

THE HARBINGER OF LIGHT

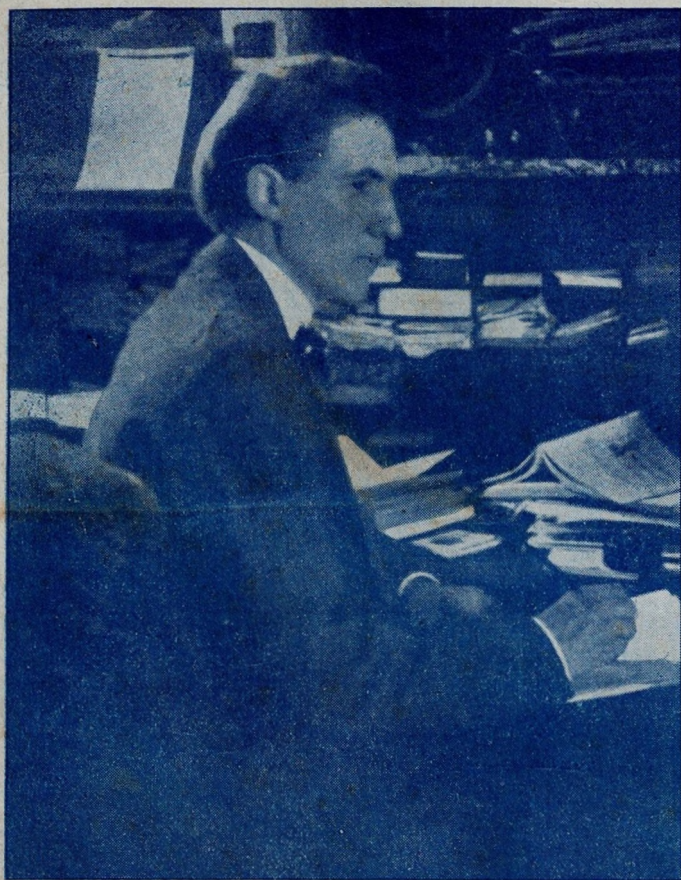
A MONTHLY JOURNAL
DEVOTED TO
PSYCHOLOGY, OCCULTISM,
AND
SPIRITUAL PHILOSOPHY.

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MELBOURNE, FEBRUARY 1st, 1909.

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FEBRUARY 1, 1909.

CONTENTS:

Editorial Notes.....	17
Herevard Carrington, Prominent Psychic Investigator (Portrait).....	18
Our Foreign Exchanges.....	19
Mr. T. W. Stanford's Seances with the Medium Charles Bailey.....	20
Sciopspe. By Prof. E. L. Larkin. V.....	23
SUPPLEMENT—Photo. Representation of Medium in Cage at Seance.	
SPECIAL 4-PAGE SUPPLEMENT—Testimony of a Prominent Legislator in New South Wales.	
“Science and the Soul,” American Press Criticism.	
What the Press says about Mr. T. W. Stanford's Circles with the Medium Charles Bailey.	
Australian Ideals and Prize-Fighting.....	25
Spirit Photographs by Ven. Archdeacon Colley (Illustrations).....	25
More Messages from the Dead. By W. T. Stead.....	26
Communication from John King.....	27
The Physical Phenomena of Spiritualism (Continued).....	28
Reviews..... 29; Personals.....	29
Reports of Spiritual Societies.....	30
Mrs. Prior in Melbourne.....	31

EDITORIAL NOTES.

Interviewed at Fremantle a few days ago on the eve of his departure, Count Morner, the retiring Consul-General for Sweden in West Australia, had some scathing remarks to make to Australians on their lack of ideals and insane devotion to sport. “You take more interest,” he said, “in a boxing man like Johnson than in the gainer of the Nobel prize.” Side by side stand the intense, unbridled interest in the prize-fight and the gaining by Professor Rutherford, the brilliant New Zealander, of the Nobel prize of £8,000 for his attainments in “physics.” The one literally absorbed the attention of Australia, while the other passed almost unheeded. Professor Rutherford is the first scientist outside Europe to claim the coveted distinction. No American or Canadian has achieved what this New Zealander, still in the prime of life, has done to bring world-wide honour to himself and his native land. And scarcely a passing glance has been given him. Nothing in my own experience has ever brought out in such lurid light the depraved condition of public morality and its utter lack of aspiration for nobler ideals than this degrading incident in our public life. If people had but a glimpse only of the capabilities of the individual spirit, of its at-one-ment with the Divine, of the meaning of life, of the hereafter solely shaped by their own lives here, the current of thought might be turned and more hope felt for the future of this fair land.

This can be done simply and solely by the more energetic dissemination of the truths we uphold and the growth of higher ideals, without which no reform can take place. It is this important fact that is the inspiration of my daily work, and each day shows me more clearly that it is the revolt from out-worn creeds and dogmas that has estranged our growing population from everything that is termed religious. In the leading columns of the Presbyterian *Messenger* last week, it is stated that spiritualism “is arrogating to itself the claim of being a new religion. According to its devotees it is to be the religion of the future.” This is absolutely true. Religion is a natural impulse of the human heart which cannot be quenched. People are deserting the churches because they are given a stone instead of the bread of life they are craving for, and this accounts for “the revival” that “Spiritualism,” according to the Presbyterian journal, “has undergone.” As usual, the writer confuses spiritualism with spiritism, and calls it the “successor of the necromancy of olden times,” and avers that “spiritualism is a different thing to scientific research.” But it is because science is becoming the handmaid of the spiritual philosophy that the world-wide

interest complained of is aroused in the study of psychic phenomena. It is because the “immanence of God” is exemplified by the latest discoveries in science which explain everything connected with mediumship, and illustrate as never before the permeating divine power of the Universe, that scientists like Lombroso and Sir Oliver Lodge, writers like Myers and W. T. Stead, have become whole-souled believers in spirit communication. This is lifting Spiritualism out of the rut of “test”-hunting and showing the individual seeker after the light that each soul can get in touch with that wondrous responsive power—which we call Creative Force, Creator, God, but which names cannot define—by its own natural development. This is the spiritualism that the churches may well fear, for it is the Religion within Nature that the world is waiting for.

By the last English mail came, when this issue was in type, an article by Mr. Stead, which the writer desired to appear simultaneously in important English and American magazines and the *Harbinger of Light*. It is entitled, “How I know the Dead return—A Record of Personal Experience,” and is considered by Mr. Stead “one of the most important pronouncements on the subject.” It is a great privilege to be afforded this opportunity of placing this distinguished spiritualist’s article before our readers, and the March issue will become, thereby, one of absorbing interest. Strange is it to read in a kindly review of James Robertson’s “Spiritualism: The Open Door to the Unseen Universe,” in the *Theosophist* for December, that “the life that guided Spiritualism then (the early seventies and eighties) was richer than it is now, and that the force that vitalised the movement was withdrawn, its work being over.” Far from its work being over, it is just entering in the natural order of evolution on a new and richer field of investigation. To look at Myers’ monumental work, well called by W. T. Stead “the book of the century,” and the religious synthesis he deduced from a study of psychic phenomena, is an indication of what the coming generation may expect. The writer in the *Theosophist*, as well as in the Presbyterian journal, ignores, or is unaware, of what The New Psychology is leading to. Telepathy, the underlying law of inter-communication between the mundane and spiritual spheres, is but in its infancy. It is not, as I have pointed out unceasingly in these columns, less phenomena that we look for, but of a more exalted and personal type. This is not to belittle true mediumship. With J. F. C. Grumbine, in an admirable article in the *Progressive Thinker* for December 12th, I can say, “I yield to none my sense of gratitude to the mediums who have dared to face moral obloquy, persecution and goal to give the world comfort and knowledge of immortality through their forces.” But for an unsuspected medium in my own household I might to-day be still sunk in soul-destroying materialism. But such manifestations are only the A.B.C. of a great spiritual philosophy. On this phenomenal basis should be reared for each one a temple in which the soul can gain its own communion with the spheres. We pass thus from belief to knowledge, and become denizens of the Great Beyond, as it were, even while tarrying on this earth plane.

Show me the way to that calm perfect peace
Which springs from inward consciousness of right,
To where all conflicts with the flesh shall cease,
And self shall radiate in the spirit's light.
Though hard the journey and the strife, I pray
Show me the way.

HEREWARD CARRINGTON. Prominent Psychic Investigator.

BY ANNIE BRIGHT.

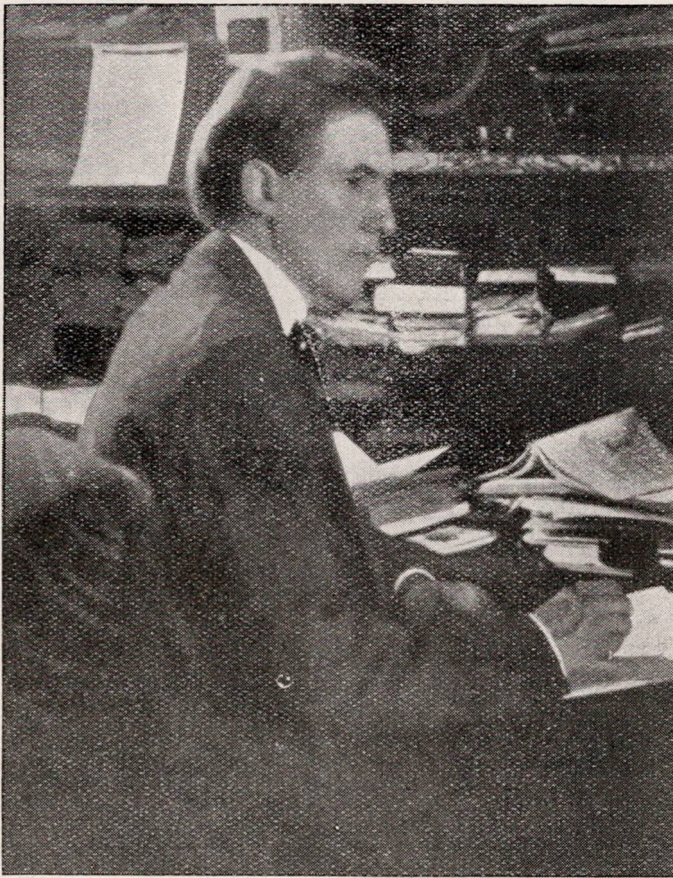
At this end of the world it is not easy to judge of the personality of those with whose names we are familiar as prominent investigators on psychic subjects in another hemisphere. But a few words in letters from America, the personal testimony of friends, an article now and then from his pen, and his book, "The Physical Phenomena of Spiritualism—Fraudulent and Genuine," show, that if Hereward Carrington is not always correct in attributing fraud, that he is a convinced believer and that he is likely to be heard more of in the future. In a recent letter from Mr. Stead, of the *Review of Reviews*, he tells me that Hereward Carrington was then in London, and on his way to Italy to "see Eusapia Paladino and report on her to *McClure's Magazine*." Although Hereward Carrington has been severely criticised in some quarters for his method of investigation, it must be borne in mind that he has been warmly commended by leading spiritualists in the United States, by men like G. B. Warne, president of the National Association of Spiritualists, and Harrison D. Barrett, its founder and ex-president, for his work at the Camp meetings last summer. Those who listened to the address of a returned visitor to the States at a recent conversazione of the V.A.S. would appreciate still more highly than they do the work of men like Hereward Carrington, in exposing the frauds of every kind that prevail in America, and it cannot be doubted that a sharp line needs to be drawn between Spiritism and Spiritualism. This is what Hereward Carrington is evidently attempting to do. At a reception given to him at the office of *The Annals of Psychical Science* last October, when passing through London on his way to the Continent, Mr. Carrington told of the way he had been brought into contact with Mrs. Piper, and of the personal messages he had received from her, and of the proofs of identity which were given him. In *Light*, of October 10th, he justifies his mode of investigating as follows:—After stating his conviction that in the Paladino case the facts are to his mind "practically proved," Mr. Carrington says that "what some people fail to appreciate is this fundamental fact—that it is a totally different thing to become convinced one's self and to convince others. . . . The question for the outside world is not what the *facts are*, but what the *evidence proves*." It must always be borne in mind by those who wish to bring the world to a knowledge of these great spiritual realities, that very little is known about mediumship. Even such a world-renowned medium as Eusapia Paladino was suspected of fraud in the Cambridge sittings with Myers, Sidgwick, and others in the early nineties, and yet she has since been quite exonerated by men like Sir Oliver Lodge, who found that some abnormal

happenings with her were not understood and misinterpreted. There is a vast *terra incognita* to be explored in the different phases of mediumship, discrepancies and contradictions to be explained before Spiritualism will do its destined great work in the world, and every honest investigator is to be heartily welcomed.

