

# THE HARBINGER OF LIGHT

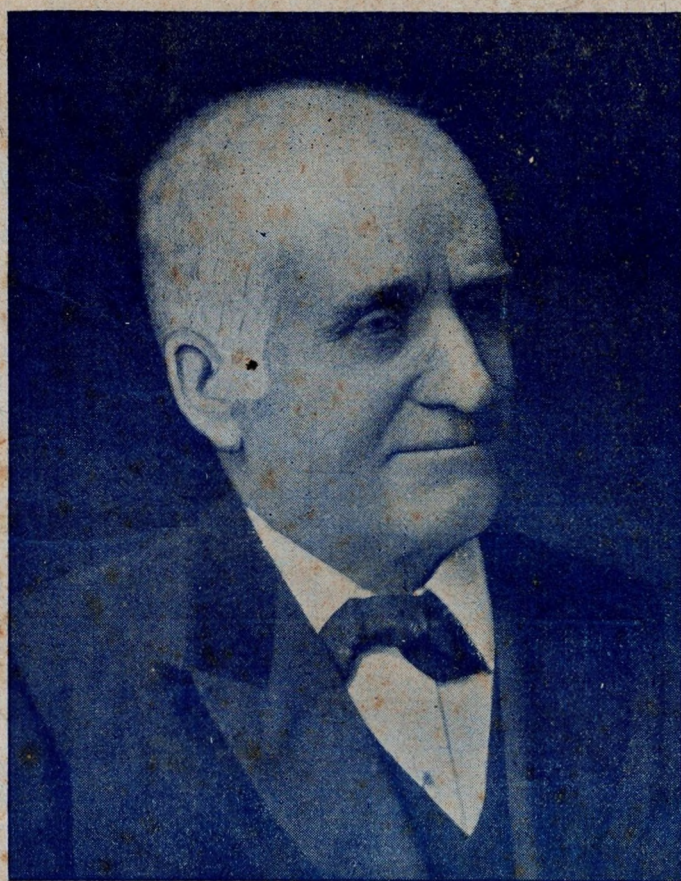
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DEVOTED TO  
PSYCHOLOGY, OCCULTISM,  
AND  
SPIRITUAL PHILOSOPHY.

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

Vol. 37. No. 466.

MELBOURNE, DECEMBER 1st, 1908.

SIXPENCE.



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# The Harbinger of Light.

DECEMBER 1, 1908.

## CONTENTS:

Editorial Notes.....	9457
Mr. James Robertson, Author of "Spiritualism" (Portrait).....	9458
Our Foreign Exchanges.....	9460
Mr. T. W. Stanford's Seances with the Medium Charles Bailey.....	9461
Spirit Photography.....	9464
Seioahspe. By Prof. E. L. Larkin.....	9464
The Physical Phenomena of Spiritualism: Are they Natural or Supernatural? No. III.....	9465
Supplement—Photo Reproduction of Drawings made at the Bailey Seances "Science and the Soul." How it came to be written. (Portrait of Author).....	9467
The Higher Spiritualism. Address by W. H. Terry.....	9468
Christmas, 1908.....	9469
Personals.....	9469
Mrs. Prior in Melbourne.....	9470
Reports of Spiritualistic Societies.....	9471

## EDITORIAL NOTES.

One of the most important books just published, as showing how, even now, science is beginning to demonstrate the psychic foundation of matter, is "New Light on Immortality,"\* by E. E. Fournier d'Albe, B.Sc., Lond., M.R.I.A. It is only just out, and a valuable notice of it appears in *Light* of October 24th. Those who have studied the basic elements of matter have realised that the time was approaching when a further stage of inquiry would be reached, and this book is the first to herald the fact from an absolutely scientific standpoint that the soul consists of the essential nuclei of the living cells of the body, and the withdrawal of these soul particles (which the author calls *psychomeres*) entails exactly the consequences that we see in the physical body at death. The author, moreover, collects and marshals his assumptions to form the groundwork of a "new psychology," and shows how they explain the observed super-normal phenomena of mediumship, automatism, thought-transference, psychometry and human magnetism. This section of the book contains an excellent account of the phenomena observed by Sir William Crookes with Florence Cook, and portraits of the medium and of the spirit visitant, "Katie King." The salient features of these phenomena and others of a similar nature are given at some length, and the author shows that when regarded from the point of view set forth in this book these occurrences become simple, natural, and almost inevitable. This is what has been persistently maintained by those who know the genuineness of the phenomena produced at Mr. Stanford's circles through the medium Charles Bailey, and it is a remarkable corroboration to find a book that is in the main a rigidly scientific work proclaiming this fact from quite another side of investigation.

Like Professor Clifford, Dr. E. Robinson and other demonstrators of the spiritual side of matter, Mr. Fournier says "it is life, life, life all along the line. . . . A degree of life is shown," he says, "by the response of matter to light and other forces." He then gives a biological reason by which the possibility of a spirit-life in a spirit-body can be realised. "The life principle of every cell," says the author, "is centred in the nucleus which has about a thousandth part of the weight of the average cell-body. Its really *vital*, and perhaps *invisible* portion may be a ten thousandth part of the weight of the cell. In other words, taking all the cells together,

our real *living matter*, the vital portions of our body, may have an aggregate weight of about a fifth of an ounce—a remarkable corroboration of recent experiments in 'weighing the soul.' Could we eliminate all the rest of the cell material we should have a 'body' consisting of all that is most 'alive' in every single cell. This 'body' would live in a new world, hitherto 'unseen,' retaining all its social and organic memories, and fulfilling all its essential functions except that of exerting force on ponderable matter." Mr. Fournier believes that something of the kind occurs at death and at other periods when the soul is separated from the body. In another chapter he says, what has been contended for by leading spiritualists everywhere, and is the first lesson students should have set before them, that "if the soul can be proved to be separable from the body even during the life-time of a person, half the battle for immortality has been fought and won." In "Human Personality," Myers gives remarkable evidence, corroborated in every detail, of the soul of a person showing itself to friends at a distance; and in Gabriel Delanne's valuable work, "Evidence for a Future Life," he says that not only could two friends in Europe, Professors at Universities, appear to each other by special arrangement, but that a photograph of what was called the "double" was obtained, which proved to be what could be best described as the spiritual counterpart of the one photographed.

It is evident that Mr. Fournier is not only a profound student, but that he has the open mind to grasp the new position opening out, and which is destined to place Spiritualism before the world in a way that commends itself to thinking, intelligent people. He says further on, "The study of these possibilities will annex to science most of the realms hitherto regarded as 'occult,' and will enable us to deal with ghosts, apparitions, hauntings, and doubles, much as we do now with meteorites, or comets, or icebergs, while it will throw the searchlight of accurate investigation over the path which we all one day must tread on our way to the Unseen World."

From Adelaide the other day came a long letter from *The Register* headed "Messages from the Dead," in which the writer, while accepting all the phenomena as genuine, says that he believes an explanation will be found other than that supplied by the spiritualistic hypothesis. This able writer, who signs himself "Ray Goldie," says: "I can readily believe even in the genuineness of the altogether marvellous phenomena produced by the remarkable mediumship of Charles Bailey in Melbourne—perhaps one of the most wonderful mediums in the world." With Prentice Mulford he says: "I see no greater marvel in the materialisation of flowers than in the building of Brooklyn Bridge." To this class of thinkers Fournier's book should be an eye-opener. Though so largely taken up with finding a physical connection between the incarnate and discarnate modes of life, the book does not lose sight of higher thoughts. "Each change of state," he says, "should bring us nearer to the Central Fount of all Life, that is of all force, and all manifestation. The infinity of worlds is matched by an infinite destiny. We stand great and free . . . not in our solitary strength, but in the living consciousness that we, too, are born of God, that we share His freedom and His power, and that here, now and forever, we may share His eternal bliss."

\*"New Light on Immortality." By E. E. Fournier d'Albe, B.Sc. (Lond.), M.R.I.A. Longmans, Green and Co., 39 Paternoster Row, London, E.C. Price 6s. net.

## JAMES ROBERTSON.

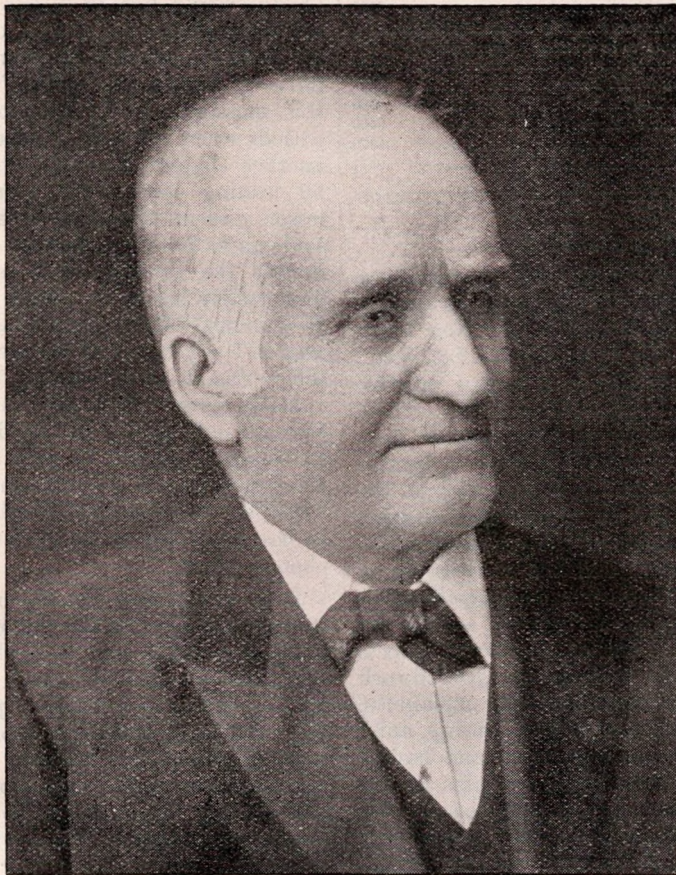
Author of "Spiritualism: The Open Door to the Unseen Universe."

BY ANNIE BRIGHT.

It is doubtful if any book has yet been published which gives in the same clear, concise and interesting manner the story of the growth of the spiritualistic movement in Great Britain as James Robertson's remarkable volume, "Spiritualism: The Open Door to the Unseen Universe." When it came into my hands a few weeks ago a glance at its contents showed that here was a work so full of reminiscences of thirty years' experience, so full also of a lofty faith based on rationalism of the soundest type, that it must take precedence of other topics in the December issue of this paper. It is a book that should be carefully studied from cover to cover, and this will be found an easy and fascinating task, as there is not a dull or uninteresting line in its 400 pages. All the names familiar to Spiritualists become living personalities. Here one can read of the first American medium who visited Great Britain over fifty years ago—Mrs. Haydon—who brought to Robert Owen, the great philanthropist, the crowning light of his life. It was this medium's "rappings" in the presence of Professor de Morgan, of the Mathematical Chair, London University, which caused him in the preface to his wife's volume, "From Matter to Spirit," to aver "he had heard and seen things called spiritual which could not be explained by imposture, coincidence, or mistake." Strange to say it was through this humblest form of spiritual communication—"rappings" through the Fox sisters—that such powerful advocates as Judge Edmunds, Professor Robert Hare and Robert Dale Owen, in America, were brought out, and by the latest English mail comes an important article, sent by Mr. George Spriggs, from the *North American Review* for October, in which John Townsend Trowbridge, of Boston, gives his experience with Mrs. Haydon in 1852. Half a century ago investigators into spiritualism were looked at askance. It shows the trend of modern thought, and the result of the work of steadfast upholders of the truth like James Robertson that a leading periodical should devote a large portion of its space to an article which begins with a record of table-rappings. James Robertson says of Mrs. Haydon's visit to Great Britain: "There is no doubt that the presence of Mrs. Haydon set aflame in this country a light more powerful than Luther kindled in Germany, because more valuable to humanity, touching the heart-strings of mortals and giving them a priceless heritage."

