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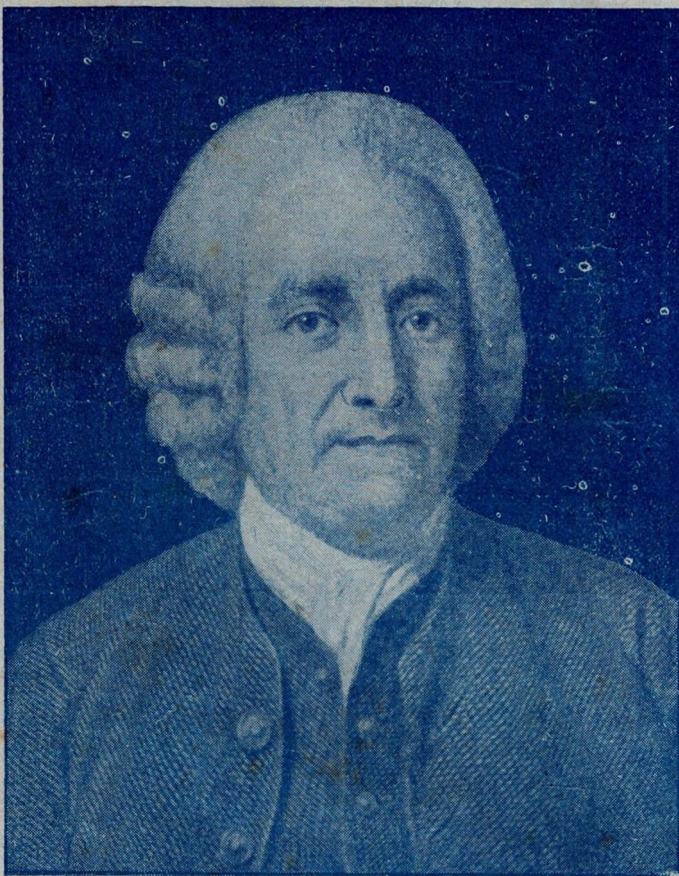
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AND
SPIRITUAL PHILOSOPHY.

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MELBOURNE, JANUARY 1st, 1909.

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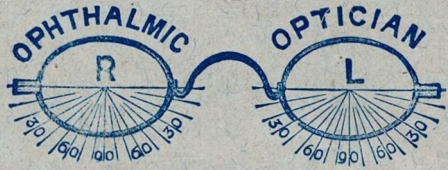
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EDITORIAL NOTES.

When these lines reach my readers the New Year will have dawned, and through this column must be sent to those many readers whose sympathy in my work is so precious and inspiring the greeting that cannot otherwise reach them. Surrounded with duties of all kinds, and ever-conscious of the mandate from my Unseen Helpers to present as faithfully as lies in my power the great spiritual truths shown to me and now illuminating the world as never before, there is little time for aught else. On my table before me are cards of Christmas and New Year greeting in profusion, just sent for the work and Love's sake. One, whose spiritual writings have often stimulated and cheered me, sends a specially written verse "From Realms of Holy Comfort," whose opening lines—

"Through every pain and gloom
 'Lost faces' loom;
 Through Sorrow's fiercest storms
 Watch ministering forms:
 And through the aging years
 God's angel peers,"

voice the experience of all to whom Spiritualism is something more than a name. And these words I would send as my New Year's card to friends both far and near with the assurance that the realisation of gracious spiritual guidance will bear us aloft, "as on angels' wings," above all the petty cares that beset the daily path.

Looking abroad, the New Year comes fraught with signs of a great spiritual revival. Seeds that have been sown by faithful workers everywhere are bearing a bounteous harvest. In Australia, as elsewhere, Mr. Stanford's circles with the medium Charles Bailey are largely claiming the respectful attention of many thinking people. Those who have studied the scientific side of spiritualistic phenomena for the last thirty years, and are familiar with Sir W. Crookes' "Law of Vibrations" and all which it implies as a mode of communication between the physical and psychical worlds, have been waiting patiently for this dénouement. Some of the younger writers have seized with enthusiasm this scientific side of the subject. Mr. George P. Young, whose address on "The Physical Phenomena of Spiritualism," now being re-produced in these columns, is the President of the Spiritualists' National Union of Scotland and a scientific man who can see what such a thing as the "passage of matter through matter" implies, is scarcely yet in the prime of life, and full of enthusiasm regarding the future of Spiritualism when presented with a logical and scientific basis. It was this aspect of Spiritualism, as told so well by himself in his booklet, "Science and the Soul," that has brought Mr. Britton Harvey so suddenly to the front as one of its most able advocates

in Australia. It is this pamphlet that drew the attention of the Customs' department to the famous "apports" at Mr. Stanford's circle, with the possibly unpremeditated result of drawing more attention than ever to occult happenings in our midst, and convincing not a few that the Unseen Powers of the Universe are not only real but the most potent of all. To the "man in the street," however, and people sunk in the materialism of orthodox creeds and dogmas, these facts must remain for long in abeyance, for spiritual development cannot be hastened. There is evolution in all things, and there is no need for impatience when some dense materialist denounces the whole thing as imposture and myself the victim of delusion. Alfred Russel Wallace well says "that men who are ripe for new truth will receive it, and that it is good that the world should grow as slowly into the realisation of the spiritual facts of existence as it grew into the knowledge of electricity or evolution. There is," he says, "no hurry."

In a letter that came from another State a few days ago from one who, although convinced of the truths of Spiritualism, has not yet got free from the sphere of "names," it is requested that something shall be said about the divinity of Christ in these columns, and complains of the divergence of statements made by Spiritualists themselves regarding this. It is just a question of what Divinity means. For myself I can truly say that I never realised the magnificence of Christ's teaching or his character until I became a spiritualist. It is altogether too materialistic an idea of Christ's personality that is given in orthodox creeds. Our enlarged views of the Universe and ourselves as integral parts of that stupendous Whole place no limits on the powers of the spirit. All that are in human form are emanations from the Divine source of all Light and Love, and it is only when we see how that spirit can grow and develop that we can gauge the spiritual height to which Jesus had attained. But the first lesson we are taught when our spiritual eyes are opened is that we must be our own saviours, not relying or trusting on another. Jesus came to teach the great truth of all that the Kingdom of God is within, and can only be found by those who earnestly seek to get in touch with spiritual things. In an article, "The Spiritual World," by J. Todd Ferrier, in *The Occult Review* for December, this is stated very clearly, "The vast multitude of so-called spiritual communications," he says, "have but little relation to the true kingdom of the soul. . . . They may and do give evidence of the consistency of the personality—an evidence which, when given through those whose motives are above suspicion, undoubtedly helps many from a state of grave doubt and even unbelief concerning the reality of the soul as distinct from the outward personal physical life, to believe that man is a spiritual being. But it is not the true evidence which any soul who is seeking for the vision of the Divine upon the spiritual heavens will ever crave after. . . . It must withdraw more and more from every outward testimony, every visual evidence, every sensuous method of finding the reality for which it seeks, . . . until it reaches its own kingdom, and the Divine Presence within be beheld." This is to bring us to the very heart of Christianity and of Spiritualism itself. It is this glorious message I would fain give to the world. The reasoning faculties must be satisfied, the scientific basis of phenomenal facts demonstrated, and from these shall rise a religion of the future more glorious, more soul-sufficing, than any the world has yet seen.

SOME GREAT SEERS.

Swedenborg, Andrew Jackson Davis, and Hudson Tuttle.

What Spiritual Seership Means.

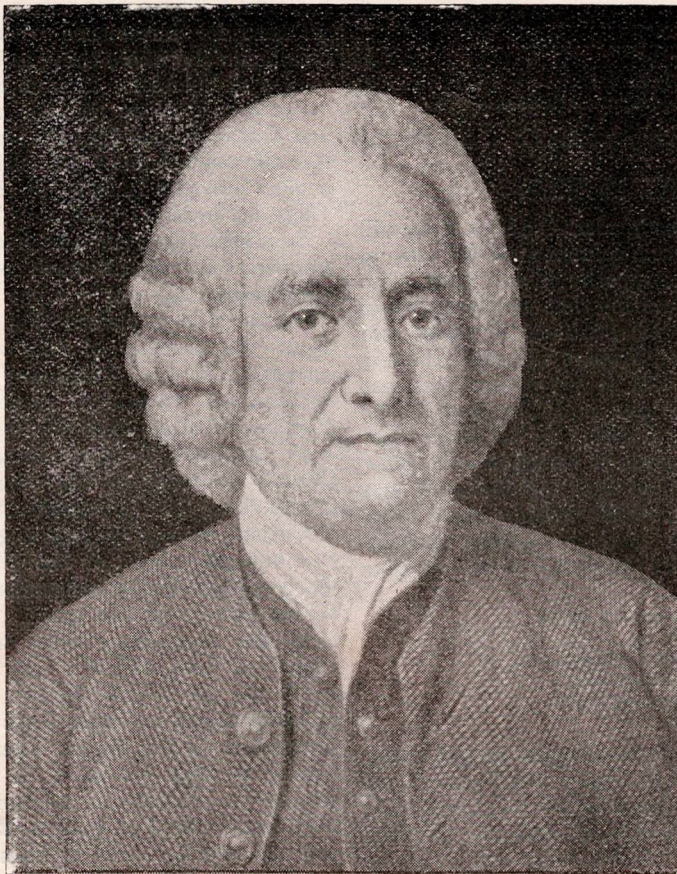
BY ANNIE BRIGHT.

There is probably no greater problem for materialists to solve than that of spiritual seership as demonstrated in the lives of Emanuel Swedenborg, Andrew Jackson Davis, Hudson Tuttle, Jacob Boehme, John Ballou Newbrough, William Blake and a host of others. Indeed every writer who reaches the soul of his readers is touched by the divine afflatus; it is only the measure of receptiveness of an author that limits the spiritual power enshrined in the pages of his books. In an introduction to the works of the Brontë sisters, written by Charlotte Brontë, she says what will be endorsed by many a one who, sitting at the desk in perfectly normal fashion, feels that in some way the brain is flooded by a supernal power that directs both thought and pen. "Many," says Charlotte Brontë, "have condemned my sister Agnes for the creation of so repulsive a character as the hero in *Withering Heights*. But let me state that when the moment of inspiration comes a writer is little to be praised or blamed for what emanates from his pen." Thackeray, on finishing *The Newcomes*, told his children as he was walking with them in the fields near Berne, Switzerland, that the story had all been revealed to him somehow in a dream. George Eliot told her husband "that in all her best writing there was a 'not herself' that took possession of her." Of the greatest of them all, our own Shakspeare, his first editors who knew him said: "What he thought he uttered with that easiness that we have scarce received from him a blot in the papers." And Tennyson, whose "Holy Grail" and "In Memoriam" attest his transcendent genius, says: "Yes, it is true that there are moments when the flesh is nothing to me, when I feel and know the flesh to be the vision, God and the Spiritual the only real and true."

SPIRITUAL SEERS.

By the last American mail there arrived a most suggestive book on this theme, namely, a new edition of Hudson Tuttle's *Arcana of Nature*, with about 100 pages of introduction by Emmet Densmore, M.D., the editor. These contain in successive order notices of Emanuel Swedenborg's seership, whose portrait reproduced in this article forms the frontispiece of the volume, Andrew Jackson Davis, Hudson Tuttle, with W. J. Colville, Cora L. Richmond, and other minor lights. Emphasis is laid on the lives of Swedenborg, Davis and Tuttle by Dr. Densmore, because of "their phenomenal and evidential value and spiritual significance rather than on the original contributions to science and philosophy which those writings may reveal. . . . At first glance," Dr. Densmore says, "it may appear that the induction

of these seers into the clairvoyant state is very different. But a closer analysis shows that the essentials are the same in each. Swedenborg was inducted into communication with the great fount of knowledge through mental concentration and a peculiar process of breathing. Davis was thrown into the clairvoyant state by passes from a hypnotist. Tuttle was inducted into a similar state by making one of a circle of persons whose minds were in a state of expectancy concerning occult phenomena. Davis was at first thrown into a profound trance; Swedenborg and Tuttle were usually only partly entranced, but the essential results were reached by each of the three in a similar manner, namely, the minds of each, when conditions were favorable, received instantaneous and far-reaching illumination. Davis names this the Superior Condition. If this explanation be accepted as a working hypothesis, the phenomenal features," says Dr. Densmore, "of Swedenborg's life are easily understood; and we also perceive how a totally uneducated lad of nineteen years could have dictated



EMANUEL SWEDENBORG.