HEREWARD CARRINGTON'S BOOK, "THE PHYSICAL PHENOMENA OF SPIRITUALISM."

In studying books of this kind it is well to fortify one's self with Andrew Jackson Davis' warning given close on half a century ago, that about 60 per cent. of so-called phenomena are to be attributed to other than spiritual causes, to read with patience the author's condemnation of some mediums who have established their reputation beyond cavil. Of his volume of over 400 pages, three fourths come under the heading of "The Fraudulent," while just 100 pages are devoted to "The Genuine." This is a larger percentage than A. J. Davis allows for phenomena of doubtful origin,

and it is to be regretted that among the fraudulent are to be found such as Ven. Archdeacon Colley's experiences with Dr. Monck, Dr. Slade's with Professor Zöllner, and other cases. Hereward Carrington has yet a great deal to learn of the finer forces of nature when he asks on page 239, "Is it conceivable that such a thing as genuine materialisation exists as a fact in nature?" He speaks of Myers' beautifully worked out scientific possibility of such a phenomenon in *Human Personality*; of Professor Richet's record of an extraordinary case under test conditions; of Sir William Crookes' feeling materialised hands at séances with D. D. Home, and yet doubts their actuality as facts. He quotes Sir William Crookes' statement that the hands he held were *not* drawn away forcibly, but melted, as it were, in the hands of the



HEREWARD CARRINGTON.

sitter as he, Crookes, continued to hold them (all this in good light), and confirmed, as he adds, by various other witnesses of the Home phenomena, and yet doubts them. It is this melting away of an object before the eyes of the sitters as testified to by Mrs. Besant at one of Mrs. Mellon's circles in Sydney, and witnessed only a month ago by an Anglican clergyman at Mr. Stanford's circle, that shows we are dealing with matter which is formed and dispersed by some occult power not yet generally recognised. At Mr. Stanford's circle, as will be read in the supplement to this issue, a nest with two eggs laid on the floor of the cage was seen by the clergyman seated next to it to gradually disappear, "melt," as Sir W. Crookes describes it, before his eyes; the room being then in full light. An exceptionally weak part of Mr. Carrington's argument refers to Archdeacon Colley's case. It will be remembered that Maskelyne's challenge to the Archdeacon that he could produce similar phenomena on the stage at St. George's Hall, London, was given entirely in favor of Archdeacon Colley's in a subsequent trial in the Law Courts. Maskelyne's attempt at materialisation was adjudged to be conjuring pure and simple by a jury who awarded

damages to Archdeacon Colley for slander on the part of his prosecutor. It will be remembered that Dr. Alfred Russel Wallace gave corroborative testimony in the witness box to the genuineness of the materialisations through Dr. Monck as witnessed by himself, and yet we find Hereward Carrington, on page 238, speaking of Maskelyne as "duplicating this phenomenon by fraudulent means alone." Hereward Carrington has still much to learn. Failing entirely to grasp the significance of physical phenomena as showing the spiritual basis of matter, he says at the close of the first section of his book: "It has always been a great difficulty for many of us to see wherein the evidence for a future life came in the purely *physical* manifestations, even granting that they were genuine." This is not the experience of those who, like Prentice Mulford, see that our very bodies are spirits materialised for a season, and that even if "this great globe itself shall dissolve and leave not a rack behind," that its eternal animating spirit will live on. This is the argument in E. E. Fournier d'Albe's splendid book, "New Light on Immortality," destined to help more than any other book of the moment in demonstrating the scientific basis of spiritualism which earnest believers desire to see. Like Hereward Carrington he aims to get at "facts," but, unlike him, Fournier d'Albe has definite conclusions to put before his readers, and a definite faith to uphold. He says, in corroboration of the work being done in Melbourne at Mr. Stanford's circles, that in utilising the fundamental facts of Modern Spiritualism he does not mean "by 'facts,' 'spirit teachings,' or 'trance communications,' which," he says, "cannot be accepted as valid evidence without a careful study of the channel through which they come, and the likelihood of their being coloured or modified in transmission. . . . Science will, within the lifetime of most of us," M. d'Albe said in an address to the London Spiritual Alliance last December, "annex large slices of territory in the world which has hitherto yielded up its secrets sparingly and grudgingly. Science has annexed invisible worlds before this, and the soul world will soon surrender when it comes to a serious campaign."

WHY SOME PSYCHIC RESEARCHERS FAIL IN OBTAINING CONVICTION.

In "More Messages from the Dead," by Mr. Stead in November *Review of Reviews*, he speaks of the 446 pages of the *Proceedings of the Society for Psychical Research* as "a weariness to the flesh. Only about 40 of them being readable by the ordinary man. . . . No doubt, scattered throughout the 440 pages, there are many traces of the same mind communicating through different mediums, but it is all so obscure, so tedious, so unintelligibly expressed—I do not mean," he says, "by those on the other side, but by those who have edited the results published—that it is not surprising that the net effect of the report is to bewilder rather than to convince." It is one of the fundamental truths of this wonderful Universe that to apprehend spiritual things we must be spiritually-minded, and that the spiritual world will only be opened to those whose spiritual faculties are developed in a natural way open to all. From many sources help to this enlightenment may come—from study, meditation, messages from the unseen—but it is only when the simple Gospel lesson is learned that "the Kingdom of God is within you" that the soul has actual knowledge of the psychic world, and becomes, as it were, a dweller in the invisible. Prayer, which through its formality and lack of genuineness has become a by-word to the average man of the world, is then found to be the great lever of the spiritual Universe. One passing behind the scenes in trance before the final transition said "how he found that prayer was of even more importance than he had ever imagined. To grow spiritually, spirits both in the body and out of the body have to draw unceasingly," he said, "on the Central Source of all Light and Love." But this is simply to come back to the teachings of the Gospels, Epistles, and of every spiritual seer throughout the ages. When this is learned by psychical researchers generally, something definite and worthy of the acceptance of thinking people will be set before the world

instead of the wearisome reports Mr. Stead complains of, and books like Hereward Carrington's, which display a vast amount of patient work, and are chiefly valuable as a promise of something more satisfactory in the future. With the knowledge that this way of discounting all evidence of psychic happenings as unworthy until every other theory but the spiritual one was exhausted led Myers and Hodgson eventually to be whole-souled believers and exponents of a high spiritual philosophy, we can welcome workers of every type, feeling assured that nothing is valueless that helps to draw attention to the Unseen Forces of Nature awaiting investigation.

OUR FOREIGN EXCHANGES.

THE TREE OF FATE.

In the grounds adjoining St. George's Chapel, in Windsor Castle, grew a willow tree, to which a curious history is attached, says the "Revue du Spiritualisme Moderne." It was originally a slip slivered from the tree which overshadowed the tomb of the Emperor Napoleon at St Helena. It was in a highly flourishing condition until the 2nd of September, 1870, when a violent storm assailed it, and its principal limb was shattered by a flash of lightning. Notwithstanding this mutilation, the tree recovered and put forth a vigorous display of vitality until the 1st of June, 1879, when another tempest of still greater violence completely uprooted the willow. The first of these dates was that upon which Napoleon the Third was hurled from his throne by his crushing defeat at Sedan; and the second witnessed the death of his son, the Prince Imperial, by the hands of the Zulus in South Africa, and the consequent termination of the Bonaparte dynasty in France. Another curious fact is that the horse upon which the young Prince was mounted upon the day of his death, and enjoyed the reputation of being "as quiet as a lamb," but ran away with him into the ranks of the Zulus, bore the name of "Fate"; so I find it stated in Comte D'Herisson's memoir of the ill-starred Prince.

THE MAGIC OF NUMBERS.

An article upon this subject, by Emilio Wendt, in the "Zentralblatt fur Okkultismus," is directed to show that 1913 will be a fateful year for Germany. He arrives at the conclusion in this way. The Empire was founded in 1871, the addition of these figures thus:—

1871
1
7
8
1

1888

gives the year of the Emperor William the First's death, and these figures similarly dealt with give the following result:—

1888
8
8
8
1

1913

Accordingly we are invited by Herr Wendt to expect some very grave events to happen in Germany four years hence.

SAVED BY TELEPATHY.

Shintoism, the most widely prevalent religion in Japan, is only another name for Spiritualism. Its priests are mediums, and people repair to the temples in order to hold communion with their departed relatives and friends. This much by way of preface to what follows.

The Japanese in Denver, the capital of Colorado, U.S., are sufficiently numerous to support a paper in their own language. It is entitled the "Svastika." One of its contributors, Yono Simado, in the course of a highly interesting article on mysticism in the Far East,

writes as follows:—"I once found myself in company with the chief priest of one of the numerous Shintoist temples erected upon islands off the north coast of Japan. These temples are veritable stations of salvation for fishermen and mariners. The atmosphere of the sea thereabouts is extremely misty, rendering navigation very difficult and increasing the risk of shipwreck. One evening, in the midst of a game of chess, this priest suddenly rose from the table, closed his eyes for a moment, and hastened on to the terrace outside. Lighting a torch, he stretched both hands as far as possible in the direction of the sea, and remained in a position of rigid immobility, as if deprived of life. His eyes were concentrated upon some point in distant space. His lips moved in silent prayer. At the end of three quarters of an hour, during which his arms were perfectly motionless, he regained his consciousness, and exclaiming 'Saved!' went back to his game of chess, without a word of explanation or of reply to my questions as to the meaning of the word and of the phenomenon I had witnessed.

"In the morning of the day following three fishermen came to the temple to offer up thanksgivings for the help they had received during the night. They stated that about ten miles from the coast they had been enveloped in a thick fog, which bewildered them as to their whereabouts. They prayed for guidance, and at the same moment the priest received their call telepathically. This improvised beacon showed them the direction in which to steer, and thus saved their lives."

THE PRESS AND SPIRITUALISM.

We learn from our valuable and valued contemporary, the "Revista de Studios Psiquicos," the recognised organ of the "Centre of Psychic Studies" in Valparaiso, and published monthly in that city, that the "New York Herald," which is admittedly the most influential newspaper in the United States, continues to devote a portion of space in its Sunday edition to well authenticated narratives of spiritual apparitions, illustrated by engravings, and accompanied by evidential documents. In a country like America, where spiritualists are numbered by the million, and where men's minds are more open to the reception of new truths than in older and more conservative communities, it can be well understood that this new feature in journalism has proved to be very advantageous to the proprietors of that paper from a financial point of view, and is finding imitators elsewhere. Considering the paramount importance of the subject, and the universally awakening interest that is being manifested in psychism, both as a science and as the inevitably predominant religion and philosophy of the future, the only wonder to every thinking mind must be, that the press, whose mission to-day should be what that of the stage was in the epoch of Elizabeth, namely: "to show the very age and body of the time his form and feature," should overlook a movement which is destined to revolutionise humanity.

THE ESOTERIC SIDE OF CHRISTIANITY.

We learn from an article in "La Verdad," of Buenos Aires, that a truly remarkable work on this subject has been published in Germany, by Dr. Rudolf Steiner, under the title of "Christianity as a Mystic Fact." It has been already translated into French, and appears to identify the teachings of Jesus with what was taught to the secret initiates of the ancient religions of Egypt and Greece. But inasmuch as all Truth is One, and must spring from the same Divine Source, it naturally follows that the element of truth which presents itself in every one of the great religions of the world must have been derived by inspiration from Him Who found His most perfect mouthpiece in Jesus of Nazareth. J.S.

Mrs. Bright will be "At Home" to friends and subscribers from 3 to 5 on Thursday afternoon, Feb. 4th, at "Harbinger of Light" Office, Austral Buildings, 117 Collins Street. Dr. O. L. M. Abramowski has kindly consented to speak on "Vitality."

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

BY ANNIE BRIGHT.

On the evening of December 17th, the cage forming the illustrated supplement for this issue, was used for the first time. When truth forms the basis of phenomena any attacks made upon these manifestations only strengthens the determination of those in charge to render them absolutely unassailable, and it is mainly for the benefit of people at a distance, who do not actually know the unique conditions prevalent at the circle, that the cage was constructed. "The Harbinger" goes all over the world, the "white wings," as Dr. Whitcomb, on Christmas Eve, said, bearing glad tidings of the truth of Spirit communion, and especially illustrating the Unseen Forces of Nature, which are now being explored by our great scientists, by the bringing of "apports." By every mail come requests for complete series of these Supplements, and it is felt that these will be additionally valuable when it is known that the "apports" come exactly the same when the medium is in the cage as when seated at the table. From the standpoint of a newspaper man, an account of one of these "test" circles from the pen of the Melbourne representative of the Sydney "Sunday Times," is reproduced in the Supplement. So greatly has the Customs inquiry into the dutiable character of the "apports" aroused public interest in Australia, that the results of the weekly sittings of the medium in the cage are telegraphed from Melbourne each week to the capital in the mother State.