### EARLY EXPERIENCES.

It was about 25 years, however, after Mrs. Haydon's visit to England, namely, in 1876, that James Robertson



JAMES ROBERTSON.

started on his 30 years' investigation. He gives the name of "The Starting Point" to his first chapter, and like many another can say that the opening of his spiritual eyes to the unseen world was the "most eventful thing in his life's history." Strange was it to read also that not only did James Robertson come to the light in the same year as myself, but that he also was a member of the Unitarian Church, having joined the East End congregation in Glasgow, which John Page Hopps was the means of founding. Just as in my own case Mr. Robertson was attracted to Mr. Hopps by the spiritual rationalism of his discourses, but had never heard his name associated with Spiritualism, and "the source of his bright message" had never crossed his mind. In 1874 Professor Barrett had read before the Anthropological Department of the British Association, with Alfred Russel Wallace in the chair, his famous paper on Hypnotism, "Some Phenomena associated with Abnormal Conditions of Mind." There had been great

opposition to the paper being read at all, and it aroused a heated controversy, Crooks and the Chairman, Russell Wallace, with others, upholding it, and Professor Lankester, who had been outvoted, when Professor Barrett's paper was admitted, saying "it was a degradation to science to admit such a topic within the walls of a learned society." The prosecution of Dr. Slade by Lankester followed, and the latter wrote to the *Times* how "he had exposed to the full the spiritual imposture," and the world at large felt that the subject had at last received its quietus. Lankester's letter was telegraphed to the press everywhere in Great Britain, and after reading it in the *Glasgow Herald* James Robertson's first idea of satisfaction at a delusion and a fraud being exposed was changed to what he can now feel was a direct inspiration

by the questions flashing across his mind, "What can be behind all this? Why do some people believe in it?" He then and there determined to probe the matter and settle for himself "whether this was a probability, or a certainty, or a delusion." A few days later he announced to a colleague who had wandered with him for many years in the realm of doubt and denial that he was "going to investigate Spiritualism." "Leave it alone," was his friend's reply, "it will in six months put you into a lunatic asylum." James Robertson says, "I was not the man to be cowed by such fears. I had faced other problems until they had yielded me some satisfaction. The old faiths which had darkened my early life had been discarded; I felt pretty much like John Sterling when he said: 'I would plunge into the bottom of hell if I were sure of finding the devil there and getting him strangled.'" It is this earnest seeking after truth, this strong basis of rationalism, that constitutes the chief charm of Mr. Robertson's book. It is chock-full of good things—incident intermingled with philosophy throughout—and must be read in its entirety for its merits to be fully gauged.

"Spiritualism: The Open Door to the Unseen Universe." By James Robertson. London. L. N. Fowler & Co.

## PERSONAL DEVELOPMENT.

A few days after Mr. Robertson's determination to investigate Spiritualism, he found in a friend's bookcase—as if by chance, and nothing comes by chance—Alfred Russel Wallace's "Miracles and Modern Spiritualism." Wallace's "Notes of Personal Evidence" appealed to him more strongly than his opening chapter, "The Scientific Aspects of the Supernatural," which, after all, is a misnomer, and he was astounded to find a man of his calibre vouching for the extraordinary incidents recorded. It was personal evidence, however, he wanted, not the statements of others, and this was soon forthcoming in his own house. Mr. Robertson has been for many years a prominent Glasgow merchant, and it shows the grit of the man and his determination that he sought out the humble meeting place of the Spiritualists in the Trongate 30 years ago, where some 25 or 30 people were assembled of just average-looking intelligence. "It was all commonplace and humdrum," he says, "without much sign of burning zeal or enthusiasm." But one night at the Trades Hall he heard for the first time J. J. Morse, the time-honoured, trance-speaking medium, and it was after attending this meeting with a brother-in-law that some startling physical phenomena were repeated in his own home. This is what he tells us:—"We had been sitting on Saturday nights, and one evening I asked whether it was possible to bring anything from outside the house. Soon we had some leaves brought from the neighbouring garden. Later on I was conversing with the spirits, when a flower pot was lifted from the top of the piano, where it was standing, and turned upside down on my lap, the earth falling on the floor. I feel that I then got sufficient evidence of a physical kind to satisfy me for all time. It literally abounded for a season in all directions. . . . My brother-in-law was at the meeting on Sunday night, and I told him about the flower pot being lifted by unseen hands the previous evening. He was anxious to go home with me to see if it would be repeated. The three of us sat in the dark, when the usual lifting of chair bottoms and pitching about of cushions took place, and while we were in the midst of our sitting we were summoned to go to the next room for tea. When the light shone into the room we looked and saw that the flower pot had disappeared from its place over the piano, and was nowhere to be seen. After tea we resumed our sitting, wondering where the flower pot had gone, when soon after it was again placed in my lap."

Mr. Robertson says that, "We know that to tell such a story to outsiders would only cause us to be laughed at." His friends thought him too credulous, but Mr. Robertson knew his facts, and says, "Credulity is not a quality of mind that anyone would laud, but scepticism in face of clear evidence is bad." This phase passed away, and a more personal development gradually ensued, of which an incident in the chapter "Scientific Testimony" should be read in detail. It relates to a message repeated to him on three successive days to "Send £25 to James Scott"—a gentleman whom he had known in his youth, but who had grown wealthy, became a pillar of an orthodox church, and through Mr. Robertson's free-thinking tendencies, had not much regard for him. Some years later he had heard that James Scott had met with financial misfortunes, but knew no particulars, and the request to send £25, which later events showed had come from James Scott's mother in spirit life, was to him so unlikely a thing to do that he put it aside until, on the third day of asking, the request was so insistent and imperative, that, although at that time £25 was a considerable amount to Mr. Robertson, he wrote to his wife in Glasgow, asking her to call and offer the £25, telling her the message he had received. The sequel to the story is that this exact amount of £25 was required in a special manner to avoid what would have been

a great financial calamity. Mr. Robertson remarks that "whatever sceptics may make out of this incident in my life, it must ever live in my memory as a clear case of spiritual guardianship, and no outsider can grasp to the full how real it all was to me!"

## PEOPLE MR. ROBERTSON HAS MET.

Here I come to a point at which I must make a full stop. Whole chapters are devoted to Alexander Duguid; the Owens, father and son; Gerald Massey; Dr. Peebles, and Elder Frederick Evans, of the Shaker Community; Mr. George Spriggs, and in every page distinguished spiritualists are described, from Andrew Jackson Davis, whom he met in America; Emma Hardinge Britten; Stainton Moses; E. Dawson Rogers; Mr. and Mrs. E. W. Wallis; J. J. Morse; John Lamont; James Coates; W. T. Stead; and so many others that space will not permit even the mention of their names; and many important ones are doubtless omitted in the above brief list. In his chapter on "Rational Spiritualism," Mr. Robertson mentions the two Newcastle mediums of world-wide fame, Miss Wood and Miss Fairlamb (now Mrs. Mellon-Gleave), and gives a most charming account of Madame d'Espérance, who, as a young woman of 26, wife of an outdoor foreman, was discovered by Alderman Barkas, of Newcastle, to have the most remarkable mediumistic gifts ever recorded. In her charming book, "Shadowland," Madame d'Espérance relates her experience. "No remuneration," Mr. Robertson tells us, "was given for her mediumistic services. They were quite gratuitous, as has been the case with so many of our notable workers. Later, when she was the medium for investigators, like M. Aksakoff, one of the Czar's councillors, she was the guest of Matthews Fidler a merchant of Stockholm, who, with his wife, was always her close and true friend. Zöllner, the German scientist, found in Madame d'Espérance one who gave strength to his convictions, and more than one university professor was led through her to accept the gospel of gladness. Her integrity," says Mr. Robertson, "has been established wherever spiritualism is named. She has consecrated herself to bring the kingdom of consolation to mortals; an exemplar of the religion of sacrifice." It is, indeed, the deep and living faith of Mr. Robertson that lifts his book above a mere record of spiritual phenomena, which soon palls upon the earnest reader.

"Spiritualism," says Mr. Robertson, "from its first glimpse, has never appeared to me other than a religion, a fuller revelation of man's relationship to the world of spirit, and, therefore, one step nearer to God. . . . We to-day are as near to God as any saint of any age ever was. Truly does Emerson say, 'If a man claims to know and speak of God, and carries you backward to the phraseology of some old mouldered nation, believe him not.'" It is the religion within Nature that the world is waiting for, that James Robertson expounds so eloquently in this remarkable volume. This is what Sir Oliver Lodge emphasises in his latest book, "God and the Universe." He makes man to feel himself the inhabitant of a boundless universe and the participant in an eternal evolution. He, furthermore, charges orthodox religion with obscuring the full majesty of God and clouding the true and essential revelation of Christ by the grossest materialism." The church in the future will be forced through its leaders to answer these charges of men of science. On every side signs are not wanting of a universal upheaving of existent ecclesiastical institutions. Science is declaring the basis of matter to be spirit. Edgar Lucien Larkin is directing our thoughts to the magnificent destiny of the human race, as outlined in Oahspe, and humanity will presently no longer close its eyes to the fact that we have indeed been made but "A little lower than the angels."

## OUR FOREIGN EXCHANGES.

### THE CONGRESS IN MEXICO.

The July number of the "Revista de Estudios Psiquicos," which translates from the "Harbinger of Light" Mr. Terry's article on the "Subliminal Self," reports that the Second Spiritualist Congress which has just been held in the city of Mexico has been splendidly successful. As the result of its deliberations the following principles were affirmed: (1) A recognition of the religious, philosophical, moral and scientific aspects of Spiritualism, without characterising or defining them. (2) It is considered that the propaganda of Spiritualism is conducive to Universal confraternity. (3) The best methods of this propaganda are esteemed to be the foundation of centres of scientific experiment, the dissemination of the spiritual philosophy, and practical goodness. (4) By the investigation of such spiritual phenomena as can be most conveniently studied, according to the inductive method, and by the observation and classification of psychic phenomena. (5) The confirmation of the conclusions arrived at by the first Congress, which were published in the "Harbinger" at that time.

### THE ESCRIPTOSCOPE.

The same publication states that the celebrated German psychic, Hans Arnold, has invented a marvellous instrument which will enable investigators to open up a constant and easy communication with the spirit-world without the intervention of a medium! "Magnificent results" are described as having been obtained by the use of this apparatus, which establishes a secure and rapid means of intercourse with the invisible world, and such as must convince the most sceptical unbelievers of the reality of such intercourse. We are promised fuller details of this remarkable invention by those who are represented as having experimented with it in Germany, where the apparatus is stated to be greatly in demand.

### VISION WITHOUT EYES.

The "Light of Truth" is responsible for the following narrative:—

"Ethel Gilliam, aged twelve years, died at Palouse, Washington, U.S., but returned to life before the funeral service had ended. From that moment she was completely blind. Gradually there developed in her a tendency to clairvoyance, which permitted her to see more distinctly than with her material eyes; and better by night than by day. She describes objects before and behind. She reads closed books as easily as those which are open. She relates scenes which are taking place many miles distant, indicating with the utmost exactitude the locality and the hour. She likewise describes spiritual scenes which she visits at night when her soul travels in the spheres. Doctors and clergymen contemplate these phenomena, but are constrained by the insufficiency of their theories of life and death to account for them."

A careful study of Spiritualism, however, would enable them to recognise in this young girl one in whom the privation of physical sight has been mercifully compensated for by the opening of that spiritual vision which every human being possesses, but which is only occasionally permitted to be exercised in the material life.

### SPIRITUALISM IN FRANCE.

One of the ablest lecturers and writers on Spiritualism in France, where the exponents of its science and philosophy embrace the flower of its intellectual culture, is M. Leon Denis, and it is extremely gratifying to learn that his "After Death" has already passed through twenty-two editions, besides having been translated into Italian, Spanish, Russian and Portuguese. His "Christianity and Spiritualism" has reached its sixth, and his "In the Invisible" its fifth edition, and both of these have been translated into other European languages; while the Spiritualistic works of Camille Flammarion enjoy an equally wide popularity.

### SPIRITUALISM IN BELGIUM.

The great truth is advancing with giant strides in the kingdom of Belgium. More than four of the most active Federations have been formed in its great industrial centres, and new societies are being established by eminent devotees of psychic science. It supports no less than four vigorous publications, one in Antwerp, two in Liege, and one in Charleroi, and a fifth is about to make its appearance in Mons. They are all conducted with conspicuous ability and energy, and it is a noticeable fact that among the most earnest adherents of Spiritualism in Belgium are men and women whose intellectual enlightenment has compelled them to renounce the errors of the Church of Rome.

### SPIRITUALISM IN ITALY.

A lecture recently delivered on Spiritualism by Professor Pio Foa, of the University of Turin, the capital of Piedmont, at the Carignano Theatre, attracted to it the very cream of society in that city. Two members of the Royal Family of Italy, namely the Dukes of Genoa and the Abruzzi, the aristocracy, the professors of the University, the three learned professions, art, literature, science, commerce and industry were all fully represented in that distinguished crowd, and hundreds of persons were turned away from the doors of the spacious building for want of even standing room. The discourse of the eminent lecturer was listened to with rapt attention, and all the more so because he has acquired a great reputation on account of his scientific attainments, in recognition of which he has been appointed Secretary General of the Academy of Sciences in Turin, and at the close of the proceedings Professor Foa received quite an ovation. It will be remembered that in Piedmont commenced the great political movement which resulted in the creation of the Kingdom of Italy "one and indivisible," and it is not improbable that in the old dominions of the House of Savoy the foundations are being laid from which will arise the august fabric of a purer faith which will replace the soul-enslaving superstitions of the past.

