began, and also of the highest character." These meetings have been held weekly, with closed doors, for many years, no other persons having been admitted, and the results attained have been extraordinary. Shortly after the meetings with the seven members were inaugurated, Mr. Hodges commenced individual sittings with the psychic, and the remarkable communications contained in the volume "Clytina" and other works, entitled: "Science and the Key of Life: Manifestations of Divine Law," from former inhabitants of ancient classic Greece, are the result. Throughout the volume lofty spiritual teachings abound. It reads like a romance, but the character of the sitters and the mode of transmitting the messages lifts it above ordinary communications.

### HOW THE MESSAGES WERE OBTAINED.

It will not be possible to give much of the teaching contained in the book, and it is my aim chiefly in this brief article to draw attention to the marvellous happenings taking place all over the world in the way of automatic writing. There is always the element of personal influence in greater or less degree in the automatic writing of individuals. In this case, however, this was eliminated, as the messages were not written by the hand of the medium. The editor says in his preface: "These extraordinary messages were transmitted by unseen intelligences, and were clicked out through a telegraph instrument of common use arranged as follows:—Upon a table was placed a small box, the upper and lower lids, joined together by hinges on the wooden frames, within which was the transmitting key, and into which were put the occasional interrogatories written by Mr. Hodges, not seen by the psychic, and the lids then closed. From the lower part of the

box two wires about two feet long extended to a small battery, shown in picture (reproduced in this article), from the cylinder of which wires extended to the receiving instrument or ticker, which was placed on the table, some little distance from the box, directly in front of the sitters, the whole apparatus being in full view. The psychic laid one hand on top of the closed box, but did not touch the instrument. He wrote down the messages with great rapidity, as clicked off in an abbreviated telegraphic code, and they were immediately taken to Mr. Hodges' office, where they were typewritten by a stenographer in Mr. Hodges' employ, and the originals filed away in a fire-proof vault for future examination and verification." As in the case of "Oahspe," the sittings between Mr. Hodges and the psychic took place in the morning.

"For nearly four years

the two sate semi and tri-weekly in the same manner," the editor tells us, "closing the doors, giving the light full entrance, keeping out all intruders, and taking seats near but opposite each other at the table at about nine o'clock in the morning, the messages occupying from one-half to three-quarters of an hour in each delivery."

### CLYTINA.

In the preliminary chapter Clytina gave Mr. Hodges a brief outline of her life and experience. She said her father was a Carthaginian, came to Athens in 152 B.C., and was a student under Carneades, who was chief representative of the new Academy. Hashdrubal, the name of her father, adopted the views of this master, many of them originating from Socrates and Plato, who were confident in their knowledge of the immortality of the soul, though they had a hard task to bring the masses to understand it. Clytina says she was born at Athens in 147 B.C., and was, as a child, quite sensitive or a good medium, being controlled at the age of five, so that Plato and Socrates would both control her hand to write their views on subjects unknown to her. At nine



CLYTINA.  
Born 147 B.C. Passed to Celestial Life 131 B.C.



W. E. COLE, PSYCHIC.

years of age this mediumship, as her studies advanced in other directions, left her, and at the age of sixteen she passed to spirit life, her knowledge of the spiritual philosophy assisting her to manifest to her dear ones. In her first communication to Mr. Hodges she said she was one of a band working for the one purpose of uplifting humanity to a higher plane of unfoldment. ". . . It is our intention," she said "to form, as it were, a chain connecting the conditions existing over 2,000 years with those up to the present time. The seed sown by Plato, Confucius, Socrates, and hosts of others, is now bearing fruit, and we have taken advantage of the first opportunity to come in touch with the advanced spirits now in the body." A great desire was expressed by the sitters to have a portrait of Clytina, and about a year after the sittings began the portrait which forms the frontispiece to the volume, "Two Thousand Years in Spirit Life," and is reproduced in this article, was given under the following conditions:—

## CLYTINA'S PORTRAIT.

In a chapter with this heading the editor says: "It is from a life-size coloured pastel, executed by unseen forces in August, 1908, with Mr. Hodges and three other persons, to wit, Mr. C. H. Mitchell, merchant, one of the seven sitters, and the well-known psychics, the Campbell Brothers, sitting around a table in daylight, in the centre of a large room, no others present. A dark cambric cloth was fastened around the table, extending to the floor, to make a shaded place beneath, and a framed canvas with coloured pastels put on said canvas, and the entire outfit laid on the floor within the enclosure beneath the table by Mr. Hodges. After sitting forty minutes, Mr. Hodges raised the curtain, examined the canvas, and found it blank, as at first; he thereupon placed the canvas again under the table, and after one hour and five minutes raised the curtain, taking the canvas in hand, and found the portrait finished completely, as shown, the pastels having been mostly used in the work.

An eminent portrait painter was asked to see the portrait and judge it on its artistic merits. After a critical examination he said in substance: "In taste and style, in proportion and posture, in beauty of form and features, in the thorough 'working in' of its blended colours it is simply perfect. While not competent to judge of its origin, to its rare merits I gladly testify."

## EXPERIENCES IN SPIRIT LIFE.

Some of the most striking chapters are devoted to Clytina's experience with others of coming into touch with Higher Intelligences, who, to make themselves visible, had to appear in etherialised bodies. Those

spirits who were to come into contact with these exalted beings were told "to sit passively, form a circle; then those who had reached the higher conditions were to come, if possible, and take on an etherial body for the time being, and communicate with us in our own natural form. . . . This was to us as materialisations would be to you in the material." On another page Clytina says, "The most important of all my experiences and investigations to me is, that I have never beheld an individuality become clouded for all time, nor a disintegration of a spirit intelligence. This I consider the most important of all. About the etherialisation of spirits in the highest spheres Clytina says, "This condition of re-embodiment approaches the nearest to reincarnation of anything in my experience during the past two thousand years, and I do not believe, judging from all the knowledge in my possession, that a spirit can return and inhabit a material form entirely its own, or in the manner taught by re-incarnationists."

## HOW THE IDEA OF RE-EMBODIMENT HAS ORIGINATED.

On page 39 Clytina says, "The only conditions in which a spirit may inhabit a material body, to my knowledge, is through the assistance of the spirit inhabiting the body at the time, for of itself it is too fine . . . and it is not in the laws of spirit to maintain an existence. Many conditions occur which are supposed to be the outcome of re-incarnation, but it is only a misconception of the true fact. For instance, one here in the body may assert that he has a recollection of a previous existence in the material. This is caused by the pressure of a spirit intelligence becoming so closely *en rapport* with the spirit in the body that thoughts and memories of one are transmitted to another. Then again there are spirit intelligences who sincerely believe that they will return to earth and inhabit another material form, though I can easily trace this to a desire and longing for the material conditions on the part of the spirit. As I understand it, this idea had its origin among the oriental races, and I assure you that this same theory is upheld and taught in spirit life as on earth. Just the same as, for instance, the sun worshipper bows down to the sun, the Chinaman worships his idols, and each spirit as he comes to spirit-life believes in the doctrine taught him in his material experience. . . . To sum it all up, we find that these false and unnatural ideas of the spirit world and its conditions are created in the mind of man and are not a reality."

## CLOSENESS OF THE SPIRIT WORLD.

It is to draw attention to the latent powers of mankind, and the ability of each soul to get in contact with the spirit world that attention is drawn to these wonderful experiences. As was shown by Mr. Newbrough's wonderful experiences, as revealed in Edgar Lucien Larkin's article on "Oahspe" in the October issue, the highest and noblest conditions can be reached by those who seek. Clytina says, in confirmation of the truth of this over-ruling spiritual power of the universe, "Under the many experiences in which I have been placed, I have felt and sensed this wonderful force of infinite power and wisdom. With myself and others seeking the light, we can only realise how little we know when we delve into the subjects of life immortal."

## PRAYER—THE KEY TO SPIRITUAL UNFOLDMENT.

As the world advances in spiritual knowledge it will be more and more clearly perceived that it is only through prayer that spiritual unfoldment comes. To open one's soul to the divine source of all Love and Strength is to gain as a flower does from the sun its perfect development. So much cant has been mixed up with the idea of prayer that people shrink from the very idea of it as from a species of idolatry. When the world will come to see that it is as necessary to send forth a supplication for help if it is to be given, as for the hand to be held out if it desires the grasp of a friend in return, it will have made the first great step on its upward road. For does not the Great Teacher say, "And *all* things, whatsoever ye shall ask in prayer, believing, ye shall receive."

## OUR FOREIGN EXCHANGES.

### SPIRITUALISM IN THE PRESS.

There is something very encouraging and at the same time symptomatic of the strong hold which Spiritualism is taking of the public mind in foreign countries, in the frequency with which articles of a friendly nature on the subject are appearing in the newspapers. Thus, in that old established and popular evening journal, "La Nouvelle Presse," of Paris, of the 29th of August last, will be found a leader of three columns in the largest type, headed, "The Problem of the Beyond," in which eminent French spiritualists are told that they have every reason to be proud of "having by their scientific and moral education, inaugurated a marvellous era of fraternity, solidarity and goodness."

The "Corriere d'Italia" publishes an article by Dr. White in defence of the doctrines of Spiritualism. In the number of "L'Italia Illustrata" for the 23rd of July last, appears a narrative under the title of "Victor Hugo and Spiritualism," relating some of that great poet's experiences while he was residing in the Isle of Jersey; and the "Patria degli Italiani," of the 13th of July, reports the substance of a highly interesting lecture on a spiritual subject delivered before the Dante Society in La Plata, by Dr. F. Porro, Director of the Observatory in that city. A bi-monthly paper, "L'Avenir du Cantal," in France, devotes four columns of its issue on the 2nd of September last to a study of the problem of a future life, and arrives at the conclusion that Spiritualism will prove to be the great regenerative force of modern society.

### A PRIESTLY CONVERT.

In the August number of "Lux y Union," which is published in Barcelona, appears a portrait and memoir of Father Salvador Pons y Torres, a native of that city, a very ardent spiritualist and the author of many important writings upon psychic and kindred topics. He belonged originally to the Order of Saint Augustine, and went out to the Phillipine Islands to exercise clerical functions. There his conscience compelled him to renounce the errors and delusions of Roman Catholicism, and he became Professor of Philosophy and the Moral Sciences in the local University, and an eloquent defender of the principles and doctrines of Spiritualism. At the municipal elections in November last he was chosen a member of the Council in Vigan, a city of between 40,000 and 50,000 inhabitants. He has just reached the 50th year of his age, and his face and head denote him to be a man of considerable intellect and force of character.

### FOREIGN APPRECIATION.

The May number of the "Revista de Estudios Psiquicos," published in Valparaiso, contains a complimentary notice of our issue of the first of April last, characterising it as "a beautiful periodical," and dwelling more particularly upon the high quality of its illustrations and the excellence of its typographical features.

The August number of the "Morgandaemringen," published at Skien, in Norway, translates into Norwegian the whole of an address on "The Fear of Death," delivered before the Victorian Association of Spiritualists by Cavalier James Smith.