On the day that news of the terrible earthquake in Sicily was telegraphed to Australia, Signor Valetti, deeply moved by the disaster, gave the address, "The Via Dolorosa," reproduced below, which gives it a special interest at the present time.

The following is a brief record of Addresses and Phenomena continued from January issue:—

110TH SEANCE. December 11th. Address by Professor Clifford on "Spiritual Healing." The chief "apport" was the Soudanese soldier's dress photographed as supplement to the January issue. The medium was seated on the table, as when the Mandarin's dress was brought, the sitters, about 30, clasping hands around him making a complete chain. After a period of darkness lasting 3 minutes this strange and ill-smelling garment came into the hands of the medium whose odour was at once perceptible although the large seance room was atmospherically sweet a few minutes before.

111TH SEANCE. December 18th. Conclusion of Professor Clifford's address on "Healing." This was an eventful evening, the first in which the cage was used. It had been made to the order of Mr. Stanford at request of Dr. Whitcomb, and it was announced that "apports" the counterparts as nearly as possible of those brought on the table would be produced within the cage. Phenomena. Mosaics in clay from Central America. Nest with two eggs. As the eggs were fertile this was taken away at Mr. Stanford's request, and the nest seen to dematerialise on the floor of the cage by an Anglican clergyman seated next. Loin cloth from Borneo made of native grass.

112TH SEANCE. Wednesday, Dec. 23rd. Address by Dr. Robinson—"A Christmas Exhortation." Phenomena. Fragment of manuscript from Egypt. Lump of clay with three spear heads from Central America. Bird sitting in nest. All these were brought inside the cage as on previous sitting.

113TH SEANCE. Wednesday, Dec. 30th. Address by Signor Valetti, suggested by the Messina earthquake. The Via Dolorosa or "The Way of Grief" reproduced below. Phenomena. Lump of clay with spear heads from Central America. Mat made from fibre, about 11 feet long, brought from Mosque in India, near Simla. It was found almost covering the medium in the cage.

ADDRESS DELIVERED BY SIGNOR VALETTI ON WEDNESDAY EVENING, DECEMBER 30TH, 1908, THE "VIA DOLOROSA" OR "THE WAY OF GRIEF."

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

The subject I have selected for to-night may seem inappropriate for a season of rejoicing such as Christmas. I have called it "The Via Dolorosa, or the Way of Grief." But, says someone, we hear

too much about grief: we have too much grief among us. It is for that reason that I have selected this subject, for, my friends, if I were in the flesh to-night, I should have a sore heart, for I have this day met, oh, so many of my own country men and women, who have informed me that they have been ejected in an awfully sudden way from their earthly tabernacle, and entered into their lasting, living, abiding house, not made with hands.

Perhaps you may not know of the destruction of Messina and other places in my own land. They have been visited with one of those terrible visitations of nature which are so frequent, and of which I was once an eye-witness. I do not forget, though I am in the spirit world, the terror, the fearful, awful scenes which I witnessed, but I do not seek to harrow your souls with a description of these, for I have to say something to some of the victims, who are listening, though unseen, and, perhaps, who knows, my words may go per medium of the press to the land which to-night is in darkness and sorrow?

It is strange, signors, but perfectly true, that in the midst of life you are in death; that in the midst of rejoicing, gaiety, and frivolity, you are very nigh unto the great gulf which frequently opens and overwhelms those who have but a few minutes before been engaged in scenes of pleasure, and sometimes riot and debauchery. It is a solemn fact, however, that there are a large number of people upon the earth plane who cannot reconcile the goodness of God with the awful sufferings of His children, and for that reason many people have thrown away their confidence, and have become derelicts—spiritual wrecks. God prevent you doing any such sorrowful thing to-night.

THE WAY OF GRIEF LEADS TO SPIRITUAL LIFE."

I desire to speak to you concerning the way of grief, therefore, and whither it leads. It is said that Jesus, the Christ, when he was led from the house of Pilate, passed through a long, narrow street in Jerusalem, which is to this day called the Via Dolorosa, because the great Master Christian passed through it, bearing within himself so much sorrow on account of his fellows. Let me inform you, my friends, that the whole human race for ages has been travelling the Via Dolorosa. With the Nazarene the Via Dolorosa led to bodily pain and death. But I desire to show you to-night that the Way of Grief leads not to pain and death to those who are spiritually illumined, but to happiness and life, which are eternal. If I can establish these facts to-night I have performed a good work—I shall have made it a happy Christmas time for you, and perhaps for hundreds who to-night are sitting in doubt and darkness, whose hearts are filled with sorrow and bitterness.

Let us look at the history of the human race, its struggles for light and progress, its triumphs and difficulties, its disappointments also. When I was in the flesh I travelled about very much, and being an artist, I went to look at beautiful scenery, for I delighted to look at Nature's copy book. I travelled to the beautiful Alps, to the Wetterhorn and Matterhorn, and the beautiful snow-clad mountains of Switzerland. I drank in the marvellous beauty of the scenery and then I made a sketch of some of the most beautiful parts I have seen. On one occasion, when making a sketch at the Wetterhorn, I was thinking "How beautiful is Nature! How perfect! How still! The air is balmy and beautiful; the surroundings are calm and peaceful, and speak peace to the human soul." Then I listened to the tinkling bells around the necks of the goats and the cattle down in the valleys. It was all music to me. I heard also the shouts of the mountaineers and guides with their friends all roped together, climbing the Wetterhorn. But ah! what do I see? What is

that like a flash before me? I hear a cry and see a dark streak. I have been too much in the Alps to be deceived. It is a slip. One of the climbers has started an avalanche, or perhaps has fallen into a crevasse. These are great chasms into which the snow falls and bridges them over to the rocks. The mountain guides know by experience, or should know, where the crevasses are, but they do not always. Sometimes they fall in and if the alpenstocks do not fix firm in the ice possibly all go into the crevasse and thousands of feet down in the eternal snows the bodies of the mountaineers, instinct but a few moments before with life, will lie until the avalanche slowly, very very slowly, slides down to the valleys beneath. Such a thing is frequently happening. I remember a party who ascended the Matterhorn under a famous guide, and an accident took place. Forty years after a celebrated Swiss had predicted that the bodies would be found in the valley, almost to the day were the bodies found when the snows had given them up. I saw this dark streak fall, I heard the screams of the victims and recognised that the peace and the beauty of the whole scene was marred. And as I close my eyes I see it all again before me, the blanched faces, the stretched, frozen limbs, and quietness—quietness for ever! I shut up my book and took my leave of this tragic spot. I feel my soul saddened, and say, "Why should this most beautiful, godlike scene be marred by disaster, accident and death?" I give myself no answer.

HERE WE HAVE NO CONTINUING CITY.

But now, in the land of light and knowledge, I see and understand, and to-night I desire to point out to you those of you who sorrow, perhaps not for friends who have been lost in accidents by snowfalls or by earthquakes—perhaps they have passed quietly away from fevers or through disasters—why this is permitted. The history of the whole human life is one of disaster. Man is martyred every day, the martyrdom goes on from day to day, from week to week, from month to month and from year to year. Millions of people are born into the earth life, and millions of them do not attain the allotted span of life. I am credibly informed that the average term upon the earth plane is about 32 years. It seems that man's life is so short, and the span so full of misery and trouble in comparison to the joy and pleasure which he can get in the short years. It makes one say, "Is life worth living? Can there be a gracious, loving Father who can permit these things?" I say, Yes, it is because you do not understand. You do not see the end from the beginning, you do not trust, for God says, My child, trust me, and I will bring out of the darkness light, out of pain, joy and happiness, out of turmoil, peace, out of death, life eternal. Millions of people are born into your world and to some few it is given to have what they call a really good time. I have met many celebrated men who have climbed their way to high estates in the land. They sit beside their monarch, senators, statesmen, politicians, and others. I never yet met one who did not feel dissatisfaction and disappointment with the whole round of gaiety the whole pleasures of life. I never yet met one who could conscientiously say, as he was about to leave the world, "I have had a happy life and am fully satisfied." No, it is not given to man to be fully satisfied upon the earth plane, and at the close of another year it is incumbent upon you as you love your own souls to think over these matters. Do not go on unthinking, but as a business man at certain periods looks at his books and takes stock of his business, so I ask you to take spiritual stock to-night. It will be the most profitable work you have done since you drew the breath of life. Prehistoric man had troubles as well as the refined, progressive man of the twentieth century. True, he may not have had the burdens which you carry to-day; his nervous system may not

have been depleted and destroyed with the hurry and bustle of trying to get rich, but he had his troubles and was fully handicapped. I refer to man endowed with spirit. He retired at night to the caves. There has been brought to light a piece of clay with chipped flint stones. What a labour and trouble to fashion the pieces of flint into the shape of a spear head, the rubbing patiently for hours with another stone. Sometimes the stone would have a flaw in it and it would have to be thrown to one side. Such pieces have been found by geologists.

Then when he had fashioned his instruments, this prehistoric man had to go forth to a life of danger. Think of the huge quadrupeds with which he contended for the mastery every day of his life! Think of those huge creatures who could easily pull down the top of the tallest tree! And he had to contend with them. Think of the storms. Sometimes he met his death in the forest by them when the trees were blown down, and after a time when he raised a little hut, it was destroyed as no house is destroyed to-day. True, he may not have had domestic or financial worries but he had trouble, and he had to give up his stewardship. Perhaps he was crushed in the jaws of a mammoth, or done to death on the horns of the elk, or perhaps the tornado and the lightning flash caused his dissolution. And then, when man lived in society the burden of life increased upon him, and with civilisation came new trials and troubles, with progression came responsibilities and often disaster. And when we come to the polished nations, such as the Egyptians, the Greeks, and the Romans, we find that the high civilisation which they possessed could not prevent them running to decay, it could not prevent the canker from eating into their social life. Why? Because they were sensual. With all their high civilisation, their refinement and polish, they had no true spirituality—the salt which will keep sweet a nation.

ANCIENT CIVILISATIONS MOSTLY SENSUAL.

There are some people for ever telling you about the refinement and polish of these nations. I love the old nations which have gone, but I must speak the truth. If you do not believe me, as some people doubt the historians, I would refer you to a portion of a work which has come down to us, and which is not often met with. I do not know if it can be obtained in the English language. It will be interesting just to show you to what a state of corruption Roman life was in the days of Nero. In Modern Italy the Romance of Petronius was received with great favour. Let me explain the gist of it. It appears that a celebrated Roman, Caius Petronius, lived in the reign of Nero Caesar. He was a judge of elegance, a judge of art, and Nero, it is said, always referred to him in such matters. If it were a statue Petronius must be consulted; if it were a picture or if he desired an opinion concerning any composition of his own, Petronius, the arbiter of elegance, was consulted. This elegant Roman lived a life of sensuality. He disbelieved in the Roman gods, he made fun of them, he did not believe in the Elysian fields, and he had hazy ideas concerning the life hereafter, if he believed in it at all. He wrote an essay and a portion of this work has come down to the present day. It is called the "Romance of Petronius," and there are several characters in it. They go on a voyage and are shipwrecked on the coast of Italy, and journey through the towns. It is one of the finest literary efforts that have come down to modern times. It is passing strange that it should be so because it is mainly the Greeks who excelled in literature. However, I wish to point out to you that if you can read it you will be at once struck with the fact that the writer was a sensualist pure and simple, and Roman life at that time was one seething sea of animalism. Passing down through the ages, reading the history