Nature's Divine Revelations, and how at about the same age another equally uneducated youth could have written the *Arcana of Nature* with absolutely no access to books, and no assistance from anyone except his spirit guides, who were at the same time his collaborators." In a final summing up of the work of these three great seers Dr. Densmore adds these weighty words, which should be borne in mind by all who wish to arrive at truth concerning any of the works of these great men or of "Oahspe" now coming into prominence. "It should go without saying," says Dr. Densmore, "that none of these revelators ought to be accepted as final authority. While each, if the hypothesis of the 'Superior Condition' be accepted, were in sympathetic and illumined relation with the accumulated knowledge of the spirit world, it was always, it should be borne

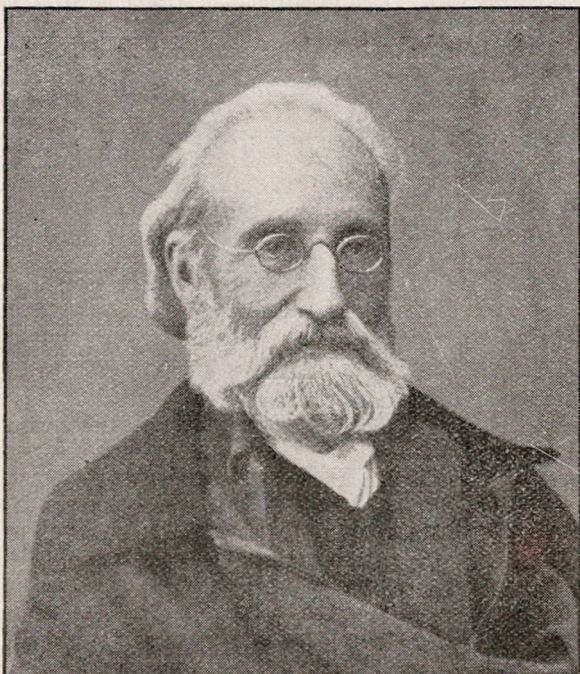
in mind, as *human beings* hampered by human limitations." It is seen, moreover, as Dr. Densmore points out, "that they differ so radically in some important respects that one or the other must be in error. Dr. Davis and Hudson Tuttle teach that the spirit has been evolved from primal forms of life, so has had a beginning," which is also affirmed in "Oahspe," and "that the self-consciousness so evolved is destined to continue forever." While, as is well known, other so-called inspired writers "teach that the soul is uncreate and never had a beginning," Dr. Densmore remarks that "as both these views cannot be true one must be in error." However, all are in accord as to the all-important matter of immortal life. Swedenborg agrees in other essentials with the other seers, saying the main purpose of his visits to the spirit world was that we may know "that man lives after death a man as before: and thus no more doubts may flow into his mind in respect to his immortality."

SWEDENBORG'S METHOD OF GAINING ACCESS TO THE SPIRIT WORLD.

A careful perusal of the lives of spiritual seers of every age, including Jacob Boehme and William Blake, is

enjoined on all who wish to arrive at a rational view of these psychic developments. In his "Spiritual Diary" contained in "Life and Mission of Em. Swedenborg," by Benj. Worcester, of which a sixth edition was issued last year in Boston, Swedenborg says: "If we carefully attend to profound thoughts we shall find that *when we draw breath* a host of ideas rush from beneath as through an opened door into the sphere of thought—whereas *when we hold the breath* and slowly let it out we communicate as it were with the higher faculty of the soul; as I have observed in my own person times without number. Retaining or holding the breath is equivalent," says Swedenborg, "to having intercourse with the soul.

. . . In this way for many years from infancy I was introduced into such breathing, especially through intense speculation. . . . Then afterwards, when heaven was opened so that I spoke with spirits, I breathed so completely in this way that I did not take in a breath for the space of about an hour, only just enough air being drawn to enable me to think." It was in 1744 that the great change occurred in Swedenborg's life, when he was 56 years of age. It is referred to by himself as "the opening of my spiritual sight," "my introduction to the spiritual world." From this time he gave up all worldly learning and laboured solely to expound spiritual things. He gives a detailed account of the first time a spirit appeared to him, and his whole experience attests the reality of his heavenly visions. Shortly before Swedenborg's death in 1772 he wrote to John Wesley, then in the midst of his evangelising labours in London, to say that "he had been informed in the world of spirits that Mr. Wesley desired to see him, and that he would be pleased to have him call." It is related by one present when the letter arrived that John Wesley read it with evident astonishment, and then, after a pause, read it to those present. It runs as follows: "Sir,—I have been informed in the world of spirits that you have a strong desire to converse with me. I shall be happy to see you if you will favor me with a visit. I am, Sir, your humble servant, Emanuel Swedenborg." John Wesley frankly stated that he had been strongly impressed with a desire to see and converse with Swedenborg, but had never mentioned that desire to anyone. He wrote Swedenborg that on his return to London he would call, being then too pressed to do so. Swedenborg replied that "the visit would be too late, as he should go into the world of spirits on the 29th day of the next month, never to return." This prophecy was fulfilled by Swedenborg's death on March 29th, and Wesley never met him.



ANDREW JACKSON DAVIS.

It is to be hoped that eventually the important works of this great seer still practising his profession as doctor

in New York in his 83rd year will be issued in a new edition. Fortunately Mr. Fishbough and others associated with him in the phenomenal production of *Nature's Divine Revelations* by Andrew Jackson Davis at the age of nineteen years have placed this on record with precision and accuracy in the introduction to that remarkable book. The whole of it was dictated when the author was in a profound trance, and consists of an 8vo. volume of nearly 800 pages. In his "Address to the World," which was dictated by him at the close of the volume, he says: "The physical and mental organism of man enforces the conclusion that there are no possible limits to social progress and spiritual attainment and elevation: for man is a microcosm or a combined expression of all the perfections contained in the divine essence that animates and preserves the harmony of the Universe." This is teaching that is now being familiarised to the world by all the great interpreters of spiritual things like Sir Oliver Lodge, R. J. Campbell, and by every demonstration of science that shows our at-onement with the Universal Spirit, and ourselves as integral parts of the Universe. Later both the magnetiser of A. J. Davis and the scribe were dispensed with, and the author was only approximately entranced, but in what he terms "The Superior Condition." This independent condition was first attained on May 16th, 1847.



HUDSON TUTTLE.

As Dr. Densmore observes in his brief sketch of Hudson Tuttle, which introduces the new edition of the "Arcana of Nature," his life is no less phenomenal and impressive than the lives of Swedenborg and Davis. Most interesting is the personal narrative supplied by Hudson Tuttle at Dr. Densmore's request, and it is cordially recommended to be read in its entirety. As stated above, Tuttle first became entranced at a small circle, but the "Arcana of Nature," finished in 1853, when he was in his eighteenth year, was dictated by intelligences distinct from those who gave messages or wrote on other subjects. So great was its scientific value that on its publication in 1859 it attracted the attention of a German scientist, who translated it into German and published it in Erland, Germany, in 1860. Although the translator gave an account of its origin in an appendix, the famous Dr. Büchner read the book without looking at this, and thought the author was a professor in a college near Cleveland, Ohio. Büchner made free use of the *Arcana* in the composition of his renowned work *Matter and Force*, and when lecturing in the United States some 12 years later was introduced to Hudson Tuttle at a banquet in honour of Büchner at Cleveland, Ohio. Büchner was greatly astonished to find the author of the "Arcana of Nature" so young in years, for he had expected to see a grave and learned professor. He was still more surprised when told the origin of the book, and turning to Tuttle at dinner, said:

"If spirits do all this, what is spirit?" Tuttle replied: "You claim matter is the foundation of everything, and has within itself all possibilities, hence you should first tell us what matter is: then I will define spirit." And so we find that the solution of what matter is by present-day scientists is bringing us to the very heart of the spiritual philosophy, and showing the world that spirit is the vital force that not only draws souls together in a great at-one-ment to be more fully demonstrated in the Great Beyond, but that we are all integral parts of the Cosmos and cannot be spared from a Universe we are just beginning to learn something about. Of this mystery concerning our intimate relation with the Universal consciousness Jesus spoke in that simple Gospel teaching not yet fully understood:—

"Are not five sparrows sold for two farthings, and not one of them is forgotten before God?"

"But even the very hairs of your head are all numbered. Fear not, therefore: ye are of more value than many sparrows."

OUR FOREIGN EXCHANGES.

OBSESSION AND INSANITY.

The October number of "Ultra," published in Rome, which deals with Occultism, Religions, Theosophy, Telepathy, Mediumship, and kindred subjects, contains among other contributions, an excellent article by Enrico Carrenas, on spiritual influences in relation to insanity. After describing a remarkable case of murder committed in Paris by a man who was destitute of any motive whatever for killing his victim, but who heard an inner voice calling out in imperious tones, "Slay, slay!" and arming himself with a dagger, plunged it into the breast of the first person he met; the writer goes on to point out the possible incentives to the commission of such a crime. These would be either by hypnotic suggestion or the influence of an obsession by an evil spirit, just as on the other hand, benignant spirits have actuated such mediums as Socrates, St. Teresa, St. Catherine, Joan of Arc, Mohammed, Jerome Cardan, and numberless others to become the benefactors of their race. In our own materialistic epoch, the idea of spiritual obsession is scouted by the medical faculty, but on the other hand, I have conversed with numerous alienists of eminence who have passed out of this life, and they are unanimous and emphatic in declaring that half the lunatics in our asylums, as well as a still greater proportion of the worst of our criminals, are either influenced or obsessed by spirits. More important and authoritative than the statements which reach us from the Unseen, is the language which was uniformly held by Christ upon this subject; His profound insight into the hearts and minds of the human beings with whom he was brought into contact, enabled him to detect the true causes of madness, and the wonderful magnetic power that he possessed, qualified him to cast out evil spirits; and exorcism appears to have been practised by certain exceptionally gifted persons, connected with the Church of Rome, in bygone centuries. Nor can we hope to grapple successfully with this awful malady of the mind, which is gaining ground in all civilized communities with such appalling rapidity, until we recognize the spiritual origin of this moral and mental disorder, as Christ did.

MENTAL HEALING.

The Academy of St. Petersburg has received from Tibet, a medical work written 1,200 years ago, in which the anatomy of the human body, its nervous system and the functions of the heart are accurately described, as well as the nature of the lungs and liver; and the writer proceeds to declare that all physical maladies are the result of our ignorance and of our incapacity to govern and repress our passions; all evil thoughts acting most injuriously, he affirms, upon the heart and liver. Verily there is no new thing under the Sun.

A CHALLENGE.

We learn with pleasure from "Le Messager," of Liege, that the Belgium Confederation of Spiritualists has offered a reward of 500 francs to any conjuror who shall succeed in producing such phenomena of materialization as have been witnessed through the mediumship of Mr. Miller in Paris; the only stipulation being that the conditions and the control shall be identical with those imposed upon that gentleman. Since this challenge was issued, two gentlemen have each added 500 francs to the original offer, so that here are sixty pounds sterling to be earned in two hours, by any one competent to win that amount, under the inspection of a Committee of the Society for Psychic Research in Brussels. In the first week in October last, Mr. J. N. Maskelyne, writing to a London newspaper, declared that he was "heartily sick of the whole wretched fraud" (meaning Spiritualism), and added, "I have tested every medium of note that has appeared in this country for more than forty years, and without an exception I have proved them to be rank imposters." Well, here is a chance for earning a little money—of which he is very fond—and of gaining plenty of kudos besides. Will he avail himself of it?

SECESSION OF A JESUIT FATHER.

The "Corriere della Sera" of the 8th of August last contains an article by Father Giorgio Bartoli, in which he announces his secession from the Church of Rome; and in an interview which he accorded to a local journalist, he explained that he was induced to take this step because he wished to study the great problem of the life beyond the grave and to dissipate some of the mysteries in which it is now involved. In the meanwhile the "Faro," of Bogota, in the republic of Columbia, reports the great sensation produced in that city by a sermon delivered in the church of St. Francis by Father Gardon upon the subject of Spiritualism, which he pronounced to be "not contrary to Catholicism, inasmuch as that faith is actually based upon miracles and the apparition of saints adored upon the altars of the Church; Jesus himself having been a powerful medium for materialisations and apports." As recently as the 8th of November last the late Cardinal Manning, speaking to a gentleman in this city with whom he has frequently conversed upon this theme, declared that the Church to which he formerly belonged is "rapidly advancing towards a higher conception of divine things," and that although the present Pope is fighting against "the evidences of spiritual phenomena which are being thrust upon him, and of whose genuineness he is convinced against his will," yet a great change will come over the Papacy during the next decade. These are the *ipsissima verba* of the late Cardinal on the occasion referred to:— "In the near future still stronger proofs of the reality of these phenomena will be vouchsafed to the Supreme Pontiff. Marvellous manifestations will occur in the Vatican itself; and these will reprove him for the obstinacy of his unbelief. They will take the shape of materialisations. Many previous popes will thus reveal themselves to him; and numbers of cardinals and priests will likewise appear before him; for, of course, the Vatican is literally alive with the spirits of departed pontiffs, prelates and priests who formerly inhabited it or frequented its precincts."