### A SPIRITUAL ARTIST.

In two successive issues of "La Suisse," in July last full particulars are given of a new development of mediumship, on the part of the young lady spoken of as Mlle. Helene Smith (a pseudonym), by Professor Flouray in his well-known book, entitled, "Around the Indies to the Planet Mars." Under spiritual guidance this highly privileged lady, without any artistic training, has painted a large picture representing the Crucifixion, having been first shown the whole of that memorable scene clairvoyantly; then she transferred to a panel every detail of her wonderful vision, the work being described as a masterpiece. Especially remarkable is the admirable anatomy of the sublime figure of the Master; the hand that

limmed it having no scientific knowledge of the structure of the human body. It is the fourth picture she has painted inspirationally, and in each the figure of Christ is introduced. The "Crucifixion" has attracted crowds of spectators, including many artists, medical men, Christians and atheists, and according to "La Suisse," which is a secular newspaper, every visitor has been struck with astonishment at the power and beauty of the work. On the days when she was engaged in painting it, her control would not allow her to taste either meat or wine. "Mlle. Smith" is not a Roman Catholic, but is full of devotional feeling; and she has been given to understand by the channel or channels of her inspiration, that she is to paint under their guidance or direction two other sacred subjects, which she anticipates will prove to be the "Resurrection" and the "Ascension." The four pictures already produced have been publicly and gratuitously exhibited in Geneva, which may be called the intellectual capital of the Swiss Republic, where it has created a profound impression. The figure of the Man of Sorrows is thus described:—"The eyes, already haggard, have an intensely painful expression; the lips, half-open, disclose the clenched teeth; the head, slightly bowed to the left, assumes an attitude of infinite lassitude. The crown of young thorns which encircles the forehead, has only left a few scratches upon it; and the whole figure is painted in extraordinarily high relief." May we not hope that this work will prove to be the forerunner of another Renaissance in Art; a rebirth, that is to say, of that divine spirit which animated Fra Angelico da Fresole, and the other "primitives" of his epoch, artists who will kneel in prayer before taking up their pencils and palettes, who will discard all mercenary considerations; who will regard their genius as a sacred gift, to be exercised for the spiritual elevation and delight of their fellow-creatures; and will live to paint rather than paint to live?

### MATERIALISATIONS IN CENTRAL AMERICA.

It is a great descent from so exalted a form of mediumship as that just described to the merely physical phenomena related by "El Buen Sentido," of Ponce, in Porto Rico, as having occurred at San Francisco, near San Jose, in Costa Rica, and vouched for by S.S. Alberto Brenes and R. F. Gual; the former being Director of the School of Law, and a member of the Supreme Court. He and other influential men have founded a Society for Psychic Research, and have met with an excellent medium, in the person of a young lady of eighteen, through whom the first person to materialise was a certain Miguel Ruiz, a native of Andalusia, in Spain, who speaks with a strong Andalusian accent. He died at the age of 30, and believed himself to be still living in mortal form long after his death, and wondered to see his wife and children in mourning. He sings and dances with the utmost vivacity; discourses on the survival of the soul and on spiritual topics generally with great earnestness. One evening he asked the members of the circle to form a ring around him, and to unite with him in willing that the key of the house belonging to one of the persons present, and situated three-quarters of a mile distant, should be brought to him, and in a few seconds it fell at his feet.

A second entity who materialised gave the name of Mary Browne, and was addressed in English by Signor Brenes, to which she immediately replied in the same language. A third was a child eight years old, the son of a gentleman in the circle. The little fellow sat himself down to the piano and played, a thing which he had never done in his life. On another evening Mary Browne spoke in Spanish, Miguel Ruiz having communicated the ability to do so, she said, by merely laying his hand on her throat. Two German spirits who materialized were enabled to do so by the same means. The spirit of an American artist, after assuming a human form, drew the portrait of Miguel Ruiz and of another spirit. One evening five phantoms of different nationalities walked about the room, each conversing in his or her own tongue. All this time the medium remained in

her normal condition. On another occasion when four spirits had materialised, they joined in a vocal quartette, one of them playing the accompaniment on the piano. They sang the "Marseillaise," and after that a French hymn, which they represented to be a piece of their own composing. I believe a similar phenomenon is recorded by the late Florence Marryat in her book, "There is no Death."

#### THE POPE AND SPIRITUALISM.

According to the "Revista de Estudios Psiquicos," of Valparaiso, Pope Pius the Tenth is greatly disturbed in his mind by the immense progress which Spiritualism is making in Roman Catholic countries more particularly; those who accept its truths being everywhere men and women conspicuous by their superior intelligence, and for the rectitude of their lives. It is beginning to be felt that the theory of psychic phenomena being attributable to his Satanic Majesty will no longer hold water; for if that sable personage is continually reiterating the precepts of Christ and urging people to become righteous in thought and word and deed, he must have become a convert to Christianity, and this the Church of Rome is unwilling to admit. Under these circumstances it is stated that the Supreme Pontiff has instructed the Congregation of the Holy Office to study the best methods of pronouncing condemnation upon Spiritualism as contrary to dogma. What is to be done with those passages of the New Testament which speak of the intervention of angels (literally messengers) and spirits in human affairs can only be matter of conjecture. The Church can scarcely venture to command that they shall be obliterated; and yet consistency demands that it should do so.

J.S.

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

BY ANNIE BRIGHT.

There is no greater encouragement to those engaged in spreading abroad the fact of the "passage of matter through matter," as shown in the supplements to the *Harbinger of Light*, than the world-wide interest they are causing, and the attention thereby directed to the scientific basis of psychic phenomena. Every discovery as to the undreamt of properties of matter, its ceaseless activities and potencies, corroborates the statements made in this paper concerning the "apports," the truth of which is now forcing the attention of the most enlightened thinkers. For other classes of inquirers the addresses given at these seances offer even greater evidence of spirit direction. In a letter received the other day from a subscriber in the far-away Torres Straits it was hoped that a way would be shown to "publishing all the addresses given at Mr. Stanford's circles." "Nothing," said my correspondent, "could be more instructive, helpful, or uplifting than those addresses." By the latest American mails came about 50 letters concerning these wonderful seances, described in a widely-circulated American magazine, "The Swastika," by Edgar Lucien Larkin, Director of the Lowe Observatory, California. All of these contained either subscriptions, or earnest requests for copies of the paper. And so the work proceeds under the spiritual guidance directing this world-wide awakening to spiritual realities.

For the supplement a novel "apport" has been selected—a large piece of dough just prepared for the oven in India. For those who have studied this phase of Spiritualism from Zöllner's "Transcendental Physics," 30 years ago, to the present time, no further explanation is necessary. Others are recommended to learn something of "Nature's Finer Forces" before venturing on an opinion. Every attack made on these seances passes by unheeded, the only result being an incentive to those who know the truth of these things to work still harder for the enlightenment of their fellows. For this reason requests that are constantly

received by the editor to refute adverse criticism are left unnoticed. An address by Professor W. K. Clifford on "The Origin of Evil" will be found of exceptional interest.

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

101ST SEANCE. September 25th.—Address by Rev. J. G. Wood on "The Mind of Christ." No record of phenomena.

102ND SEANCE. October 2nd. Address by Dr. Robinson "Are all Men Immortal?" Phenomena. Two tablets from Assyria, the first of a new and interesting kind. Dr. Robinson explained on November 14th that the smaller one was used as letters would be to-day by the tax-gatherers of the king of Assyria, and were found in Egypt, where they were carried in the wallets of these officials. It was one of many others in use at that time. The second and larger tablet was used in incantations against evil spirits, and on the back had three lines of magical words. A bulb was brought and planted, but because of illness of the medium and bad conditions, was only grown about 1½ inches.

103RD SEANCE. October 9th. Address by Signor Valetti on "The Meditations of Marcus Aurelius: his Strength and Weakness." Phenomena. Lump of clay with mosaics. Bunch of seaweed from New Guinea. Dr. Robinson wrote with chalk on blackboard five different kinds of ancient writing, to be used on a future occasion in a lecture on the growth of language, and language in the spirit-life.

104TH SEANCE, October 16th. "Creswick Night." The play was said to be written in spirit life by Creswick, and entitled "A Martyr of the Cross." The scene was laid in London at the time of the Great Plague, in Charles II.'s reign.

#### ADDRESS BY PROFESSOR W. K. CLIFFORD, APRIL 10, 1908,

ON "EVIL, ITS ORIGIN, HOW TO COMBAT AND  
OVERCOME IT."

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

Nearly all nations have attempted to explain or to account for the presence of evil on the earth plane. At this late hour in the history of civilisation, the account in the Book of Genesis concerning the fall of man is practically given up. There may be a few unprogressive and unenlightened people to be found even in universities such as Yale, Oxford, and Cambridge, who cling to this belief, but they are fossilised in their ideas and thoughts. It must be remembered that the account of the fall of man and the introduction of evil into the world is derived from the Babylonians. There was a time when all Christendom received the Bible account as being the inspired word of God. Thoughtful men realise now that it is not inspired, and that it is not true. Science, the handmaid of truth, with her crucial and patient investigation, has proved conclusively that man did not commence his career upon the earth with knowledge derived from some superior being. Scientists are able to trace his development, evolution, and progress from some of the lower orders, and are also able to trace his spiritual unfolding.

Genesis, as you well know, declares that man commenced his career upon the earth in a garden, in a state of innocency, and that the august, tender, merciful, and loving Creator permitted the powerful spirit of Evil to take possession of one of the lower orders of creation, and to entice Eve to her own and Adam's downfall, thereby bringing ruin upon the whole of posterity. As I said before, such a story is impossible, absurd, and untrue. Some of the most enlightened, if not all of the scientific investigators at the present time, receive with modifications the Darwinian theory of the evolution of man from the lower orders—that is the evolution of the physical. But man, as you know, possesses something that the lower animals do not possess.

#### SPIRITUAL EVOLUTION.

There came a time in the history of his evolution when man received from an outside influence something that he did not possess before, destined to lift him above all the rest of the animals. There came a drop from that great ocean of spirit, so to speak, which, finding lodgment in the physical organism, produced in the evolved man something that the anthropoid ape or the

lemur did not possess, namely, power to reason. At first we find that man was a simple barbarian. With the first glimmering dawn of intelligence he began to look around him and to mingle his thoughts with his labour. Note that man has progressed only in so far that he has mingled his thoughts with his labour. Before he could do that he made no progress, excepting along the physical plane. Descending from his first abode, the trees, he dwelt in caves. He felt the rude winter's blast, and sought to protect himself against it. With intelligence and power to reason he fashioned himself implements—rude they were, no doubt, but effective, for fossilised bones have been found with the flint spears imbedded in them. He had giant quadrupeds to contend with, and his whole life was a battle. Then men banded themselves together in communities, for self-protection, for comfort, and sympathy. They suffered in common, and out of that suffering conscience was born, for conscience is born of suffering. When hungry, and he possessed not, instinctively there rose up in him a desire to possess—urged and quickened by the flesh, of course—to possess food, no matter to whom it belonged. The nature of his surroundings, the hardships and the fearful difficulty in obtaining the necessaries of life, led him naturally into those avenues or channels whereby he could obtain those necessities with the least labour. Here, then, is the beginning of what you call evil—the desire to possess that which belonged to another, without giving thought to the one he was about to rob. There is, therefore, no need of any personal devil to tempt man into wrong-doing. Man's necessity, also, caused him to manufacture, to make certain things that he was in need of—articles of dress, weapons, means for getting about, and so on. And as he became possessed of property, others who did not possess so much as he endeavoured to obtain it through the one avenue available—appropriation or stealing. Instantly in the breast of the man who was robbed there would arise the desire to keep that which he had gotten after much labour, and no doubt the result would be a tussle, perhaps one would be injured. But after a time, following along the lines of spiritual environment or evolution, man's thoughts widened. He began to worship objects around him—the forces of Nature which he could not understand—the sun, the stars, and the moon. Behind every stone and every tree he supposed there was some being like unto himself, but much more powerful. We have here the dawn or beginning of religion, the desire to pacify the angry god who destroyed his hut with the lightning stroke, who was the author of all the evil around him.