of mankind in all countries, we are appalled at the life of mankind and human misery, and we say, "Can any of these people have had any real pleasure?" In the sixteenth century in my own country, in the mountains of Apuria, there lived a well-to-do Roman named Francesco Cenci, the father of the famous Beatrice Cenci, Shelley's heroine. He is said to have been a most horrible, hard-natured man, one whom you would have dubbed a scoundrel had he lived to-day. His crimes cried unto heaven for vengeance. For years his beautiful daughter Beatrice suffered with her two brothers, Giacomo and Bernardo. It was resolved to assassinate their father and they hired two assassins, who at the dead of night entered his room and killed him—some say by driving a nail through his head, but it does not matter. Beatrice was beloved by a priest who knew something of the murder and realising that the authorities were on the track of the assassins, and to save the beautiful Beatrice he hired two other assassins to destroy those who killed her father. Only one was killed. An assassin named Marzio escaped. The authorities arrested him, and the two brothers with Beatrice and her stepmother. Marzio was instantly taken to the rack, and under the most awful torment he confessed that they were all included in the plot. When the beautiful Beatrice was brought before him in the torture chamber he immediately recanted and denied it, and he never to the moment of his death re-asserted that she was guilty. In the castle of St. Angelo, the tomb of the old emperor Hadrian and Antoninus Pius, she was incarcerated in a dark dungeon, and after a long time put to death with others of her family. She was buried in the church of Santa Pedro, in Montorio. No stone marks her resting place. When I used to think of that beautiful young woman pining in the dungeon, I thought, "Could any good God have witnessed such things and have been silent?" Ah, signors, since I have been in spirit life, I have received more knowledge. I have been able to traverse the earth plane, its libraries and museums, and I know in an old gallery in Florence that there is a very old manuscript which the world will uncover, and they will find that the beautiful Beatrice was not so innocent as you believe her to be. You will find that the moral poison that was in the blood of Francesco had unfortunately tainted the blood of the whole family, and that the beautiful Beatrice was cruel in heart. I know there are thousands of people who would say with indignation that I am wrong, but I know it, and very soon someone will find the old manuscript and it will be taken down. I will point it out to some person. This is to illustrate what I was speaking about. In the lives of some of these people whom we think are so innocent we find sometimes that God alone knows that they are guilty of some great evil. Alas, it is true, that the innocent frequently suffer for the guilty, and that man passes through martyrdom from the cradle to the grave; right down to the present time, he is at war with everyone socially. I am not going to suggest any curative or remedial measures, but I simply announce the fact. As you know, the strife and turmoil of the present day prove conclusively that man has no peace, no true happiness. Then again, he is constantly in physical danger from his very environment and surroundings. For the food which he eats, the pabulum which is tasty and which he delights to have upon his table sometimes contains the germ which will strike the blow of dissolution. Death in a thousand forms lurks at the corners of the streets, and the Reaper comes along and garners into the barns young and old, and there is seemingly not an eye to pity or an arm to save. Some years ago, in 1872, I was journeying in Calabria, and one night was awakened by the shaking of the walls and the bed in which I was sleeping. Realising that it was

what we call an earthquake, I ran out of the building just in time. It fell burying an old man whose guest I was at the time. When the town was destroyed Stromboli was in eruption, Etna's fires were smouldering, and Vesuvius gave evidence that she was once again about to pour molten death over the sunny fields of Italy. As I wandered through the streets in the darkness I heard cries of distress on every hand and I met a priest carrying an image of the virgin our lady of relief. Ah, you will say that is superstition. But do not be too severe on them. Realise that the peasant believes that our lady of relief is powerful, just as you believe that some spirits are powerful to help in hours of darkness and distress, and they look upon the image and implore her help as you would look upon a sister or mother and say, "Mother, if you are present help us we beseech thee!" That is how the peasantry looks upon the image. When I knelt down beside the old priest to pray to God, I realised my helplessness, my weakness, but as I prayed there came into my soul a peace and assurance which I did not know before, and a voice spoke to me saying, "In my distress I called upon the Lord and he heard me."

THE WORLD A SCHOOL FOR THE TRAINING OF SOULS.

In conclusion I want to ask you not to look at the black history of mankind, with its disasters, trials, dramas, accidents and terrible deaths. I desire you to look at Him who is the source of life and realise that you are but for a time a sojourner upon the earth plane. He has placed you in the school, the lessons are hard to learn, but He will say "Come up higher, where you will receive more light and knowledge, and the way will be made easier for you." Realise that you are sent here to battle with the troubles and ills of life, that they may bring out in your character all that is good, all that is steadfast, all that is noble. It is said that the Roman emperor Caius Caesar, nicknamed Caligula, was wont as a young lad to go with the soldiers on their march, suffering and enduring all the hardships of a military march for the purpose that he might become a true soldier, and that he might be able to meet and combat the enemies which surrounded his nation. So in like manner are you sent here to fight and to work. You are doing yourselves a great injustice if when calamity befalls you you are cast down and say, "Is there any God who is just and lovable?" Remember that over all is the everlasting Father's love, and that if to-night you are called from this world, then you will enter into a haven of rest. Just as when a ship passes out of your port on to the high seas and journeys through fine weather for a few days, then a cloud no larger than a man's hand arises, and a terrible storm comes which destroys sails and breaks up the mast, and the ship is in danger of foundering, and you realise that on board with chart and compass and good seamanship there is a captain who will bring it through; so over all the storms of life there is the great Captain, who with sure chart and compass will at last bring your barque into the haven of rest where there are no more storms nor anything that can harm you. For this reason you are allowed to suffer upon the earth plane. It develops the good in your characters. If you are resting upon the Eternal Life, you can never be wrecked. The pestilence by day and the terror by night cannot harm you.

Dr. Peebles has a splendid article in "The Progressive Thinker," of Chicago, of December 5th, on the "Stanford-Bailey Seances in Melbourne," a reply to some strictures thereon by Hudson Tuttle and James Fletcher. He describes the crucial tests given at the circle, and his own personal experience with Bailey, the whole covering close upon four columns.

SCIOAHSPE.

By EDGAR LUCIEN LARKIN.

V.

Written for "HARBINGER OF LIGHT."

(Continued from January number.)

"THEISM OF OAHSPÉ."

OAHSPÉ, the wonderful, forces into the human mind as it is now constituted, in this, the present phase of its existence, one great basic and tremendous assertion, namely: A CREATOR exists. The majestic book everywhere thunders this statement in the deeps, labyrinths and corridors of the soul. The reader, or rather close student of the book, simply cannot escape the conclusion that the Universe and man were created.

CREATION.

"By virtue of My presence all things are. By virtue of My presence is life. By virtue of My presence are the living brought forth into life. I am the QUICKENER, the MOVER, the CREATOR, the DESTROYER, I am FIRST and LAST" (4).

"Of two apparent entities am I, nevertheless I AM BUT ONE. These entities are the UNSEEN, which is POTENT, and the SEEN which is of itself IMPOTENT, and called CORPUS" (5). Book of JEHOVIAH, Ch. I., 4-5, OAHSPÉ.

"Soul of My soul, substance of My substance, created I man. Out of My corporeal Self clothed I him with flesh and blood and bones. Man's spirit I gave from out Mine own spirit, ever present; and I quickened him to move on the face of the earth" (7). Book of SETHANTHES, OAHSPÉ, p. 38.

"Nor is there aught in all the Universe but what is part of Him." OAHSPÉ, p. 6, v. 2.

All of this is incomprehensible to the most recent physical science; for science teaches that matter is eternal and indestructible. If this is true, it was not created. But here we must move with extreme caution. Suppose that the entire human race could be assembled by companies and divisions in ranks like an army. Then let mind-readers, able to at once read and fathom each mind, come and make readings to the depths of each human mentality. And let the assembled host number one billion, six hundred million (1,600,000,000), human beings, with minds as they now exist. Then the mind-readers and explorers would soon make discovery of a most remarkable kind of minds. Suppose that all persons having these singular minds should be asked to step out of the ranks and form a company by themselves. Then there might be five thousand (5,000), in the new division, one for each 320,000. Then let the most expert of the mind-readers make closer inspection of the 5,000, and divide them into grades. Then 1,000 might be selected to form a high grade. Sound the deeps farther, one hundred might be separated out of this thousand for a still higher grade. Then select a committee of the most skilful mind-explorers, and let them tax their powers to the utmost on the minds of the hundred. They would probably ask twenty to separate from the hundred. Go deeper, then ten or even five would be requested to form a class by themselves. Then the multitude would be lost in astonishment. The 5,000, the 1,000, the 100, the 20, the 5 would be simply incomprehensible. They are Mathematicians. None among the assembled millions could hope to start thinking of the minds of their brethren in the small companies. Even those in the 5,000, 1,000, or 100 would be taxed to their limit of power to try to think the thoughts evolved by the ten or five, for these are they who actually think new thoughts. All others must perform arduous mental labor to understand them. Now none of the ten or five is able to begin to think of the meaning of any of the following words:— create, creation, beginning, end, origin, infinity, eternity, duration, time, space, matter, energy, gravitation, corpuscles, mind, thought, soul, spirit, and personality. All the assembled millions may as well disperse and vanish to their homes. No truly great mind even tries

to think of infinity. Suppose one of these mathematicians, in trying to solve an equation, finds that it is running away into infinity. He stops and makes this sign— ∞ —for the benefit of others. Thus another mathematician, seeing this symbol, an eight on its side, stops at once. This sign is therefore a wonderful labor and time-saver. For these men know it to be useless to waste a minute on infinity. The fact stands out with great force, that none among men can even start to think of mind—even the puny human mind. How then can man commence to think thoughts relating to the creation? How incredibly weak it is to say that no Creator exists, when we positively know nothing whatever on the subject. For some among the 5,000 are unable to think the thoughts of the five—men—beings, who look and behave like themselves—men—human beings. And then say there is no Creator. Oahspe thunders against this habit in language that one would think powerful enough to shake the solid earth.

But I have made a mistake; the three words above, "puny human mind," should be erased. For how can the minds of the 5,000 or 5 be puny? They are not. Look into a room in the World's Fair at St. Louis, U.S.A., in 1904. I opened the door, entered, and feasted my eyes, mind and very soul. The first World's Congress of Mathematicians ever assembled was in session. There were eighty-one men in the room, selected from the great Universities of the world. Any one of them could weigh the sidereal Universe, sink a sounding line into the appalling depths of space, measure the distances of the stars, follow comets with an imperturbable eye when far and away beyond vision in the largest telescope, predict the time of their return, and compute celestial phenomena with accuracy for centuries to come. "Jehovih had said: 'Behold, I create man with the possibility of becoming a creator under Me.'" Book of DIVINITY, Ch. I., v. 27, OAHSPÉ, p. 280. Here man is surely exalted to a high estate—that of assisting in creating. It appears to physics and chemistry, in their present phases, that matter is indestructible; and the reasoning is that as it cannot be annihilated, it cannot be created. Who knows that matter cannot be destroyed? Or that it cannot therefore have been created? Who knows anything about it? Who can form a concept of the meaning of the word create? We cannot in the present state of mental evolution commence a series of thoughts on these subjects. It is useless to try. And utterly absurd to assert, because we cannot, that there is no Creator or "necessity for one." But science is now able to cause matter to vanish from human scrutiny, in the form of ultimate corpuscles, never to be recovered. These are so hopelessly small that one of the selected out of ten, or five, cannot even begin to think about them—the very originators of mathematics are discomfited. These corpuscles pass through sheets of solid metal in the walls of Crookes' tubes and vanish as matter ordinarily known to us. But they still possess one fundamental property of all matter—the inscrutable inertia. These corpuscles, mysterious beyond imagination, are pure electricity, entity as completely unknown as mind. The astounding doctrine is now looming up that if corpuscles rest, matter cannot exist. Yes, surely this is beyond human reasoning powers in their existing development up, up from monera. But the tremendous word—motion—is in the first verse of the Book of Jehovih. "ALL was. ALL is. ALL ever shall be. The ALL spake, and Motion was, and is, and ever shall be; and being positive, was called He and Him. The ALL MOTION was His speech." OAHSPÉ, p. 6. Now, a book would be required to completely explain the supreme wisdom of this first verse; if it could be explained. But the gigantic mind, the author of Oahspe, is careful not to make the attempt, well knowing that we could not understand now. But past, present and future are mentioned. "All" is made prominent. The standing mystery of all writers on psychology—speech, words, language—the transmission of intelligence by vocal sounds is mentioned twice. An inconceivable idea is this: "MOTION was speech."

Some magnificent Word is so often alluded to in Oahspe, that its very majesty is burned and blazed into the reader's personality. All of the other fifty-one bibles of mankind do not strive like Oahspe to impress the cardinal fact of some overpowering omnific, primordial, basic Word. For language to-day cannot be comprehended by psychologists or the ablest linguists. How thought can appear as a word is totally unknown, and may ever be. All existing text-books on mind, taught in all Universities, ought to be upset, re-written and based on Oahspe. Personality is so hedged round-about with mystery, that it seems to be unfathomable. Indeed! you must think when you read Oahspe. And thousands of thoughts absolutely new to you, or to anybody, will rise and fill you with wonder. For fountains from the great depths of the mental part of the Universe will open and flow in the avenues of your soul—that is, in you. So vivid are the words that you at times think you are reading yourself, not reading a book. Words in type on paper appear like attributes of your inexplicable personality—you, yourself. You think you see, hear and talk with yourself. You may as well try to stem the Herculean floods of Niagara, as to attempt to set up your reason against Oahspe. It will make you admit that you are a person, an indweller in a temporary body, seeking always to make expression in and through a brain. Do not try to hold an argument against Oahspe, it will force you to surrender. And it will force itself into all the languages now spoken by the one billion, six hundred million personalities.

Lowe Observatory, Echo Mountain,
Calif., U.S.A., Nov. 16, '08.