### FOUR STRIKING TESTS.

One of the best known periodicals in Italy is the "Ars et Labor," published by the great house of Ricordi in Milan. It is issued monthly, and has been established for 63 years. It contains 80 pages of letterpress, and 130 photographic illustrations. One of its features is a section entitled "In the Field of the Unknown," dealing with psychic phenomena, the writer of the article being Signor F. Inchini Lureghi, who deals with the subject in a scientific spirit, and appears indisposed to admit that the phenomena he describes are produced by beings in the invisible world. At the same time, he admits that he is at a loss to account for the following facts, which he describes in the May number of this magazine:—

"In a sitting held in Rome, a spirit wrote as follows through the hand of a medium: 'I am a spirit who quitted my mortal body some time since, and am living in terrible anguish. I have spoken to others, but no one will condescend to listen to my prayers, and so I have come hither. I was called Lida Giordani Brunelli, and I died at Cento on the 6th of January, 1907. I long ardently to communicate with my mother, Luisa Buzzio, widow Giordani, and with my husband, Fedele Brunelli.'

"Her request was complied with, and the result was this:—

"Actually on the 6th of January, 1907, Signora Lida Giordani, wife of Fedele Brunelli, now residing in the quarter of San Nicolo, died in Cento at the age of forty. This is in the parish of Argenta, where he owns some houses and lands. Signora Luisa Buzzio, the widow Giordani, aged 77, mother of the defunct, resides at Cento, near her only son, who is 54 years of age, and a rich proprietor and manufacturer."

"None of the persons present had any knowledge of this family.

"To proceed. In Paris, a small table began to repeat the Christian and surname of a spirit, who said that he

had been a chemist residing with his family at Quebec, in Canada; that one day his mind was oppressed by the fear that he had inadvertently occasioned the death of a person by a mistake in making up a prescription, and that if the error should be discovered serious consequences would follow. It so preyed upon his mind that he drowned himself in the St. Lawrence.

"Inquiries were instituted, and the statements of the spirit were verified."

"Professor Faifofer, of Venice, has sent me the following:—

"At my house one evening I received this communication: 'I am Francesco Quirini. I am dead. The 'Stella Polare' will arrive from here in two months.'"

"I really regarded this as a fiction; so much so that I recommended the persons in my house not to speak of it, lest it should give rise to alarm on the part of the relations of my poor friend. The only person I mentioned the matter to was my friend Dr. M., from whom I learned two months afterwards that the ill omened news was only too true. He had read the confirmation of the death in the newspapers before I had noticed it."

"From Professor Faifofer I likewise received another interesting fact.

"Some time back my excellent friend, Matteo Sceipis, captain of a frigate, attended a reception at my house. In one of the intervals C. Milial, a barrister, pointing to a three-legged table, proposed that we should hold a sitting; having agreed to this, he, Baron Stadier and myself took our places. After some trials, I took up a pack of cards, lying close by, and picking out one by chance, without looking at it, or allowing either of the others to do so, I placed it face downwards and asked if any unseen visitor could tell us what it was. A single rap answered 'Yes.' Then it gave the letter S, and indicated the number three. Turning the card up, we found it to be the three of spades.

"Attracted by our exclamations of surprise, all present drew near, and Count A. Priero asked for a repetition of the test. Another card was similarly dealt with, and the answer 'it is the seven of clubs.' How are these facts to be explained except by the intervention of intelligent autonomous entities? They come, perhaps, to confirm the latest affirmations of Lodge that a boundary dividing us from a world beyond the tomb exists; but that life also exists. Perchance we are on the eve of discovering a world of immeasurable proportions; the world of Universal Life."

J. S.

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

BY ANNIE BRIGHT.

One scarcely takes up a paper from Europe or America now without some reference to these seances. "La Revue Scientifique et Morale du Spiritisme" frequently gives full descriptions of them, and in the latest to hand quotations are given from the reports of the Melbourne "Age" and the Sydney "Sunday Times" on the clothing of Charles Bailey in Chinese mandarin costume, in the July number. It must be explained, however, that the medium is not enclosed in a bag, sealed and tied at the neck and wrists, as the writer in "La Revue" supposes, for he wishes to know if Bailey was able to get in and out of this bag without assistance. Bailey has been enclosed in a bag and a cage also, times without number, as recorded in "Rigid Tests of the Occult," and during his latest visit to Sydney, where he was almost choked by the string being tied too tightly round his neck. This is not considered necessary, excepting for "test" seances, as the utmost precautions are taken. Mr. Stanford arranges the office himself, and it is securely locked until the hour for meeting in the evening. No one can be introduced to the circle, excepting by Mr. Stanford himself; the medium is not allowed to even propose a sitter. It is absolutely impossible for fraud to

take place, and the thorough searching of the medium does not permit of anything beyond the size of a pin's head to be secreted, much less a whole suit of clothes, as depicted in the picture. This was put on in a marvellously quick manner by the spirit controls—as was shown by the time taken when Bailey was being dressed by ordinary means for the photographer. It is noticed by "La Revue" also that a large drawer is in the table, capable of holding a suit, but the writer concludes by saying that as Mr. Stanford always appears to take "the most minute precautions," he had no doubt examined it.

For the illustrated supplement one of the most convincing "tests" other than "apports" has been selected. The hieroglyphics and cuneiform writing of the ancients depicted on the black board were drawn by Dr. Robinson through Bailey in a deep trance. Both the tightly closed eyes of the medium and the faint light of the room showed that it was some powerful spirit control at work to whom our ordinary eyesight and artificial light are non-essential.

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

105TH SEANCE. October 23rd. Address by Professor Denton entitled "What good has Spiritualism done?" Phenomena. Quantity of earth and quartz thrown on table. Two birds; one caught in the light, the medium raising his hand and bringing the bird from vacancy in full view of all the sitters. New Hindoo control introduced. Medium controlled by Grattan Riggs, who said that many members of the theatrical profession now in spirit life, including George Coppin, Fred. Marshall, had that day welcomed Herbert Fleming to spirit life. Only one sitter present was aware that Herbert Fleming had passed on to the Higher Life.

106TH SEANCE. November 13th. After an interregnum of 3 weeks because of illness of the medium sittings were resumed. Dr. Whitcomb said that at one time hope of Charles Bailey's recovery was almost given up, but with the assistance of Mr. Stanford and powerful spiritual operators he had been kept on the earth plane. He has a great work still to do. Address by Dr. Robinson on "Ancient Writing and Hieroglyphics" given below. Lump of clay with Mosaics. Nest with two large eggs. Manuscript from Thibet.

The following address is explanatory of the black board writing, and was selected as being an interesting example of the various phases of mediumship in evidence at the circles:—

ADDRESS DELIVERED BY DR. ROBINSON,  
ON FRIDAY EVENING, NOVEMBER 13, 1908,  
ON "ANCIENT BOOKS AND WRITINGS."

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

Books and writing among ancient nations, about which I desire to speak for a short time, is a subject full of interest, not only to archaeologists, but to all students of humanity. Some few evenings ago I drew upon the blackboard examples of writing (reproduced in supplement this issue), notably the hieroglyphics of the ancient Egyptians, the cuneiform or wedge-shaped writing of the Assyrians and Babylonians, the quaint picture writing of the Mexicans, and several letters of Aramaic, or a mixture of Aramaic and ancient Hebrew characters. There is one symbol—a phallic one—not placed upon the blackboard for want of space, about which I shall have something to say, as this strange symbol is, as far as my knowledge goes, met with in picture writing of every nation under the sun.

(This symbol, subsequently drawn on other side of blackboard by Dr. Robinson, is given below.)

### PRE-HISTORIC WRITING.

The first attempts of man to express his thoughts or medium of pictures or writing is to be found in pre-historic remains. In some of the caves of France, America, India, and other places on the Continent are fossilised inscribed bones, reindeer antlers, while ribs of mammoth elks and bears have been found, and also attempts to depict combats with the huge quadrupeds contemporary with man. These

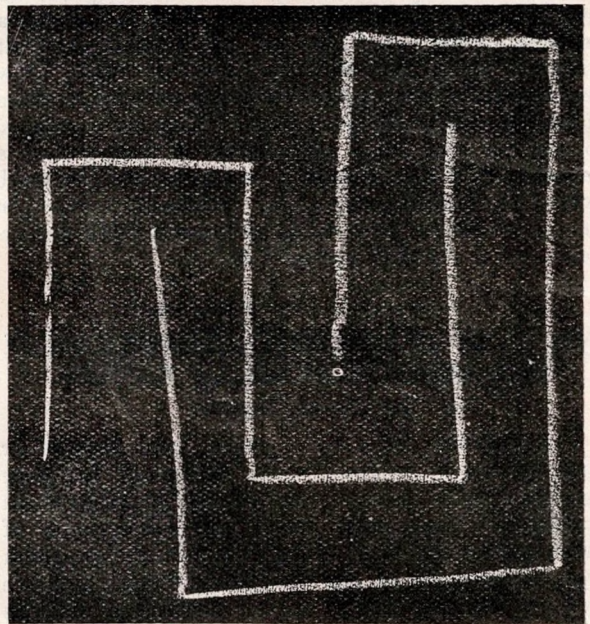
are usually regarded as man's first attempts at writing, but I do not agree with this statement, because in my travels in Egypt, Palestine, and elsewhere when on the earth plane, I have met with certain characters rudely scratched or inscribed in caves or on stones, which have been passed by. I believe that these were the first attempts by man at writing. In the tombs of the Judges outside Jerusalem there are some strange markings upon the stones of which the tombs are built. Hitherto they have been regarded as having been caused by chisels or the instruments employed to place them in position; but I have met with markings in Egypt and in America where no chisels or mechanism have been used to place the stones in position, because they were placed there by nature. The Rosetta stone, now in the British Museum, bears on its face a proclamation in three characters or languages, or, to be more correct, in two languages. The first, the hieroglyphics of the Egyptians, the second, the hieratic or sacred writing of the Priests of Egypt, and the third, Greek. It was found to be a decree of one of the Ptolemys, and this gave the key to the deciphering of the hieroglyphics of the Egyptians. In a "pass" in Western Persia, high up on the face of the cliffs, are some strange characters and pictures. Rawlinson, the intrepid, at the risk of his life, and with the aid of others, managed to ascend the cliffs and take a squeeze of the strange characters. This proved to be a proclamation, and a laudatory inscription of the great King Cyrus, and was inscribed in the wedge shaped, or cunieforn characters, of the ancient Assyrians and Babylonians. It was through Rawlinson's daring act that scholars were able to attempt to decipher the strange and unknown characters in the museums of Europe, and it led to the decipherment of the cunieforn language, which had for a long time puzzled investigators, archaeologists, and others, who had gone out to those wild places to unearth the temples, and to wrench from their original setting the slabs covering the walls of the palaces of Nebuchadnezzar, Sargon, and other Babylonian and Assyrian kings. You have, doubtless, often read the description of the palaces of Nineveh and Babylon, and the finding of large numbers of clay or terra cotta books, called tablets and cylinders. It is interesting to know how these tablets and cylinders were made. In the Delta—the low-lying lands between the Euphrates and the Tigris—are huge mounds covering the site of ancient cities, and ages ago the rivers brought down alluvial clay, which was deposited on their banks, and used by the ancients for their tablets and cylinders, varying in size from 1 in. up to 1 ft. in width and length. They were dried under the hot Mesopotamian sun, or baked in the ovens, one of which was found by the Hilprecht expedition only a few years ago. It has been believed up to the present, I think, that the ancients impressed the moist clay with a wedge-shaped stick. This is an error. It was a square-shaped stick, of which they used one edge or angle in producing the cunieforn characters. After having been baked in the ovens, they became practically indestructible. Thousands of them have been unearthed, and though some were broken in pieces, the museums have been able to put them together and to read them.

Previous to the invention of the cunieforn language, I believe that man expressed his ideas and thoughts per medium of pictures. In the old Accadaean language, in the earliest scripts found, a man was represented by an upright stroke, a house by several strokes, and if one closely examines these primitive characters, they will find that they represent in some form, however crudely, the object they desire to denote. For instance, a wedge-shaped upright stroke, broader where the shoulders would be, narrowing to the extremity, represents a man. A

house would be represented by the strokes forming the roof and the sides of the house. I use these two illustrations in corroboration of my statement that man has attempted to place his ideas on record per medium of pictures. Among the ancient Egyptians the earliest writing also shows that a picture represented the object. Thus, a lion sometimes in the earliest writing represented that animal, but after a time it denoted strength; the eagle, clear-sightedness; the serpent, cunning.

#### PHALLIC WORSHIP.

We must go a long way back in the history of mankind if we desire to really understand what man in his simplicity, or, shall we say, ignorance, desired to place on record when he inscribed on bone, wood, and stone, the strange characters that have for so long puzzled antiquarians. At one period of time men were almost universally Phallic worshippers. If I had time I could show you how Phallicism has been produced and believed in for countless ages among all nations. Tree and serpent worship is the outcome of Phallicism. Could I take you with me into some of the primitive ruins in Yucatan, and among the ancient Astecs and the Toltecs, I could show you, among other pictures to be found on the walls of old temples and other places, phallic objects by the score. They abound in the picture writing of Egypt, and among the ancient Accadaeans, Babylonians, and Assyrians, the Phallic object is frequently met with. In a mixed audience like this I cannot, of course, go very deeply into this matter. This symbol is to be found in the picture writing or symbolism of every nation. I do not know of any nation, civilised or barbaric, where this symbol, almost identical, may not be found, and I have no doubt myself that we have here (drawing made)



A PHALLIC SYMBOL.

the true Phallic symbol, which, as I said, cannot be fully explained, and which I will leave you to study for yourselves. Among both ancient and modern Hebrews, many phallic symbols are to be found. In India, for instance, there are certain characters found upon ancient walls, which are closely allied to ancient Hebrew, and among these phallic symbols are to be found. This subject is intensely interesting, but could only be spoken of in detail to an audience of one sex.