#### DAWNING OF THE POWER OR LOVE.

Now I come to a part of the subject which touches every human soul. When men congregated together, and lived in companies or societies, there was generated in the heart of man something that will continue for all time right throughout eternity. It had its origin in the great, creative Power or Intelligence that rules the universe, which is Love. Some people do not realise the power of Love, and it is true that some people do not know what Love is. How wonderful is the affection of a mother for her child. She will give her life to protect her child. A man has been known to lay down his life for a friend. Love has caused men and women to lay down their lives for their enemies before to-day. Without Love human society could not exist. Love is the bow that is set in every cloud, the light that shines in at every window and falls upon the hearth, and even if there be no fire in the grate it warms the cold room. It brightens the lives and fills with joy and peace unspeakable the hearts of all mankind from the barbarian to the most enlightened. It is the salt of life; it is that which causes the wheels to whirl in your factories, the steamship to plough the ocean, men to cross the deserts of sand; it is that which causes hundreds and thousands to yield up their lives for the benefit of others; it is that which ultimately will bring a state of peace and happiness to all humanity, when Love will reign supreme everywhere. It is the new

name that was to be placed on the brows of those who have been faithful. "Him that overcometh will I make a pillar in the temple of my God . . . and I will write upon him my new name."

#### HOW EVIL WILL BE ERADICATED.

Believing as we do that man is largely a creature of circumstances and environment—that men do as they must, how shall we overcome the evil that besets us? How shall society escape? There is only one way. Education will do something, training the young will do something; but remember that this God-given reason that you possess is leading you to do either right or wrong. I tell you, my friends, that you are responsible in so far as you choose the right or the wrong. Of course, what your environment is, what you suffer, or the chains of heredity will be taken into account on the other side when justice is meted out. Your children and your children's children must, however, be educated, and not in one subject only. They must be taught when young to live a good life because it brings peace and happiness, not for the sake of reward, and they must be taught that there is no God angry with them every day, but that they are maintaining a battle, a struggle against what is called evil, as did their ancestors before them. Promises of reward for right doing are degrading, and threats against those who commit evil are puerile, stupid and false. Let it be known that the stone thrown by an evil-minded person will rebound upon himself. There is no God delighting in evil who will punish him in an endless bonfire, but let him realise that the greatest good is happiness and when he seeks the happiness of others he brings down upon himself the blessing that is conferred. There is a time coming when evil will be finally eradicated. It may not be upon the earth plane. There is the earth plane existence and the spirit world existence, and if you do not learn your lesson in the earth school you must learn it in the heavenly one. In the heavenly existence evil will be overcome or turned to good, and there is a time coming when it will cease to exist as evil. Some will say, "I do not see how this will come about." But just as assuredly as there is a time when there was no evil, so in the future will it be cast out or, better still, turned to good. It is the selfishness in the human heart to-day that is causing evil, and where selfishness dwells love has not taken up its abode. Professor Drummond declared that love is the greatest thing in the world. It is the greatest thing in the universe. Myers says it is the basis of the telepathic law, the means of communication between souls in the flesh or out of the flesh, the love of a man for his wife, the love of a mother for a child, the love of a man for his friend—all come from the one Source. And that love which produces so much happiness in the human heart will reign supreme and eternal in the spirit world. Realising this, you can understand what a wondrous glorious region or state it is to dwell in. There is no room for anything that will offend, because perfect love casteth out fear. It also casteth out evil. God gives His love and the love of all in the spirit world to make man happy—to fill his soul with love. For this reason John the teacher said, "Little children, love one another," and Paul the apostle, "Love worketh no ill to his neighbour: therefore love is the fulfilling of the law." There need be no fear of any eternal hell or after suffering, for love, which worketh no ill to his neighbour, will ultimately be triumphant and bring about the whole happiness of the human race throughout eternity.

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Mr. James Robertson, of Glasgow, one of the foremost Spiritualists of Great Britain, sends by last mail a copy of his book, "Spiritualism," a record of thirty years' experience. The sub-title, "The Open Door to the Unseen Universe," gives a clue to its interesting contents, every page being full of valuable information. It will be reviewed in our chief columns in December issue, with portrait of the author.

**SCIOAHSPE.**

By EDGAR LUCIEN LARKIN.

Written for "HARBINGER OF LIGHT."

II.

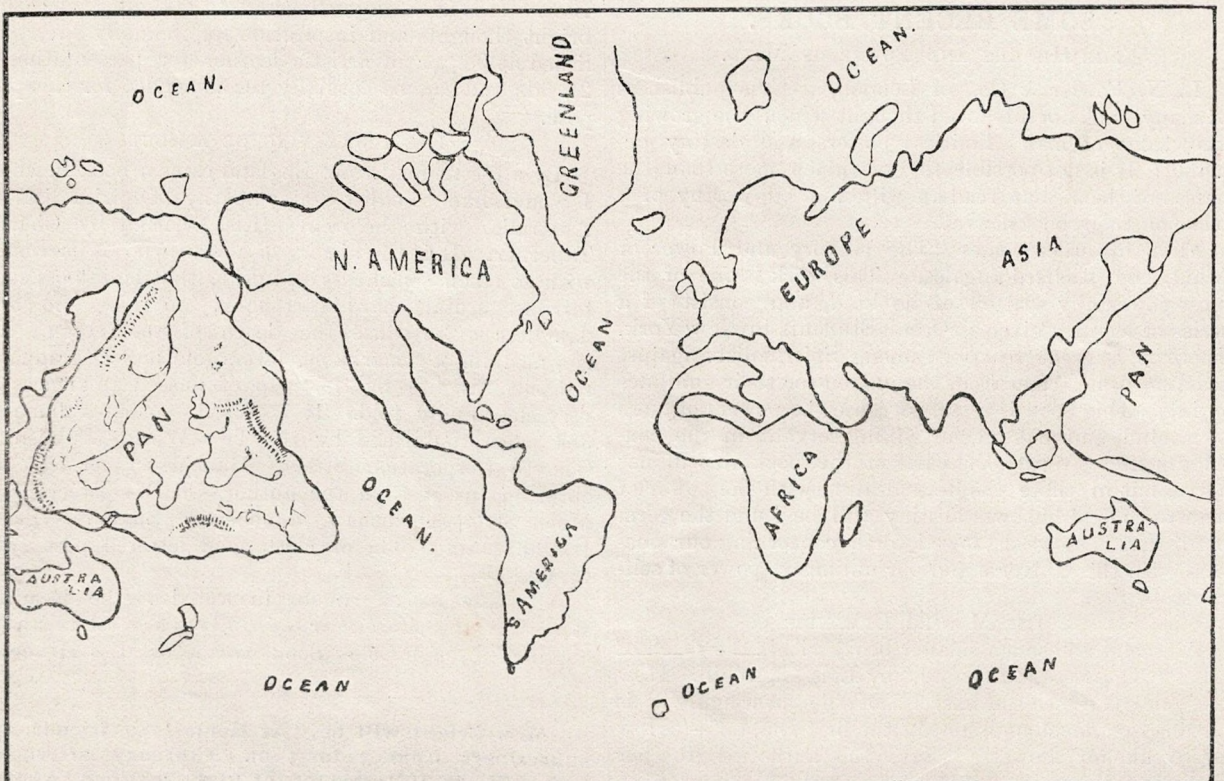
*Continued from October number.*

"And the Lord commanded the chosen to go in ships; and they went in; and in the same day the gates of heaven and earth were opened (41). And the earth rocked to and fro, as a ship at sea; and the rain fell in torrents; and loud thunderings came up from beneath the floor of the world. And the sea came up on the land; first upon the valleys and then upon the mountains; so that the ships floated on the waters (42). But the land was swallowed up, valleys and mountains, and all living perished save the I'hins, who floated off in the ships (43). And the Lord said: I numbered them that were saved, and there were twelve thousand four hundred and twenty; and these were descendants of the first race of man that walked on two feet (44). Behold, I will carry them to all the divisions of the earth, and people it anew with the seed of my chosen (45). And Jehovih blew his breath upon the ships of His sons and daughters; blew them about upon the ocean; blew them to east and west and north and south (46). By the will of God were the ships congregated into four fleets; thirty-four ships into each fleet, save two ships which were carried in a fleet by themselves (47). The Lord said: I will name the fleets Gautama, Shem, Jaffeth, Ham and Yista (48). The Lord said: From these, my seed, will I people the earth over all the divisions thereof (49). And in one hundred and fifty days from the beginning of the flood, the ships were brought to their respective places; as the Lord designed them, so they landed in different countries of the world (52). The fleet named Gautama was to the eastward, and the country whither it landed was also called Gautama (53) [North America]. The fleet of two ships carried to the north was named Yista, which in the Whaga tongue was Zha'pan, which is the same country that is to this day called Japan, signifying relic of the Continent of Pan, for it lay to the north, where the land was cleaved in twain (55). The fleet named Jaffeth was driven to the westward and north, and the country was called Jaffeth for thousands of years thereafter, and is the same as is called Chine'ya (China) to this day (58). The fleet named Shem landed to the south, and the country was

called Shem for thousands of years afterward, and is the same as is called Vind'yu (India) to this day (59). The fleet named Ham landed south-west, and the country was called the land of Ham for thousands of years, and is the same as is called Egypt and Africa to this day (60). God said: Behold, my chosen shall manifest many signs and words common to one another in these different divisions of the earth (61)."—From "THE LORD'S FIRST BOOK," OAHSPÉ, Chap. I, p. 74.

This is the precise accurate and true account of the great flood that submerged the Pacific Continent, Pan, and the dispersion of the survivors. But who were they? The name given is I'hins. To trace the long career of these 12,420 saved and chosen ones as given in many subsequent pages of this book, is so intensely fascinating, that injury to the eyes alone is a sufficient cause for not reading incessantly. From this nucleus, the rulers of the nations of the earth, and founders of the world's great religions, from that day of death and disaster to this, have been raised up. For they alone were in possession of the accumulated wisdom of Pan, for close preservation. And the wonderful I'hins are still custodians of prehistoric knowledge. The primordial thread of gold once given them when short has extended as a continuous and unbroken line of great length, the length evolved in 24,060 years, for A.D. 1908, March 31st, is Anno Kosmon 24,060; A.K. having commenced on March 31st, 1848.