THE NEW OLD HEALING.*

In the preface the author, Henry Wood, whose New Thought writings have commended themselves to every believer in the power of thought to change spiritual and bodily conditions, says, "It is now twenty years since, when at the age of fifty-four, he was in a mental and physical condition, when life seemed a burden and an overwhelming depression prevailed. More specifically, a long period of chronic neurasthenia, insomnia, and dyspepsia was experienced, which gave no promise of recovery, or even of partial relief. . . . A plunge was made without reservation, from a supposedly correct, moral and ethical life into the practice and philosophy of the higher thought with new ideals. Everything since achieved "is entirely due to the strength derived from the new departure." Henry Wood is not a professional healer, but teaches exclusively through his books, and readers are cordially invited to read for themselves how health, harmony and happiness may be secured when right principles are the incentives to the daily life. It is, however, cordially recommended by the reviewer to secure a basis of physical health by following nature's laws in the matter of diet, deep breathing, etc., when mental and spiritual development follow on with greater ease and in a natural sequence. A.B.

*The New Old Healing, by Henry Wood. Boston. Lothrop, Lee and Shephard Co. Post free 5/4.

MARCH ISSUE.

SPECIAL NOTICE.

An important article by Mr. W. T. Stead, of *Review of Reviews*, "How I know the Dead Return: A Record of Personal Experience," will appear in March issue. In a letter to the Editor accompanying the article, Mr. Stead says: "I think in many respects it is one of the most important pronouncements on the subject." Agents' orders for extra copies should be sent at once.

James Robertson, of Glasgow, is engaged on an important volume dealing with the phenomenal life of Thomas Lake Harris.

AUSTRALIAN IDEALS & PRIZE FIGHTING.

AN interesting leader based on and criticizing a series of articles on "Australian Ideals," which have recently been published in the London *Times*, appears in the Melbourne *Argus* of January 2nd. The articles referred to were written by a gentlemen who spent twelve months in Australia studying the subject, and his critic gives him credit for fairness and accuracy, also for the pleasant things he has said about us as a people. On the other hand, however, he has discovered and insists upon one prominent defect, viz. :—the "complacent and unquestioning Materialism" of our ideals and our life, finally connecting this "inveterate materialism" with what he calls "a lack of spiritual vision."

The *Argus* writer admits that the charges brought against our national and social life are true, but hopes and believes that these charges will not remain true. The national life, he says, "does need to be switched on to other lines." Our boys and girls do need to see the "spiritual vision" of great things, and our men and women do need to dream dreams of the higher possibilities of a nation's life." This we devoutly endorse. In modification, however, the friendly critic points to very similar conditions existing in England and other parts of the world; also that Australia is yet very young and with nations as with individuals, the youthful period is the materialistic one. The whole article is optimistic and educative, but is immediately followed by another commendatory of the recent Sydney Prize Fight; and characterizing the twenty thousand people who attended it, and the tens of thousands who were interested in the match as "just the men who form the best element in every community." It is startling to find this affirmation in juxtaposition with the previous article on "Ideals," the inconsistency being so glaringly apparent as both the articles are editorials. We are further told by the writer of this second article that "a nation needs physical bravery as well as intellectual superiority," but we fail to see where the bravery comes in. True bravery, as we understand it, is fighting or enduring suffering for a principle, self-sacrifice, heroism, or risking one's life for the good of others; not fighting for a prize of several thousand pounds with a compensation of a thousand for the punishment or injury you get if defeated. Were the old fashioned laurel wreath the prize we opine the profession would soon die out.

How many of the twenty thousand people who attended were intellectually or even physically benefited by the exhibition? How many went there for instruction! and what would be the value of it except to induce one or two to join the profession in the hope of making a small fortune by it. How much money changed hands in the feverish gambling that is one of the concomitants of these contests? Can anyone affirm that the community as a whole, or even a small percentage of it, has benefited by the exhibition except pecuniarily, whilst even in this direction the loser would be in the majority. Our boys and girls do indeed need to see the "spiritual vision of great things," and our men and women to dream of higher possibilities of a nation's life, and if prize fighting is to be included in the curriculum of education, such exhibitions will make the need still greater and more remote in its satisfaction. The term "sport," which is frequently used by the writer, is a misnomer in this instance. Sport is recreation, diversion, solace, anything that makes merry, and though fishing, hunting, etc., are included in its category,

fighting is outside the definition. Fighting, whether prize or otherwise, is prohibited in the open, and we fail to see why putting a fence round and inviting the public to come inside should legalize it. To learn the art of self-defence without weapons by those who are likely to be exposed to rowdism may be legitimate, but to cultivate it to the highest pitch to fight a man who has given you no provocation, and for selfish consideration, is immoral and repugnant to the ethics of present day reformers. Such exhibitions as that referred to belong to a previous century, when cockfighting, bullbaiting, duelling and public executions were in vogue, but public morals and sensibilities as a whole have advanced since then, and though the sensational is still attractive to a large percentage of the community, we believe and trust that the great majority of people will join with us in condemning the glorification of the prize ring.—W.H.T.

SPIRIT PHOTOGRAPHS.

WHAT MR. STEAD SAYS OF VEN. ARCHDEACON COLLEY'S SPIRIT PHOTOGRAPHS.

After relating his own experiences in automatic writing, given in another article, Mr. Stead says :—

The usual question asked by sceptics is whether the messages are in the handwriting of those from whom they purport to come. To this the answer is sometimes yes, sometimes no, but it is a matter of no importance. Those on the other side are usually content if they can control the medium sufficiently to convey their ideas without worrying to reproduce their calligraphy. But sometimes the handwriting is exactly reproduced. Of this the most startling and most recent example is afforded by the experiment of Archdeacon Colley, who on September 17th received the long message reproduced in the accompanying illustration on a sensitive plate which was



never exposed in any camera. The handwriting is that of an old friend, F. W. Monck, a medium who died twenty years since. The *modus operandi* is described as follows by the Archdeacon :—

I wrapped three quarter-plates in two envelopes (one in a brown and two in a red envelope) round with yellow paper, sealing them up together in one packet, which never from last to last for a moment left my hands. A medium friend (not a professional) then, as we sat at a small table in the gas-lighted parlour, placed his hands on and under my hands, while his wife placed her hands on and under her husband's hands in such a way that their hands never once touched the packet of the three quarter-plates I alone held between the right and left palms of my hands.

The Archdeacon himself developed the plates. The first and third plate showed three recognised faces. The second plate (reproduced) bore a long message from Mr. Monck in his exact handwriting, "as letters written by him thirty years ago would

show." In the centre are some words in Archaic Greek, which are evidently from another hand.



OTHER SPIRIT PHOTOGRAPHS BY ARCHDEACON COLLEY.

In the "Penny Pictorial," London, Archdeacon Colley is contributing a series of striking articles on Spirit Photography and other spiritualistic experiences.

A SPIRIT SISTER AND THOUGHT FLOWERS.

This is the most striking of all the Archdeacon's recent experiences. There was no camera used, and the two diamond-marked photographic plates, placed separately in his own photographic slides, were never for a moment out of his own keeping. Seven friends took part, and prayer that the efflux of Divine Spirit power might be permitted to fall upon them to touch the sensitive films of the glass plates in the slides opened the proceedings. "Our faith in the power of prayer," says the Archdeacon, "was not, however, to the strength of preparing us for the surprise that followed, for the lady, with my assistance, in developing plate No. 1 (reproduced), could not repress a joyful exclamation on seeing the spirit form of her sister rapidly coming up through the pyro-solution poured upon the glass, as instantly, with me, she recognised in the angel form a replica of the spirit picture of the maiden that several months before had in like manner strangely been obtained."

Psychic researchers and spirit photographers may learn from this that to get in touch with spiritual realities they must themselves be spiritually developed.

MORE MESSAGES FROM THE DEAD.

By W. T. STEAD.

In the November number of "Review of Reviews," Mr. Stead continues his interesting account of experiments with Mr. Myers and others, from which the following extracts are taken:—

AN EXPERIMENT IN SPLIT MESSAGES.

After the publication of the article in the September number of the "Review of Reviews," Sir William Crookes sent a message to me through a friend, suggesting that I should try a series of messages from Myers on the cross-reference principle. I at first refused, but afterwards consented, and suggested to my friend Miss K. that she should ask what Myers himself thought about it. She received a communication signed by Mr. Myers, suggesting that for the next fortnight she and I should make experiments to see whether we could receive from him sentences in sections—that is to say, he would

write with her hand every morning the first half of the sentence, and an hour later write the concluding half of the sentence with my hand. Miss K. lived at Stockwell. I was at that time living at Ealing, confined to the room, where I was undergoing massage and electric treatment. Every morning for fifteen days Miss K. took the first half of the message at Stockwell from 9 to 9.30, and every day I took the second half of the sentence in my bedroom at Ealing, from 10 to 10.30. We then communicated the result to each other by postcards that crossed in the post.

Out of the fifteen sentences thus delivered in halves eleven fitted perfectly; between the other four was a gap, which Myers explained had been left in order that it might be filled in by two other writers, to whom he was communicating unknown to us, and who may be unknown to each other, but whom he was endeavouring to impress with the thought that they ought to send their messages on to me. They have not done so, so these four sentences may be eliminated for the moment. The other eleven, however, fit together perfectly. I will only quote the last, the fifteenth, which came on September 28th. The first half of the sentence, written at 9.20, at Stockwell, by Miss K., runs as follows:—

"The reward of the patient and sincere investigator is only delayed, though——"

The second half of the sentence, written by my hand, at Ealing, runs thus:

"When you realise the results which will follow the scientific realisation of the persistence of the personality after the change we call death you will marvel that you care to waste time on any other study."

Of course, I do not for a moment put forward these eleven sentences transmitted in halves as proof that the communicating intelligence was really Mr. Myers. But they are conclusive proof that there was an unseen intelligence, which could and did successfully communicate sentences in halves to two persons, who received them by automatic writing, although they were separated by a distance of several miles. There was an intelligence at any rate, an intelligence of a high order, in whose communications there was nothing suggestive of falsehood or trickery, and this intelligence constantly declared that he was none other than Mr. Myers.

MORE "LETTERS FROM JULIA."

During my stay in my place of rest at Ealing I was asked by Julia, the author of the "Letters from Julia," who has never ceased for the last fifteen years to be in communication with me, if I would allow her the regular use of my hand for half an hour a day. Her reason for this was simple and practical.

The last Sunday that I was at Ealing, Julia wrote as follows:—

"I remember fifteen years ago I postponed telling you about the new life into which I had entered until I knew more about it. I have now lived many years on this side, I have learned much, and I am ready to teach it. I think that you will find it most profitable to allow me to tell you in my own way what, from my recollection of my earth-life, the mortals most wish to know. I will answer your questions as we go along.

"And in this way it will be a kind of encyclopaedia of the other life which you will receive from me and the coadjutors whom I have here. It is true that I know but little. I have been but on the seashore. But I have been there. And I will tell you what I know. I will do so very simply. What seems to me clear is that the simplest things are not clear. You are all more or less confused. I was myself at first. I think I can with my helpers make many things clear, so clear that it will be a great comfort to the bereaved, and a great stay to the hearts

of men and women who are engaged in their pilgrimage and warfare. You have much material already on your side.

"But as I can give this news to you at first hand you only need to allow me the regular use of your hand in order to obtain as much information about this world as, I may say, you could obtain from a friend who had gone to live in the depth of the sea with the fabled mermans. There are some things which are difficult to explain, others impossible, and some are forbidden to be explained. There is, however, a great body of simple truth which I think I can write with your hand if you will allow me."

We began next day, and she kept it up every day for fifteen days. Then she stopped and said I had better submit a copy of her communications to the persons whom I considered most interested in the subject. After I had gathered from them all their queries raised by the statements she had made she would answer them in detail. Julia began with describing the first impressions of the soul when it wakes after the change which we call death.

I asked Mr. Myers whether his impressions confirmed those of Julia. He wrote as follows:—"Entirely, so far as I know things. My awakening was less a sense of bewilderment than one of intense satisfaction and peace; then came astonishment, not so much by reason of the fact that I was myself (for I always had a strong instinct that did I survive physical death I should always retain my own individuality). I have in my earth life had many doubts, but I had an underlying conviction that did anything of me survive it, it would be a continuation of my own individuality. So there was first a remarkable peace, after what I imagine was long oblivion. Then with astonishment came curiosity, the wish to explore this new world, which is yet the old, and above all the things an overwhelming dismay as I found wherein I had drawn so many false conclusions. The logical results—so-called—of speculative reasoning on the physical plane do not apply here at all. We have different elements, and are governed by different laws, and these laws I am at present engaged in investigating so far as I am permitted. And in time I will endeavour to communicate the results I obtain. I am in communication with several."

COMMUNICATION FROM "JOHN KING."