PHENOMENAL OCCURRENCES AT AMALFI.

In the double number of "Luce e Ombra" for the months of October and November last is given a narrative, copied from an evening paper published in Naples, of some curious occurrences which have considerably disquieted the ecclesiastical authorities in that part of Italy. A woman thirty years of age named Serafina Gentile, residing at Amalfi, suddenly developed mediumistic faculties. She saw visions, fell into trances, and while she was thus unconscious she would rise into the air. Two Roman Catholic priests, Father Olindo Ruotolo, of Naples, and Father Andrea Volpi, of Amalfi, investigated the phenomena, testified to their genuineness,

and were ordered by their superiors to desist from visiting the medium; but in the interests of science and of psychical research they refused to abandon their innocent inquiries. The Pope caused them to be summoned to Rome, where they were examined by the apostolical delegate, Monsignore Agostino Veneziani. Still they both persisted in their statements, and were suspended *a divinis* and sent back to Naples. There they underwent a medical examination by Professors Bianchi and De Sanctis, but were found to be perfectly sane. Father Ruotolo was ordered by Cardinal Prisco to undergo the rite of exorcism; but all in vain. Neither of the two priests can be induced to repudiate their truthful statements, which have been confirmed, so far as the phenomena of levitation is concerned, by the testimony of Doctor Antoncini, of Amalfi, who has witnessed the rising of Serafina Gentile to great heights from the ground without any visible agency to account for it. How true are the words spoken by the late Cardinal Manning only a few weeks ago:—"In continental countries, more especially, the Roman Catholic priesthood are investigating the phenomena of Spiritualism with the liveliest interest, and from time to time the world will be startled by the secession from the Church of Rome of some of its most educated teachers, whose personal influence and example will occasion great dissensions within its bosom." This disintegrating movement has obviously commenced. J.S.

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

BY ANNIE BRIGHT.

It may be said that the chief result of the recent inquiry by Customs' officials as to the dutiable character of the "apports" brought to these circles has been increased interest everywhere on the subject of the "passage of matter through matter." Trivial as has been the value placed on this class of phenomena in some quarters, it is rapidly being demonstrated that psychic facts of this kind, capable of scientific explanation, are destined to place Spiritualism on a firmer basis than ever before. When in conjunction with this it is shown by great leaders of contemporary thought that man is an integral part of the Universe with powers of spiritual development just being guessed at, and commensurate with the Universe itself, a spiritual philosophy worthy the attention of thinking people is being placed before the world. That there is endless work to be done before this grand generalisation will be generally accepted goes without saying. It is not until you come in contact with new inquirers and dense scoffers that the vastness of the work before us is realised. During the past week or two many are the friends who inquire most earnestly of me if I *really believe* in the occult nature of the startling phenomena taking place at these circles. One noticeable advance in public opinion is that in the press reports there is an absence of the ridicule and scorn of former days. Mr. Stanford's unflinching affirmation of the genuineness of what he is bringing before the attention of the world, and his published determination to contest its validity before any court, combined with the array of names in Mr. Harvey's booklet, "Science and the Soul," who attest their belief in similar phenomena, have compelled respectful attention.

These happenings are not confined to Australia. In a letter received from Johannesburg from Mr. Cartwright, a leading member of the Spiritualistic Association there, he says that at a circle held in Pretoria a week before writing, the table was covered with roses brought by occult power, and that a similar phenomenon occurred in Johannesburg some days later.

For the supplement an "apport," brought on December 11th, under similar conditions to the Mandarin's dress, the medium being seated on the table, is reproduced. It is a Soudanese soldier's dress, with stains of warfare and the patches enjoined by the Mahdi as a badge of humility. An address by Signor Valetti on "The Holy Trinity of Science" has been selected as of

exceptional interest when the validity of these "apports" is being questioned, just as has been done all through the ages when any new facts of Nature have been revealed.

The following is a brief record of addresses and phenomena continued from December issue:—

107TH SEANCE. Nov. 20th. Address by Signor Valetti, "The Stoic and Christian Philosophies Contrasted." Lump of clay with Mosaics. Abdul said that when all were brought an Italian man would come and arrange mosaics in pattern. Seed brought by Abdul and planted by one of the sitters in flower pot. Mahomet arrived later, and to the accompaniment of a weird chant—a prayer to his unseen helpers—directed the growth of the plant about 5 inches. Small white bird in nest. This, the first of its kind, was taken away again to be brought on some future occasion with a mate.

108TH SEANCE. Nov. 27th. Address by Signor Valetti on "The Approaching End of the Age." Lump of clay with Mosaics, the last to be brought and completing pavement. Small tree grown from seed brought by Abdul. Mahomet directed the growth, and said the plant would have a pretty flower and grows in China, Japan, India and Malay. A plant brought many months ago has flowered lately, as promised, in Mr. Stanford's conservatory.

109TH SEANCE. December 4th. Address by Dr. Witherow on "The Inscriptions on the Catacombs at Rome," illustrated by diagrams roughly drawn on black-board during the week by Dr. Witherow, and permanently drawn on card-board by Mr. Stanford's secretary. Great interest was displayed, and an Anglican clergyman present for the first time said that the address was correct in its statements concerning the Catacombs. This was the week in which the Customs took action concerning the dutiable nature of "apports," and an exhausting address through the medium at the early part of the evening by Professor Denton concerning this so depleted the power that usual proceedings had to be curtailed through exhaustion of Mr. Bailey. When nearing the close of his able address Dr. Witherow said:—"I am sorry I cannot finish my address. This medium has some physical change taking place in him. The magnetism is dying down." It took some time to restore Mr. Bailey to a normal condition, and the seance then terminated. A most interesting meeting took place the following Friday, Dec. 11th, when the medium, fully restored, produced under "test" conditions remarkable "apport" photographed for this issue. This will be noticed in a succeeding number.

ADDRESS DELIVERED BY SIGNOR VALETTI

ON FRIDAY EVENING, SEPTEMBER 18TH, 1908,

ON "THE HOLY TRINITY OF SCIENCE."

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

It has been declared by the church militant that there are three persons in the heavens comprised in one, and that the persons of this Trinity are holy. All that applies to the future life or the inhabitants of the spiritual kingdom may be truly said to be holy. Truth also is holy—the Holy Truth. There is nothing higher nor greater than truth, for it is that which liberates mankind. Science, which in plain language means accurate knowledge received through investigation, has her trinity also, and it is holy because it is based on investigation, and its outcome of accurate knowledge is holy truth. First in the trinity of science is Reason, which I am pleased to inform you is at last enthroned in the brain of humanity. Reason is God-given. It raises man above the rest of the animal creation. It is from God, and God who implanted reason in man desires that at all times he should use it for his own benefit and that of his fellows. But for hundreds of years this is just what man has not been permitted to do. The scientists, who were all unorthodox persons, when seeking to find out new facts in nature, have been denounced as enemies of God and of His church. It would be a subject for laughter, if the results had not been so serious, to think that a body of intelligent men should declare the exercise of one's reason as likely to inflame the anger of Jehovah, and for attempting to use their reason men have been tortured and done to death. The section which persecuted humanity reserved to themselves the right to use their reason collectively, and we find the church, which comprises Popes and Cardinals, posing as the handmaid of God upon earth. But know that the hosts of heaven applaud you when you seek to discover a truth and pass that truth on to someone else, so that the world may be better and brighter for your having discovered it. Know also that Science, investigating all

subjects, does not take anything for granted. You are living in a happy time, for no man dare say you may if you desire to investigate. Socially you may lose your status, but what does that matter? You are compensated by the fact that if you have not the plaudits of the crowd you have in your own souls something that is far above rubies, and that is the truth. I know of no higher, grander thing than for man to attempt to probe all mysteries and to solve all problems, especially the most vital of all, namely, the great mystery of Death and the Hereafter. What you have received from theologians—and I do not wish to say anything against them beyond the bare facts—from the Church, from Popes and Cardinals and Councils, is scarcely anything. The church in days past has defined the Godhead as three persons in one and one in three—but what better off is humanity for knowing that? Does it alleviate the sufferings of humanity? Does it help to feed the poor or to better the conditions of life? The Church has told us that the Christ was an emanation from the Deity, and men have fought most furiously over this dogma. Emperors, kings and others have been invited to settle some of these stupid controversies, but mankind has not benefited one atom thereby, and while the church has fought and wrangled over these points of doctrine man has sunk lower and lower in degradation and darkness. It seemed that Reason was dethroned, and that man was on the level of the beasts and had surrendered the right to think for himself. But science has not been afraid to investigate the great mystery which hangs round the death of a human being; and has attempted to solve the problem—"If a man die, shall he live again?"

WHAT INVESTIGATION WILL DO.

There are many other mysteries in nature which, probed by scientific man, will bring happiness to future races of mankind—to untold millions yet unborn. Reason is, as I said, the first in the Holy Trinity of Science, for without the due exercise of reason man cannot make any material progress. Remember that there is no one competent to think for you. Second in the Trinity of Science is Investigation, which should begin with a mind entirely free from prejudice and bias in any direction, and without animus against persons or systems. The moment that you enter upon an investigation with a bias against any person or system, that moment you become a partial, prejudiced and unfair judge of results. Therefore it is necessary that everyone investigating a subject should enter upon it with a mind truly free and devoid of prejudice or bias of every kind. This is important, for it is a strange thing that bias or prejudice colors the human mind or thoughts unconsciously in favour or against, as the case may be. Think of the patient investigation which is continually going on in the chemical laboratories of the world. Men are seeking—not like the old alchemist, to turn baser metal into gold, but to discover something whereby human life can be uplifted and prolonged, whereby society can be regenerated, whereby humanity will be able to live the better life. Think of the great discoveries of the past, which, let me tell you, will pale into insignificance compared with the discoveries of the future, for the mind of man is becoming trained to investigate more scientifically. The first investigators knew little about the methods that should be pursued; they were weighed down by doubts and surrounded by enemies. To-day they are not so, and in the light of reason, common sense, and the experience of the past they are going to do grander and better work than they have ever done before. There is a section of humanity, however, which does not believe in investigation—the ecclesiastical section of which I spoke a while ago which denounces the use of reason and forbids free speech. How stupid it is for the church to rail against humanity because it will not believe! Can a man control his belief? If I were to say that in the bowels of this earth was a great precious stone as big as the continent of Australia, would you believe me on my bare word? No. You would desire some evidence. Therefore those who say that man will be punished hereafter if he doubt the authenticity of the

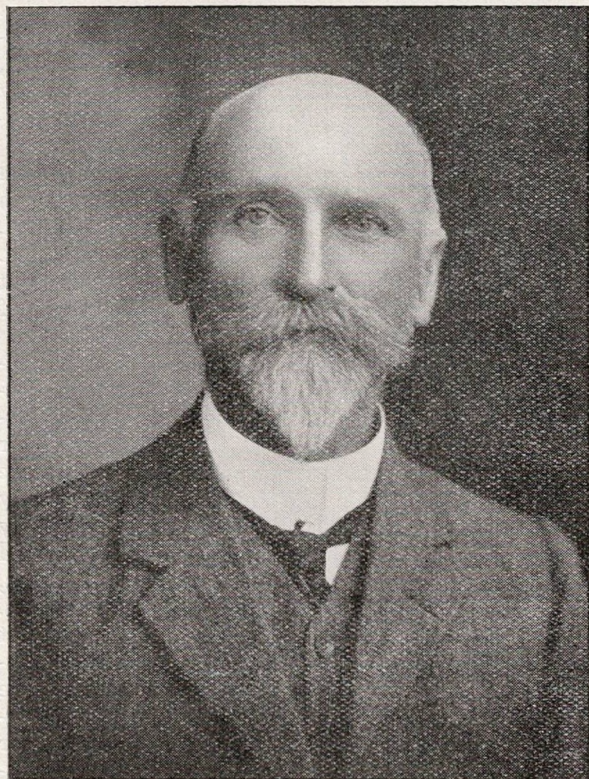
scripture, or if he doubt the teaching of the church, do not speak the truth. For God, who is Justice enthroned, knows well that a man cannot believe unless he has the evidence placed before him. Scientific investigators are realising that they, too, have something to learn, for there is a kind of bigotry also among scientists. It has been said that among medical men there is bigotry, that they do not like the interference of laymen in their business, and that they are slow to give credence to any new cure unless it is brought forward by the faculty. But most scientific men are just as prejudiced and bigoted. I can well remember when pieces of flint were found in large numbers in caves and other places in the drift deposits, that some wise people said the fairies or elves placed them upon the earth, while many declared they were cast from surrounding meteors or planets. At last one man declared his belief that they were chipped pieces of flint chipped by man in pre-historic times. Scientific men laughed and scoffed at him. After a time other investigators proved conclusively that he was right, and now we know that these flints are evidences of man's primitive life in days long gone by. Investigation leads mankind along the path of truth and lights his progress with a lamp which sheds its rays far and near, so that he can walk fearlessly in the path which he has marked out for himself. I am afraid that you do not quite realise the great and noble work that scientific investigators have performed in the cause of humanity. It is pleasant for you to sit here to-night, but remember that you are benefiting by the work of scientific investigators. They laboured amidst persecution and bloodshed, and the only reward which they received was to be socially outcast, derided, and, in some cases, put to death. The invention of the telescope was one of the grandest which man has ever made. It gave to mankind a sight of infinity; it did more: it opened up to his vision the grandeur and immensity of the universe more than all the teaching of prelates had done for hundreds of years in the past. Copernicus and other great men helped along by their investigations the glorious work which is being carried along at the present time, and I am thankful to God that everyone may now investigate without fear of persecution. The time has come when you erect to the memory of those great and good men statues and other marks of honor—in one age they are persecuted to death, in the next they are honored with monuments—such is the fickleness of humanity!