One idea of Oahspe very prominent is that there is a vast spirit world entirely around the earth. The inhabitants are the spirits of all human beings old and young, savage and civilised, that have ever existed in bodies of flesh on earth. A striking teaching of the eloquent chapters is that all races of men that have ever lived, all tribes, kindreds and nations have ever been, and are now governed, actuated and moved by those in spirit life. Aborigines or men just above apes are called Druks. Evolution of man on earth, from Druks to Mathematicians, has been slow, but inevitable. The body dies, and the spirits of the "newly dead" at once find themselves in, to them, an incomprehensible spirit Universe—without a trace of change—and evolution continues as though nothing had happened. All the souls in Etherea—the spirit regions round about the earth—are divided into grades. They are to be found in schools, colleges, laboratories, hospitals, factories; in nations, communities, colonies; in cities,



Outline Map showing the Locality of Pan, the submerged Continent.

villages and towns; and on lands and seas, in mountains and forests, all of which have counterparts on earth.

"To the tree I gave life; to man I gave life and spirit also. And the spirit I made was separate from corporeal life (10). Out of Se'mu I made man, and man was but as a tree; and I called him Asu [Adam] (11). And I looked over the wide heavens that I had made, and I saw countless millions of spirits of the dead that had lived and died on other corporeal worlds before the earth was made (12). I spake in the firmament, and my voice reached to the uttermost places. And there came in answer to the sound of My voice, myriads of angels from the roadway in heaven, where the earth travelth. I said to them, Behold! A new world have I created; come ye and enjoy it. Yea, ye shall learn from it how it was with other worlds in ages past (13). And there alighted upon the new earth millions of angels from heaven (14)."—Book of JEHOVIH, OAH SPE, p. 10, chap. VI.

Modern astronomers have shown that the sun is moving through space, dragging along with it the earth and all the other planets. Oahspe has seized this grand concept of the sun's magnificent way, a strictly scientific fact. But the wondrous book says that the earth passes thousands of spirit globes or worlds all inhabited by the spirits of those who died corporeally on their physical models. Now the entire literature of man does not present a parallel in force of description, in word painting employed in recounting the scenes witnessed when the spirit earth meets other spirit worlds. Thousands of millions of spirit entities meet, talk, sing, make rejoicing and tell of their experiences, not only on their corporeal material worlds, which amount to a little idle gossip, but they rehearse all that happened since their bodies separated.

The standard literary men of history, from Kapila to Milton and Shakespeare, have not equalled these classic, awe inspiring and soul-expanding descriptions of spirit reunions of the diverse peoples of a million worlds. No book on earth has a horizon so wide. All works on psychology, mentalism, logic, metaphysics, and pure spirit combined do not cover the mighty space covered by Oahspe. It tells all things that we wish to know—who we are, why we exist, and our destiny in the far and away future.

Lowe Observatory, Echo Mountain P.O.,  
Calif., U.S.A., August 25, '08.

### SOME RECENT BOOKS.

#### THE HISTORY AND POWER OF MIND.

L. N. Fowler & Co., of London, are the publishers of many books of advanced thought which the growing knowledge of man's limitless powers and destiny demand. It is not possible to give much more than the names of them, but readers will find all worthy of a place on their bookshelves.

First in order comes "The History and Power of Mind," by Richard Ingalese. This work is one of the most powerfully written of its kind, and consists of a series of lectures given to Occult Students in New York. There is a great reaction among Spiritualists against trusting to messages from the unseen for their guidance in life. This book is a call to rouse the powers of one's own mind, and make it our willing servant in the conduct of life. With some parts of the book all will not agree, but in those chapters dealing with the power of man to control his own destiny will be found the germ of all that is now shadowed forth concerning our oneness with the Universe and our unlimited power of self-control.

#### THE MASTER DEMAND.

A second and much smaller book, within the reach of all, is "The Master Demand," by Lida Churchill. How one can come into the exercise of the sovereign will is outlined in the summing-up of the first chapter—"How to Speak for Power." Says the authoress to her readers, "Say once a day: I solemnly covenant with myself to come into and remain in the condition where

I can be adjusted to receive messages, help, and guidance from the Divine Source. I evoke and will be worthy of, and one with, the Power that will make my life happy, whole, satisfactory." This is the power evoked by Newbrough, in his morning hours of aspiration before writing "Oahspe," and can be attained only by getting in touch with the spiritual world by prayer and aspiration.

#### HOW TO LIVE FOR EVER.

Another book that might have been the inspiration of Dr. Abramowski's health crusade, is one by Harry Gaze, with above title. Like Hæckel, the great German philosopher, whose health exercises are quoted in another column, Harry Gaze says that *stretching* exercises have a special value in rejuvenating the body. In the matter of food, the author suggests the use of fruits and nuts, and absence of all forms of stimulation. If open air sleeping cannot be obtained, fresh air must fill the bed-rooms. "Do not," the author says, "try to keep warm by closing the window, but put extra clothing on the bed." Vitality is the one thing necessary to prolong life.

#### SPIRITUALISM.

James Robertson's new volume is the last one sent by L. Fowler & Co. This will receive the full notice it merits in the December issue, when, as leading article, with picture, James Robertson's steadfast upholding of Spiritualism for the past thirty years, when in the early days of inquiry its advocacy was the signal for all kinds of misrepresentation, and of a more virulent kind than latter day investigators can realise.

#### FACTS AND FADS.

This interesting little book is by an American author, who, under the pseudonym of "Rayon" has written several works on Mystical Subjects. This one deals with "The Renaissance of Mysticism," "Mystical Powers of Mankind," and in three parts gives a most valuable account of "Healers in History, beginning with Justin Martyr, A.D. 61, down to the Curé d'Ars and Dorothea Trüdel, who died only half a century ago. In American healers Phineas Quimby takes precedence, but Mrs. Eddy and others are all fairly dealt with as the author "is not affiliated with any sect."

#### THE NEW THOUGHT ROSARY.

In Melbourne, E. W. Cole, of the Book Arcade, is issuing a series of "Sunnyside Booklets," the first of which is "The New Thought Rosary" by Goldwin Best. It is a charming booklet to take up and gather bright thoughts and inspiration for the daily life, published at 9d., or in artistic leather for presentation at 2s. 6d., and can be cordially recommended for this purpose.

#### THE AWAKENING OF A SOUL.

By a recent mail from England came a book in which I would like to enlist the sympathy of spiritualists in Australia, with the above title, written by Charles Taberner. It is the history of a man who is encrusted with so much selfishness and pride that he inflicts such terrible brutal hard-heartedness on his wife and daughter as to cause the death of them both. He is a medium of remarkable powers, and how he gradually redeems his life by the help of unseen influences is very charmingly told. It is a well got up volume of 384 pages, published by the Two Worlds Publishing Co., 18 Corporation Street, Manchester, or can be obtained direct from the author, Charles Taberner, 7 Much Street, Openshaw, Manchester, England. Price, 1s. 6d., postage 3d., or cloth gold lettered post free, 2s. 6d.

All these books can be inspected at the Reading Room at the *Harbinger of Light* office, and can be obtained through Cole's Book Arcade, or Miss Hinge.

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

**REV. DR. MARSHALL'S "CONFESSION."**

An indication of the trend of Christian Theology is manifest in a sermon on "Theories of Inspiration—the Old and the New," preached by the Rev. Dr. Marshall in Scots Church, Melbourne, on Sunday, October 4th, and reported in *The Argus* of the following day. In his opening remarks on the prevalence of intellectual strain and unsettling religious doubts, he considered that it was inevitable that the Bible as the great Text Book of the Christian faith "should be put under the lens of free critical examination." That it is so we are aware, and we believe that many clergymen would endorse the propriety of it, but few have the courage to publicly avow their convictions; and we further endorse the reverend gentleman's opinion—that Christianity would gain immensely by such investigation.

There is a widespread impression that Spiritualists do not believe in the Bible; this, however, is only a half-truth and consequently misleading. They believe in the truths of the Bible, but claim the right to read it in the light of reason and to reject its inconsistencies and manifest contradictions, as well as the creeds and dogmas that men have built upon isolated chapters or verses. Dr. Marshall has evidently read it in this light, and hence has come to reasonable conclusions on the subject of its inspiration. His text is taken from the second epistle of Timothy, viz., "All Scripture is given by inspiration of God." This is generally interpreted to mean all Scripture is given by God, and therefore infallible; but Dr. Marshall interprets it more rationally. He comments on the unreasonableness of expecting intelligent sceptics to believe in the Bible as a whole when they find it abounding with errors and inconsistencies, and remarks that "it is time the teaching of the Christian pulpit gave prominence to a view of the Christian Scriptures and their inspired authority and purpose more consistent with the facts of the case;" the theory he propounds being that while the inspiration was real the instruments (or media) were not infallible. He says: "I don't feel called upon to advance any explanation as to how the spirit of God was breathed into the souls of the sacred penmen so that they were inspired to convey His message to their fellows. I can conceive many different ways in which God's spirit interpenetrated and illumined their spirits with the particular truths fitted for their time and for their circumstances—truths which formed well graded 'ramps' by which the mind and conscience and heart of humanity were raised bit by bit to higher moral and spiritual levels. This much, however, seems clear, that whatever may have been the method of inspiration by which God breathed His message into the minds of the sacred writers their individual qualities and personalities were not abolished by the process; they did not become mere mechanical media—mere telephone wires—conveying the words of the Most High for the enlightenment of lower minds. Isaiah the prophet was still Isaiah the man when uttering his "Thus saith the Lord;" so was Moses, so was Paul, so was Peter, and so was John. God's truths shone through them, and was coloured by their own personal idiosyncracies, their own spiritual attainments, and it may be was blurred to a certain extent by their own personal circumstances and limitations. In a word there is more of God in some parts of Scripture than in others."

This is exactly the spiritualistic position; the quality of the teaching is dependent upon the quality and tone of the instrument, just as with a master musician who, having no instrument available capable of expressing

what he desired and felt necessary to express, would have to do the best he could with what was available. This is frequently alluded to by teaching spirits in advanced circles at the present time, viz.:—that the quality of their teachings is limited by the tone and spiritual elevation of the medium or circle. The facilities for the reception of God's truth are the same and even greater now than in Biblical times, the teachers claim to be God's messengers, and wherever the minds of the truthseekers are exalted and in harmony, all the light that they are capable of receiving is given to them. The teachings from "Imperator," given through the hand of the late William Stainton Moses, M.A., of Oxford University, will bear comparison with any contained in the Bible. And why should it not? Have we not need for more light from the Heavenly spheres; and have we not men as pure and spiritually minded as the Hebrews were in Biblical times? The ethics of spiritualism are in accord with all the essential teachings of Jesus Christ, and the marvellous phenomena (misnamed miracles) of past times have been paralleled in the present era. This is demonstrated in the scholarly work of Dr. Eugene Crowell, "The Identity of Primitive Christianity and Modern Spiritualism,"\* and the tendency of the Higher Criticism which Dr. Marshall approves of is to bring Rational Christianity and the Higher Spiritualism in unison.

**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.

(Continued from October issue.)

II.

PLEA FOR SCIENTIFIC RESEARCH.