The following communication was received in Melbourne on the 29th of September last through a trance medium of unimpeachable integrity from the spirit of "John King," who has so often materialized in various parts of the world, and of whose face and a portion of his form, a photograph appears in the "Luce e Ombre" for July-August last:—

"Morgan the Buccaneer, otherwise known as John King, of materialising notoriety. I remember seeing you (the recipient of the communication) at the séances of George Spriggs, some years ago, as computed by earth time. (One of these occurred at the residence of Mr. Sydney Watson, known as Yarra Grange.) I did not manifest to you on either occasion, but was there on the evening when Geordie shook hands with you, and wrote a message on that paper which you still possess. (Perfectly true.) Since then, I have been doing a deal of work in the way of convincing these sceptical fools who want to feel something tangible before they are willing to give credence to the existence of anything beyond the existence of anything that is other than material. Of all the work in which I have been engaged since my arrival in the world of spirits, that which gives me the greatest satisfaction is what I enabled Katie to do in connection with Sir William Crookes, because it has been productive of an immense amount of good by convincing such numbers of persons of the reality of the after life. I am delighted to have been instrumental in

contributing so materially towards this important result. But while I am aware that materialisation is a phenomenon of considerable value in its proper time and place as a means of carrying conviction to the minds of persons who witness it, I am likewise aware that it is not, in any sense of the word, the highest form of mediumship; while it is also most certain that the spirits engaged in producing this phenomenon are not in any degree very far advanced spiritually. Indeed, they are the very reverse. But it is a wise and benignant decree of Providence which has conferred upon poor earthbound spirits the beneficent privilege of thus working out their own redemption, and of securing eventual happiness for themselves, while, at the same time, rendering useful services to others by promoting their spiritual advancement, as well as present comfort and future happiness. Only those who know what 'outer darkness' really means can fully comprehend the value and utility of a materialising séance to such poor souls as are seeking for light and knowledge; always providing that such séances are held under the guidance and control of wise and exalted intelligences, who are not sufficiently in touch with matter to undertake convincing work of this kind themselves. These and similarly material tasks are set for us to perform in order that we may work our way upward to higher planes of spiritual life, and in this line of effort we have been rendered expert by long practice. Nevertheless, we are beginning to tire of it, because it has the necessary effect of keeping us so near to matter, and has become monotonous, having lost all that charm of novelty which it possessed at first; for, at that time, when beginning this work, our own absorbing thought was that of once more moving on the earth in a material body, just as we had done in human life. In so far as I, myself, was concerned, there was nothing I enjoyed so much as this for many years after my death (in 1690), as I continued to chase privateers and to haunt scenes of warfare upon the high seas, striving to excite scenes of bloodshed and rapine, and often succeeding in so doing, although I was never so bloodthirsty a villain as I was represented to be. My daughter Kate, who is much more advanced as a spirit than I am, often persuaded me to renounce those practices after our entrance into the spirit world, and would plead with me, when on earth, to spare the lives of the luckless crews who fell into my hands, and not always unsuccessfully. For she was a charming wench, and her winning ways were such as one could not always resist. She is a dear spirit, and I do not feel now that I stand towards her in the relation of parent to child, because she is, in this world, my guide and counsellor. But it was I who aided her by my magnetic power in her experiments with Sir William Crookes. How grateful we feel both to Florrie and himself! How helpful they have been to us! We were like a family circle, all so jolly and affectionate. Medium, spirits and scientist formed a happy party; and not the least so were we, the spiritual actors on the scene. When Katie left him, we all went away for a time into the higher realms, having been rewarded with a holiday, as it were, and then came back for a while to our work, and to acquire greater experiences and discipline; for one can never cease to exist."

[Henry John Morgan, afterwards Sir H. J. Morgan, the son of a rich farmer in Wales, ran away to sea, and in the West Indies joined the crew of a famous filibuster named Manswelit, and eventually became the vice-admiral of his piratical fleet. On his death he bequeathed Morgan his fleet of 12 ships and all the treasure he possessed. Eventually this fleet was raised to 37 vessels, manned by 2,200 seamen. He sacked and plundered numerous towns and cities in Spanish America, and destroyed many lives. On the conclusion of peace between England and Spain these forays ceased, and Morgan retired to Jamaica with an enormous fortune. He was knighted by Charles the Second, and died peacefully at the age of 63, having been born in 1637.]

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 January issue.)

V.

LIQUID PERFUMES.

On many occasions when sitting with David Duguid I have been covered with liquid perfumes. The first time the spirit placed his large hand on my head the odour of the perfume reminded me forcibly of the toilet soap I had been using in a plunge bath, viz., *glycerine* and cucumber.

On another occasion I bantered the spirit operator for bringing no scent. He disappeared into the cabinet and in a short time emerged and dashed some in my face. The *glycerine* odour prevailed, but the drops of perfume were very hot, leading me to conjecture that the operators had perhaps taken advantage of the principle of differential boiling points (*e.g.*, water 100deg. C., alcohol 78deg. C., turpentine 160deg.) in its distillation and manufacture.

The guides of Stainton Moses, at the conclusion of an exhausting sitting, frequently anointed him with these liquid perfumes as a means of recuperation. They claimed to manufacture these perfumes by a modification of the constantly-exuding perspiration. This secretion might have had a therapeutic value, as by its rapid evaporation, due to its volatile nature, it may have carried off "foul magnetism" and waste, poisonous products. The guides affirmed that this secretion was restorative; and on one occasion especially, when Mr. Moses was tired and depressed by sitting long amidst a rough crowd, it is stated that the scent was produced and evaporated in unusual quantities in order to protect him from the exhausting influence of his surroundings.

Regarding this, Professor Wm. Ramsay, F.R.S., wrote to Mr. Myers, "Perspiration consists of caproate of *glyceryl*, mixed with the free acid, I believe. It does not smell nice; but pure caproates are very fragrant if the right alcoholic base is combined."

Now as vital actions depend on fermentative processes, many alcohols are formed in the human tissues, including the complicated cholesterin (C⁷H¹⁵O²) found in nerve substance and blood-corpuscles. Thus we have elaborated in the human organism all the requisites for the making of liquid perfume. The disembodied spirit's influence on the organism is more instructed, and is thus able to compose a fresh secretion with a definite aim. This need excite no surprise when we remember that many drugs, perfumes, dye products and sugars are made from coal-tar, formerly a waste product in gas-works.

At a special sitting with David Duguid, held during the visit of Dr. Peebles, we had some remarkable direct paintings. We afterwards asked the guides to bring us the liquid perfumes. The medium was exhausted, but they made the attempt. Taking a household bell and inverting it, I placed it below the hands of the entranced medium, who, I might add, was given to profuse perspiration. In a few minutes the metal vessel was filled with liquid scent. The first odour was that of eucalyptus. An Australian lady was present, but I think the origin of that characteristic perfume must be placed elsewhere.

In the institution where I was employed, one of my colleagues had a very heavy cold and bronchial

attack. He had used eucalyptus freely, and presented me with a number of eucalyptus pastilles in his usual hearty and free-handed fashion. These I had placed in my pocket and had in an absent-minded way partaken of them when at home. Shortly after I took a light sleep, and before sinking into slumber was conscious of the presence of three spirit people, one clad in a radiant yellow robe, working around my head. The eucalyptus odour was thus, I concluded, of the nature of an *apport*. When this volatile constituent evaporated, the prevailing odours resembled those fragrant, soothing odours from tobacco, in which some of the sitters were accustomed to indulge. After half-an-hour in the heated room, I again took up the perfume at the request of a young lady present. But I was glad to put it down. The odour vividly reminded me of a freely-perspiring negro on a hot day. Any who have experienced this peculiar, nauseating odour, as I have, know that it produces an indelible impression. Thus the spirits' claim to manufacture the liquid perfumes from the basis of perspiration was confirmed by the sense of smell, which in certain directions can even outmatch in delicacy the chemist's skill.

MATERIALISATIONS.

Regarding materialisations little further need be said here. The objectivity of the materialised form has been demonstrated by the taking of moulds of the hand and wrist, or the foot and ankle; the photographing of the form from several points of view; the breathing into baryta-water; and the records of various scientific registering instruments, which, unlike the human mind, cannot be hallucinated.

As we can now readily perceive, the cabinet and séance room form the laboratory of the spirit chemists, where they hasten or increase the emanations from the sitters. Concentrating the matter thus collected, they clothe and render some individual spirit tangible and visible.

DYNAMICS OF LIGHT.

The destructive effect of strong light may be understood by the study of a comet's tail, where the filmy, gauzy material turns *away* from the sun, the pressure of light waves overcoming the attractive force of gravitation. When we subdivide a mass of matter, the volume decreases as the *cube* and the surface as the *square*. At length we reach the critical diameter $\frac{1}{100000}$ of an inch, when the pressure of the ether waves of light on its surface exactly balances and counteracts the force of gravitation exerted on its mass. A material particle, one half the critical diameter, is hurled through space by the ether pressure of sunlight at the rate of 865,000 miles per hour.

As the materialised form is built up out of infinitesimally minute electrons, the disastrous disintegrating effect of a sudden, powerful light may be perceived. We know the terrible explosive effect light exerts on a bulb containing a mixture of hydrogen and chlorine gases. The regulation of light for materialising and evidential purposes is a matter for careful consideration and graduated experiment.

(To be concluded in next issue).

Princess Karadja's poem, "Towards the Light," will, it is hoped, be shortly available for Australian readers. An advance copy of this wonderfully beautiful inspirational work came a few weeks ago. It tells the story of a soul who, after a life of dissipation and debauchery, sought to escape from palling pleasures by suicide, only to find that life persists. How, through love, he gradually gained light, was given automatically to the Princess as she was praying at the tomb of her husband and eldest son at her residence, Bovigny Castle, Belgium. A full review will appear shortly.

REVIEWS.

THE PSYCHOLOGY OF LOVE.

In this book, the author of which, Mr. Edmond Benoit, is an avowed disciple of Charles Fourier, the French socialist, and the publisher, H. Daragon, of 96-98 Rue Blanche, Paris, the writer broaches theories and advocates principles which I cannot help regarding as hostile to marriage and to the family, and therefore antipathetic to Anglo-Saxon ideas and usages. For while he acknowledges that "marriage, actual, indissoluble, contracted with the consent of parents, will always continue to exist," he goes on to say that "by the side of this marriage, from which one cannot escape except by means of divorce, and which cannot be effected without many formalities," he, and those who think with him, contemplate the organization of another kind of union, "either under the safeguard of the law, or under that of private associations, which will take the initiative in the matter." This he calls an "Institution of amorous incorporations," and expresses his anxiety to hasten its formation "in order to arrest that social decomposition against which our civilization is struggling." The drift of the book, as it appears to me, is towards free love; and this is a condition of society, I apprehend, which every true spiritualist regards with genuine aversion, holding with Tennyson that

Self-reverence, self-knowledge, self-control,
 These three alone lead life to sovereign power,
 Yet not for power (power of herself would
 Come uncall'd for) but to live by law,
 Acting the law we live by without fear;
 And because right is right, to follow right,
 Were wisdom in the scorn of consequence.

There could be, I venture to think, very little "self-reverence," and still less "self-control," if the relations between the two sexes were of such an unregulated character as would be the case if Monsieur Benoit's theories were reduced to practice.

UNDER A SPELL.

I believe this phrase furnishes the best translation of the word "Envoutement," which furnishes the title for a brochure of between 60 and 70 pages, which is likewise published by M. Daragon. In a preface by "Papus" (Dr. Encausse), he tells us how his attention was first directed to the subject of hypnosis, when he was at the head of the laboratory of Dr. Luys, of the Hospital of Charity, and how the experiments which were conducted there led him to the conclusion that "there exist, in the Invisible, intelligent forces not yet perceived by official science, but which will be progressively discovered. These forces are actually those which are, we should say, mechanically brought into play to react against those which are created by the perverse will of the person casting the spell. And this is why those unhappy beings who give themselves up to such practices always end by becoming a prey to some malady (as in the case of Du Maurier's Svengali, in "Trilby") and despair." Half a dozen narratives are given, illustrative of as many varieties of hypnotic suggestion, and if these serve no other purpose, they will clearly show the great danger of this mysterious power being exercised by persons unqualified to do so with wisdom and discretion, and probably unconscious that they are "playing with sharp-edged tools," capable, in ignorant hands, of doing incalculable mischief. J.S.

PERSONALS.

E. T. Bennett, a review of whose last volume, "The Direct Phenomena of Spiritualism," will appear shortly, passed over to spirit life on November 16, at his residence, Port Isaac, Cornwall, England, aged 77 years. Mr. Bennett, whose valuable work in psychic research is widely known, was, by his beautiful and unselfish life, an inspiration to all privileged to know him. In a letter received by the last mail, a near relative says: "The passing on into a higher, brighter, fuller life was so extremely beautiful that no words can convey the fullness of it."