Primitive man, such as the aboriginals of various countries, especially of Australia, and of America, frequently wrote on the bark of trees. They painted pictures also on the caves and huge stones. The North American Indians did the same, and their picture writing on the bark of trees, on stones, on the

hides of beasts, is preserved to-day at the various museums. In a petition once presented to the American Congress by a tribe of Indians, asking the Government to interfere on their behalf because the white men were decimating their ranks by giving them fire-water, and also encroaching on their possessions, the whole petition was in picture writing. So clear were the characters representing the thoughts and desires of the petitioners, that when displayed before Congress, every man who looked at it was able to understand what the chiefs desired. The ancients also wrote upon the skins of beasts. A special preparation was necessary to preserve the skins, and from a certain tree they obtained a juice which they used to smear over the skin, thus preserving it from decay. The ink of the pigment employed was found in a shell fish, and it was from a shell fish that the famous Tyrian purple dye was obtained. In India, in making the Black Mirror, called the Magic Mirror, they obtained a piece of glass, which was first smeared with the juice obtained from a tree, and, after being allowed to dry in the sun, it is covered over with a pigment. Certain ceremonies take place at the consecration of the Magic Mirror, and many of the Hindoo clairvoyants and mediums use these mirrors to forecast the future. Certain events with spirit forms and faces are clearly seen. Not only among the Hindoos have these mirrors been found, but among other nations. I just mention this in passing to show you that among certain ancient races they believed in spirit return, and were able to express their ideas and thoughts and beliefs on wood, and skin, and stone. Those of you who have travelled in Egypt up the Nile, and have seen huge temples, the very ruins of which are tremendous, must have been struck with the wonderful amount of labour expended in cutting the huge pieces of basalt used in constructing the temple, and inscribing thereon the numerous pictures in their character writing. It is said that labour must have been very cheap in those days, but, as a matter of fact labour was not always paid for; slaves were often forced to do the work, as many of them were skilled craftsmen. The Jews had to labour at building the Colosseum in Rome. Among the ancient Greeks and Romans, they employed wax tablets to write upon with a bone stylus. A number of these wax tablets, hardly injured at all, may be seen in the Naples Museum, taken from the house of Lucillus, a rich banker, and are receipts for houses sold and let. Skins of wild beasts, of sheep and goats, prepared for writing were called parchment. The parchment used by the legal men at the present time is not the original kind. If you examine the ancient parchments, you will find they are really prepared from the skin of sheep or goats and are very tough and strong. Some of them have withstood the moist earth for 2000 years and more, and are little injured. The ancient Egyptians used the paper plant of the Nile, Papyrus. Many of the papyri manuscripts have come down to us and some are in a good state of preservation, while others have been destroyed. In the buried city of Herculanaeum several thousands of carbonised rolls of papyri were found. An ingenious monk invented a machine to unrol them, and they are now being deciphered and the results published. Greek hymns, essays by learned Greeks, but nothing new or original has been found up to the present. In ancient Mexico, among the Aztecs, they employed a scribe to inscribe on the temple walls a strange picture writing. Among the Hittites, we also find a picture writing something similar to the characters found on the walls of Aztec temples, and here again we find the phallic symbols and objects. In a former address I tried to prove that there was some connection between the dwellers in the Mesopotamian val-

ley and the original dwellers or inhabitants of Mexico the forefathers of the ancient Aztecs, Toltecs, and others. In my address also on the lost continent of Atlantis, I tried to show that the Atlanteans, after a great cataclysm, had dispersed to various continents and had carried with them their writing and language, which had been depicted on the walls and rocks scattered throughout the world. This is how I account for the similarity of certain characters found amongst most races of men on your earth plane, particularly in the case of the Phallic symbol. On some other occasion, I shall add possibly further to this symbol, and enlarge upon it.

#### HOW SPIRITS COMMUNICATE WITH EACH OTHER.

In the spirit world, we do not use writing, nor do we use speech as you speak to one another. We have, as it were, an universal tongue, but we do not speak to each other as you do upon the earth plane, producing sounds from the larynx or voice box. The thoughts that emanate from the brain while you are in the flesh, when emanating from the spirit produce certain vibrations. Those vibrations pass from spirit to spirit, and take the place of language and spoken sounds. I hope that you get the idea. Per medium of the vibrations we, on the spirit side, may be said to hear, to see and to smell. The colours, the thought forms, the perfumes and the sounds of the spirit world, are conveyed to us per medium of vibrations caused in the etheric ether. You will say, "I do not understand that expression—etheric ether." It is ether rendered doubly sensitive, and attenuated ether is the ether within the ether. It is perhaps, hard for you to understand and, possibly, you will not quite comprehend it until you get into spirit life. There is a gross ether surrounding your atmosphere; the objects brought to this meeting are reduced to a gross ether, but in and permeating that gross ether is a finer, a more subtle ether still, which permeates that ether. It is this attenuated ether which is called the etheric ether. It is so sensitive, so fine, so subtle, that it produces sounds, perfumes, and enables us to see, to hear, and to speak. It is hard to be understood; you say that is perfectly true. It can be apprehended only by the spiritually developed person.

#### WRITING: THE GREATEST ACHIEVEMENT OF MAN.

Writing and printing, the outcome of writing, have been the greatest blessing to mankind. They have enabled man to put on record his best thoughts for the benefit of generations to come. They have enabled the sages and philosophers of one age to speak to the people of another and to educate them. It was foreordained, designed and intended in the spirit world that man should invent writing. I am of opinion that primitive man got his ideas of writing through an accident. Something, probably, fell down out of his hand and made an impression in the soft mud or the dust. But the time is coming when man, with increased knowledge, will invent something which will supersede writing as a medium for conveying his thoughts and ideas to his fellows in other parts of the world. You desire to communicate with your relatives or friends, and you sit down and write a letter. With increased knowledge man will be able to send forth his thoughts, and they will be received in the sensitive portion of the brain. Telepathy is a fact. Man needs more light and knowledge upon the subject and more practice. For hundreds of thousands of years man has had to employ writing. In the future, when men shall become as gods, mind will operate upon mind through the medium of the ether, and when the mind, liberated from the thralldom of the flesh, enters the realm of mind governed by Universal Mind, he will realise how that mind is superior to matter and is not dependent upon matter. You people have always been taught that you are of the earth, earthy; we from

the spirit desire to instruct you otherwise, and to tell you that you are from the spirit, spiritual. You are not dependent upon matter for the transference of thoughts and ideas, for the healing virtues, for a thousand things for which you are now dependent upon matter. When you realise this and put it into practice, then men shall become as gods, knowing how to use all the powers for good. He will rise triumphant over evil and therefore will be intensely happy.

### SPIRIT PHOTOGRAPHY.

As surmised in our leader of July last, the subject of Spirit Photography has come to the front again, and a series of letters pro and con have appeared in the London "Daily Mail." One of the former is from Mr. A. P. Sinnett, author of "The Occult World," and a gentleman of considerable experience in psychic phenomena, who affirms that spirit photography is an established fact of which the prejudice and ignorance of occult science on the part of the Royal Photographic Society has obstructed the reception. He suggests that the proprietors of the "Daily Mail" "appoint a Commission to investigate the whole matter, take evidence in a sympathetic way, carry out experiments in accordance with the laws of occult science (not in the idiotic fashion that ignorance of those laws would prescribe), and report in its columns for the benefit of people who are not disposed to regard their own dull-witted limitations as the boundaries of the universe." The editor has taken the suggestion seriously, has communicated with Mr. Sinnett and arranged with him to select one-half of a committee to act with a corresponding number of photographic experts. Thus the way seems to be open for a fair and rational investigation, yet experience leads to the inference that (to use a nautical expression) it is not "all plain sailing," but that many shoals and adverse currents are likely to be met with before port is reached. The great difficulty is to get physical scientists to accept, even tentatively, psychic conditions and to realise spiritual factors which produce results outside of what they consider "natural law," and in spirit photography this will be particularly manifest, for pictures will come, some out of focus, others as flat pictures (or impressions taken from other pictures) others on plates that have never been put in the camera. We have several of these, and the late Mr. John McIlwraith, of this city, showed us one that was taken in his presence under test conditions without exposure; further, the late editor of the "British Journal of Photography" (Mr. I. Traill Taylor), said of the psychic photographs he got in the presence of David Duguid, that "had he not taken them himself he would have pronounced them frauds!" A valued correspondent, who devoted considerable time and money to the investigation of spirit photography, and was anxious to get pictures of friends whom he could recognise, took with him in a sealed envelope, vignette photographs of three deceased friends, thinking it might attract some of them; to his astonishment, when the plate was developed, it was a copy of the three vignettes he had in the still sealed envelope! A copy of this is before us as we write. Again, two primary conditions for success are—a medium with suitable aura, and sufficient stamina to sustain the strain of antagonistic

influences from the minds of the skeptical element in the committee, and the co-operation of intelligent and competent workers on the spiritual plane. Unless strong evidence is put before the physical science section of the committees of the eccentricities of operation we have referred to, as a preliminary, and psychic conditions are insisted upon, the investigation is likely to be a tedious and probably an abortive one; but if Mr. Sinnett is given a free hand and a suitable medium is available, there is every probability of a satisfactory result. Our faith, like Mr. Sinnett's, is founded upon the evidence of our senses. We know it to be a fact from personal experience extending over many years, but, apart from that, the accumulated and published evidence would suffice to prove it to an unbiassed truth-seeker.

W.H.T.

### SCIOAHSPE.

By EDGAR LUCIEN LARKIN.

Written for "HARBINGER OF LIGHT."

#### III.

(Continued from November number.)

#### DEEPS OF PSYCHOLOGY OF OAHSPÉ.

The mighty mind—the inspired mind that controlled the writing of this book—does not claim absolute perfection: thus, "Not infallible is this book, OAHSPÉ; but to teach mortals how to attain to hear the Creator's voice, and to see His Heavens in full consciousness, whilst still living on the earth; and to know of a truth the place and condition awaiting them after death." (24.) "Because this light is thus comprehensive, embracing corporeal and spiritual things, it is called the beginning of the Kosmon Era. And because it relates to earth, sky and spirit it is called Oahspe" (26).—OAHSPÉ, p. 2, 24-26.

Not infallible because the inspired control was that of a man in the spirit world. The psychology of Oahspe is so extensive that an ordinary life-time would be required to study out the vast number of phases, delicate shadings and refined analyses of thought. It is a wondrous mental book; and the great controller of a human hand in most rapid writing, over and over again, inspires all who may read to study mind and spirit. And in all cases, first of the Creator, and then their own. The inference of the classic book is that the mind of man has an innumerable number of properties, faculties or attributes. The majority of these seem to be latent or dormant, in the present state of man's progress. Man is told to contemplate E-O-iH, the Ever Present One, the Creator, the All One, the All Power, yet states that this Supreme Mind or Spirit is incomprehensible. Then this mystery is explained; if we study the Infinite Spirit as best we may, we are actually exploring our own mind or spirit, so intimately are the supreme and human mind conjoined. The most positive and oft repeated assertion is that the Creator is One Infinite, Supreme and All Potent. Then with exquisite skill, chapter after chapter, points out the fact that nations have always suffered when they have denied the existence of the Highest Cause. A beast is often mentioned. It is Self, Ego enmeshed in flesh. If not controlled by will, the passions of the flesh will make the spirit go lower in grade, thus: "Jehovih called to man to desist from evil; but man heard Him not. For the cunning of the Beast had changed man's flesh so that his soul was hid as if in a cloud, and he loved sin" (p. 1, v. 14).

OAHSPÉ is a series of books in one connected whole; and they fit in like pieces in a mosaic. Thousands of thoughts hitherto unknown appear, and the book seems to be universal in character for all races of men. This is because it deals with their past and present, since their creation, and with the future in

minute detail. Reincarnation is declared to be impossible. Ask your own personality any question about yourself; turn to OAHSPÉ for the answer. "Jehovih said: 'Because of My presence, quickened I into life all that live, or ever have lived.'" (p. 9, v. 5).