EXPERIENCE MAKES THE GROUND SECURE.

The third in the Holy Trinity of Science is Experience. It is by the experience of the past that humanity will receive benefit and be helped in her progress towards perfection. Many have professed to show us the way to truth, but experience has proved them to have been false guides. Remember that the results of investigation have benefited humanity, and are far superior to all that man has received per medium of the church and her theologians. Remember also that the experiences of the past are daily teaching mankind to look forward to higher things and to distrust those who have claimed to be the sole repository of truth. They realise to-day that God has not chosen any little sect, or denomination, or clique, to be the repository of truth, which is free to all who will receive. I tell you that the peasant may partake of it as well as the prince who may both come to the fountains of living waters, and having drunk of that stream shall never thirst again. In the good old days we were told that it was necessary to do certain things and to believe certain things to be happy hereafter, and in failing to do so we would be irretrievably lost. But the unorthodox person, the doubter, had the temerity to investigate for himself. This produced the Higher Criticism as it has been called—I call it the Scientific Criticism—which gathered material for its investigation from far and near, from old monuments and ruins of cities laid bare by the spade. Strange characters were deciphered by some scholarly man, and comparing histories with the records of the past his doubts were confirmed. Being bold enough—and courageous enough—he gave his thoughts to the world. Instantly he was

denounced, and a torrent of scorn was poured upon him. They said he wanted to put out the lights along the shore so that the vessel bearing the burden of humanity would be wrecked upon the shoals—if he put out the light from the miserable oil lamp that the church kept burning. But subsequently he turned upon the world the great arc lamp of truth, and to-day man is growing better, grander and nobler for it. The time is not far distant when he will enthrone Reason, when he will give due regard to the histories of the past, and investigate every subject without fear and without favour, realising that in searching for the truth he is searching for that which will make humanity happy. For happiness is the highest good, the goal towards which we are all travelling, set before us by God Himself. I know there is a time coming when all humanity will be happy, and the bigots, the zealots, who persecuted for righteousness' sake, and declared they were doing God's service, those who dared to investigate in the face of all peril, these will sit at the footstool of the men whom they denounced and persecuted and sent to their death, and will undoubtedly hear in spirit life the praises sounded of those who lived and wrought for humanity.

O. L. M. ABRAMOWSKI, M.D.,
And his booklet, "Eating for Health."



There is nothing more important in spiritual development than to obtain a basis of physical health, and to do this it is imperative that we should know something of the cause of the ills which "flesh is heir to," and endeavour to counteract them. And so it was with much pleasure that I read Dr. Abramowski's booklet, "Eating for Health," whose sub-title, "The Evolution of a common-sense conception of disease, and a natural system of its prevention and cure," illustrates by his own experience how this can be achieved. It is 20 years since Dr. Abramowski began to practise at Mildura, and as medical officer to the Mildura District Hospital, has, since then, not only learnt how to place himself in a perfectly healthy condition by an entire change of diet, but has brought his system into practice in the hospital with excellent results. Anything in the shape of an innovation is sure to meet with opposition, but Dr. Abramowski's methods have been endorsed by Dr. Josiah Oldfield, the well-known London surgeon and superintendent of the fruitarian "Lady Margaret Hospital" at Bromley. In a letter to his confrère at

Mildura Dr. Oldfield, writing on June 3, 1908, says he is much interested in knowing that similar experiments are being carried out with fruitarian dietary in Australia as in his own case. There is little typhoid at the Lady Margaret Hospital, but Dr. Oldfield says that his experience in over 2,000 operations shows that to obtain the best results "it is well to put the patient on a fruitarian dietary a month before the operation. There is a smaller amount of shock and less amount of inflammation, and more rapid healing and more complete restoration to the original vitality than one gets on a meat diet."

It is some months since Dr. Abramowski paid his first visit to Melbourne, and since then at the Medical Congress held a few months back he read a paper before his fellow medicos on his new methods of treatment, and delivered several lectures to large and greatly appreciative audiences at the Temperance Hall and other public rooms in Melbourne. So great indeed was the interest displayed in these public utterances and his book combined, that he felt it imperative to come to a large centre like Melbourne where so much sickness prevails and so little robust health is in evidence as one becomes painfully aware of when walking through the streets of the city.

"And so, like Carlyle, when he went to London after writing his 'Sartor Resartus,' that no one would read, you too, have 'burnt your ships' and launched out on a larger field of work," I said to my friend when he came to this office to have a friendly chat. "Yes, that is so, and each day makes me more deeply impressed with the importance of the work before me." "Well, you have got to the bedrock of the subject when you show people as you do so emphatically in your books and in your lectures that the laws of health demand attention to nature's laws, and that neither medicines nor doctors can cure people if they remain slaves to fixed and objectionable modes of living. It is not possible for me in space quite too limited to say all I think on this matter, but the best thing I can do is to enjoin my readers to buy your book, "Eating for Health," and to read your pamphlet, the "No-Food Treatment and Fruit Diet," and judge for themselves. "Eating for Health," as can be seen in our advertising columns, can be had at Cole's, Miss Hinge, T. A. Lothian, publisher, or the office of this paper; price 1/6, postage 2d. It should be added that it is most interesting reading, and gives with fullest detail Dr. Abramowski's own experience and ultimate cure. Communications can be addressed to Dr. Abramowski, 11 Collins Street, Melbourne, or "Nature-Cure-Home," Hampton Street, 2 South Road, Brighton Beach.

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 December issue.)

IV. SPIRIT-RAPS.

Spirit-raps resemble the discharges of static electricity between unequally charged conductors. Dr. Maxwell has found that they are most readily obtained at a double-topped table made of wood throughout. In the study of electricity we know that the contact of unlike substances produces an electro-motive force, and screws and metal attachments thus cause the "power" to leak away. The raps seem rather to occur in the wood than to be due to external concussion. These raps and some spirit lights are, like all electric discharges, accompanied by the formation of ozone (O₃) or concentrated oxygen, having a pungent odour which some untrained sitters mistake for that of phosphorus

pentoxide (P_2O_5), the fumes which arise from phosphorus in damp air, and consequently charge the medium with fraudulently employing phosphorus.

MATTER THROUGH MATTER.

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

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

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

On another occasion, when a ring of wood was passed through an endless loop of catgut, a smell of burning somewhat similar to the odour of commercial sulphuric acid pervaded the room, and a white mark appeared on the catgut. A similar odour and whitish mark were observed when the catgut was placed in a candle-flame, thus showing that the passage of matter through matter is accompanied by the evolution of heat.

About nine months ago I was holding the hands of Mr. Tom Tyrrell, of Blackburn, who was under control, in a good light, when the spirit operator showered his knife and keys from his pocket. I saw the great force and speed with which they were sent through the cloth of his trousers. This frequently occurs with Mr. Tyrrell, and when the metal articles are picked up they are found to be very warm. This is easily understood—the necessary arresting of the molecular motions (relatively fixed and pendulum-like in a solid) setting up heat. When a billiard-ball is thrown against a wall its temperature, after its motion has been arrested by the wall, is considerably higher than when it left the hand, arresting of motion being accompanied by the evolution of heat. Flowers and fruits may be readily brought as *apports* into the seance-room, because, being mostly composed of water and light chemical elements, their specific heat or capacity for storing heat is exceedingly high. Thus they are not so liable to injury or destruction in the passage of matter through matter.

Let me give two concluding instances of manifestations which show the enlarged and intensified control which spirits have over material energies and their superior acquaintanceship with the workings of natural law. I had the inestimable privilege of an intimate personal acquaintanceship with the arisen David Duguid. On several occasions, in his seances, I have observed the bringing in of spirit-lamps by the materialised form, usually a tall, scholarly monk. My constant inquiry when a manifestation occurs is, "How is it done?" I have watched the spirit operator, when making the lamp, draw his materialised

hand rapidly near the gas-flame. He said he was gathering some of the unconsumed carbon from around the gas. Also I noticed when the lamp became obscure he breathed into or on it, or held it close to his cheek, when the light increased in brilliance. On one occasion, after we had thoroughly searched the medium and seance room, the monk appeared carrying the lamp, which was larger than a goose egg. The hand and bare arm of the spirit operator were plainly visible in the dim light. The most remarkable feature was that the hand carrying the spirit light had the long, thin, psychically sensitive fingers of a scholar, whilst at the conclusion of the seance I pointed out that the medium possessed the short, thick, stubby fingers of a manual worker.

The spirit operator placed the lamp below my chin, and allowed me to examine it closely for some time. The lamp seemed fairly transparent. Around the edges there seemed a little refraction of light. Perhaps the enclosing vessel was a double-walled vacuum cylinder or ovoid. In the middle of the lamp was a bright, orange-red, coffin-shaped centre, surrounded by a diffused, yellowish phosphorescence. The light for some considerable time was steady, continuous and unfluctuating. The lamp, judging by the coolness around, was intensely cold.

One observer hazarded the conjecture that the light was due to an imprisoned glow-worm. This was impossible. No wriggling insect body was inside, and the brightness of the glow-worm is varying, dependent on the control of the nervous system by the will, and the spectrum of glow-worm light is particularly rich in blue and green rays.

Another, with surface knowledge, and the usual dogmatic assertiveness, exclaimed, "Oh! it was an electric flash-light." This was eminently absurd. Such an object could not have been concealed. There was no glowing wire or thread, and the light did not die down, as happens when the batteries of the flash-light become polarised, as they readily do.

Spiritualists are said to be over-credulous. Judging by the above, they seem at times to be under-credulous. There is a most detestable class of observers—those who are constantly parading their "honesty" and detective acumen. My experience leads me unhesitatingly to conclude that they merely parade their ignorance and incompetence. They lack the modesty, self-control, cultured and informed insight, calm patience and discrimination, fairness, and cautious, matured judgment of true scientists. Their hysterical, prejudiced, rash, and highly but unjustly condemnatory verdicts may usually be dismissed. These are the people responsible for the present dearth of physical phenomena. It is a matter that affords the highest satisfaction that our mediums on the Continent are coming under the investigating care and congenial conditions of competent experimental scientists. Plainly put, mediumship will now get a chance to demonstrate its reality, possibilities and value. Let us have truthfulness, fearless and impartial, but let us have informed minds, keen insight, and cultured observation as well.

The light observed in the seance mentioned could not be imitated by any means known to physical or chemical science. It somewhat resembled the phosphorescence which results from dipping a substance like paper into liquid air. To obtain the requisite pressure and cold temperature for the manufacture of liquid air we require much machinery, yet here we had the spirit operator, with no visible machinery, able to produce an effect as marvellous.

Sir Wm. Crookes has frequently observed these "spirit lights," or apparently solid receptacles of quasi-phosphoric brightness—a brightness, however, so steady and permanent as, by his own admission, to have baffled his skill in imitation.

(To be *inued*).

SPECIAL NOTICE.

With the opening of a New Year one or two changes are being made in the *Harbinger*, the first being that in future the yearly volume will begin in January instead of September, and end in December, this issue commencing with page 1. The rapid increase in the business of the paper also demands the adoption of better methods in that department, to which we ask the special attention of both agents and subscribers. Agents' accounts are rendered quarterly, and must then be considered due; and it is absolutely imperative that prompt settlements are made. Subscribers also are asked to be punctual in their remittances if they desire the papers posted. A coloured wrapper will indicate when subscription has expired. In the majority of cases our subscribers are considerate in this respect, and no words can adequately express the Editor's appreciation of the encouragement she so frequently secures, but the failure of others to meet their engagements involves anxiety and worry, which it is hoped a more rigid adherence to strict business methods will avoid. The present position of the *Harbinger* is so sound, and its future so promising, that the Editor feels she can rely upon the cordial co-operation of her patrons in removing anxieties which materially hamper her in her literary work.