"Where I am there shall My servant be," was the appropriate text on the card of remembrance.

M. Victor Bruel, acting French Consul, Sydney, gave an entirely spiritual address at the burial of M. C. A. Pinard, late French Consul in that city. Addressing his departed colleague in the second person, he said: "I am bidding you, Monsieur le Consul-General, in the name of all our comrades, a last farewell." The Melbourne "Herald," in a sympathetic leader, says, "Once accept the immortality of the soul, and communion of the living with the dead is delectable and just."

Dr. Alfred Russel Wallace, writing to Mr. James Robertson, says: "I thank you very much for your book 'Spiritualism: The Open Door to the Unseen Universe.' I have not yet had time or energy to read it, but I have seen enough to show me that it must be read through, and I am glad to find we have come to very similar conclusions on certain disputed questions."

W. J. Colville is turning his steps towards London, and possibly South Africa and Australia. He is announced to give an address before the London Spiritualist Alliance on March 25th.

The "Two Worlds" attained its majority last November, the first issue having been published on November 18th, 1887. Portraits of successive editors are given on the front page of the issue of November 20th—Mrs. Britten, Mr. E. W. Wallis, Mr. Peter Lee, Mr. Will Phillips, and the present editor, Mr. J. J. Morse, to whom congratulations by his many friends in Australia are tendered on that excellent number, and his own successful editorship.

John F. Grumbine has a timely and valuable article in "The Progressive Thinker," of December 12th, entitled "Normal and Abnormal Mediumship, Psychical Powers, and Spiritual Unfoldment." It clearly defines the important distinction between mediumship and psychical powers, but little understood, and yet of vital importance to the race. "I have for years," he says, "been making this distinction, and I am glad that at last my efforts are bearing fruit. In 'Oahspe,' the author, J. B. Newbrough, wrote, 'There are numberless persons who might attain to marvellous development if they would train themselves.' Here lies the secret that opens the way to mastership for all who will enter therein, that is, to independent personal communion with the spiritual world.

B. F. Austin's new paper, "Radium," is as full of spiritual light as its name implies. Professor Larkin's article on Mr. Stanford's seances is reproduced as a leader in the October number.

Mr. W. Knox, president of the Society of Spiritualists, Durban, South Africa, sends a newspaper report of the trial of a native witch doctor for obtaining money by falsely claiming spiritual direction. Mr. Knox gave valuable evidence as to the existence of psychic powers, believed in by eminent scientists, and over 20,000,000 people, but the judge and jury were unsympathetic, and, after denouncing the accused as a liar and cheat, through the interpreter, sentenced him to three years' imprisonment with hard labour.

Mr. E. B. Fournier d'Albe gave an address on "The Physical Conditions of Life in the Next World," at a recent meeting of the London Spiritualist Alliance, in the rooms of the Royal Society of British Artists, Suffolk-street, Pall Mall. "Is it too much to dream of a time when death will lose its sting?" he said. "The scouts of the army of science are advancing on the frontier of the next world, and when they have crossed that frontier they will meet, no ghosts, but blood relations and ancestors."

W. H. Mallock's latest novel, "An Immortal Soul," is a tale of dual or multiple personality with which spiritualists are familiar. Reviewers do not praise the book very highly, and it is evidently a sign of the way in which psychology is invading every branch of art, science, and literature.

The London "Daily Express" says American spiritualists are displaying keen interest in the offer made by the Metropolitan Psychical Society of New York to pay the sum of £1000 to anyone producing conclusive proof that messages have been or can be received from the dead.

Sir Oliver Lodge's book, "Man and the Universe," is commended in the "Christian Life's" leading columns — the Unitarian publication. Sir Oliver unsparingly condemns hierarchical Christianity, and his reviewer says, "if the leaders of the powerful Anglican Church are wise they will pay serious heed to this distinguished layman's enlightened views. Theology must be thoroughly rationalised if it is to play a noble part in fashioning twentieth century civilisation."

Victorien Sardou, the brilliant dramatist, whose passing over was lately announced, was, says "The Academy," an eager spiritualist and medium, constantly producing spirit drawings which were very remarkable. It will be remembered that Sardou has often publicly avowed himself a spiritualist, and confessed that all his work was inspirational.

Mr. and Mrs. Weeks, whose services in propaganda work have been so freely given and widely appreciated in Sydney, announce in our advertising columns that they are now prepared to accept engagements in other places. They are most earnest and gifted speakers, and have doubtless a great work before them.

Mrs. Ellen Green, at latest advices, was going to Dunedin in January, after fulfilling her three months' engagement in Wellington.

Mrs. S. E. Morrison's lectures in Auckland are so successful that a larger hall has had to be secured for the Sunday services.

Mr. and Mrs. Macleod Craig have removed to 14 Brunswick-street South, East Melbourne, the former residence of Mr. George Spriggs, where patients for magnetic healing are received, and information given regarding their classes.

Mr. R. H. R. Skeeles was accorded a hearty welcome at the V.A.S. conversazione on January 11th, on his return from America and England.

Mr. Philip Hoare has come to Melbourne, and gave two addresses at the Melbourne P.S. Lyceum on January 17th and 24th. His address, and that of Mrs. R. L. Smith, magnetic and medical clairvoyante, is 74 Nicholson-street, Fitzroy.

Mrs. Knight McLellan has lately paid several most successful visits to Drysdale, and held meetings at Mrs. Bennett's residence, who is a most earnest Spiritualist and generous worker in the cause. On January 17th a quite unique gathering was held at Mrs. Bennett's, when during the service, which was crowded to excess, nine children were dedicated to Truth by Mrs. McLellan.

Dr. Stenson Hooker's pamphlet, which is an enlargement of an address delivered before the Psycho-Therapeutic Society, is full of common sense. Mr. Stead says, "Dr. Hooker, by following his own advice as given in this pamphlet, says he has reduced his almanac age of 53 to a practical working age of 40, while his spirits are those of a man of 30. He expected to live till 95, but now he sees that it is psychological suicide to fix so early a date for his demise."

VICTORIAN ASSOCIATION OF SPIRITUALISTS.

On Monday evening, January 11th, the conversazione included a welcome to Mr. R. H. R. Skeeles, a former vice-president, who has lately returned from a lengthy visit to America and England. Mr. Skeeles gave an account of his inquiries into Spiritualistic phenomena in America, but as he had not come into contact with the advanced leaders, who desire to uphold Spiritualism as against Spiritism, his account of the numerous and unblushing frauds perpetrated in the States gave but a partial view of the movement. Mr. Skeeles received the heartiest welcome, and was cordially thanked for his address.

Sunday services have been conducted with great success by Mr. J. Macleod Craig, and other functions outlined in the lengthy report below have proceeded as usual.

PRESIDENT'S REPORT FOR 1908.

Presented at the annual meeting of members held at Austral Buildings, Dec. 14th.

It is with much pleasure that I have again the honour of presenting to you our annual report, with an account of our stewardship during the past 12 months.

In the early part of the year we had the satisfaction of securing the able ministrations of Mrs. Harris-Roberts, of Auckland, N.Z. Her discourses were of a very high order, and greatly appreciated.

The Rev. Loie F. Prior was the next speaker for a term of four months, and the season was opened successfully in the Temperance Hall. When the Loie F. Prior Fund was exhausted (a fund specially raised by private subscription), the services were continued in our own rooms. Although Mrs. Prior's eloquence and the high tone of her lectures had in no way diminished, I have, nevertheless, to state with regret that her season with us proved a great financial failure. It has, at no time, been your committee's intention to make money out of the lectures, and we were always prepared to lose a little, but it is, of course, necessary to square our ledger.

Mrs. Morrison, "our own little medium," has again at this juncture done yeoman's work for our Association. Her lectures and psychometric readings attracted overflowing and enthusiastic audiences, and your committee never knew how best to acknowledge Mrs. Morrison's disinterested and unselfish services for this Society. Her exemplary conduct in gratuitously working on Sundays, and at monthly public seances, induced the committee to give Mrs. Morrison (on leaving this State on a tour round New Zealand) a farewell social of so successful a kind that it will be ever remembered by Mrs. Morrison and by all who were present. In wishing her farewell and God's-speed, we also presented her with a purse of sovereigns and a handsome group picture of your present committee as a token of esteem.

Mrs. Knight McLellan has also occupied our platform once during the year, favouring us with an interesting discourse. Other speakers included Mr. Kitto, who delivered an interesting lecture, with limelight illustrations of Spiritualistic subjects, and Spirit Photography; Mr. Gewurz author and writer, who gave a splendid philosophic address; also Mr. Donahay, your Vice-President, who gave excellent spiritual discourses and lectures. On several occasions, it has also been my privilege to occupy the platform.

The Sunday Afternoon Conference Circle meetings have been well patronised throughout the year. They were instructive and interesting, meeting the requirements of the time and arresting the attention of the thoughtful and intellectual. The principal leaders are Mrs. Waschatz, Mr. Donahay, Mr. Engman, and myself as President, and the sacrifice of time and leisure shows our love and enthusiasm for the work.

Our monthly conversazioni have been a continuous attraction to members and their friends, especially when such esteemed veteran workers as Cavalier James Smith and Mr. W. H. Terry graced our platform. Their addresses and wise counsel are always listened to with rapt attention, pleasure, and delight. Mrs. Harris-Roberts and Mrs. L. F. Prior also rendered excellent service on various occasions, and Mr. Engman, Vice-President, and myself have also given an address each. The entertainment part of our conversazioni also demand special acknowledgment. The various items have been carefully selected, and well rendered, and the gratuitous services given by the artists deserve the grateful recognition of all the members. Unlimited praise is also due to our energetic honorary secretary, Mr. M. J. Bloomfield, upon whose shoulders falls the sometimes unenviable responsibility of procuring artists for the occasion.

The Loie F. Prior Occult Class, under the leadership of Mr. Donahay, is continuing excellent work. This method of true spiritual unfoldment ought to be better known, when, I am sure, that an increased number of intelligent people would avail themselves of its teaching. It is the intention of the class to give in the near future an exhibition of results of their work, which will no doubt prove its best advertisement.

The V.A.S. Developing Class meets every Friday night, and is open free to all members of the Association, and is greatly appreciated by all those who are regular attendants. This class has not only aided in the unfoldment of true

mediumship, but has also cast around the members that real harmonious and fraternal spirit necessary for any advance in Spiritualistic and other circles. It has, moreover, become a mainstay of this Society, forming a centre of attraction and a bulwark of stability. It must be mentioned that the untiring efforts of Mrs. Waschatz as the leader have to a great extent brought about this gratifying result.

A Reading and Explanation Class is also conducted by Mrs. Waschatz every Wednesday afternoon in our rooms. It is open for ladies of an inquiring mind, and has met with a very generous response.

The Elocution Class, under the directorship of Prof. Harris, continues its successful work.

The Library has been kept open daily, and Miss Ford, Assistant Librarian, reports that it is well patronised by enquirers and members. Several new books have been added by gift or purchase, to the library. Another pleasant feature I have to report is that our Bookstall is a decided success, and would be even more so if members more generally knew that all and every book can be purchased through our Agency at the same cost as at any private firm. We purchase wholesale, and sell retail at the ordinary cash price, and the profit so derived flows into the Treasury of our Society.

During the year, the varied business of the Society has required the constant attention of your committee; numerous meetings have been held, and the business conducted in an amiable and satisfactory manner. The attendance of members of the committee has been regular and highly satisfactory. Your committee has entered into an agreement, through its hon. secretary, to take a lease for three years of the premises at present occupied, its central position and general advantages inducing your committee to take this responsibility. The removal into these new premises required a great amount of attention and monetary outlay in regard to fittings and general accommodation. This, in conjunction with unprofitable meetings, made our finances somewhat low, and in order to meet our liabilities, it was found necessary to take up a cash loan, and issue debentures for the amount, which will have to be redeemed quarterly, as profits are available. Notwithstanding this small overdraft, the Society stands at present in a sound financial position, especially when taking into consideration the additional value of our assets. As a business concern, the V.A.S. of to-day as an active Society stands foremost in Australia. At no time of its existence have so much energy, vigour, zeal, and activity for the promotion and promulgation of Spiritualism been displayed as at the present moment, and during the past 12 months. There is no Australian Spiritualistic Society which affords such opportunities to the honest inquirer as the V.A.S. in the way of lectures, seances, and classes of every kind, as outlined above, and also as a distributing depot of Spiritualistic literature of every description. Thousands of pamphlets, the best and most far-reaching means for the promulgation of Spiritualism, have this year been distributed by the V.A.S. It is gratifying for me to place on record such activity and generosity.