Evolution is rejected; the Creator, a Person, a Mental Person, created all things as they are. Man is a true blood relation of the ape, but is not an ape. The Creator created man, and did not evolve him from apes. None among minerals, vegetables, or animals merged into another. They were successively created, however slight the differences. The first verse of OAHSPÉ does not tell how the earth nor man were created as does the Ezra Bible. Here is the first verse: "After the creation of man, the Creator, Jehovih, said unto him: That thou shalt know thou art the work of My hand, I have given thee capacity for knowledge, power and dominion."—OAHSPÉ, ch. 1, p. 1, v. 1. But see this: "Hereon hangeth the highest testimony of the Person of Great Jehovih. The nearest blank of all the living created He man purposely unlike all the rest and devoid of sense. Whereas, according to the order of the other animal world, a newborn babe should be already wise."—OAHSPÉ, BOOK OF SETHANTHES, p. 26, v. 8. And this: "I created man at zero, but for him to add unto himself for ever" (2). "Two states, therefore, have I created open to all men, both on earth and in atmospheria, which are liberty and bondage. And man I made to choose that which he will; but that he might not err, behold, I send My emancipated angels to explain these things beforehand" (3).—BOOK OF SUE, OAHSPÉ, p. 102, vs. 2-3. "And Jehovih called His angels, who were older than the earth, and He said unto them: "Go ye, raise man upright, and teach him to understand'" (1). "And the angels of heaven descended to the earth and raised man upright" (3).—OAHSPÉ, p. 1, vs. 2-3. Now, none of the fifty-two bibles beside OAHSPÉ contains words of such mighty import. Man is a blank, a zero at birth; but he has power of progress for ever. All was provided for, when the Creator created man, a lowly being at first, a zero at birth, "angels older than the earth were sent to teach him the perfect way." Eternal progress is a central idea of the book. Entire chapters tell how the angels came and taught men civilisation in many primitive nations, or peoples before the formation of nations, "face to face." As in the Jewish Scriptures, men could see and talk with them. All those mystical places called oracles throughout all antiquity were "spirit chambers;" and so was the great pyramid of Khufu in Egypt, a tabernacle, a voiceless chamber, where exalted beings from the unseen world came and communed with mortals whose bodies were destined to die. The death of the body absolutely makes no change in the nature of the human spirit. Choice is free and continually placed before human spirits, even out of fleshly bodies. To the early races, the Creator taught speech, the wonderful faculty of speaking intelligent words. This seems to have been the crowning act, and difficult even for the Supreme Word, thus: "Again and again thy pitying hand stood them up, and Thy voice came, saying: Talk, O Man."—BOOK OF APOLLO, p. 115, v. 15.

All these spiritual beings forsook the earth from time to time and man was left to his own free will, and tests made. Then the races of men fell into war, and filled battlefields with "mad and chaotic spirits of the slain." These make discord in the spirit world, for these realms have schools, colleges, and universities. Now granted that men are spirits, and that these can return to man in the flesh, and that they can sway the minds of incarnate men unconsciously to act, to do, from slave to king; then the most inexplicable facts of human history, in peace and in war,

are cleared and accounted for by OAHSPÉ. In the unseen world, according to OAHSPÉ, all spirits of mortals are in grades like a graded school. Those "able to receive" wisdom are graduated into higher and higher grades, which processes are called resurrections. The accounts of these from the different divisions of the earth are fascinating. The history of earth-bound spirits is given in detail. "The bestowal of words to mortals, of the dominion of God and His Lords; the making of all good mortals joint heirs and members of the same heavenly kingdom, wherein God and His Lords and their Holy Council in heaven devise and administer laws for the ultimate resurrection of all men."—BOOK OF DIVINITY, OAHSPÉ, p. 280, v. 31. 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 is that the Creator has left it entirely with man to decide how low, how high, he will become. He can remain in grade one, grade two, and so on to the highest just as long as he desires. But to ascend, the book tells again and again, that a Beast always within must be conquered. Every act of man here and in the next world is that of a man building a brick wall, putting in bricks—acts, deeds—or taking them out, yielding to the ever-present Beast, until overthrown. Now indeed do we know what our duties are. Builders and makers of our own mansions—let us not fail in building beautiful structures.

Lowe Observatory, Echo Mountain  
Calif, U.S.A., September 21, '08.

### 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 November issue.*)

#### III.

##### THE VEHICLE OF INTER-COMMUNICATION.

As we rise from the physical condition, the prison-house of earth, with its confines and limitations, we enter the realm of greater reality. But our aim is to discover the bridge, the vehicle of communication, the medium which allows the denizens of the higher life to manifest and incarnate on this mundane plane. Such a medium or vehicle is provided by the psychoplasm of the human aura. This emanation has been termed, for simplicity, "human tissue in solution," because it is elaborated from living human tissue. No aura is clairvoyantly perceived to surround a corpse.

Personally, perhaps, I would prefer to view the psychoplasm as an ultra-gaseous radio-active emanation: an electronic, or fourth state of matter, somewhat similar to the emanation surrounding the spontaneously disintegrating atoms of radium, thorium, or actinium. Professor Rutherford found that radium emanation could be drawn away by a current of air. Frequently, when sitting in a strong draught, clairvoyants have complained that the psychic forms in my surroundings could not "build up," owing to the dispersal of the "psychoplasm" concentrated by the spirit operators as a clothing for the psychic form. Materialisation cabinets have to be shielded from draughts, otherwise manifestations are prevented or nullified.

##### THE CONCEPTIONS OF PHYSICAL CHEMISTRY.

Let us develop this conception by gradual stages. In the atom of hydrogen, the lightest chemical ele-

ment (and it is remarkable, or noticeable, that the constituent chemical elements of the human body are all of small atomic weight), we have about seven hundred corpuscles or negative electrons moving with incredible speed. These electrons are given off by metals when they are intensely hot and when illuminated by ultra-violet light, also by uranium, thorium, radium, and other radio-active substances at ordinary temperatures. In some degree these corpuscles are given off by all forms of matter, being displaced and shot out of the atomic systems.

For pictorial comparison, if a rapidly moving negative electron were represented by a full-stop on a printed page, the atom in which the electrons disport themselves would be represented by a church one hundred and sixty feet long, eighty feet broad, and forty feet high, in which, therefore, the dots would to all appearance be almost lost.

All elements are more or less radio-active, going through a process of spontaneous disintegration; so that wherever we have chemical combination we have a multitude of free corpuscles. This explains the process of electrolysis or the breaking up of water ( $H_2O$ ) into its constituent chemical elements, hydrogen and oxygen, by means of the electric current. For this purpose slightly acidulated water has two electric terminals placed in it which, by copper wires, are connected to a galvanic battery. When the current passes through the liquid, the hydrogen atoms (the positive ions or electron ferries or carriers) go in one direction, whilst the oxygen atoms (the negative ions) proceed in the opposite direction from the one terminal to the other.

Now if the light atom of hydrogen has seven hundred interatomic corpuscles and oxygen has eleven thousand two hundred more tightly packed corpuscles, we see a possible explanation. Hydrogen can pick up more loose corpuscles than oxygen, say twice as many. Hydrogen thus carries the positive charge through an acid or salt solution. The electrons, or corpuscles, are given up at the terminals and passed, by electronic displacement, from molecule to molecule of copper like the buckets at a farm fire, where the labourers in continuous line or chain hand on one bucket in the direction of the burning stack as they receive another from nearer the farm pond.

An electric current is therefore a steady stream of electrons of corpuscles successively transmitted, from molecule to molecule of the copper conducting wire.

Let us now seek to apply these electro-chemical principles to the study of the human organism.

#### BIO-CHEMISTRY.

From careful experiments, conducted in the study of the processes of digestion, respiration and excretion, we conclude that energy is neither created nor destroyed in the human body. In the chemical changes undergone in the process of digestion, and the combustion of carbon-compounds in respiration, energy is liberated. All the energy which is given out by the body comes from without, namely, from the food as it undergoes chemical transformation and unites with the oxygen of the atmosphere. From what has been previously said we may understand Loeb's conclusion that, "The main action of food in the body is the production of electricity. The body is in some sort a dynamo, and food is of value according to the supply or charge of electricity it affords."

#### THE ELECTRO-CHEMISTRY OF THE HUMAN BODY.

The body is a storehouse of molecular, chemical, and electrical energies, which allows the incarnating Ego to function in the mundane environment. By the elaboration or sublimation of the auric emanations it also provides a medium for discarnate spirit operators to manifest their presence and power.

The human tissues are largely composed of carbon and water. Now from the electro-chemical point of

view carbon and water are remarkable substances. The molecules of carbon and water usually aggregate in clusters and attract loose corpuscles by their residual or spare affinity. Hence their remarkable capacity for forming chemical combinations. Thus also, when common salt is placed in water the massive water-molecules tear apart the salt atoms—hydrogen and chlorine—and set many corpuscles free. Even the splashing of water into spray near waterfalls shakes corpuscles loose, and they can thus perturb an electroscope.

We may expect, therefore, that the human organism, where chemical changes are so manifold, complicated, and continuous, will be surrounded by an aura, or an atmosphere of loose and liberated corpuscles. And it is one of the marvels of corpuscles that they serve to attract to themselves other forms of matter. They will meet with particles which they will gather to themselves. In an ingenious experiment Professor J. J. Thomson employed this tendency by discharging electricity from a pointed conductor near an escaping jet of steam—the previously invisible steam concentrated or condensed around the escaping corpuscles to form a mist. Hindu fakirs employ the dissipating or spreading incense to act as a carrier or dispersal agent of psychoplasm before performing so-called magical feats. This setting free of corpuscles may be accomplished in various ways—as during the combustion of carbon compounds in respiration. Breathing towards a spirit light increases its luminosity. This also explains why deep breathing has a psychic value, and why it is so often employed by "magnetic healers."

In nerve-action, also, we have a liberation of negative electrons. Professor Matthews observed that the stimulus of a nerve by an electric current always proceeds from the negative pole or cathode. Nerve impulses are due, he maintained, to a wave of precipitation of corpuscles. The colloid particles in nerve tissue, carrying a positive charge or excess of corpuscles, are brought nearer together when external vibrations (such as waves of heat, etc.), fall upon them; this releases some of the negative electrons, and they are successively transferred from sheath to sheath. This transfer induces a similar wave of precipitation along the muscular sheaths to which the nerves are connected, and brings about muscular contractions. This can be experimentally demonstrated by taking a dark sheet of cardboard and covering it with splashes of calcium sulphide dissolved in collodion. This screen is then excited by exposure to a bright light and taken into a dark room, where the clenching of the fist, or any muscular movement, even speaking, will cause the glowing, luminous patches to increase in brilliance.

Dr. Maxwell similarly observed that when more "power" was required to produce raps, telekinesis (movement of objects), or to increase the brilliance of lights, contracting the muscles in the vicinity was of effective service. Dr. Hodgson observed that many of the telekinetic and other manifestations in the seances of Eusapia Paladino were preceded by or accompanied by violent muscular contortions of the body of the medium. Hodgson, being a literary man, a doctor of law, was suited for the examination of such evidence as came through trance-possession, but was not fitted for investigating physical phenomena. He hastily concluded that these muscular contortions proclaimed their fraudulent character, whereas we can now readily understand them to be necessities of the situation. In the light of later knowledge the famous Cambridge fiasco (the experiments conducted with Eusapia Paladino by members of the Society for Psychical Research, assisted by Mr. Maskelyne), demonstrated throughout the incompetence of the experimenters.

(To be continued.)

## SCIENCE AND THE SOUL.

HOW IT CAME TO BE WRITTEN.



WILLIAM BRITTON HARVEY,  
Author of "Science and the Soul."

Never, perhaps, in the history of spiritualistic propaganda in Australia has there been so rapid and exceptional a success as that attending the publication of the booklet, "Science and the Soul," by W. Britton Harvey. Written with the enthusiasm engendered by the knowledge that the startling facts of psychic phenomena are now forcing the attention of leading scientists throughout the world, Mr. Harvey has produced a work that is not only most attractive in style, but convincing in a marked degree to those who will study its pages with an open mind. No sooner was it on the market than it began to sell with remarkable rapidity, and within less than three weeks, Mr. Harvey had the gratification of seeing the first edition of his booklet exhausted, and orders still unfulfilled for 400 or 500 copies. A second edition of 4000 copies—making 5000 in all—was accordingly brought out and published by Mr. E. W. Cole, of the Book Arcades, of Melbourne, Sydney, and Adelaide. There has since been a continued demand for this illuminative and artistically prepared production, and judging by present indications, it is not at all unlikely that a further issue will be needed. No one appears to have been more surprised at this result than the author himself, and having regard to the great interest aroused by this literary arrival of local origin, our readers will, doubtless, feel interested in a few particulars concerning the author and the circumstances, which led him to this particular line of study.