SPIRITUALISM AND EDUCATION.

Speaking of Spiritualism in a recent issue of "Reason," Dr. B. F. Austin says: "It is, when rightly interpreted and applied, a great system of universal education, aiming particularly at the revelation of man to himself, and the unfolding of man's soul powers to the highest possible perfection." He suggests further that those spiritualists who recognise the privileges and responsibilities of the hour should direct their movement along educational lines, seeking to make all their work converge in a great propaganda of education along lines spiritual, scientific, and practical. There is wisdom in this suggestion; the upbuilding of a harmonial superstructure upon the demonstrated phenomenal facts which form the foundation of modern spiritualism is dependent upon the wise use of the appropriate material which has been accumulating during the last half century. This is ample for the purpose, but is, unfortunately, mixed up with a large percentage of the faulty and inappropriate, and this latter is pointed to by our prejudiced opponents as a sample of the whole.

Spiritualism, as a religion, is distinct from all other religions or forms of religion, inasmuch as it has no creed or dogmas, and no authoritative head. Its faith is a seeing faith, founded upon demonstrated and demonstratable evidence, and it neither asks or expects belief for anything that does not commend itself to the reason of the inquirer; hence it rests with the representative societies and prominent writers and speakers to co-operate as far as possible in standardizing its teachings and simplifying them as far as possible to the comprehension of the masses. The overwhelming evidence for the phenomenal facts—the philosophy of their production; the philosophy of spiritual intercourse, its

simplicity, naturalness, and modes; the philosophy of death or transition to the higher life; the nature of that life and spiritual ethics; such themes as these ably expressed, and largely circulated from reliable centres, coupled with consistent conduct on the part of the teachers, would uplift the opinion of the public and modify the prejudice which is so often exhibited by those whose knowledge of spiritualism is superficial.

The rapid decrease of belief in Christian creeds and doctrines has naturally lessened public interest in religion, because, having lost faith in the soundness of an imperfect religion, no more acceptable one has been brought prominently before them. They have seceded from the Churches and other religious institutions through bringing their reasoning faculties to bear upon the foundations of their faith, and will consequently bring those same faculties to bear on any new religion that may be presented to them. There is no religion extant that presents so rational a basis and will bear such rigid tests as that of spiritualism, viz.: A belief in a supreme beneficent intelligence manifest to us only in His works; the persistence of life and individuality under improved conditions after the death of the physical body—provable by those who have passed to this higher life—and that our condition in the next world is dependent upon our life and actions here—this is the testimony of all teaching spirits.

The ethics of spiritualism are in harmony with the beatitudes of Jesus Christ, and all the most exalted teachers of the past. They comprehend "Love to God and Man," which was said by a spirit teacher to include all man's duty. Divine truth will always flow most freely to minds where the love and practice of good already predominates. Does not a religion like this commend itself to reason? and is it not worth while to devote some time to investigate the asserted facts upon which it is based? These are questions that may be asked by spiritualists when conversing with friends whose attention has been called to the subject, but those who desire to be propagandists must get a more thorough knowledge than is possessed by the average believer, and they would benefit by the course we are suggesting. A sound religion must appeal to and satisfy the intellect and spiritual aspirations of the individual. Such is spiritualism, and the public needs to be systematically educated in its broad and soul satisfying tenets.

W.H.T.

A NEW YEAR'S PRAYER.

Dear one, awake; arise!
New glory fills the skies;
New faith, new hopes, new love to thee is borne.
Smile! look no longer worn,
God's angel bends to hear thy vow,
And prints a kiss upon thy brow—
This is the New Year's Morn!

Salute the new-born Year!
For thee the bells ring clear:—
"God keep thee faithful, pure, and brave through all,
And hold thee lest thou fall;
He knows and sends each spirit's need,
So, should thy heart wax faint and bleed,
Lean on His Power and call."

"God keep thee through the years!
His love dry all thy tears!
Though Faith, not Sight, may lead thee day by day
Up a steep, rugged way,
That Hand will make thee doubly strong
To conquer self and sin and wrong."

Join with me as I pray!

"The Eternal Lord supreme,
From Whom life-systems stream—
The First and Last—show thee His Will is best,
And hush thy fears to rest."
Trust Him content from year to year,
Through storm and calm, and bless Him, dear.
Now breathe "Amen." Be blest!

Sydney.

DEVOTION.

SCIOAHSPE.

By EDGAR LUCIEN LARKIN.

IV.

Written for "HARBINGER OF LIGHT."

(Continued from December number.)

Rigid proof that all those portions of the overpowering book, OAHSPÉ, relating to the great submerged Pacific Continent, Pan, has just been received by me. Proof came when I was standing a few weeks ago in the world-renowned Hall of Monoliths in the National Museum of pre-historic antiquities, in Mexico City, Old Mexico. And also when in the Mexican National library. And again resistless proof came while I was standing on the summit of the colossal pyramid of Teotihuacan, and again while exploring a great area of ruined solar temples strewn around its gigantic base. None could be more astonished than I was when at last after years of yearning, longing, ever hoping against hope, I at last held in my hand a ticket to Mexico, the home of the most wonderful Museum in the Western hemisphere, and one of the most occult and fascinating cities in the world. The Mexican Central Railway offered rates to delegates to the National Irrigation Congress, then in session in Albuquerque, New Mexico, U.S.A., to Mexico, and return at a rate so low as to be within the means of all. So I was able to undertake a journey deemed impossible for me during almost a lifetime. Beyond all doubt, I am the first archaeologist who ever visited Mexico just after reading Oahspe. This supreme fact makes what I am about to write of transcendent importance to the entire human race. Suppose that you are viewing a land. Then put on deep brown or blue spectacles, and the entire aspect will change. Now, I looked upon the wondrous antiquities, of not only pre-historic, but pre-legendary Mexico through Oahspe's eyes. From boyhood, I have ever read and studied everything I could secure about Mexico, its ruins and early races. And I stormed and raved because I could not go there. Now I see why means was withheld. I am thankful, and hereafter will submit to directing powers without murmuring against fate. For had I visited these relics of a departed race, before I had read Oahspe, I would have written up an account as a parrot speaks, in imitation of all the books and theories. Now I am opposed to the whole of them. Exactly as Oahspe says, and this truth stands out with amazing force—every pyramid, temple, sanctuary, oracle, palace, tomb stone of sacrifice, statue, image, vase, inscription, hieroglyph, stone-carving, stone-painting, alphabet, ideograph, utensil, bridge, aqueduct, causeway, rock-hewn monolith, pillar, pilaster, every antiquity, ruin and relic, now in the great extent of the Republic of Mexico, these, one and all were made by survivors of the sunken continent Pan. The proofs are as clear as the sun at high noon. Read Oahspe, go to the city of Mexico. It seems to be a mere colony of Pan. The whole nation seems to revolve around one magic word—Pan. Shops, stores, bazaars, and factories along the streets blaze with the mystical word Pan. From the moment I entered Mexico until I left, I became involved deeper and deeper with the impression that Mexico and Egypt are so nearly alike, that I assert they were both settled by the same race—a mighty race of pyramid and temple builders from Pan. Mr. W. W. Blake has lived in Mexico city for more than 20 years. His sole business is to collect antiquities for museums and libraries of Europe. He has thousands of books, now long out of print. He let me handle them. One volume now worth its weight in diamonds, is "Father Molina's great standard dictionary of the original Aztec language, reduced to Spanish words and letters." This book was composed at great labor by a most able linguist from Spain in the 16th century. I counted 38 words in primeval Aztec beginning with pan. But greater wonders also appeared on the aged pages; thousands of words have pan in the middle, stored up with numerous prefixes and suffixes. These words are

of great length in many cases, having many syllables, all modifying the word pan in some manner. Oahspe gives words of 40 syllables. This entire question of Oahspe will soon ring around the world. The reader may not see why, but I do. It is a mighty bible, of the new mighty world-embracing religion now struggling under the name Spiritualism. But this bible of all ages, of all humanity, gives the most minute and elaborate details of man's career on earth, why he is here, and reveals the future state with microscopic precision. Now, will the nations pause, listen, heed and obey? I assert that it gives truth itself about all the people reaching Mexico after the flood. Gigantic powers are now grasping mankind, and seem to be about ready to control the destiny of the earth. If true, in Mexico, may not every statement in the book be true? If so, then every human being is interested supremely. If half true, then interest is already beyond comprehension. I saw in Mexico, inscriptions and characters similar to those revealed in the wondrous tablets, plate 64, Oahspe, of Panic, Yi'haic, Vedic, Hebraic, and Sanscrit primaries of human speech; and of the Se'moin tablet of symbols, plate 65. This question of origin of all language is one of magnificent grandeur. And origins of all bibles of mankind and all his various religions also. The ruined city of Monte St. Alban, in Southern Mexico, is now beginning to be excavated. A literary man, just from the scene, introduced himself to me in Mexico city. He saw a slab of stone covered with glyphs almost like those of Egypt. See this:—At the same time of exhumation of the Panic city in Mexico, as if all had been managed by some unseen power, they are just beginning great excavating works in the buried Panic city—Memphis, Egypt. Panopolis in Egypt has yielded up relics like those of Copan, Mayapan and Panama in America. Oahspe tells in positive language that India, Arabia, Egypt, America, and Japan were all peopled from Pan when it sank; tells the names of the commanders of the ships, gives the roots of their language, and details of their religion. And now all ancient "history," is seen to be mere guess work, all ethnology, all ethnography, all archaeology, all bibles, all religion, and all else, traditions, mythologies and teachings are about to be upset, reversed and made over again. You will not recognise any of them when Oahspe encircles the globe.

Dr. John Ballou Newbrough, says:—"You have observed, no doubt, that in Oahspe no mention is made of the manner in which the book was written, nor by whom. Well, was it not plain to anybody acquainted with such matters, that any statement on my part would not be believed by persons unacquainted with spiritual manifestation? And had I said that I myself wrote it, my own acquaintances would have known better. Had I said that the angels wrote it through my hands, then I would have been denounced as a pretender. Again, if a book has merit, what matters it as to who wrote it? And if it has no merit, then certainly it does not matter whence it came." "How Oahspe was written" p. 1. The mail has just come. It contained an order for Oahspe; and the daily paper stated that an important find has just been made in the cemetery at Abydos, Egypt, going to prove that the Hyksos, or Shepherd Kings who erected a dynasty and many monuments in ancient Egypt, were Hittites, and came from Mesopotamia. And the writer goes on to say how important this discovery is. Of course it is, but Oahspe tells every detail about the famed Shepherd Kings; who they were, where they came from, and how they invaded Egypt. And it answers the great world questions of all humanity during the last 27,000 years on earth; and what occurred in the spirit world during 31,000 years before that. From Oahspe, it appears that the spirit world at times, not only assumes control of individuals, but entire nations. Dr. Newbrough did not sign his full name to Oahspe—John Ballou, only—for fear that his writings and labors would be misconstrued. But the mighty book is here. I have proved it to my own satisfaction, at least, to be true so far as

Panic settlement of Mexico is concerned. And now I have an overpowering desire to go to Monte St. Albans, watch every object exhumed; then go to Peru and Bolivia in South America. Explore the huge temples there for the Oahspe symbols of Pan; and from there to the classic site of the splendid capital of Egypt, Memphis. Tremendous problems are involved, for if Oahspe can be demonstrated as living truth, then the career of man on earth will be profoundly affected. I actually want to take Oahspe to St. Albans and to Memphis and compare its revealed symbols with the actual, that may be exhumed. With implicit faith in the Mighty unseen, I feel sure that ways and means will be provided if the fulness of prophetic time has at last arrived when spiritual truth shall be set on a rock before all men. I assert that it has arrived, and is now here; and make this assertion from internal evidence in the prophetic portions of Oahspe.

Lowe Observatory, Echo Mount P.O.,
California, U.S.A., October 29, 1908.

MESSAGES FROM BEYOND THE GRAVE.

COMMUNICATIONS FROM MR. MYERS, MR. GURNEY,
AND DR. HODGSON.

In the *Review of Reviews* for November, Mr. W. T. Stead makes the June number of the "Proceedings of the Society for Psychical Research" the book of the month. It is the first extended notice that has been taken of the "Automatic writing of Mrs. Holland," for as Mr. Stead says "no one seems now to read the proceedings of the S.P.R., excepting the writers and the compositors. A blue book," he goes on, "is popular reading compared with the little green books, wherein the S.P.R. bury from the sight and memory of men the secrets of such occasional phenomena, as are forced upon their attention despite all their efforts to remain uninformed." Mr. Stead says further on "The Society for Psychical Research" was not always the society for the discouragement of psychical researches which it has become to-day. . . Gurney, Myers, and Hodgson began by inventing every imaginable hypothesis to escape from admitting the truth of spirit return and of direct communications from the dead to the living. But although prejudiced, they were honest. The facts were too much for them, and before they died they were convinced of the reality of spirit return."