In securing preliminary evidence for ourselves, and evidence for clear and decisive presentation to others, we are compelled to use modes of research which compared with the intuitive methods, are cumbersome: the slower, less direct, but more universal, methods of scientific investigation. The world as a whole, in its spiritual and material aspects, has a systematic unity, and there should be a unity of method in investigating all branches of science. The attitude and habits of mind which have been employed widely and deeply in physical science should be applied to the study of the spiritual world.

If the philosophy of Spiritualism is to rest on a firm foundation, and occupy the place and exert the influence it is destined to fulfil, scientific methods must be applied in greater measure. Spiritualism is no mystery. It is neither a metaphysical problem nor a mysterious science to be studied only by adepts. It is a scientific philosophy of life based upon experimental facts and experiences. Our efforts, therefore, should be directed to bring the study or investigation of the subject from the unsatisfactory, uncertain stage of mere observation or empiricism to the definite, practical stage of experimentation where everything may be determined beforehand in larger measure.

To assist in forming some intelligible conception of the processes of spirit action, let us examine briefly the modern view of

THE CONSTITUTION OF MATTER.

In a molecule of water we have the atoms of oxygen and hydrogen in chemical affinity (H<sub>2</sub>O). The force of chemical affinity has long been known to be

\*The Identity of Primitive Christianity and Modern Spiritualism. Eugene Crowell, M.D. 2 Vols., 1039 pages. Trow and Son, 205-213 East 12th St., New York, 1875.

electrical. But it is only since the birth of the new science of radio-activity that any rational conception or pictorial representation of the electric constitution of matter could be developed. On a memorable night some ten years ago, Becquerel found on a photographic plate the faint but legible signature of a new kind of rays that testified to the continuous and spontaneous disintegration of matter. This has subsequently shown that like all the fleeting, transitory things, or rather phenomena, of this material world, the seemingly eternal elements are in a state of flux.

The experiments of Crookes had paved the way for a rapid understanding of Becquerel's discovery. Crookes took a large pear-shaped bulb of glass, from which almost all the air was extracted, and fused into it two platinum terminals. Passing a very high voltage of electricity from a secondary coil through this bulb, the atoms of the residual air were torn into millions of smaller, more ultimate, particles, and shot off with immense speed from the negative or cathode terminal.

These infinitesimal particles were found to carry a charge of electricity, and were called corpuscles or negative electrons. Their bombardment of the glass produced a greenish phosphorescent glow, and from this velvety glow arose those penetrative ether undulations, or waves, known as X-rays. The size, number and speed of these negative electrons, or corpuscles, were ingeniously calculated by Professor J. J. Thomson.

Lennard found a stream of larger bodies, about the size of the hydrogen atoms, which moved in the opposite direction from the anode, or positive, terminal. These were known as positive electrons; they are easily stopped by the thinnest substances, not being so penetrative as corpuscles.

All substances are radio-active and their spontaneous breaking-up may be augmented in various ways. Recent researches point to this universal continuous decomposition of matter. Radium breaks down into a substance called radium emanation, a gas with tremendous inherent energies. Radium emanation decays into helium. The transmutation of matter proceeds. Radium emanation into water decays into neon, and there is then present a strange excess of hydrogen. If copper sulphate be dissolved in the water the resulting gas is argon, and there appear traces of sodium and lithium. So the fascinating electro-chemical panorama unfolds.

Most possibly these remarkable transmutations are merely due to the rearrangements of the corpuscles (negative electrons) and positive electrons, as the energies are radiated or partially exhausted by spontaneous disintegration.

Only negative electrons are known in the free state. One philosophic experimenter has compared the large positive electron to a cement or jelly in which the corpuscles or negative electrons are placed.

#### "HOW CAN MATTER BE DISINTEGRATED?"

we may ask, as this process seems to be employed in materialisation. Anything which will disturb the systematic arrangements of the negative and positive electrons will serve this purpose; such as bombarding the masses of matter with the swiftly moving corpuscles, or subjecting the intra-atomic corpuscles to the disturbing, repelling, and disintegrating pressure of suitable ether waves.

I have known sitters who, when they touched the chair in which a materialising medium sat, suffered something like a powerful electric shock, and several physical mediums have employed the secondary electric coil, or so-called medical battery, as they claimed, to advantage. Perhaps the ethereal disturbances and radiating corpuscles assist in the disintegration of the body of the medium when a larger amount of material is used in materialisation.

The radiance of diaphanous materialisations or "etherialisations" has an analogy in Nature. The nebulae in the starry firmament are masses of cold gas. Yet Arrhenius has shown that they glow with their own light because of corpuscular bombardment.

The sun discharges with very high velocity countless corpuscles. The bombardment, or collisions of these corpuscles with a rare gas, krypton, in the upper regions of the atmosphere produces the familiar Aurora Borealis, or Northern Light of polar regions. A diamond or ruby placed in a Crookes tube and bombarded with corpuscles from the cathode terminal becomes beautifully phosphorescent or self-luminous. Personally, being slightly clairvoyant, I have frequently noticed the luminous effect upon psychic forms in my vicinity when an electrical car is passing. This to a mere literary man may appear trivial, but science recognises no facts as trivial or negligible.

The explanation of the mysterious cold light of the firefly may furnish a key to the solution of the radiant luminosity of those beautiful "etherialisations" or purer and loftier materialisations obtained under exceptional conditions.

#### HOW OBJECTS ARE BROUGHT FROM A DISTANCE,

such as clay tablets from Assyria, jungle sparrows from India, and crosses from monasteries may be difficult to comprehend. Seemingly they are invisible until precipitated into the seance-room. Spirit operators say that their physical character is modified for purposes of transportation. They may be raised to some condition of higher dimensions. Can physical science help the inquiring mind to speculate on the process?

After careful mathematical calculation, Professor J. J. Thomson has concluded that "the whole mass of any body is just the mass of ether surrounding the body which is carried along by the Faraday tubes associated with the atoms of the body. In fact, all mass is mass of the ether, all momentum, momentum of the ether, and all kinetic energy kinetic energy of the ether. This view, it should be said, requires the density of the ether to be immensely greater than that of any known substance." The ether is thus of such density that matter by comparison is like gossamer, or a filmy imperceptible mist, or comet-tail, which, although twenty million miles in length, might have its constituent matter concentrated or compressed into a lady's handbag.

Here we may justly quote the words of Myers, expressing conceptions largely beyond experimental verification, but pregnant with spiritual illumination:—"Within, beyond the world of ether—as a still more generalised aspect of the Cosmos—must lie, as I believe, the world of spiritual life. That the world of spiritual life does not depend upon the existence of the material world I hold as now proved by actual evidence. That it is in some way continuous with the world of ether I can well suppose. But for our minds there must needs be a 'critical point' in any such imagined continuity; so that the world where life and thought are carried on apart from matter must certainly rank as a new, a metetherial environment. In giving it this name, I expressly imply only that from our human point of view it lies after or beyond the ether, as metaphysic lies after or beyond physics. I only say that what does not originate in matter or in ether originates there; but I well believe that beyond the ether there must be not one stage only, but countless stages in the infinity of things."

It is, therefore, conceivable that spirit operators, from their higher vantage-ground of the meta-etherial condition, can so modify the material of earth as to raise it to the dimensions of an ultra-etherial but contiguous condition in which the conditions of space and distance pertaining to our ordinary earthmodes are eliminated. To us, with our limitations, the bringing of seance-room *apports* is a miracle, but to them it will be an orderly manifestation of the understanding and application of natural laws. It may assist us if we view the world of material phenomena as a precipitation from some condition of greater reality beyond.

(To be continued.)

**RADIO-ACTIVITY AND MEDIUMSHIP.**

It will be seen from the following important article by Dr. Imoda, in the August-September issue of "The Annals of Psychological Science," how rapidly we are approaching to a scientific explanation of mediumship. Side by side with the advance of Science to the registration of vibrations which will lead on from Radium—that latest discovery—to what for a better name has been tentatively called "spiritual matter," scientific investigators of mediumship like Lombroso and the writer of the following article are finding that "radium emanations, cathodic rays, and mediumistic rays are one." Read in conjunction with the scientific explanation of "Oahspe," by Edgar Lucien Larkin, one stands amazed at the vastness of the issues involved, and almost overwhelmed by the thought of the magnificence of the Universe of which man is an "integral part—a cosmical atom of consciousness." We are apparently on the eve of the greatest spiritual awakening the world has yet witnessed. The "signs of the times" are all around us.—Ed. H. of L.

THE ACTION OF EUSAPIA PALADINO ON THE  
ELECTROSCOPE.

By Dr. Imoda.

At the mediumistic seance held with Eusapia Paladino, on the evening of April 10th, 1908, at the house of the engineer, M. F., I experimentally obtained a phenomenon which appears to demonstrate that radiations resembling those of radium and the cathodic rays of Crookes emanated from the medium. The phenomenon consisted in the rapid discharge of an electroscope without contact.

At the end of the seance, and when she was completely aroused from her trance condition, I asked Madame Paladino to stand beside a table on which I had placed a charged electroscope, the dielectric portion of which was made of pure sulphur, so that the insulation might be perfect. I got her to stretch her hands forward to a distance of about four inches from the electrode. Her hands were watched by a friend of mine, so that there was no possibility of her touching the electroscope, whilst I attentively observed every movement of the gold leaves, separated by the charging of the electroscope.

For perhaps two minutes no visible effect was produced, but after that the leaves began to fall together, very slowly, but perceptibly; at length, after three or four minutes more, the gold leaves of the electroscope suddenly came together, showing that the electroscope was discharged.

Since the conditions under which the phenomenon was obtained (the room was lighted by six small oil lamps, with red glasses) precluded the possibility that Eusapia had touched the instrument, it seems to me possible to argue that the discharge was due to the surrounding air having become a conductor of electricity, just as if I had approached to the electroscope a radium salt or a Crookes' bulb. But there was one difference between the action of the radium and that of the medium—viz., that whilst the discharge of the electroscope by the approach of a radium salt produces an instantaneous effect as soon as the radium is brought close to it, in the case of Eusapia the discharge did not take place until after several minutes, as though the body of the medium, previously passive, suddenly projected a jet of these radiations. That is to say, the emission of the mediumistic rays appeared not to be continuous, but by shocks, as, perhaps, is the case with the electrical discharge of the gymnotus and torpedo.

If we compare this phenomenon of the mediumistic discharging of an electroscope with the phenomena already certified by myself and others, such as impressions on photographic plates tightly sealed up in paper or wooden boxes, the hypothesis that radium emanations, cathodic rays, and mediumistic rays are one and the same thing appears to gain in probability.

One other phenomenon, equally well vouched for by myself and others as occurring in mediumistic seances, appears to support this hypothesis—namely,

that a small white cloud, floating like a vapour, and resembling a slightly luminous fog, is frequently seen above the surface of the table during seances. In one instance I saw, surrounding the head of Professor Lombroso, a thick cloud of white vapour, the medium having asked us to blow our breath in that direction. We know that one of the properties of the cathode rays is precisely that of causing the formation of a fog when they pass through a layer of air saturated with moisture.

It would be interesting to ascertain whether mediumistic radiations, as well as cathodic rays and the emanations of radium, have the property of rendering phosphorescent a screen of platino-cyanide of barium placed in their track; up to the present I have not had the opportunity of trying this experiment.