As has been previously explained in these columns, Mr. Harvey is a journalist, occupying an editorial position on the provincial daily press of Victoria. He is a son of the late Mr. Henry Harvey, shipowner, Newhaven, England, and in course of conversation, the interesting fact was elicited that he enjoys the distinction of being a lineal descendant of Sir William Harvey, the eminent medico-scientist of the 16th century, who completely revolutionised the scientific thought of his age, in the realm of medicine, by his wonderful discovery of the circulation of the blood. He was honoured by King James I in recognition of his genius, and a treasured pictorial heirloom of the family represents the illustrious savant, explaining the theory of the flow of the blood to the

monarch in the Royal Palace. Perhaps this little piece of family history gives us a clue to the intense interest which Mr. Britton Harvey has taken in the scientific aspect of psychic phenomena. This tendency may be "in the blood." He, however, sees little to boast about in this ancestral connection. "The descent is so precipitous," he remarked, "and the intellectual chasm that exists between the ancestor and his descendants is so profound, that it makes me feel deplorably ignorant whenever I think about it, and consequently dismiss it from my mind. The only questions that concern me are, 'What am I? and what am I doing with my life?'" This phase of the interview having been thus summarily dismissed, Mr. Harvey went on to narrate the circumstances which induced him to inquire into Spiritualism, and to publish "Science and the Soul," which has brought his name so prominently before the public.

"Three years ago," Mr. Harvey said, "I knew nothing about this subject, and I am more conscious every day how precious little I know about it yet. At that time, however, I became possessed of a little brochure, written by Mr. James Smith, of Melbourne, entitled, 'Science versus Spiritualism.' It was a plea for scientific inquiry into psychic phenomena, and dealt more particularly with the marvellous 'apports' brought to Mr. T. W. Stanford's circle by the medium, Charles Bailey. This challenge to the scientist arrested my attention, and I remember soliloquising: "Well, if these people are game to court scientific investigation, there must be far more in this thing than I have imagined! So I read the pamphlet, and very quickly found that there were remarkable things happening of which I knew nothing, which is, of course, quite unpardonable on the part of a journalist. So I resolved to go still further into the question, and by the time I had got through the works of Zöllner, Crookes, Wallace, and others, I found myself becoming hemmed in by the overwhelming evidence in support of these latter-day wonders. I was, in fact, bewildered by the marvels recorded, and as no intelligent man likes to remain in that condition, I set about personally investigating the mystery. With this object I visited certain well-known professional mediums, associated with the Victorian Association of Spiritualists, and also had sittings with non-professional psychics in private houses and in my own home, and in the course of a couple of years I received such a multiplicity of proofs that I began to feel the ground secure beneath my feet." This was not surprising, for when Mr. Harvey proceeded to enumerate some of his experiences, they were of so extraordinary and convincing a character, that not many inquirers could beat his record within the time specified. It seemed, indeed, as though a spiritual band of workers in the Unseen had laid themselves out specially to get hold of him. This assumption is strengthened by the fact that he eventually received a communication to this effect: "I am glad we have got hold of you, and we don't intend to let you go. We are going to influence you to do good with your life." Perhaps the publication of "Science and the Soul" is the beginning of this good work. It is, of course, not possible in a brief interview to reproduce Mr. Harvey's psychic experiences, but it is hoped he may give them to the public as supplementary to his initial successful efforts.

"And so you would like to know how I came to write 'Science and the Soul,' continued Mr. Harvey. "Well, it was like this: There is a Young Men's Association at Warrnambool, where I reside, and the secretary asked me to give them a lecture. I had never before given a public address, but being a journalist, I had, of course, to be equal to the occasion, and said, 'Right you are—and on what subject?' 'Oh,' replied the interviewer, 'Give us something to make us think.' That answer played fairly into my hands. I knew I could make them 'think,'

and, possibly, make some of them sit up with a start. The lecture, entitled 'The Wonders of Science,' was an abbreviated version of 'Science and the Soul,' and I admit I had some diffidence in giving it in the hall selected, as it was connected with a church, and, therefore, looked like carrying the fight into the enemy's own camp. However, that feeling was overcome when I remembered that I had what I considered a great and inspiring Truth to reveal, and that the church was supposed to stand on this eternal basis. So the lecture was given, and well received, although the audience was about as non-plussed as I was when reading Science v. Spiritualism. To my surprise, two or three soundly orthodox people asked me to re-deliver the lecture, 'as they couldn't take it all in on one evening.' Others wanted it published in extenso in the local paper. This, of course, was out of the question, and then a friend suggested that I should publish it in booklet form. I had not previously thought of anything of the kind, and when I expressed a doubt of its selling, he replied that he knew better, and would guarantee the cost. I smiled complacently at his optimism, and insisted that it was really not worth being embodied in permanent form. He, however, contended that he was the better judge of that point, and so I set about elaborating this unpretentious lecture, and before I had finished, I had doubled its length, and you have the result in 'Science and the Soul.' I felt like a 'plunger' when giving the printer the order for 1000 copies, and, therefore, you can imagine my astonishment when I had not a copy left in two or three weeks, and orders for nearly 500 unsupplied. This was the more remarkable, from the fact that it had only been advertised in the 'Harbinger,' and, therefore, I am forced to conclude that your fascinating journal must have a pretty big circulation. Mr. Cole wrote for hundreds of copies after I had sold out, and then he offered to publish a second edition of 4000 copies if I would put it in hand at once. This was accordingly done, and it is most gratifying to me to know that the work is now going strong." "Yes, that is so," was my concluding remark, "not only is it in growing demand in Australia and New Zealand, but copies are being sent broadcast to America and elsewhere, by our un-failing helper, Mr. T. W. Stanford, to whom we are also indebted for the publication of "Science versus Spiritualism," which first attracted your attention to this absorbing and intensely important subject. But these things do not come haphazard. What we call 'chance' is but—

"Direction which thou canst not see."

A.B.

### THE HIGHER SPIRITUALISM.

*An Address delivered before the Victorian Association of Spiritualists on Monday evening, October 12th, 1908,*

By W. H. TERRY.

There are three aspects in Modern Spiritualism: First, the scientific—comprehending the investigation of the physical phenomena, and determination of the nature and origin of the force producing it; next, the commonplace aspect—communications by table-moving, writing, rapping, or trance-messages, professedly from dear ones and friends who have "crossed the bar," often convincing of their identity, and as often the reverse; more or less inspired discourses rarely excelling the ordinary plane of intellectual teachings, and giving little proof of spiritual origin; and lastly, the "Higher Spiritualism," illustrated by the teachings received from spirits who have divested themselves from worldly errors and predilections, and reached the higher planes where love and wisdom are combined.

The scientific aspect is a necessary preliminary—it is as essential as a foundation for the Spiritual edifice, as bricks, stone or cement are for a sub-

stantial material edifice. The commonplace is a transitory state, in which the mass of so-called Spiritualists move hither and thither, sometimes in the light, sometimes in the shadows, to and fro in the valley and on the hillsides, but rarely pursuing a steady upward path that would lead them to the light. Most of them have faith in the basic facts of Spiritualism and the nearness of the Spirit world, but few realise the import of the knowledge that has been given to them, or make any sustained effort to qualify themselves to be recipients of undiluted truth. Light has been thrown on the path from time to time, but worldly considerations have diverted them from following it. Teachings appealing to their intellects have been listened to and made more or less impression; which, however, has worn off in the attritions of everyday life. Something is needed to awaken aspiration for better things. A knowledge that every worthy effort on their parts for more light will be responded to from the plane to which their aspirations ascend. Thousands of wise and loving spirits are waiting ready to give them all the light they are capable of absorbing, but they cannot descend into the valley. You must climb up the hill into a purer atmosphere, and these wise and loving spirits will meet you half way.

I am reminded here of a communication received through my own hand from Wm. Johnson Fox, Member of Parliament for Oldham, England, and minister of the principal London Unitarian Church. My father was a member of his congregation, and took me sometimes to the service. Young as I was, it impressed me, as Mr. Fox's manner was so easy, and the expression of his countenance seemed to emphasise his words. I had an aversion to church-going as a rule, but this was an exception. When I acquired writing mediumship, my father, who held Mr. Fox in high estimation, expressed his surprise that his spirit had not communicated with him, and on the second occasion, when he spoke feelingly of his admiration of Mr. Fox, my hand was controlled and wrote a few words signed "W. J. Fox." They were not very coherent, but concluded with "I will come again." He came again, and explained his difficulty on the first occasion thus:—When he awoke in the spirit world after his decease, his first thoughts were of his dear wife, and he was filled with a strong desire to see her and tell her that he still lived. He found himself in his old home, spoke to her, caressed her, but received no response, and concluded that he must wait till she followed him. My father's sympathetic thought had attracted him, but when he drew near, remembering his former experience he did not believe it possible to communicate until he was instigated by another spirit to try, which he did with only partial success. His communication on the second occasion was lucid, and subsequently he wrote the following brief communication, which is not presented as anything remarkable, but as containing a paragraph that is particularly apropos to my subject:—

"Truth, like the sun, resting upon the unfolding soul causes it to turn its face to the author of all good; as the attractive power of your sun causes all vegetation to feel the attraction, and the result must be in accordance with the cause. It is quite impossible to divert the law of progression of one of the principles of the Divine Being.

I have permission from your kind and indulgent friend to continue to write to you, it is a source of great, yea unbounded satisfaction, to give action to my mind in the cause for which my soul for many years was wrapt; I feel grateful to all of you to give me place with you, and with open minds ready to receive the few words I may be able to impress upon your medium. Could gold have bought, or any amount of labor have placed me in the position of the gift you have, when I was on earth, with what earnestness would I have endeavoured to avail myself of the treasure; 'a pearl truly of great price,' I assure you, not to be given for the noblest kingdom under the sun. What is it that moves you to take the position you have done—is it not Love to God and man? I know it is, because I see the reflection of your minds, they are brighter than the noonday light."

W. J. Fox.

It is this latter part, his realisation of the inestimable value of the knowledge we had of spirit communion and facilities for gaining knowledge of it from the spirit world which we have, to which I desire to call your attention. The mass of us do not realise the value of the treasure we possess; we only see the jewels in the rough, the perfect ones are out of sight, but within our reach. But nothing of real value can be obtained without effort or sacrifice, and though the pursuit of truth is arduous at first, the attainment fully compensates, as from time to time new vistas of it open out to you.

There is instruction and encouragement in this thought: What a grand prospect, well worthy of years of application for its attainment. When once the will power is centred on the task and the road fairly entered, the difficulties lessen, and the path becomes clearer. This "high standard" must be always kept in view, and everything that comes before the mind or is presented by spirits in the body or out of it must be tested by reason; our faith must be a seeing faith, not a blind one. Bearing on this is the following extract from the spirit teachings received by the late Wm. Stainton Moses, M.A., all of which are of a very high order, viz.: "Religion, to be worthy of the name, must have its two sides—the one pointing to God, the other to man. What has the received faith, which is called Orthodox by its professors, to say on these points, and wherein do we differ in our message, and how far is such difference on our part in accord with reason? For at the very outset, we claim, as the only court to which we can appeal, the reason which is implanted in man. We claim it; for it was by reason that the sages settled the lists of the writings which they decided to be the exclusive and final revelations of God. To reason they appealed for their decision. To reason we appeal, too. Or do our friends claim that Divine guidance prescribed for them what should be for all time the body of revealed truth? We, too, are the messengers of the Most High, no less surely sent than the spirits who guided the Hebrew seers, and who ministered to those whose fiat settled the Divine word. We are as they; our message as their message, only more advanced; our God their God, only more clearly revealed, less human, more Divine."

This is in harmony with all my personal experience of intercourse with the higher planes of spirit life. Spirits from the wisdom spheres are never dogmatic, they appeal to your reason, and counsel you that if after full explanation your reason cannot assimilate it, either set it aside for future consideration or reject it. Many inquirers are led astray into devious parts by taking all communications from the spirit world as true, but error is taught by honest spirits as it is by honest men in the body. It is truth *as they know it*, and you can get corroboration for any prevalent belief from sympathetic spirits, who hold that belief on earth, and often for lengthened periods, until the error of it becomes apparent to them; then more advanced intelligences approach, giving them truer perceptions of God's laws. There are Roman Catholic heavens, various Protestant heavens, Buddhist heavens, and many other heavens in the spheres nearest the earth, and spirits from these colour their communications with their religious beliefs as long as they continue to hold them. Hence the need to set aside all predilections or bias when seeking for truth from the spirit world, judging what you receive on its merits in the light of reason. Present day investigators do not as a rule enter into the investigation in the reverent spirit that was characteristic of the earlier stages of modern Spiritualism. Some take up the attitude of the physical scientist and demand proofs from the spirit world as a preliminary. Wise spirits will not respond to this demand any more than Jesus did when a sign

was demanded of Him; and if undeveloped ones are willing and able to comply, they do it for their own gratification, and are unable to prove the source of the phenomena they produce.

There is nothing supernatural in spirit phenomena, or spirit teaching; it is all regulated by laws which are understood by wise spirits, which are beginning to be understood by a few on the earth plane. The way is open for many to learn and profit by them, but it implies application and study, which men give freely enough to questions of much less import.

Probably there are some among you who have had a foretaste of the intuitive reception of truth by hearing some affirmation made on some moral theme that you had not previously given attention to. You have been struck by its appositeness and convinced of its truth intuitively. Intuition grows with spirituality, and if you apply yourselves to the study of the higher teachings of Spiritualism, making its ethics a part of your daily life, you may become a law unto yourself; as high aspiration and the harmonisation of soul and body will place you *en rapport* with the wisdom spheres, and the light of truth will come to you intuitively.