THE MEDIUM "MRS. HOLLAND."

"The tool by which these three risen friends worked was a lady whose identity is concealed by the pseudonym of Mrs. Holland. Owing to the suggestion of knavery or of folly which the Society seems to associate with the possession of psychic gifts, honest women with such gifts, with a regard for their own reputation, naturally shrink from revealing their identity. Mrs. Holland appears to have been a natural psychic, partially clairvoyant, and very sceptical. Her efficiency as an automatic writer was impaired by her inability to shake herself free from the suggestion that all her communications were due to her own subliminal consciousness. Myers's favourite hypothesis thus gapped and dulled the edge of his own instrument. Mrs. Holland is not a professional medium. It is necessary to insist upon this point, because while professional clergymen and professional lawyers are supposed to be superior to lay preaches and amateur legal advisers, at the S.P.R. to be a professional medium appears to be regarded as only one degree less criminal than to be a professional thief. Mrs. Holland spent most of her time in India. She had read Myers' classical work on "Human Personality." She was interested in the subject, and was not deterred from the making and chronicling of experiments by the fact that she had to conceal what she was doing from those of her own household, and had to confide them to the anything but sympathetic bosom of Miss Alice Johnson, of S.P.R. Sitting alone morning after morning, with a passive mind and an inert hand, Mrs. Holland's fingers were moved to write, sometimes with a

pen when Myers controlled, sometimes with a pencil when the control was Gurney, messages from the other side which, although coloured no doubt by her own personality, and following the line of her own thought as a locomotive follows the railway track on which it runs, bear unmistakable evidence of being genuine communications from well-known personalities who have survived Death.

RICHARD HODGSON'S FIRST MESSAGE.

The question of evidence as to identity need not be discussed here. It is sufficient to quote the signal employed by Dr. Richard Hodgson to overcome the scepticism of the S.P.R., and to establish his identity by a message both ingenious and difficult to understand. Dr. Hodgson died of heart failure in Boston, December 20th, 1905. Mrs. Holland read the news of his death January 22nd, 1906. At nine o'clock at night on February 9th, while sitting in a stiff chair well away from a table, with nothing to support arms or head, Mrs. Holland's right hand wrote on a sheet of paper the following apparently unintelligible letters and numbers:—

S j d i b s e I p e h t p o—Only one letter further on—

18	8
9	15
3	4
8	7
1	19
18	15
4	14

They are not haphazard figures read them as letters—

What could this mean? Mrs. Holland could not imagine. She had no personal acquaintance with Hodgson. There was nothing in these letters and numbers to suggest that it came from him. As a matter of fact, Mrs. Holland did not associate the message with Hodgson. She noted afterwards: "When my hand wrote them (the figures) I thought they were an addition sum and hoped [my subliminal] would add it very correctly and quickly. [My supraliminal] is very poor at figures." But when this cryptic message was examined, it was discovered that "the first letters are formed from the name 'Richard Hodgson' by substituting for each letter of the name the letter following it in the alphabet; the numbers represent the same name by substituting for each letter the number of its place in the alphabet."

Surely no telegraphic operator even on this plane could have contrived a more ingenious method of convincing the receiver at the other end of the wire that he had not evolved the name of the sender of the message out of his own subconsciousness.

But this article is not intended to be a discussion of the evidence as to the authenticity of the messages. Taking that for granted, nothing can be more interesting and more profitable than to set out what Myers, Gurney, and Hodgson have to tell us—first, as to the medium for communication; secondly, as to the difficulty they find in using it; and thirdly, what they have to say as to the new world in which they find themselves."

A FEW OF THE COMMUNICATIONS.

As Mr. Stead says, the repeated directions and instructions to the medium by Myers and Gurney would supply material to compile a handy guide for automatic writers. These cover nearly four columns, and are recommended to be read in their entirety. About

THE DIFFICULTIES OF COMMUNICATION

Myers wrote—

The nearest simile I can find to express the difficulties of sending a message—is that I appear to be standing behind a sheet of frosted glass—which blurs sight and deadens sounds—dictating feebly—to a reluctant and somewhat obtuse secretary. A feeling of terrible impotence burdens me—I am so powerless to tell what means so much. I cannot get into communication with those who would understand and believe me— You need much training before you can ever begin to help me as I need to be helped and I do not know how that training is to be arranged for—

It is like entrusting a message on which infinite importance depends to a sleeping person.

17 |
It may be that those who die suddenly suffer no prolonged obscuration of consciousness, but for my own experience the unconsciousness was exceedingly prolonged.

The reality is infinitely more wonderful than our most daring conjectures. Indeed no conjecture can be sufficiently daring.

01
But this is like the first stumbling attempts at expression in an unknown language imperfectly explained so far away so very far away and yet longing and understanding potentialities of nearness.

M.
Mrs. Holland did not understand the meaning of the 17, 1 and 01. Miss Johnson, however, recognised it as a cryptic sign of the identity of the sender of the message. 17. 1. 01 stands for 17 January, 1901, the date of Mr. Myers' death.

Of the work of the Psychological Research Society, Mr. Gurney wrote:—

1873. 30 years ago. Cmrde. Abig. Youth.
[G.] It has been a long work—but the work is not nearly over yet— It has barely begun—Go on with it—go on— We were the torch bearers—follow after us—The flame burns more steadily now—

E. G. 1888.
—"Cmrde Abig" is an anagram for Cambridge. 1873 was the date when the S.P.R. was founded, and 1888 was the year of Gurney's death.

MR. STEAD'S OWN MESSAGE FROM MR. MYERS.

After writing out the above, Mr. Stead says the "S.P.R. has no exclusive monopoly of messages from Myers and his fellow-writers," and he asked a lady friend, not a professional medium, who often receives messages from the beyond by means of automatic writing, if she would try to secure a message from Mr. Myers. The following is a full report of the message—

Thursday Evening, August 20, 1908, about 7 p.m.

E. W. H.: "Will Professor Myers please write and give a message for Mr. W. T. Stead?"

F. W. H. Myers: "Yes, I have no objection whatever. I am exceedingly anxious to communicate as much as possible. I should like first to make it quite clear that I have many discoveries that quite annul some of the conclusions I arrived at when writing 'Human Personality.' It is my intention to make these discoveries known to the utmost extent of my power. My next book must be written by other hands, under my guidance.

"Correct this error: That the Subliminal Self plays any very great part in the reception of messages by mediums. In the case of perfectly honest, sincere investigators, sufficiently passive—granted the psychic gift be well developed and the mind free from bias—the messages will be in the main reliable. The fault, if any, will be due to the inability of the spirit-communicator, or in a few cases to the intrusion of other influences—discarnate entities—*undesired*, but not necessarily always *undesirable*.

"Observe—if there be one grain of insincerity or deceit in the temperament of the medium, it will most certainly be drawn out and developed to a most appalling degree, possibly even unconsciously at first, but infallibly. Therein lies the great danger, and I beg you most earnestly to lay great stress upon this fact, which is imperfectly understood and greatly ignored. On the other hand, there is no limit to the possibilities of intercommunication between spirits incarnate or discarnate, given the pure and undefiled Soul that seeks with earnest reverence and in all humility to learn whatsoever it may be in accordance with the inscrutable will of God—still, even to us here, inscrutable—that humanity may in this way learn of the things which, though unseen, are Eternal. The day has passed when mankind will seek salvation by means of the varied dogmas of warring churches—deep calls unto deep—the human craves unceasingly for final union with its Creator—the Source of Life—from which the souls of men first had birth. But creeds have had their day, except for infant races, who will find in them their first nourishment, and then, in turn developing, will cast them aside. But as long as your earth lasts, so long will the cry of Abba, Father, demand an answer. . . . Your gospel to mankind—'Life is no idle dream, but a

solemn reality; it is all thou hast to front Eternity with.'

"But there is still the intermediate stone wall, at each side of which we and you are striving to force communication—the partition at times so very thin—"

"One Everlasting Truth remains—"

"The inevitable frauds that are blended with so much of this sort of thing are more harmful by reason of the effect they have upon earnest inquirers than upon actual sceptics—in inverse proportion—the sincere student dreading to become a victim of self-deception, goes to the other extreme, and a barrier of what I may term intensely materialistic mentality is erected. The eyes of the soul are blinded at once—for it is only when the physical is sightless that the secrets of the Spirit are revealed.

"This condition of intense passivity, so different from dull credulity, is difficult to acquire, but it is part of what is meant by developing or training the psychic gift— Then exceeding regularity, for there is a spiritual 'nervous system' somewhat akin to that of the physical body, but much more acute, therefore more intensely responsive. Perfect health, too, is a necessary concomitant. As the spirit dominates the body it will more and more purify its earthly tenement.

"It is owing to ignorance—(that) pre-arranged tests (are) generally failures, because arranged under conditions of ignorance of the laws obtaining here, which we only learn when we come and strive so earnestly to make known.

"The Love of God—"

"The Divine Brotherhood of the Saviour Jesus Christ—these are the Eternal Verities,——"

"The result of all——"

—"The immortality of the soul? Yes—nothing created is ever lost—matter is disintegrated—becomes transmuted into different forces—the soul survives all change, and preserves inviolate its own separate individuality, an everlasting Ego, of infinite capacity for union with the Spirit of all things, becoming more perfect by greater extension and diversity of sympathies, until no part of it remains unblended with its complement."

REVIEW.

A PRACTICAL MANUAL OF ASTROLOGY.

Astrology, which claims to be the oldest of the sciences, and to have preceded Astronomy, appears to have renewed its youth in France, for a recent catalogue of the publications on this subject issued from the house of M. H. Daragon, the well-known publisher of Occult literature, at No. 96 98 Rue Blanche, Paris, is quite a voluminous document. In the small practical manual which he has just put forth, compiled by M. A. de Thyane, that gentleman has compressed within the compass of a hundred pages all the information necessary to enable the student to acquire the foundation principles of the science; which rests, he declares, upon principles as sure and as certain as those of mathematics. "And if," as he goes on to observe, "its conclusions may sometimes seem to be hazardous and rash, we must not, therefore, charge the blame upon the science itself, any more than we should blame arithmetic on discovering an error of addition. In this science, it is as in a game of chess; a quarter of an hour will suffice for learning the movement of the pieces, but it requires years to familiarise ourselves with the multiple combinations of the men upon the board. In like manner one may rapidly acquire the essential principles of Astrology, for its language consists of a very simple alphabet, but to read and to speak that language with facility demands serious studies and patient labour." This book, it is believed, is the first manual of the kind that has been published in France. Its price is only one franc, and it is divided into three parts; the first dealing with the elements of the horoscope, the second with its construction, and the third with the reading of it; with a supplementary chapter of considerable value, and an astrological glossary explaining the meaning of the terms made use of in the preparation of horoscopes. Nothing more need be said to demonstrate the utility of this excellent manual. J.S.

EDGAR LUCIEN LARKIN AND OAH SPE. An Appeal to Australian Readers.