The phenomenon of the discharge of the electroscope, taken by itself, would not, for me, be an absolute proof that the surrounding air had become a conductor of electricity, because the phenomenon can be explained in another way.

We have only to suppose that a materialised limb had placed the hand of the medium in direct contact with the instrument, and that this small degree of materialisation, sufficient to discharge the electroscope, but not to make an impression on my retina, had remained invisible to me. We know, in fact, positively, that the lower degrees of materialisation are not visible to the physical eye, while they may be sufficiently powerful to impress a photographic plate, even by reflected light.

But this hypothesis, reasonable in other respects, is contradicted by the two classes of phenomena mentioned above: The cloud of vapour and the impression on the covered photographic plate. Therefore, the former one seems to me more probable—viz., that the mediumistic radiations are able of themselves to render air a conductor of electricity, and that, in consequence, the radiations of radium, the cathodic radiations of the Crookes' bulb, and mediumistic radiations, are fundamentally the same.

I would strongly urge experimenters to undertake researches in pursuance of this idea; for if we can definitely establish the identity of all these radiations, one of the mysteries of an obscure and complex problem—that is, the physical nature of mediumistic force—would begin to be cleared up.

**OAHSPE, THE GREATER BIBLE.**

By C. L. BREWER.

So great has been the interest aroused in "Oahspe," by Edgar Lucien Larkin's splendid interpretation of this great book, now going through the columns of this paper, that it was with peculiar satisfaction that I read in the *Balance* of Denver, Colorado, the following article by C. L. Brewer, author of "Sidereal Sidelights," "The Elder Brother," and other highly spoken of volumes. His unstinted admiration of "Oahspe" is re-echoed by Edgar Lucien Larkin in his second article "Scioahspe" in this issue, which will be read with avidity everywhere, judging by the letters of hearty congratulation which reach this office from all parts, including Great Britain and America.—[Ed. H. of L.]

I have a faint remembrance of reading, some twenty years ago, a brilliant review of a wonderful book which had just appeared—literally came into manifestation out of the Invisible. Years afterward, when I began to go to and fro in the earth, and take a hand in its deviltry, I chanced to get into correspondence with an association professing to be founded to "Establish the Father's Kingdom" according to the pattern in this book; but they were evidently devoted to the Letter rather than to the Spirit, and I soon lost interest in them. Again years passed, as usual, and finally I happened to see the ponderous and mysterious volume reposing on an upper shelf in the office of Fra Elbertus. A brief inspection convinced me it was not worth reading,

and for a year merely noticed it there occasionally, neglected by everyone.

But a couple of years later, out where the vast Pacific waves caress Columbia's sunny side, I met several "Faithists," as the believers in Oahspe call themselves, and so came, in the fullness of time, to read it for myself—to go through its interminable pages with ever-increasing delight in its unfolding beauty and spontaneous faith in the truth of its presentation. In my little book, "The Elder Brother," it is introduced to play its part in the evolution of a soul tinted with Cosmic Consciousness, and this is what he writes of it to his sweetheart:—

"She had a book which she guarded as the apple of her eye, and prayed daily for years that he who was worthy to open it would come before she died; and now she was ready to depart in peace, for her prayer was answered. So she gave me the book, and invoked the blessing of Jehovah on me and mine forever. She said it was the greatest book ever printed, and would transform my whole life, and through me, by the blessing of Jehovah, the lives of millions now walking in darkness.

"It is a large book, and I couldn't read more than half of it before election; but its light and beauty began to creep into my speeches the last week. I have read and re-read it now, and can endorse her estimate of it as safe and sane. Its intellectual panorama of the Universe is a pretty good working substitute for the open vision of Cosmic Consciousness. Incidentally, it answers the questions and solves the problems of geology and astronomy; but the direct line of its illumination is on the origin, purpose, and destiny of human life. And it makes everything clear and plain, both here and in the atmospherian and etherian heavens beyond.

"So now, my dear, I am done with all speculations, theories, and arguments. I have looked at the Universe from the standpoint of the Gods who administer it in Jehovah's name. I know now, for instance, that the idea of re-incarnation, which we have provisionally accepted, is a delusion and a snare. I know that when we were born into this life we made our first appearance in the Universe, as original Entities in Being; and that from this starting point we shall go on through higher spheres, increasing in wisdom and power and glory through all the ages.

"It has also put me wise to the great commingling of Truth and Falsehood in the New Thought movement, and given me the full realisation of what I aforesaid suspected—that the high up Metaphysical Leaders, whose books and lessons we have studied with so much delight, perplexity, and disappointment, are simply mental and moral monstrosities, half inspired of God, and half crazy with the foolish fancies of their unbalanced Mortal Minds.

"So, you see, the Angel of the Lord spake truly about the transforming of my life. I have now no fortune to make, no office to win, no position of any kind to gain or maintain. I am really ready, at last, to seek first and always the Kingdom of God. If you understand the apparent paradox—and it is really a simple statement of Divine Truth—I love humanity too wisely and too well to ever be connected with any human Institution. My business is to prepare the way of the Lord and make His paths straight, and I expect Him to do the same for me. I shall probably write and speak a good deal. Incidentally, I expect, and hope, to always earn an honest living by manual labour.

"You must have been inspired to refrain from laughing at me for coming under the spell of Authority at last; but it is not that. 'The Book' claims no Authority, and you know that if it did it would only be to discredit itself in my estimation. Its presentation comes to me like a revelation from within—as if I had always known it, but couldn't formulate what I knew until I was admitted behind the scenes."

Why such a priceless and matchless volume as this quotation indicates has been so long almost unnoticed, and is now, I think, out of print, is an interesting psychological study; but the fact is that only a few

of the most advanced minds are yet able to comprehend and respond to its magnificent presentation of the Cosmic Scheme. As a piece of literature, it is almost beyond criticism; and, if regarded as a novel, must be acknowledged to far outrank all other works of fiction. Its scene of action is the Universe, teeming with Life and Beauty, and carries us beyond the furthest stars our telescopes reveal. It obliterates the gulf of death, and in the sweep of its thought we live and grow forever, evolving romances whose glory never fades. It handles assemblages of many thousand millions as easily and freely as a trained society reporter does a fancy dress ball.

Beginning eighty thousand years ago, with the first appearance of man as a reasoning being, it gives our history since—a history of which all other historical volumes are but paragraphs and chapters, and opening to the Anthropologist a store of wealth which the libraries of the world cannot parallel. It reveals the inception, development and Cosmic Purpose of every religion, philosophy, and science the world has ever known, including the inside history of the Christian Bible, with a correction of its errors and the true story of its leading characters. It also gives the facts about Zoroaster, Swedenborg, and other inspired teachers of ancient and modern times, and tells how Joseph Smith came to found the Mormon Church, and the Fox girls inaugurate Modern Spiritualism. From a scientific standpoint, it is the best work on Sidereal Cosmogony, including Astronomy and Geology, ever printed.

But its historical, scientific, and literary merits are overshadowed by its transcendent philosophical value and moral power. Over and over it shows the ultimate results of every scheme of life lived out to logical conclusions, both "in the earth beneath and the heavens above," thus affording an everlasting basis for all high ideals. More than any other book it teaches the Brotherhood of Man. More convincing than elsewhere found are its arguments for Vegetarianism. More irresistible on its pages than anywhere else is the enforcement of Non-resistance as a settled principle in the lives of Gods and Men. Stronger than in all the Propaganda literature on the subject is its inculcation of a passion for worldwide Socialism of the Communal type, for no true Faithist can wish to say that aught he possesses is his own. More revolutionary than the writings of the professed Anarchists is the stand it takes for Individual Liberty, for one of its fundamental teachings is that every person over sixteen years of age is a Sovereign Entity in Being, responsible to Jehovah alone, and inalienably immune from oppression, coercion and criticism by any individual or collection of individuals, including Family, Church, and State. It gives us sober history twice as old as the Wonder Tales of India, and contains more New Thought than all the New Thought books yet published.

If I were being "sent up" for years, or for life, in solitary confinement, and could take one book with me, but never have another, Oahspe would be my choice. In fact, in such circumstances, I would prefer it to any dozen other books, including that excellent volume usually called the Bible. For, since reading it with mind, and heart awake to its Truth and Power and Splendour, Oahspe has been to me pre-eminently The Book—the Greater Bible of a grander People and a more glorious Age.

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### 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.

## PERSONALS.

Archdeacon Colley has been the subject of another virulent attack regarding the spirit photographs of his father and mother, published as Supplement to the *Harbinger* in August issue. The editor of "John Bull" will give £1,000 to the King's Hospital if the Archdeacon "will repeat the photographic achievement, with the one proviso that we accompany him into the dark room." Instead of accepting this challenge Archdeacon Colley is adopting the better plan of working still harder in the cause of truth, and is contributing each week to the *Penny Pictorial Magazine* a series of articles on "Spirit Photography."

J. J. Morse, in a leading article in *Two Worlds*, the paper which he edits so successfully, says, in issue of September 4th, of two reforms he has carried out for the last two years that the result has been all that was hoped for. The first reform related to the class of advertisements accepted by the paper; the second "concerned the character of the Society reports published each week." Mr. Morse says, "They are now clear, brief, and reliable. The elimination of superfluous flattery, and the confining of the report to simple statements of facts, has won wide-spread appreciation from all who desire to see a dignified presentation of Society work." This is certainly the only course open to an editor who desires to give even justice to all, and conserve space for important happenings and developments all over the world.

Dr. Mercer, Bishop of Tasmania, gave three notable sermons from the spiritualistic standpoint in the Cathedral at Hobart on September 13th, 20th, and 27th. In the first, "Ministry of Angels in the Bible," Dr. Mercer said, "If we could see we should realise that this world swims in an ocean of the spiritual. . . . If our eyes were only open we should see that the Universe was full of spiritual beings." In his third lecture, "Visions as recorded in the Bible," he said, "Some have undoubtedly the gift of communication with the spiritual world. . . . Shall we say that such gifts ended with the days of the Bible?"

H. W. Lucy, the veteran English journalist, in his reminiscences running through the *Cornhill Magazine*, relates how thirty years ago he got through table-turning a message from Charles Dickens which he considered genuine, and was corroborated. He was told to call on the great novelist's son, then editor of *Household Words*, whom he would find "in friendly mood," and the peculiar wording of the message showed, Mr. Lucy says, that in his case it was not "the inquirer who supplied the answer," as is so often averred by sceptics.

Rev. Dr. Marshall's "Confession," as the *Argus* terms his sermon on "Inspiration," noticed elsewhere, would undoubtedly have brought him to the Presbyterian Bar of Judgment if he had aired similar advanced views, as did Rev. Dr. Strong nearly 30 years ago. But the most conservative bodies move with the advancing tide.

Mrs. A. W. Verrall, Classical Lecturer at Newnham College, Oxford, and several other ladies, have been practising automatic writing independently of each other. With one of these, Mrs. Holland, in India, has been maintained a series of cross-correspondences, in which unknown to each other sentences are written sometimes in Latin (of which Mrs. Holland knows nothing), and which form the complement of each other. So great is the interest displayed that the London *Spectator*, that most conservative of journals, gives a long and favourable notice of these remarkable occurrences. The Psychical Research Society is to furnish an exhaustive report on this matter.