### CHRISTMAS 1908.

"Peace and Goodwill!" O holy, ancient Song;

Enter our souls and set their chambers ringing  
With melodies of hallowed faith, made strong  
By Memory's voices of our childhood singing.

By noble efforts let us harmonise

Our lives with Christ's, for then the world will know  
That we, while journeying to God's Paradise,  
With angels hold communion here below.

Sydney.

DEVOTION.

### PERSONALS.

Dr. Alfred Russel Wallace, the famous authority on natural history, social science and Spiritualism, has had the Order of Merit conferred upon him by the King. This Order was created by King Edward in 1902, and includes British subjects who have won distinction in the naval and military services, or in letters, art and science.

Edgar Lucien Larkin writes that "Oahspe," about which so many inquiries reach this office, can be posted direct from him to any part of Australia or New Zealand. Price, £1/3/6, including postage. Make money orders, he says, payable on Los Angeles, California, and address them to—Edgar Lucien Larkin, Lowe Observatory, Echo Mountain P.O., California, U.S.A.

Ven. Archdeacon Colley is writing a series of special articles for the *Penny Pictorial*, and in the number for Oct. 3rd takes as his subject "Matter Through Matter" and "Psychic Writing," and gives instances in his own experience to show that "the transit of substance through substance" is a fact which will be generally recognised when we come to know that matter can "melt away into the invisible, intangible," and return again to the "visible—illusory tangible—untangible which we in our ignorance deem to be real."

Dr. John S. King, President of the Canadian Society for Psychical Research, took the chair at the opening meeting of the autumn session held in September. The Society has obtained Government recognition in the province of Toronto. The programme includes monthly meetings at which papers will be read, and at least one psychic will be secured for psychical demonstrations.

\*Mrs. Laura I. Finch, Editor of *The Annals of Psychical Science*, states in the October issue of that journal that in response to a private circular-letter to a few of "The Annals" subscribers she has received £396/3/8 towards the total sum of £750 required to enable her to continue publication. She warmly thanks those who have so generously aided her, and in view of the quick response

to her appeal already forthcoming, she has no doubt that the amount still lacking will be speedily received. *The Annals of Psychological Science* has done a very useful work, and we trust its able Editor will soon be relieved of all anxiety regarding its continuance.—*Light*.

W. T. Stead publishes in the *Review of Reviews* for September a report on "The Revival of Mental Healing." It shows how many persons and organisations, including physicians, ministers, and laymen, are turning their attention to mental and psychic healing in its various phases, and writing on it in the magazines. The work of the Psycho-Therapeutic Society is mentioned, and there seems to be a general admission that functional disorders can be cured by mental methods, but that organic disease, unless it be a direct product of functional disease, is not amenable to such treatment. Mr. Stead quotes a letter from Sir Henry Thompson, written twenty-five years ago, which implies that "he admitted the prayer-cure of functional disease."

Sir Oliver Lodge's new book, "Man and the Universe," is ably reviewed by Harold Begbie in the London *Daily Chronicle* of October 10th. It is the exact counterpart of what Dr. Clifford in "Atoms" and E. L. Larkin tell us of Man's majestic destiny. In his preface Professor Leighton says: "The churches of to-day will shortly find themselves face to face with the fact that they have lost all their influence over thinking men."

J. J. Morse writes a sympathetic preface to James Robertson's volume "Spiritualism," which ran through the columns of his paper, *The Two Worlds*. "No man," says Mr. Morse, "within the ranks of British Spiritualists can better tell the story of its growth than the writer: few could tell it as well. He is a business man of repute in his great city, Glasgow, and his words are weighty and full worthy of respect."

Mrs. Laura G. Fixen sends word from Chicago that the editor of this paper has been elected director for Australia of the World's Essene Circle. The list includes representatives from Europe, Africa, India, South America, as well as many distinguished Americans. Mrs. Fixen sends warm greetings to her Australian friends, and says that the Philosophy of Spiritualism stands as the highest conception of all issues.

Mr. F. P. Fairfield, of Boston, America, writes that *The New Theology Magazine* has changed its title to *The New Age Magazine*, and has incorporated two successful periodicals. Full particulars of this excellent monthly can be found in our advertising columns.

Mr. S. Newman Johnson, solicitor, of Charters Towers, sends as we go to press a copy of automatic writing obtained at the house of Mr. Frederick Cecil on November 12th through the mediumship of his daughter, Miss Rose Cecil. It is an especially beautiful message, and, if possible, space will be found for it later on. A remarkable feature is that the communication, which comprises 675 words, was written in a little over two minutes.

Mr. A. Blundell, of Corrimal, N.S. Wales, writes that a little band of Spiritualists there have been extremely interested in reading in the *Harbinger* about "Oahspe," and a few months since obtained it from a Sydney library. They would like to be put in touch with other readers, and those also interested in forming a community as depicted in "Oahspe." Will sympathisers communicate direct with A. Blundell, Corrimal, N.S. Wales, who is a personal friend of the editor of this paper.

Mr. E. Gewürz has published in pamphlet form a beautiful collection from his periodical *Practical Christianity*, entitled "Spiritual Jewels," which should be in the hands of every true lover of things spiritual. Particulars will be found in our advertising columns. Price 9d. at Cole's, Miss Hinge, and the office of this paper.

Mr. Stephenson, who was the medium for remarkable physical phenomena in Brisbane noticed in these columns, announces by advertisement in another column that he is taking up his residence in Melbourne.

Mrs. G. Gladys Cooley is speaking for the Christchurch Spiritualist Association to great audiences, many being turned away. The report of the above Association arrived too late for December issue.

Philip Hoare has established "A School of New Thought" in Sydney. Services are held every Sunday at Forrester's Hall, Castlereagh Street.

Dr. O. L. M. Abramowski's noted pamphlet "Eating for Health" has just been issued in a new edition by T. C. Lothian. It has been enlarged to 160 pages, and can be had at Cole's, Miss Hinge, and other booksellers. Price 1/6; postage 2d.

Mr. H. Harris, of Brisbane, writes of Mr. Bostock's remarkable success in that city as a test medium.

Miss Hinge has some exceptionally beautiful Booklets, Cards and Mottoes suitable for Christmas gifts. There are booklets of poets and authors like Shakespeare, Browning, Shelley, Carlyle, Longfellow and others, with reproductions of pictures by artists like Raphael, Van Dych, Millais—and at most reasonable prices.

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

### MRS. PRIOR IN MELBOURNE.

At the smaller Guild Hall, Swanston Street, Mrs. Loie F. Prior has lectured during the month of November to large and appreciative audiences. There has been excellent music, and the services have been throughout of an uplifting character. On Nov. 1st the subject chosen was "The Progressive Man," showing that phenomena, now being accepted by scientific inquirers as facts, were derided even during the early part of the nineteenth century. In the legend of "The Holy Grail," which was the subject for the third lecture, Mrs. Prior showed how man could grow to purity and strength by the exercise of the virtues of self-sacrifice and devotion to an ideal, and exhorted her hearers to enter the path.

On Wednesday evenings, at 8 o'clock, a meeting is held in a room adjacent to the lecture hall, when Mrs. Prior answers questions and gives clairvoyant descriptions and spirit messages. These are always of a most satisfactory kind, and show how psychic gifts can be developed. Medical diagnosis is also given on these evenings when occasion requires.

For particulars of future lectures see daily papers.

### VICTORIAN ASSOCIATION OF SPIRITUALISTS.

At the *Conversazione* held on Monday evening, November 16th, Mr. Waschatz, president, gave a paper entitled "My Observations," which proved to be a concise and interesting review of the progress of Spiritualism since the "Rochester Knockings" and its influence on the thought of the age. As Mr. Waschatz said, "its most glorious and crowning achievement is the ennobling and spiritualising effect it has had on man. Its teachings have led him to the recognition of his Divine origin." In a later issue space may be found for its insertion. An enjoyable programme of music and recitations, with Miss Smith as pianist, completed a most successful evening.

It was not possible to find room for those who wished to hear Mrs. Morrison's farewell lectures, and much regret has been expressed at the V.A.S. losing her services. In addition to her Sunday evening lectures given for the benefit of the V.A.S., Mrs. Morrison gave two week-night sèances before her departure.

At the Sunday afternoon Conference Classes Mr. and Mrs. Waschatz, Mr. Donahay and Mr. Engman have been the leaders. The Sunday evening services since Mrs. Morrison's departure have been taken by Mr. Donahay and Mr. Waschatz. All the classes are doing their usual excellent work, and Mrs. Waschatz cordially invites ladies to her Wednesday afternoon reading and discussion.

### FAREWELL TO MRS. MORRISON.

At the Austral Hall on Thursday evening, Nov. 12th, a farewell social to Mrs. Morrison was a most pronounced

success. A magnificent lot of roses graced the platform, and the attendance was large and enthusiastic. Representatives from most of the kindred societies were present and short addresses given expressing appreciation of Mrs. Morrison's rare psychic gifts and her uniform willingness to help on the good cause without fee or reward beyond the satisfaction of doing so. Mr. Waschatz, the President, after assuring Mrs. Morrison of the Association's regret at losing her and of her valuable services so freely given for the last two years, presented her with a framed photograph of the Committee and a purse of sovereigns.

Mrs. Morrison, who was greatly touched by the expressions of good-will on every side, said that her work on the platform had been predicted and fulfilled to the very day when she spoke for the first time at Richmond a few years ago. If, as she had been told, she would travel the world, then her trip to New Zealand might be the starting point. She expected, however, to be away twelve months, and hoped to be in Melbourne again by Christmas next year. Mrs. Morrison asked for the kind thoughts of her friends while away, as they are a source of strength and comfort, more than those who know nothing of these occult powers imagine. She thanked them all for their beautiful presents, for the roses which formed a bank in front of the platform and every mark of kindness she had received from the V.A.S. and the other Melbourne societies. An exceptionally interesting programme was provided, in which Miss R. Morrison, Miss L. Smith, Miss Wilson, Miss Cowen, Miss Edelsten, Misses Mann, Messrs. Bloomfield, Edelsten, Hardiman, Mayne, Serle and Sharp took part, the entertainment being finished with a dance and the singing of "Auld Lang Syne."

#### MELBOURNE P.S. LYCEUM.

On November 9th the annual Lyceum picnic took place at Ivanhoe, and was successful in every way. Speakers at the Lyceum Session on Sunday mornings during November were Mrs. Steinman, Mrs. Loie F. Prior, Mr. Edelsten and Mrs. Hegarty. On Sunday evening, Nov. 1st, Mrs. Steinman gave the address, with psychometric readings from flowers. On Nov. 15th Mr. Sinclair gave a highly interesting address, "A Great Example," followed by clairvoyance by Mrs. Trew, who possesses much psychic power. On alternate Sunday evenings Mediums' meetings were held. Speakers on advanced subjects are needed, and communications invited by the Secretary, Mr. F. Gregory, 21 Bouverie Street, Carlton.

#### SPIRITUALISTIC CHURCH OF VICTORIA.

Church-Worker writes:—"On Sunday, the 20th Oct., the platform was occupied by Mrs. Knight-McLellan and Mr. Drake, both speakers of considerable ability, the latter's subject being "Light from Ancient History."

Mrs. Trew, Miss Bradshaw, and Mr. Hellyar were the other speakers during Mr. Moorey's absence, and the thanks of the Society are tendered for their kind assistance.

On Nov. 8th Mr. Moorey took up his work again—greatly benefited by his rest—at the children's afternoon service. In the evening Mr. Moorey's subject was "Spiritualism." Unfortunately the lectures are curtailed, at the committee's request, so as to give more time for messages and tests.

On the 15th the Church held their 5th Anniversary. The platform was occupied by representatives of the various Societies, who sent greetings and good wishes to the Church. In the evening the subject was taken from written questions; at the close some good messages were given. To celebrate the anniversary a tea meeting was held in the small hall on the 18th, and was most successful, after which a social was held in the ballroom. During the evening a presentation of a gold curb albert and a pair of sleeve links was made to Mr. Moorey by Mr. M. McDonald, on behalf of subscribers, in a few well-chosen words, to which Mr. Moorey suitably replied. The children are working hard for their Bazaar in Dec.,

which bids fair to be very successful. Contributions will be gratefully received."