So great is the general interest taken in "Oahspe," judging by the letters which reach me from all parts, including South Africa and Europe, that although the limits of space forbid the inclusion in this issue of all that has been sent by Professor Larkin, it is not desirable to keep from my readers the appeal forwarded by our able and generous co-adjutor to his readers in Australia. He desires, moreover, in this way to answer the many letters from Australia and New Zealand, India, and other parts of the world, which reach him on his mountain peak in California, and he appeals to these distant friends to strengthen his hands in what he considers the most important work of his life. To those who, like myself, have not studied "Oahspe," it is a startling thing to find oneself suddenly confronted with what is declared to be the duty of placing before the world "the Bible of the world religion—Spiritualism." But when a man of Professor Larkin's attainments suddenly changes the convictions of a lifetime and becomes, like Paul after his vision on the way to Damascus, an unflinching defender of what he has hitherto distrusted and maligned, it is not for onlookers, especially those who can detect the "guiding hand" in these developments, to endeavour to turn him aside from a work to which he has definitely pledged his whole existence. It must be remembered, also, as will be seen in article IV. of "Oahspe" in this issue, that remarkable confirmation of this book's statements has already been received through Mr. Larkin's recent visit to Mexico on purpose to explore the ancient ruins in that wonderfully interesting city. "Some power," says Professor Larkin in his latest letter to me, "kept impressing me when I was exploring the pyramids and temples in Mexico that I must go to Peru, Ecuador, and Egypt. . . . Prophecies in 'Oahspe,'" he says, "are being fulfilled with such accuracy that I feel sure others will be. One has not yet been brought to pass, namely, 'positive proof will be discovered from relics and remnants of Pan that Oahspe is true.' I know that the book is true, but that is not proof to the people. I do not say that everyone of its thousands upon thousands of statements is literally perfect, for it is now known that those who have written all other bibles from the spirit life make errors, mistakes, and at times mislead. But Oahspe prophecies that it will force proof of its main standard assertions. The impression is strong on me," he goes on, "that I have to investigate in all parts of the world where relics of the Pan continent are said to exist, and there write a book that will attract universal attention. There is other material as well waiting," he says, "for publication. The widow of Dr. Newbrough, now Mrs. A. M. Howland, her daughter Justine, and Mr. A. M. Howland, publisher of Oahspe, have in their possession thirty-two amazing oil paintings, prophetic, fateful, and wonderful. Dr. Newbrough never took a drawing lesson, but both his hands painted these pictures at the same time in a darkened room. A dim light through a small aperture, however, was allowed to fall on the mixed paints. The hands moved over the canvas with incredible rapidity, and likewise when drawing the portraits of rulers of antiquity in Oahspe. One of these astonishing paintings is in dimensions 14 x 17 feet, and is filled with human figures—life size." In connection with this it may be mentioned, as showing the universality of inspiration, that when Hudson Tuttle was writing his work, "The Arcana of Nature," that he, under spirit direction, without any knowledge of drawing, painted in distemper colours a panorama six feet wide and six hundred feet in length, illustrating the geological history of the earth, afterwards successfully used by lecturers on geology without mention of its spiritual source.

To enable Mr. Larkin to take the necessary journeys of exploration for the writing of this book, he asks me to say in answer to the letters from Australia, New Zealand, India, and elsewhere, that he has asked the publisher to put aside 100 copies for Australia of

"Oahspe," which will be held until February 28th. The second edition is being rapidly exhausted, and it is the only chance of securing copies for Australia, unless a new edition is published, which takes time and entails an enormous expense. As was stated in December *Harbinger* by Professor Larkin, the price of "Oahspe" posted to any part of Australia, New Zealand, Europe, or elsewhere out of America, is £1/3/6. He asks that P.O.O. should be made payable to himself at Los Angeles P.O., California. To further help in this great work to which he has set his hand, Professor Larkin asks also for friends interested to send for his book, "Radiant Energy," fully noticed in the May number of the *Harbinger*. The price is 1 dollar, 63 cents mailed anywhere in the world's Postal Union, about 7/6, or £1/10/6 for "Oahspe" and "Radiant Energy." It is the Professor's intention, if the means are thus placed in his hands, to go to Mexico and watch the excavations at Monte St. Albans, write his book, and eventually go to Egypt. There is evidently a world-wide movement in spiritual things. Writing of his articles on the materialistic side, he says that some of them attracted great attention, but nothing compared to those he is writing on "Oahspe." He wrote his first note on this theme in May, 1908, and half a dozen since in as many magazines, and already these have encircled the earth, and inquiries flow in unceasingly. Among other things he says what has been noticed here and elsewhere, "there has never been anything like the present for automatic writing. Accounts of sudden impulse to write unknown things keep coming to me," and I feel that we are indeed on the eve of a world-wide spiritual development. A.B.

MR. GEORGE SPRIGGS' LECTURE AT THE CITY TEMPLE.

The London *Morning Advertiser*, of November 6th, says in its column report under the title—

DO THE DEAD RETURN?

SOME REMARKABLE EXPERIENCES.

"Speaking last night at a meeting of the City Temple Debating Society (Dr. Abraham Wallace presiding), Mr. George Spriggs, at one time a well-known spiritualistic medium, and now the President of the Psycho-Therapeutic Society, related some remarkable stories of his experiences in this country and Australia, all of which were, he said, well authenticated, and could be easily verified by those who cared to look up the official records, duly signed by a number of competent eye-witnesses. He had had 15 years' experience of spiritualistic materialisations, his work in this direction having been of a purely honorary character, and free from all monetary considerations."

After relating his remarkable experiences in Cardiff, Mr. Spriggs said:—

"When it was remembered that these things took place in the broad daylight, with the spirits talking familiarly to them nearly all the time, it did seem to show that with careful cultivation the time would ere long draw nigh when our ascended ones would manifest their welcome presence in our midst with ease and freedom."

"All the facts I have stated," concluded Mr. Spriggs, "have been witnessed by hundreds of people and attested by the sitters in the circles both in this country and Australia. Having said so much, I should now like to say a few words on my own individual responsibility. I am conversant with all that prejudice or honest scepticism can urge against what I have to say. I am acquainted with the genuine exposures of sham mediums, as well as with the sham exposures of genuine ones; I am aware that fraud has been practised in the name of spiritualism; I am also aware that many who were spiritualists only in name have brought disgrace upon the movement by their conduct. Bearing all this fully in mind, I for one emphatically and unhesitatingly assert, and maintain the assertion in face of all opposition or denial from whatever quarter it may come—high or low, learned or unlearned, clerical, lay, or scientific—that spirit communion

is not only a possibility, but an actual and realised fact. The phase which appeals to me most, and is to my mind the most beneficent, is that which enables me to diagnose disease and help suffering humanity."

PERSONALS.

Mr. George Spriggs gave his lecture on "Psychic Phenomena—Do the Dead Return?" at the City Temple, London, on Nov. 5th, with great success. The chair was taken by Dr. Abraham Wallace, and so great was the interest displayed that many were unable to gain admission. The London *Morning Advertiser* gave a column report of the lecture the next day, and Mr. Spriggs says that the other London papers at time of writing had reported it in serious vein, not making fun of the remarkable personal experiences he had to tell.

Mr. W. T. Stead, editor of *Review of Reviews*, writes that he is having a new series of "Letters from Julia" written automatically through his own hand. This is in accordance with a promise made 15 years ago, when Julia passed over, to tell more about spirit life when she had learned more. In our February issue there will be given fuller particulars and also details of Mr. Stead's interesting experiments in communicating with F. W. H. Myers, called "Sentences in Halves." Mr. Stead says: "I am immensely interested in the *Harbinger of Light*. It is the most interesting of all the psychic papers which I receive."

Mr. Hereward Carrington was in London at latest dates to hand. "He is going to see Eusapia Paladino," writes Mr. Stead, "and report upon her for 'McClure's Magazine.'"

Mr. A. P. Sinnett is busily engaged on the Commission for "testing Spirit Photographs." At the first meeting of the commission held on Nov. 3rd, the *Daily Mail* says that general details of the programme were formulated. "Only photographs will be submitted for the authenticity of which those who took the negatives are prepared to vouch. . . . Another and more interesting experience will be provided by attempts to take actual spirit photographs in the presence of the commission."

An ex-Deputy Postmaster-General writes of the far-reaching influence of the Bailey circles. "The world owes much to our esteemed friend, Mr. Stanford, for his generous and unselfish action *re* Charles Bailey. I am sure Mr. Stanford's personal advocacy of the cause of Spiritualism will make his name an historically enduring one in the evolution of this important feature of the world's progress."

James H. Hyslop, Ph.D., LL.D., has a new volume just issued by Small, Maynard and Co., Boston, entitled "Psychical Research and the Resurrection," which may, he says, be considered as a sequel to "Science and a Future Life." Dr. Hyslop emphasises the thousands of recorded cases of apparitions coincidental with death, and shows the vital importance to humanity that Science leave no stone unturned to confirm the historical resurrection or to strengthen the Christian faith. In the September number of the *Journal of the American Society for Psychical Research* an important article by Hereward Carrington deals with Camille Flammarion's book, "Mysterious Psychic Forces." Flammarion's "Experiences with Eusapia Paladino" occupy the main part of his book. Australians are reminded that all these interesting articles in the "Proceedings" are sent to subscribers for £1/1/- a year and upwards, and that membership begins with Jan. 1st of each year. Address, 519 West 149th Street, New York.

Mr. G. B. Warne, President of the National Spiritualists' Association of U.S.A., gave a most important address at the 16th Annual Convention held at Indianapolis Oct. 20th to 24th. The Board of Executive was unanimously re-elected as follows:—President, Dr. Geo. B. Warne, of Chicago, Ill.; Vice-President, Hon. Chas. R. Schirm, of Baltimore, Md.; Secretary, Geo. W. Kates, of Washington, D.C.; Treasurer, Cassius L. Stevens, of Pittsburg, Pa.

Annie Besant, writing in the *Theosophist* for November of her Australian tour, says: "It may interest friends to know the financial side of the Australian and New Zealand tour, whose great success she attributes to the admirable business arrangements carried out by the General Secretaries and their bands of voluntary workers. The receipts for Australia and Tasmania were £1,501/19/3, expenses deducted leaving a profit of £1,064/8/-, to be divided in proportion of one to two between herself and Indian work and Australasian Section. The N.Z. details were not in, but £140 is said to be the Indian share of the profits." This is an admirable object-lesson of what united effort can accomplish.

Edward T. Bennett's valuable book, "The Direct Phenomena of Spiritualism," will be fully noted in February issue.

The Stellar Ray for October reproduces in full Editorial Notes in September issue of the *Harbinger*.

Dr. Dusart in *La Revue Scientifique du Spiritisme* for October gives a detailed account of one of the Bailey séances, and notices with approval the addresses given by speakers from the other side.

M. O. Harauchamps, in *Revue du Spiritisme Moderne*, one of the most spiritual of French papers, is giving an abridged account of "A Soul's Pilgrimage," which is running through successive numbers. The second chapter in the October issue deals with life in Sydney, and is entitled "Work and Suffering." It is gratifying to find how links of sympathy with work in Australia are stretching round the globe.

Dr. O. L. M. Abramowski, whose able booklet, "Eating for Health," is noticed in this issue, has definitely taken up residence in Melbourne for the practice of his profession after 20 years important work in Mildura. His address is 11 Collins Street.

Madame Wearne, the gifted trance and test medium, who for the past 15 years has done so much in Sydney for the cause of psychic science, has gone to Auckland, where she will continue her good work. At the Queen's Hall, at a crowded farewell meeting tendered to Madame Wearne by the Metaphysical Society, Mr. W. H. Mitchell, the President, presented her with an autograph album and inscribed address, and a jewelled necklet and pendant. Mrs. Garlick, who accompanies Madame Wearne, was also presented with an address and parting souvenir.

Mr. and Mrs. J. McLeod Craig have returned to Melbourne, and have begun work at the V.A.S. Rooms, Austral Buildings. Mr. McLeod Craig is the Speaker for the V.A.S. on Sunday evenings, and had a most hearty welcome at the *Conversazione* on November 17th.

Mrs. Ellen Green writes from Wellington, N.Z., of her successful meetings, and says she had the honour of presenting a beautifully framed certificate from the British Spiritualists' Lyceum Union to Mr. Mills, Leader of the Wellington Progressive Lyceum, on the occasion of their joining the British Society.

Mrs. Barr, of Melbourne, has gone to Adelaide, and takes the good wishes of many friends to her new sphere of psychic work.

Mr. Stepherson, whose work as a physical medium in Brisbane has been noticed in these columns, has gone to Ballarat for a few weeks, and will return to Melbourne in the New Year. One of the most remarkable of his "apports" was brought at a séance held in Brisbane on August 5th. It was a fisherman's net of about 1½ inch mesh, length 28 feet, and 22 inches in depth. In place of leaden weights there were about 120 1½ inch diameter shells, and there were pressed fibrous reed floats instead of the usual cork ones. Strictest "test" conditions were observed.

Mrs. Bright will be "At Home" to friends and subscribers from 3 to 5 on Thursday afternoon, Jan. 7th, at "Harbinger of Light" Office, Austral Buildings, 117 Collins Street.

MRS. PRIOR IN MELBOURNE.

At the smaller Guild Hall every Sunday evening, excepting December 6th, when Mrs. Prior lectured at Ballarat, large audiences have been the rule, and the services, which include excellent music, have been greatly appreciated. At Ballarat, as a result of Mrs. Prior's visits, a Society for Spiritual Progress has been formed, and there are most earnest and energetic workers in that city now coming to the front. Mrs. Prior has also paid a visit to the Drysdale district, where, under the auspices of Mrs. Bennett, great activity prevails. A lecture was given by Mrs. Prior at Portarlington on Thursday evening, December 17th. At the Guild Hall Sunday lectures the subjects have been: "Man, Body, Mind, or Soul," "Martin Luther, Reformer," and on December 23rd Peace Sunday was celebrated, and a suitable address, entitled: "Peace Prosperity—or War and Woe," was given.