Dr. Doyen, the famous surgeon, said at the tenth medical congress at Geneva that he "sees no particular reason why the men and women of to-day should not live as long as Methuselah. It rests with man himself to prolong his life over several centuries." To wage the

necessary war against the white corpuscles of the blood is, he says, "to eat everything boiled. Thus he advocates boiled fruit, boiled salad, and allows nothing raw to appear on the table of those who want to prolong their lives."

Dr. Abramowski, of Mildura, who read before the medical congress at its recent Melbourne sitting a paper on "No Food Treatment and Fruit Diet," advocates the use of uncooked fruits, salads, and cold water as the only beverage. Dr. Abramowski has restored himself and many others to health by this means, and has got to the bed-rock of the subject of health in declaring that people eat too much and too often. A pamphlet containing a complete statement of his views will shortly be published, which readers are earnestly invited to read. The revolt against drugs is rapidly gaining ground all over the world. Price 1/6 at Cole's.

Dr. Muskett, of Sydney, has also published a most important volume, "The Attainment of Health by Means of Diet." It is a most useful book for those who are only taking a first step away from orthodox treatment by drugs. Two of the most helpful chapters are on the value of hot water as a cure for most diseases, in which he relates the story of his own adoption of this remedy. The book, which literally teems with other information, is worth its price (10s.) for these chapters alone, and can be obtained direct from W. Brooks and Co., publishers, Sydney, or at this office. Postage is 2s. 6d.

C. Muthu, M.D., M.R.C.S., Physician to Mendip Hills Sanatorium, Wells, England, has, however, in a lecture given before the Psycho-Therapeutic Society, London, gone a step beyond any of the above medicos. After writing on the physical treatment of disease in the same enlightened way as Dr. Abramowski and Dr. Muskett, he goes on to the "mental or psychic plane," higher, he says, than the physical, and finishes with a splendid exposition of what spiritual force will do for healing in the future. This paper is published in the *Health Record* of June, and when space permits will be published in *Harbinger* as a most valuable contribution to this discussion.

Mrs. Loie F. Prior is in Melbourne after a tour which included Ballarat and Bendigo. Her first lecture at Guild Hall, Swanston Street, Melbourne, on October 25th, was largely attended and successful in every way. All communications should be addressed to her private residence, 126 Wellington Parade, Melbourne.

Mrs. Ellen Green, of England, whose engagement for one month in Brisbane extended to two, leaves for Wellington, N.Z., at the end of October, when she opens at the New Century Hall on the first Sunday in November.

Mrs. S. E. Morrison, after a long period of successful work for the V.A.S., Melbourne, has accepted an invitation to occupy the platform of the Auckland Society of Spiritualists. She gives two farewell lectures at V.A.S. Hall, Austral Buildings, on November 1st and 8th. Mrs. Morrison will be accompanied by her younger daughter, Miss Ruby Morrison, as secretary.

Mrs. Steinmann, of Sydney, is making a short visit to Melbourne, and spoke for the M.P.S. Lyceum on Sunday, October 25th. She receives friends and inquirers at 36 Capel Street, North Melbourne, from 11 to 5 daily.

Mr. C. E. Glass advertises in another column that he is sole agent for the gold cure for alcoholism. Full particulars can be obtained by letter or calling at his address, Little Collins Street.

H. M. Boucher has concluded a most successful season at Christchurch, N.Z., the Spiritualistic Society having engaged him for a second course of lectures.

Mr. Philip Hoare and Mrs. K. L. Smith of Sydney advertise in another column that they are open for engagement for lectures and medical clairvoyance.

### HÆCKEL ON HEALTH.

An article entitled "The Power of Love," which appeared in the August number of this paper, has attracted wide attention by the author's instructions to those who suffer as to how to avail themselves of the life-giving forces around—the Power of Love being but another name for Life itself. In an introductory note I stated that Hæckel's simple system of combined deep-breathing and extension exercises was added by myself with wonderful effect. From all parts of Australia and New Zealand have come letters asking for details which, in Melbourne, I am glad to give personally to visitors at my "At Home" at *Harbinger* Office on the 1st Thursday in each month. For those, however, at a distance, and in answer to correspondents, I give Hæckel's instructions as they appeared in the first instance in his book on "Development." It may be stated that Hæckel, when he wrote "The Riddle of the Universe," was approaching 70 years of age, having been born in 1834, and this book, which has been read with enthusiasm all over the world, was written in two months. Hæckel began his career as a physician and writes of what he knows. The following extract is taken from Elbert Hubbard's "Little Journey" to "Hæckel," published by those wonderful "Roycrofters," East Aurora, New York:—

"In writing 'The Riddle of the Universe,' Hæckel took no exercise save to go up on the roof, breathing deeply and pounding his chest, varying the pounding by reaching his arms above his head and stretching. However, after a few weeks the villagers and visitors got to looking for him with opera glasses; and he ceased going on the roof, taking his calisthenics at the open window.

This exercise of reaching and stretching until you lift yourself on tiptoe, he goes out of his way to recommend in his book on 'Development,' wherein he says, 'There is a tendency as the years pass for the internal organs to drop, but the individual who will daily go through the motion of reaching for fruit on limbs of trees that are above his head, standing on tiptoe and slowly stretching up and up, occasionally throwing his head back and looking straight up, will of necessity breathe deeply, exercise the diaphragm and I believe in most cases will ward off disease and keep old age awaiting for long.'

Here is a little common-sense advice given by a physician who is also a great scientist. To try it will cost you nothing—no apparatus is required—just throw open the window and reach up and up, first with one arm, then the other and then both arms. 'The person who does this daily for five minutes as a habit, will probably have no need of a physician,' adds Hæckel, and dismissing the subject, branches off into an earnest talk on radiolaria."

### SCIENCE AND THE SOUL.

The second edition of the Booklet, "Science and the Soul," referred to in previous issues of the *Harbinger*, has just been published by Mr. E. W. Cole for the author, Mr. W. Britton Harvey. The work has certainly had an extraordinary "run," the first edition being rapidly disposed of and orders for hundreds of copies being left unsupplied. A larger edition completing 5,000 copies has now been issued, and whether one feels interested in the subject or not, every intelligent man and woman should be conversant with the case it presents of the present relation of Science to the wonderful psychic phenomena witnessed in all parts of the world. It is full of "ammunition" for Spiritualists, and is just the class of literature they should send to friends to whom they desire to introduce the question. The portraits of leading scientists and the thought-pictures taken by Dr. Baraduc add greatly to the attractiveness of the publication, and altogether it is a cheap and valuable sixpennyworth.

### 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.

### MRS. PRIOR'S LECTURES.

For the last few weeks Mrs. Prior has been giving lectures in Ballarat and Bendigo of a highly successful kind. At Bendigo Sir John Quick took the chair at her opening lecture, and was followed on other evenings by other prominent citizens.

GUILD HALL, MELBOURNE.

On October 25th Mrs. Prior commenced a series of Melbourne lectures, which she explained in her opening address were under the auspices of no association, but that with the aid of a few friends she had determined to deliver the message to the people that she felt was needed. Excellent arrangements were made for the occasion. The platform was bright with flowers, and a representative and deeply interested audience almost filled the room. The subject of the lecture was "Spiritualism: Primitive, Christian and Modern." Mrs. Prior took a wide review of Spiritualism in the Bible and up to modern times, emphasising the fact throughout that a belief in Spirit Communion was deeply rooted in human nature, and that Modern Spiritualism had come to stay. Some excellent music and hymns were interspersed.

On Tuesday evenings, at the same hall, Mrs. Prior will give her "Demonstrations of Immortality," and conduct at her private residence, 126 Wellington Parade, East Melbourne, her "Health and Success" classes as usual. An Occult Class is in course of formation.

Lectures will be delivered at the Guild Hall each Sunday night in November at 7 o'clock, the subjects of which will be advertised in the daily papers.

### VICTORIAN ASSOCIATION OF SPIRITUALISTS.

At the *Conversazione* held on Monday, October 12th, Mr. W. H. Terry read a paper on "Higher Spiritualism," in which an interesting communication from the late W. J. Fox, Unitarian Minister, well-known Liberal M.P. for Oldham in the first half of the last century, was given. This paper will be published in the *Harbinger's* next issue. An interesting programme was provided, and the evening altogether was a most successful one. At the *Conversazione* to be held in November, a paper will be read by Mr. Otto Waschatz, President of the V.A.S.

At the Sunday evening meetings the Lecture Hall has proved quite too small for the large number of people anxious to hear Mrs. Morrison, many having to be turned away. Mrs. Morrison lectures at Austral Buildings on November 1st and 8th, and, to the regret of all, leaves for Auckland on November 14th to fulfil an engagement with the Society of Spiritualists in that city.

Good work is reported from the various classes of the V.A.S. Mrs. Waschatz's Reading and Discussion Class at 3 on Wednesday afternoons and Developing Class on Friday evenings, also "The Occult Class on Wednesday evenings being much appreciated.

### MELBOURNE P.S. LYCEUM.

At the evening meetings in Oddfellows' Hall, the lectures given under trance conditions by Mr. Charles Bailey have been well attended and highly appreciated. Interesting addresses have been given at the Lyceum morning sessions by Mr. Marshall, who gave "Early Recollections in New Zealand," Anniversary Addresses by Mr. Bailey, Mesdames Redfern, McLellan, Hegarty, Hornblower, and Steinman (Sydney). On Recitation Sunday, October 25th, Mrs. Steinman, of Sydney, gave interesting "character readings" of the children.

On King's Birthday, November 9th, the annual picnic will take place at Dr. Hodgson's Nursery Paddock, Ivanhoe, ten minutes' walk from the station. Vans will leave Oddfellows' Hall, Russell Street, at 8.30 a.m. Tickets, 1/6 each, return. Tea and all kinds of refreshments provided on the ground.

**SPIRITUALISTIC CHURCH OF VICTORIA.**

After a two years' almost continuous engagement, Mr. J. M. Moorey has consented to continue his work for a few months longer, and is taking a short rest before resuming work. At his concluding lecture on October 4th, Mr. Moorey gave an excellent address followed by tests of a remarkable nature. In the afternoon of the same day, Mr. Moorey presided at the Children's Service and read a number of the children's characters. These afternoons are very popular, and the thanks of the Society are tendered to Mesdames Ward and Hutchison and Mr. Miller for addresses during the month. On October 11th and 18th Mr. Kitto lectured in the evening on "Occult Phenomena," with limelight illustrations, to large and greatly interested audiences.

**MELBOURNE OCCULT STUDENTS.**

On October 7th Mr. Arthur R. Perston gave an address on "The Practical Use of the Senses, Brain, Emotions, and Thought in Man's Development" to a large meeting in Australian Church Lecture Hall of members and friends of the above. Mr. Perston is the director of "The Australian Institute for Body and Mind Building," which has its rooms in 62 Swanston Street, Melbourne, where a most successful work is carried on, "True physical culture" being the aim. An interesting illustrated article appeared in the *Scientific Australian* for September showing Mr. Perston at work with his students, and persons interested are invited to call. A short address was also given by Mrs. Prior and songs by Miss Wagner, a pupil of the Conservatorium, and Mr. Dunlop, also a recitation, "The Raven," were interesting items.