#### BRISBANE ASSOCIATION OF SPIRITUALISTS.

On Thursday evening, October 29th, the Annual Meeting of the Brisbane Association of Spiritualists was held in their rooms, Moor's Buildings, Adelaide Street. There was a large and enthusiastic gathering of members, with the President, Mr. C. W. Thurlby, in the chair, ably supported by the Hon. Secretary, Mr. E. Trym, and the recorder, Mr. Jas. McIntyre. The presidential address made appreciative references to the propaganda work performed by such able speakers as Mrs. Loie F. Prior, Mrs. W. J. McLennan, and Mrs. Ellen Green, of England. Most encouraging reports were received from the Children's Progressive Lyceum, the Ladies' Auxiliary Branch, and the members' class for spiritual and mental development. The reports and balance-sheet for the year were unanimously adopted. The Association is now numerically stronger than at any other period of its existence. Harmony, peace and good-will, joined with the enthusiastic working together of all the individual members, promised well for its future usefulness. It was announced that arrangements had been made for Mrs. W. J. McLennan (who in the past has done such noble and self-sacrificing work for the cause of Spiritualism in this city) to occupy the platform on Sunday and Thursday evenings during the next three months. The newly-elected committee of management for the coming year are: President, C. W. Thurlby; Vice-Presidents, A. E. Harris and T. Mee; Hon. Treasurer, A. Morgan; Hon. Secretary, E. Trym; Librarian, A. Ford; Organist, J. Hardgrave; Recorder, Jas. McIntyre; Ladies' Representative, Mrs. A. Gale.

#### SPIRITUAL CHURCH OF NEW SOUTH WALES.

On Sunday, November 8th, the platform was occupied by Mr. and Mrs. Weekes. On Sunday, Nov. 15th, the Acting-President, Mr. T. Mahony, on behalf of the officers and members, accorded a hearty welcome to Mrs. E. Schütze on her return from Brisbane, after an absence of five months, who responded to her hearty reception in a few well-chosen words. On Sunday, Nov. 18th, the Acting-President, Mr. T. Mahony, had the pleasant duty of introducing to the members of the above Church Mrs. S. E. Morrison, of Melbourne, who is on her way to New Zealand, and who won the hearts of her audience immediately. She gave a very forceful and inspiring lecture, and her psychometric readings and clairvoyant descriptions were remarkably clever, being recognised at once.

#### CHURCH OF SEERS, SYDNEY.

Mr. A. J. Bush, Hon. Sec., writes:—"Since my last I have to report excellent attendances. The platform has been occupied by Mrs. Pedley and Madame Levorna, with psychometric readings by Madame Cora Vane. We celebrated our 9th Anniversary by special services on the 8th and 15th. The speakers on the 8th were Mr. McLeod Craig, Mr. Philip Hoare, and Mr. Sullivan. During the year the platform has been occupied by such well known psychics as Mrs. Loie Prior, Mrs. Ellen Green, Mrs. W. J. McLennan, Mrs. Harris Roberts, besides our well-known and well-tried local mediums and workers. A vote of thanks to the speakers and singers closed a most enjoyable service.

On Sunday 15th the platform was occupied by Mesdames Levorna, Lemaine, Lamont, Pedley, and Weeks, who each gave an appropriate address for the occasion.

Our new year starts full of life and vigour, with plenty of willing workers and friends. Greetings to all co-workers, and every success for your book and paper."

#### BURWOOD PSYCHIC SOCIETY, N.S.W.

It is several months now since I sent in a report, but during that time I am pleased to say that we are making good progress. Since we opened the hall last June the

attendance has been good. We have also formed a library for members, and have many good works on hand.

On Eight Hours Day we had a combined picnic of Society and Lyceum, and a most enjoyable day was spent.

On October 4th, Recitation Sunday, we joined forces with the Sydney Lyceum. Prizes were kindly offered for competition between the two Lyceums for the following Recitation Sunday, Nov. 1st, to be held at Burwood. The prizes were keenly contested. The first consisted of a book, a silver medal, and a quarter's tuition in elocution. These visits are stimulating in character, and may well be copied by other Lyceums.

Our sincere thanks are tendered to the donors of prizes, and to the visiting mediums who have so kindly assisted at our services from time to time. Cordial greetings to kindred societies.

### THE CHURCH OF SPIRITUAL PHILOSOPHY, SYDNEY.

The Church of Spiritual Philosophy meets at Leigh House, and the lectures delivered by Mr. J. Crawford Bradley are attracting large audiences. A debate took place a short time ago between Mr. J. C. Bradley and Mr. Abbot, the subject being "Is there a Personal God and the Divinity of Christ?" The debate was held at the Spiritualist Church in the afternoon, and the Church of Spiritual Philosophy in the night. Both meetings were well attended. After the debate was finished a vote of the congregation was taken, resulting in favour of Mr. Bradley, who had spoken against the subject.

### COBAR SPIRITUALIST CHURCH.

A Branch of the Spiritualist Church of N.S. Wales was opened on Sunday, Nov. 5th, by Mr. C. M. Hudson, President, with an impressive ceremony at the Good Templars' Hall, when four children were dedicated to the Spiritualistic faith. Mr. A. Kimbel, of Cobar, was installed president. He was then conducted to the president's chair, when the following other officers were installed:—Vice-President, Mr. Hallstrom; Hon. Secretary, Mr. F. Wrench; Treasurer, Mr. J. Wrench; Auditors, Mr. Pope and Mr. Millar; Trustees, Mr. P. Schulz and Mr. Pybus; Executive Committee (ladies), Mesdames Schulz, Ross, J. Wrench and Pybus; Committee, Mrs. Cooper and Mrs. Green; Leader and Teacher, Mr. Hallstrom; Speaker, Mrs. Pybus; Test Medium, Mrs. J. Wrench.

Photographs of President and some of the ceremonies have been received, and may be seen at the Reading Room at *Harbinger of Light* office. A full report of proceedings appeared in the local paper.

### DUNEDIN SOCIETY OF SPIRITUALISTS (Regd.)

We are glad to be able to report continued progress in our midst. We deeply regret that Mr. Coleman's stay with us has terminated, as owing to his efforts we have been drawn more closely together in the bonds of spiritual fellowship, and the grand cause of spiritual truth has received a great impetus. The Society is now in want of a speaker, and the Secretary would be glad to hear from any accredited medium open for engagement. The Dunedin Society sends greetings to all kindred Societies in New Zealand and Australia.

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

Large and enthusiastic audiences attend Mr. J. Isherwood's lectures, who, we are pleased to say, has made arrangements to prolong his visit for one month longer. We are expecting a visit in Dec. from Mrs. G. G. Cooley and Mrs. Ellen Green, of England, and anticipate good results. Trusting you may have the success with your paper which you deserve,

Yours fraternally,

H. BROADBENT, Hon. Sec.

Mr. J. Isherwood writes that a farewell social was tendered to him by above Society on Nov. 20th; that he

opens in Ashburton on Nov. 22nd, and begins a new season in Christchurch on Dec. 7.

### GISBORNE SPIRITUALIST SOCIETY, Regd.

Mr. T. Downs, the well-known psychic of Sydney, arrived here per S.S. *Victoria* on Oct. 7th, and gave his first lecture on behalf of the Society on Sunday, Oct. 11th, to a fairly large audience. Subject, "Can the Dead Communicate. Is Spiritualism True?" Mr. Downs, who is a normal speaker, and a psychic of long standing possessing many phases of mediumship, spoke for 45 minutes with great clearness and force of mind, holding the attention of the audience from start to finish. Questions were answered and a few clairvoyant descriptions given. The service throughout was an undoubted success. The Society tendered a welcome social to Mr. Downs at Mr. R. Little's residence the day after his arrival, when a very pleasant evening was spent. The *Gisborne Times* gave a brief and favourable mention of the lecture.

At time of going to press no other reports had reached the office. Secretaries are kindly reminded that lengthy notices have to be greatly condensed to obtain admission to our crowded columns.

Many interesting articles, including the valuable one from *Review of Reviews* by Mr. W. T. Stead entitled "Messages from the Dead," Myers, Gurney, Hodgson, have to be held over for want of space.

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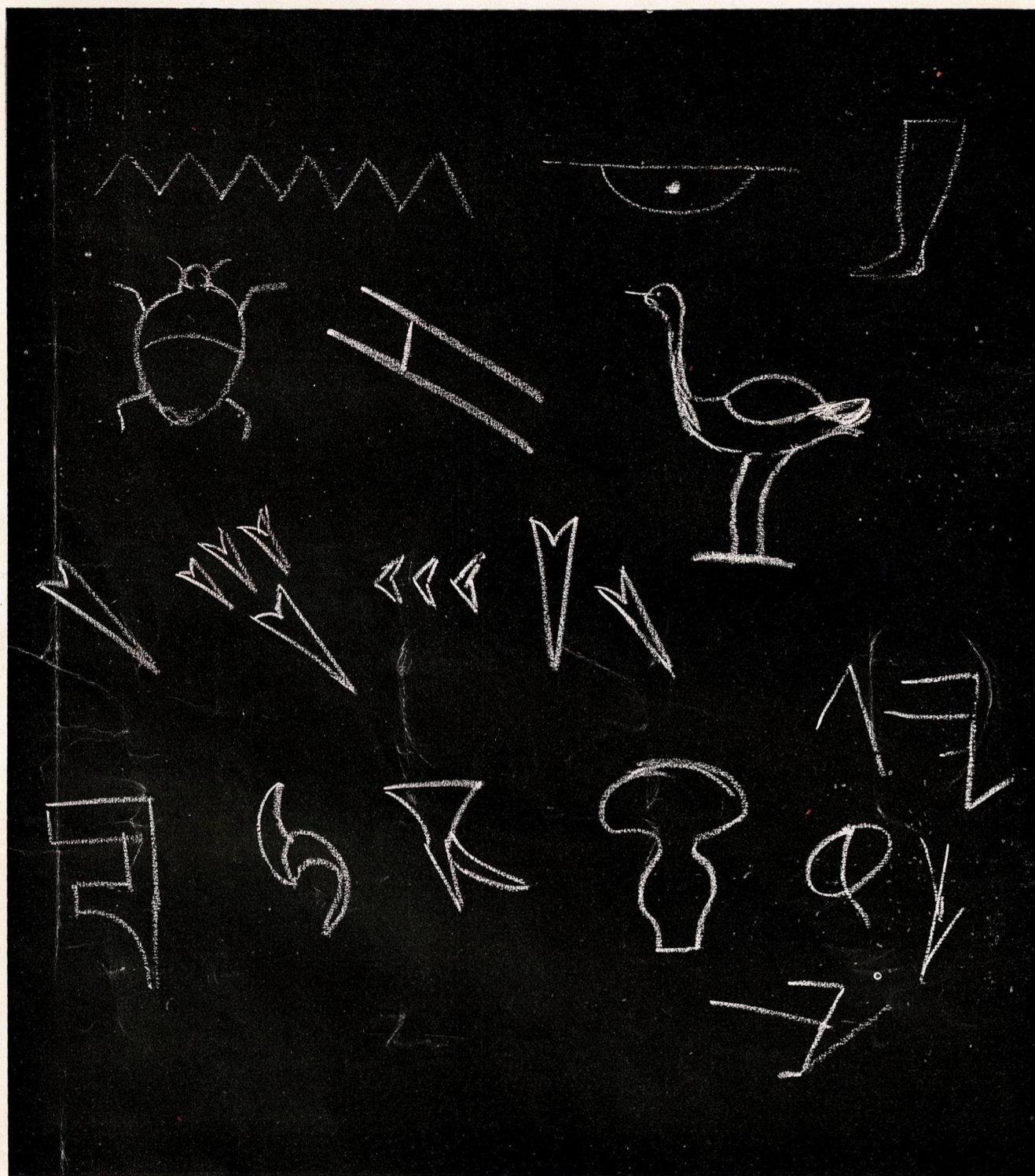
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Photo. reproduction of hieroglyphic and cuneiform writing on blackboard, by Dr. Robinson, at Mr. T. W. Stanford's circle through the mediumship of Charles Bailey, October 9th, 1908.



By the latest mails came letters from Mr. James Robertson, whose portrait and notice of his book, "Spiritualism," occupy the chief position in this number, and Mr. George Spriggs, bearing strong testimony to the value of the work done at Mr. Stanford's circles. "We must have facts," says Mr. Spriggs, "before we can make headway," and he regrets the lack of reports of séances in other parts of the world similar to these Melbourne ones. Mr. James Robertson, whose 30 years' experience with all classes of phenomena allied to the soul-satisfying philosophy he has deduced therefrom give added weight to his words, says "Mr. Stanford is doing a great work, and the publication of such evidence. . . is going to establish the great reality on a firmer foundation. . . . The lectures through Bailey are really admirable, those of Professor Clifford are among the richest in our literature, . . . more and more will these stubborn facts be appreciated."

To show the varied character of the work done at these unique séances, this month's notice is given up to Dr. Robinson's lecture on Ancient Writing and Hieroglyphics, and the drawing made on the blackboard by Dr. Robinson to illustrate it. It will be seen that the lecture leads up to the way that spirits communicate with each other when out of the flesh. Vibrations account for everything in the way of phenomena, and Dr. Robinson foretells that when the race has developed and "become as Gods," letter writing will be obsolete, and we shall be able as the spirits in the Great Beyond to communicate with friends anywhere by means of the "etheric ether." As Annie Besant pointed out in one of her lectures this is now being done by those advanced in a natural psychic development, and can be vouched for by many who have practical experience of this wonderful occult power of communication in Melbourne and elsewhere.