A feature of the month was the social evening held at the Guild Hall on December 11th. There was a large attendance, and a specially attractive programme was arranged by Miss Leuz, who sang two solos and took part in several duets. Messrs. Gillam, Saunders, and West were the other vocalists, the whole accompanied by Mrs. Charles Cowper. Recitations by Miss Edelsten, Mr. Mann, and two juveniles, Misses F. Anderson and K. Adams, and club swinging by Mr. Arthur completed the list. The refreshments and arrangements generally were carried out by a ladies' committee.

VICTORIAN ASSOCIATION OF SPIRITUALISTS.

On December 14th the Annual Meeting of Members of the above was held, followed by the Monthly Conversation. There was a large attendance, and great enthusiasm prevailed. In his report of the year's doings, which will appear in a future issue, the President, Mr. Otto Waschatz, made special mention of the services on the platform of Mrs. Harris Roberts, Mrs. Loie F. Prior, Mrs. Morrison, and welcomed Mr. McLeod Craig, who is the present speaker. The finances are in a satisfactory position, the assets over liabilities being £706/9/10. The following is a list of Executive Officers and Committee for the ensuing 12 months, all re-elected unanimously, with the exception of Mr. R. H. R. Skeeles, who has just returned from an extended holiday trip to America and England:—President, Mr. O. Waschatz; Vice-Presidents, Messrs. W. Donahay and H. Engman; Treasurer, Mr. W. H. Terry; Secretary, Mr. Bloomfield; Assistant-Secretary, Mr. G. Serle; Librarian, Mrs. Engman; Auditors, Messrs. Meyers and Edelsten; Committee, Mesdames Donahay, Harper, Massey, Morrison, Waschatz; Messrs. Fewster, Henderson, Skeeles, and Tubb.

At the close of the business Mr. Engman, Vice-President, gave a most interesting "Practical Demonstration of Plant Propagation." With a table before him covered with specimens, Mr. Engman showed to the audience with great skill and rapidity the methods of cultivating roses by means of cuttings, buds and grafts, and how to propagate other plants by layers, finishing with a practical example of sowing seeds in a box prepared before the audience. Many valuable hints were interspersed, and Mr. Engman was cordially thanked for his novel address. A short programme, conversation, and refreshments brought this most successful meeting to a close.

On Sunday, December 13th, Mr. J. McLeod Craig began a series of lectures which promises to be highly successful. There was a crowded attendance, and the lecture, "Limitless Man," gave ample scope, and showed that Mr. Craig is making rapid advance as a speaker. The psychometric and clairvoyant tests after the lecture were all recognised. It is announced in advertisement that Mr. McLeod Craig is to be seen at V.A.S. Rooms daily, where arrangements are made for magnetic healing and his classes, and where full particulars can be obtained of these and other work, in which he is assisted by Mrs. Craig.

It was stated in the report that all the meetings in connection with the V.A.S., both Sundays and weekdays, were most successful, particulars of which can be seen in advertisement on another page.

MELBOURNE P. S. LYCEUM.

One of the most important meetings of the month was the address given on Sunday evening, the 27th inst., when Mr. Charles Bailey took the platform and gave a lecture, "The Power of the Invisibles. Apports and the Customs." It was understood that Professor Denton was the speaker. Mrs. Knight-McLellan gave a most impressive address on Nov. 29th. Mrs. Hornblower, followed by Mrs. Trew's clairvoyant readings and Mediums' Meeting filling the other dates. At the morning sessions the speakers were Mrs. Knight-McLellan, Mr. Stepherson, and Mr. Weeks, from Sydney.

Spiritualists generally are invited to attend the Lyceum meetings at 11 a.m. each Sunday and send their children to receive the excellent instruction given. All communications should be addressed to Mr. F. Gregory, 21 Bouverie Street, Carlton.

SPIRITUALISTIC CHURCH OF VICTORIA.

At the Annual Meeting held on November 28th, Mr. Barnett was elected President, and Mr. Banks, Mr. Burley and Mr. George Prince were other new officers. "Church Worker" writes that the Children's Bazaar in aid of the Piano Fund was one of the most important items of the month, the great success of which was due to the Sec., Master Charles Prince, who handed over £6/2/6 as the net result of the children's labours. Mrs. Campbell Russell's pupils contributed an excellent programme of songs and recitations. This class has only been in existence a short time, and the creditable work shows the interest taken. Miss Ethel Killingsworth was the sole prize-winner, given for the exceptional interest taken in the studies and her great improvement.

Mr. J. M. Moorey has been the speaker on Sunday evenings with alternate Question Nights, which are most instructive, as Mr. Moorey takes the opportunity of enforcing the necessity of using the reason and common-sense in all matters relating to mediumship and spiritualism generally. The first Sunday in the month is devoted exclusively to medical diagnosis. The Sunday afternoon speakers have been Mrs. Prior, who took for her subject "Of what Use is Spiritualism?" and Mr. Moorey's Children's Character Readings.

AUBURN PSYCHIC SOCIETY, N.S.W.

The above Society was inaugurated in the Auburn Town Hall on Sunday evening, November 15th, when a lecture was delivered by Mr. Walker, of Sydney, his subject being "Spiritualism and Orthodoxy," assisted by Mrs. Griffiths, of Armadale, who gave satisfactory descriptive tests. Mr. M. Jenkins (a spiritualist of considerable experience) occupied the chair, and a large and appreciative audience was present to hear the truth explained. The services have been continued each Sunday evening from that date, a large attendance being present each night. A developing class has been formed in connection with the above, 22 members joining the class, which is being conducted by the promoters. The following Officers have been elected for the ensuing year:—President, Mr. M. Jenkins; Secretary, Mr. E. Knight; Treasurer, Mr. W. Atkinson; Committee, Messrs. Crouch, Stone, Barnes, Wright, Vore, Bruce, Fitton, and Clay, Mesdames Jenkins, Reynolds, Burris, and Vore.

COBAR SPIRITUALIST CHURCH, N.S.W.

At the Good Templars' Hall this Society has been holding Sunday meetings with great success, the Officers taking the platform. The President, Mr. C. Kimbel, reads an appropriate lesson, and Mrs. Pybus, who is developing as a speaker, gives the address, followed by psychometric reading of articles and messages by Madame Lemain. Good audiences have been present at all the meetings. Mrs. Green, Hon. Secretary, sends the above, and desires cordial greetings to all co-workers.

HOBART SOCIETY FOR SPIRITUAL PROGRESS.

Mrs. Cranstoun, Honorary Secretary, writes:—"On Tuesday, December 15th, at No. 5 Miller's Chambers, the above Society held its last meeting for the year. The meetings have been well attended throughout the year. Some beautiful trance addresses have been given, which cannot fail to make a lasting impression for good upon those who have had the privilege of hearing them. On the 16th an enjoyable picnic was held to celebrate the first anniversary, which fell due in August. With much gratitude for the past, the Society looks forward with hope to the coming year, and trusts that the blessing of God may rest upon fresh opportunities to bring comfort to the bereaved and assurance to those who doubt of the Life Hereafter.

THE SPIRITUALISTIC CHURCH OF W.A.

Mr. C. Lucas, Vice-President, writes:—"On Sunday, November 15th, Mr. W. D. Campbell, A.K.C., after his appointment as President had been confirmed, delivered an inaugural address upon the subject of "Spiritualism and its Work." The learned gentleman, who was attired in his Associate's gown, gave a most interesting and instructive resumé of his thirty years' researches into Spiritualism in Sydney and other parts of Australasia. After enumerating many instances of startling phenomena, which he contended proved absolutely the existence of a Spirit World and the truth of Spirit Communion with the inhabitants of that world, he remarked: "We perhaps cannot say—like the Prophets of old—'Thus saith the Lord,' but yet the impressive, elevating and moral nature of those Spirit messages and Spirit teachings will well warrant the assumption, and are quite sufficient grounds for the assertion on the part of Spiritualists that such messages and teachings are 'Angelic' rather than 'Demonic,' as some would have us believe—having a tendency to raise men nearer to God rather than drag them down to the depths of the Orthodox Hell."

The Rev. M. Edwards, who has accepted the position of minister of the Church for a further period of twelve months, has been doing excellent work as an Inspirational Platform Speaker. During the past few Sundays she has been delivering a series of addresses upon "Social Problems of To-day." Up to date the following have been given: "Infant Life and the Decline in the Birth Rate," a sensational address creating much comment of a favourable nature; "Woman—Her Sphere and Influence in the World"; "Man—His Responsibilities—Political, Social and Spiritual." The next address will be on "A White Australia," which should draw a great crowd.

Owing to the numerous alterations in the Executive through removals our reports have not been so regular as previously, but it is hoped that now things are more settled that we shall be able to communicate with you more frequently, and that space will be found for this lengthy one.

CHRISTCHURCH SPIRITUALISTS' ASSOCIATION.

ANNUAL REPORT, 1908.

Mr. E. Bridges, Hon. Sec., writes:—"A most successful meeting of the members was held on October 22nd, when the Secretary's Report and Balance-sheet was read and adopted, the last year being the most successful, both spiritually and financially, which the Society has had. The President, Mr. Moody, was re-elected; Mrs. Bridges, Vice-President, Mr. Bridges, Secretary, Mr. Emerson, Treasurer, with a strong committee consisting of Mesdames Thomas, Yaggar, Rodmill, Chapman, Sharp, and Emerson; Messrs. Yaggar, Coombs, A. Emerson, Skidmore, and Champness. Mrs. Yaggar was re-elected Librarian. Mr. Osborne has kindly taken up the duties of Choirmaster.

We have welcomed Mrs. Cooley, of America, as our lecturer with great pleasure. She is only with us for a month, to our great regret. The audiences are very large, our Church not being able to hold all interested.

The tests are all acknowledged, many getting convincing proof for the first time. On Tuesday, November 3rd, a spiritualists' marriage was solemnised at Christchurch, between Mr. Alfred Emerson, an active member of the Committee of the Association, and Mrs. Forbes. Mr. F. A. Moody, President, conducted the ceremony, which was held at the residence of the bride's mother. A few days prior to the ceremony, Mr. Emerson was the recipient of a handsome dinner service, as a slight recognition of the faithful services rendered by him to the Cause of Spiritualism. We send hearty greetings to co-workers everywhere."

GISBORNE SPIRITUALISTIC SOCIETY.

Mr. T. Downs is lecturing for the above Society, with continued success, his lectures being noticed each week by the press. Classes are formed and good work being done generally. Mr. Downs sends greetings to friends and good wishes to the *Harbinger*, which "gets better," he says, "every issue."

THE OCCULT STUDENTS.

On Monday evening, December 7th, a Social was given by the above Society in the Lecture Hall of the Australian Church. There was an excellent attendance, and after the chairman, Mr. W. P. Sinclair, had welcomed the audience and said something of the aims of the Society, and a short but attractive programme had been gone through, Mr. H. P. C. Armitage gave his address, "A Lesson in Occultism." This proved of exceptional interest, and had a basis of common-sense that commended itself to the thoughtful attention of those present. It is really getting into touch with spiritual things that is the end and aim of occultism, and this can be attained by each individual who will get into the track. There was excellent music, and a recitation of Ella Wheeler Wilcox's, "Fate and I," by Miss E. A. Hulett, all of which was greatly appreciated.

We regret that reports of "Church of Seers" and the "Church of Spiritual Philosophy," Sydney, Auckland and Dunedin Spiritualistic Societies arrived too late for this issue. Christmas holidays necessitated an early setting up of the paper.

TO CORRESPONDENTS.

"One of your Subscribers." In 3rd article on "Oahspe," Dec. issue, you will see "Not infallible is this book." A first axiom in Spiritualist teaching of the rational type is "to keep the judgment free." This applies to *all* books and so-called communications.

Many letters received with thanks; awaiting leisure to reply.

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Photo. reproduction of Soudanese Soldier's Dress, brought to Mr. T. W. Stanford's circle through the mediumship of Charles Bailey.



On Friday evening, December 11th, the above "apport" almost as startling in its mode of production as the Chinese Mandarin's dress was brought. Similar instructions were given to the sitters, and the medium was placed on a chair in the centre of the table. Those forming the circle were told to join hands and under no pretext whatever to lose hold, and should this occur accidentally, the light was to be instantly turned up and Dr. Whitcomb informed. No intimation was given of what was to be expected, and when the light was turned up the medium was found dressing himself in the "Jibbah." It was said by Dr. Whitcomb to belong to a Soudanese named Wad. Fedil now in

spirit life. The words on the leather badge on the breast, as shown in the illustration, were translated by Dr. Robinson. They are from the Koran, and run as follows:—"Thou Living, Thou Existing, Thou Glorious Source of Generosity," written with white pigment on leather. It is beginning to be seen, not only in Melbourne, but as letters from every part of the world show among enlightened enquirers generally that these "apports" are now being recognised as practical illustrations of the transformation of matter by chemical changes, which are performed at these séances by spiritual chemists on the other side of life.