**CHURCH OF SEERS, SYDNEY.**

On November 8th the 8th anniversary of this Society will be celebrated, and Mr. A. J. Bush, Hon. Sec., reports good attendances and good work during the month. The speakers have been Madame Nordica, Madame Lemaine, Mr. and Mrs. Weeks, Madame Elise, Mr. J. McLeod Craig, and Mr. A. J. Bush at a dedication service. For the month of November it has been arranged that Mr. McLeod Craig and Madame Nordica are to be alternate speakers. It was also hoped that Mrs. Ellen Green, who would pass through Sydney on her way to Wellington, N.Z., would be able to give an address. Mr. Bush sends greetings to all co-workers in Melbourne.

**SPIRITUALISM IN NEWCASTLE.**

Madame Estelle has been paying a most successful visit to this important place, working in conjunction with the spiritual Church of N.S.W., of which Mr. Chas. Hudson is President. Mr. John Jordan, of Newcastle, sends a lengthy report, which pressure of space compels us to omit.

**SPIRITUALISM IN NEW ZEALAND.**

**WELLINGTON ASSOCIATION OF SPIRITUALISTS.**

By the last mail came news of continued progress. Mr. Fred. W. Fielder has accepted the position of Hon. Sec. Mrs. G. Gladys Cooley, after nine months' engagement at New Century Hall, was leaving for Dunedin, and the platform would be occupied from November by Mrs. Ellen Green, of England.

**DUNEDIN SPIRITUAL SCIENTISTS' SOCIETY  
(REGISTERED.)**

From the secretary of above society, Mr. H. Broadbent, whose president is the veteran spiritualist, Mr. George Gibbs, a most encouraging report has been received. Mr. J. Isherwood, of Lancashire, England, has been the speaker for some weeks, and a larger hall had to be taken to find room for those who wished to be present. This society has only been formed since July, and is a striking testimony to the interest that is awakening everywhere in psychic things. Mr. Isher-

wood opens at Christchurch early in November, and the Committee of Dunedin Society will be glad to hear of any speaker and medium willing to take the platform.

**MR. JOSEPH ISHERWOOD IN NEW ZEALAND.**

Mr. J. Isherwood sends an interesting account of his missionary tour in New Zealand. He has visited Ashburton and Timaru after leaving Christchurch, and after successful meetings in these places, and excellent press notices, he opened in Dunedin in September. A farewell social was given on October 23rd, a week's mission in Ashburton was to follow, and Christchurch platform again occupied in November.

**DUNEDIN SOCIETY OF SPIRITUALISTS (Regd.)**

We are glad to report that this Society is now a Registered Society, and has the honour of being the first registered religious society in Otago. Rev. Gordon Coleman still occupies our platform, and is doing excellent work in expounding the Spiritual Philosophy, the lectures being attended by large audiences every Sunday. The psychometric tests after the lecture, especially of a medical nature, are so accurate and convincing that a good deal of investigation has resulted. The Dunedin Society send greetings to all sister societies in New Zealand and Australia. The Secretary would be glad to hear from time to time from any accredited medium open to engagement.

**OTHER SPEAKERS IN N.Z.**

From Wellington comes an appreciative notice of the work of Mr. Norton-Taylor, who, with his family, has settled in that city for twelve months, and is giving lectures every Sunday evening in the Druids' Hall. Clairvoyant tests are given from the platform, and Mr. Norton-Taylor also practises as a healer.

From Christchurch Mrs. Sisson-Hughes, Secretary, writes of successful work in that city, after visiting Dunedin and Gore.

No other notices had reached the office at time of going to press. Mrs. Bright begs to thank each one of her correspondents for their kind appreciation of the *Harbinger* and their great courtesy and attention. It is found absolutely necessary to limit accounts of societies' work, as those who know the great amount of interesting work happening all over the world will understand. It is the aim of the editor to keep her readers well informed of important developments taking place everywhere.

**ARTIFICIAL AND NATURAL METHODS  
OF CURING DISEASE.**

By C. MUTHU, M.D., M.R.C.S., L.R.C.P.

From an important address given with the above title before the Psycho-Therapeutic Society of London, the concluding portion is selected as showing what should be the ultimate of all healing reform.

**HIGHER REMEDIES.**

The physical treatment by fresh air, food reform, and fasting, while it goes a long way, cannot cure all disease. We must go a step further. But all artificial remedies stop here. They all appeal to the physical part of man—from pills to vaccines, which is the latest phase of modern treatment. In this materialistic age man has lost the true art of healing. Ills of humanity cannot be cured by means of vaccines and injections. If that were so, we should have an injection of micro-organisms for every disease, and man would become a mass of inoculations. No. Serum and vaccine therapy will not lead to the final conquest of disease. True healing—the healing of body, mind, and spirit—does not lie that way.

But man is slowly evolving from animal and material nature, and is becoming more and more refined and spiritual. The doors of medical orthodoxy are being hammered by hard knocks from outside demanding;

entrance. Bleeding is gone, and drugging is going. The medical profession has opened its gates to electro-therapeutics, and psycho-therapeutics is on the eve of being recognised. Still, we have many leagues to go to reach the heart of the mind world, and the spirit world is further still. Outside the profession a band of reformers and healers, after passing the outer court of the temple, are just entering the holy place, and are studying the alphabet of mind and spirit energies, and are trying to apply them in the treatment of disease. They are just touching the borderland of higher medicine when they begin to treat disease by suggestion, faith healing, laying on of hands, etc.

*Spiritual Treatment.*—But suggestion and other mental treatment, where so many of us stop, do not go far enough. They stand at the half-way house. There are other, more hidden, more subtle, energies and potentialities that lie beyond, like mountain ranges in the far distance. If the mind world be the holy place, the holy of holies lies within where the spirit dwells and reigns in an atmosphere of calm and silence. It is here that the spirit communes with the infinite Spirit, and draws its supply of vital powers fresh for its daily use. Unless we have learnt to enter the holy of holies and made ourselves one with the perfect energy of God, to fill our fountains from that inexhaustible source, our health is a sham, our healing a mockery. And here in the land of Eden peace unfurls her banner over the watch-towers, indicating that the King of kings dwells within and is the guest of the spirit. Peace within the realm of the spirit spells peace and healing of mind and body. This is why the great Master went straight to the spirit world of man and brought healing to the body by breathing peace to the soul. We obtain this peace by concentration and calm contemplation. If disease be the outcome of dissipation of energy, health can only be restored by concentration of energy. This is Eastern philosophy—the teaching of the Yogis. Concentration leads us to the fountain source, to the elixir of life, to the nirvana of Buddha, to the “My peace” of the great Master. The occult is too noisy, too bustling, like Martha, but within the regions of the spirit there is rest and peace, quietness and healing. The priest-physician of the future—religion and medicine, so long divorced, must unite together, if man is to attain perfect life and perfect health—will bring about healing by leading his patients to the way of peace. He will not carry pills and tabloids in his pocket, but, having himself filled his reservoir of vital force, will transfer it to his patients by suggestion, laying on of hands, or by concentration. The patient in future will not go to a doctor for a bottle of medicine, but for a charge of nerve-energy to recuperate his vital strength. The time is coming when, instead of hospitals standing in dirty and crowded cities, full of smell and noise and traffic, there will be temples of silence built away in the country, amidst the fragrance of flowers and the song of birds, attended by physicians full of sympathy and faith, who will bring faith and healing to their patients by appealing to the higher energies and powers of the mind and spirit—the whole atmosphere breathing a spirit of cheerfulness and calm and peace.

### PSYCHICAL RESEARCH.

London *Express and Star* of August 28th says:—“The latest issue of the Proceedings of the Society for Psychical Research contains a singularly interesting report. It is the sort of report which has been long awaited. Mr. F. W. H. Myers, author of “Human Personality,” left it on record that he desired after death to make communication with survivors by means of cross-correspondence which would show that the communication was neither telepathic nor springing from the activities of the medium’s subliminal consciousness. These communications have arrived. A ‘Mrs. Holland,’ in India, has received incomplete messages by automatic handwriting which have their complement apparently in similar writings by Mrs. Verrall. In Mrs. Verrall’s case comments were made on the entire correspondence, of which Mrs. Verrall received only part. The significance

of some of Mrs. Holland’s writings she did not perceive until someone pointed it out. One message began and ended with an initial, and at the end of each of three paragraphs was part of a date ‘17/1/01,’ which had been split into three. The initials were those of Mr. Myers’s name, and the date January 17th, 1901, was the date of Mr. Myers’s death mentioned in ‘Human Personality.’ A cryptic message purported to come from Dr. Richard Hodgson, and when someone else had discovered the partly-indicated key Mrs. Holland saw that an inconsequent array of letters and figures gave Dr. Hodgson’s name in two forms. Mr. Piddington, who has examined Dr. Hodgson’s paper, says the cryptogram is “extremely characteristic,” and says it in italics. These are merely indications of the nature of some of the script, and they are claimed to illustrate Mr. Balfour’s dictum to the society that there is ‘strong ground for supposing that outside the world, as we have, from the point of science, been in the habit of conceiving it, there does lie a region . . . with regard to which some experimental information may be laboriously gleaned.’”

### TO CORRESPONDENTS.

F. C. Foreman, Drummoyne, N.S.W.—Regret I have no means of ascertaining. Cambridge University Year Books might contain names.

H. Sternsen, Queensland.—Thanks for letter, address changed.

Will correspondents kindly see that letters are properly stamped? A considerable sum is paid every week for fines.

In the latest number to hand of the *Progressive Thinker*, Chicago, about six columns are devoted to the reproduction in full of one of Mr. T. W. Stanford’s séances with Charles Bailey, as well as the article in the same number of *Harbinger* (June) on “False and Misleading Communications.” The address at the circle on “Seducing Spirits” is in exact agreement with Mrs. G. Gladys Cooley’s letter from the *Annals of Psychical Science* quoted in the article, and directs attention, as the editor of the *Progressive Thinker* is constantly doing to the necessity for caution in accepting every message from the unseen as infallible. The editor is cordially thanked for reproducing these important contributions to the subject for his American readers.

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Photo. reproduction of loaf of dough from India, brought to Mr. T. W. Stanford's circle through the mediumship of Charles Bailey.



As showing the varied character of the "apports" brought by the Indian controls, the lump of dough which came on the evening of May 29th, 1908, is a curious example. It was uncooked, and, as Abdul explained, taken away from a Hindoo as he was preparing loaves for the oven. To preserve it this loaf was subsequently baked as it appears in the illustration. Dr. Whitcomb said later in the evening, "This piece of dough came from India to-night and is made of Indian corn. It does not matter whether the medium be illiterate, or a professor, or a Chinaman if he bring the truth to you . . . After a few more

sunrises and sunsets you will have left the earth plane, and if you can get to know whether it is a fact that the spirits of men have power and do return after the dissolution of the body it will help you to prepare for the next state of existence." There are now so many inquirers who have gained a knowledge of spirit power from these "apports" and the high moral teaching in the addresses delivered at these circles, that they are now being quoted all over the world as one of the great factors at work in our midst to show the elusive character of so-called matter and the over-reaching influence of the spirit world.