With achieved results like the foregoing, the generous support of its members, and the wise counsel and guidance of our friends on the other side, upon whose assistance we depend, this Society will grow in usefulness, and continue its all-important and glorious work of Love.

OTTO WASCHATZ,
President, V.A.S.

Melbourne, Dec. 14th, 1908.

MELBOURNE P.S. LYCEUM.

During the month the evening speakers have been Mr. Charles Bailey, who delivered two splendid lectures under control on "Apports and the Customs," and "Volcanoes and Earthquakes." Mr. Philip O. Hoare was the speaker on January 17th and 24th, giving two excellent addresses on "Spiritualism and its Message to Mankind," and "Brotherhood." At the Lyceum meetings in the morning, speakers for the month were Mr. Weeks (of Sydney), Mr. D. Edelsten, Mrs. K. T. Smith, of Sydney, and Mr. J. M. Moorey. One mediums' meeting was held on Sunday afternoon, January 17th. On January 10th the afternoon speaker was Mr. Philip O. Hoare, and Mrs. Loie F. Prior on January 24th. Good attendances are reported at all the meetings, and it was expected that a social held at Oddfellows' Hall in aid of the funds, on January 28th, would be successful.

SPIRITUALISTIC CHURCH OF VICTORIA.

Church Worker writes:—

"Since our last report no less than three of our old Spiritualists, Mrs. McDonald, Mrs. Weir, and Mr. Catteran, have crossed the border and taken with them our loving thoughts and wishes on their journey to spirit

land. Memorial services, which were bright and helpful to the bereaved ones, were held.

"The thanks of the Society are tendered to the following afternoon speakers:—Mesdames Barbery and Trew, Miss Bradshaw and Mr. Müller for their successful efforts.

"Subjects for the month's evening lectures were: "What are we here for?" and written questions. No subject was announced for Mrs. McDonald's memorial service on Jan. 10th. The President, Mr. George Prince, and Mrs. Sutherland, spoke sympathetically for a few minutes, and Mr. Moorey then gave one of his delightful talks, speaking most feelingly of Mrs. McDonald's earnestness and her many acts of kindness which would live long in our memory. We were not brought so much in touch with our other two friends, Mrs. Weir and Mr. Catteran, although they, too, did good work in their own quiet way. The messages at the close of the services have been remarkably good.

"All Church workers are sad at the thought of losing our speaker, for Mr. Moorey has quite decided to leave Melbourne at the end of his engagement, which will be on the 13th of February. He has made us realise that we have something to live for, something to do here, and that something must be of our best. From a mere handful he has worked up the Society to its present excellent position, and our affection and warmest good wishes will follow him wherever his work may call."

MRS. PRIOR IN MELBOURNE.

During the month of January Mrs. Prior's lectures have been given every Sunday evening at the Guild Hall with great acceptance; large and interested audiences being the rule. As Mrs. Prior leaves for South Africa this month to fulfil an engagement with the Durban Society of Spiritualists as preliminary to a tour through the principal cities, there will not be many more opportunities of hearing this gifted lecturer. On Tuesday, February 9th, a social farewell will be tendered to Mrs. Prior at the Guild Hall services, at Miss Hinge's, and the office of this paper. On February 4th Mrs. Prior is to visit Drysdale, where a Society has been formed, and great interest displayed in the great truths of Spiritualism, so ably presented by Mrs. Prior.

SPIRITUALISM IN N.S. WALES. CHURCH OF SEERS, SYDNEY.

Mr. A. J. Bush, Hon. Sec., writes:—

I have to report splendid attendances. The platform has been occupied since my last by myself (Dedication), Mrs. Steinman (Farewell), Mrs. Pedley, Madam Lemaire, Mr. Hanlan and others. The good wishes and prayers of every Spiritualist and well-wisher is earnestly asked for the mediums in Sydney, who are now being prosecuted by the police. Madame Nordica farewells on Sunday night, the 24th, as she is leaving for New Zealand, where I am sure she will be a great success. Greetings to all co-workers and best wishes for yourself and paper.

SPIRITUALIST CHURCH OF NEW SOUTH WALES.

On Saturday, Jan. 9th, the election of officers of the above Church took place. The following were elected: President, Mrs. E. Schütze; Vice-President, Mr. T. Mahony; Treasurer, Mr. W. Banks; Secretary, Mr. S. Gower; Recorder, Mrs. T. Mahony; Trustees, Messrs. W. Banks, G. Rohan, C. Hudson; Executive Committee, Mesdames Hayes and Newsom; Visiting Committee, Mesdames Lübin and Manson, and Mr. G. Rohan. On Sunday 10th a spiritual service to the memory of Mr. J. Slater was conducted by Mrs. E. Schütze, President, assisted by Mr. A. Ferguson, ex-President. On Sunday, Jan. 17th, a very impressive service was held to the

memory of Mrs. F. Steele, daughter of Mr. George Rohan, one of the Trustees, and an earnest worker in the Church. Appropriate addresses were delivered by Mr. Hanlin, Mrs. W. Banks, and Mrs. F. Schütze. The platform was tastefully decorated for the occasion with a profusion of white flowers. The "Dead March in Saul" on the organ by Mr. A. Kopff added to the impressiveness of the service.

CHURCH OF SPIRITUAL PHILOSOPHY, SYDNEY.

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

"The Church of Spiritual Philosophy is still holding meetings at Leigh House, Castlereagh St., Sydney. Although Mr. J. C. Bradby's retirement has caused much regret, the Committee have secured the services of Mrs. Woodleigh Taylor, a very able exponent of the Philosophy, and they are confident that with this eloquent speaker on the platform interest will be maintained. Mrs. Taylor has given three lectures, which have given every satisfaction. The subjects were: "Christmas," "What is Spiritualism?" and "The Origin and Destiny of the Soul." Greetings to all kindred societies and co-workers."

NEWCASTLE SPIRITUAL RESEARCH SOCIETY.

Mr. G. James, one of the oldest Spiritualists in the district, has been elected President of the above Society, which has met privately for many years at the residence of Mrs. R. Vale. Thirty or forty persons have thus met through the kindness of this lady for investigation, and much good has been done. Now as a Society under this name has been formed it is expected that great progress will be made. Our heartiest good wishes are extended to our veteran friend Mr. James, Mrs. R. Vale and their co-workers.

BURWOOD SPIRITUALISTIC LYCEUM.

Mr. Jones, Hon. Sec., writes of a most successful social held in Nettleton's Hall on Dec. 22nd by the above Society, when a Christmas tree filled with presents for the children was provided, and a most enjoyable evening was spent. Mr. G. W. Carter, President, explained the objects and aims of Spiritual Lyceums, and a most successful year is anticipated. Parents and friends are requested to send children, who will be cordially welcomed. Good wishes for the *Harbinger* and all co-workers are sent, and are heartily reciprocated.

SPIRITUALISM IN NEW ZEALAND. AUCKLAND ASSOCIATION OF SPIRITUALISTS.

Mr. Matthew Talbot, Hon. Sec., writes:—

"I suppose the readers of the *Harbinger* will wonder what has become of the Auckland Assn. of Spiritualists, Regd., as there is no account of our continued progress in that valuable paper for Jan., as the report arrived too late. We are indeed proud to have secured the help of such a splendid Psychic as Mrs. Morrison, who is speaking to crowded congregations every Sunday, large numbers having to be turned away. The last two Sundays we had to engage one of the large city halls holding 700 to cope with the rush. Mrs. Morrison's Psychometric meetings held at the Registered Office each Tuesday have been a great success, also the two classes for the development of Spiritual Gifts. She is indeed truly helping a noble cause. Mrs. Morrison has consented to stay with us for an extra month beyond the original term she was engaged for, and will therefore be with us till the end of March. I am afraid it will be some time before you will see Mrs. Morrison back in Victoria, as the people of New Zealand will keep her as long as they can.

"I trust you will find space to insert this, and accept kindest thoughts for yourself and kindred Societies.

"It is with regret that we lose the services of our late Secretary, Mr. McKenna, his business having taken him away from Auckland."

SPIRITUAL SCIENTISTS SOCIETY, DUNEDIN.

(REGISTERED.)

H. Broadbent, Hon. Secretary, writes:—

"I have pleasure in reporting that we have had splendid audiences to hear Mrs. G. Gladys Cooley, of America. On many occasions we have not had standing room and many have been turned away. Her farewell lecture, giving her experiences of what she saw whilst in the deep state of entrancement of the passing out of the spirit at so-called death, was greatly appreciated by a packed audience, such as we have never had before. Many souls speak of the comfort derived through the teachings of Spiritualism, as given by Mrs. Cooley. Her tests, too, have been very successful, whilst her impromptu poems are delightful. I am glad to say that our membership is increasing satisfactorily and also to announce that Mrs. E. Green will be with us for a few weeks, opening here on January 24th, and no doubt much good will be done through her efforts. I trust the coming year will bring its blessing upon you and your paper, and wish you and all co-workers a Prosperous and Happy New Year."

GISBORNE SPIRITUALIST SOCIETY.

Mr. Geo. H. Evans, Hon. Sec., writes of the gratifying success attending the lectures given by Mr. T. Downs, Psychic, of Sydney, who has been lecturing for three months in Gisborne. On the eve of his departure for Wellington a social was tendered Mr. Downs, when addresses were made eulogising the good work he has done, and a presentation of sovereigns as a mark of appreciation was tendered for his acceptance.

Miss J. Hartland, Sec. to Mrs. Sisson Hughes, writes from Christchurch that after a successful mission tour of two years this lady is taking a much needed rest before resuming work in Australia.

Hon. Secretaries are kindly reminded that reports must reach this office by the 20th of each month, and that these must be as condensed as possible, as the pressure on our space is very great. At time of going to press no other reports had reached the office.

SPIRIT TEACHINGS.

Communications received at the Circle held at the residence of the late J. B. Motherwell, M.D., from records in the possession of Mr. W. H. TERRY.

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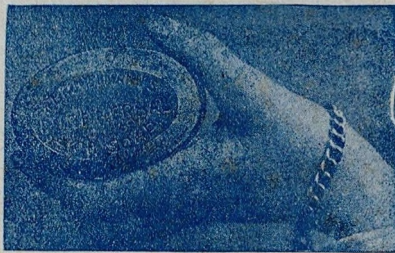
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MELBOURNE, FEBRUARY 1, 1909.

Testimony of a Prominent Legislator in New South Wales.

"Science and the Soul." American Press Criticism.

What the Press says about Mr. T. W. Stanford's Circles with the Medium Charles Bailey.

TESTIMONY OF A PROMINENT LEGISLATOR IN NEW SOUTH WALES.

PHENOMENA NOT EXPLAINED BY NATURAL LAW AS AT PRESENT UNDERSTOOD.

FOR THE *Harbinger of Light*.

The Hon. J. Mildred Creed, M.L.C., Sydney, N.S.W., writes as follows:—

In November, 1893, fourteen persons, including Sir George Dibbs, then Prime Minister, sat one evening in the drawing room of my house in Woolahra, a suburb of Sydney, N.S.W., for the purpose of witnessing some phenomena that occur in the presence of a certain lady. This medium had never been in my house before until some twenty minutes prior to her going behind a curtain, which had been hung across a corner of the room and formed a recess, containing nothing but a cane seated chair. The lady was of ordinary intelligence, neither bright nor clever, but very matter of fact, and treating all that occurs in her presence, extraordinary as it appears to other people, as simple facts of every-day occurrence. She is about 5ft. 3in. in height. The room was darkened by the turning down of the gas lights, but the materialised forms were plainly visible by the light left, though it made the features somewhat indistinct. After a short interval figures of persons of various heights and stoutness appeared, walking from behind the curtain, with an easy gait not compatible with artificially lengthened or shortened legs. One was the figure of a man showing a stubbly thick beard, some inch or so long. He was at least six feet high, and spoke distinctly in a harsh, dissonant voice, difficult, in my opinion, for a man, and impossible for a woman to imitate. He spoke on a great variety of subjects of personal and general interest to myself and others, remaining amongst us outside the curtain some eight or ten minutes, and moving about near to and in front of the semi-circle of sitters. Another was a black child, of little more than half his height, who moved freely about, and at our request standing well in front of the curtain, de-materialised, getting less and less, until nothing but a head and laughing mouth, showing teeth, remained on a patch of white drapery on the floor. This also finally disappeared. Shortly it reappeared, increasing by degrees, until it regained the original height, and then walked behind the curtain. Other figures appeared of somewhat similar characteristics.

WRITING DONE BY A MATERIALISED SPIRIT.

One figure was that of a woman about 5ft. 8in. high, who moved about with an easy, natural gait. She took a piece of writing paper and a pencil from my hand, and placing the former on the chimney-piece, wrote something on it. She handed it back to me, leaving me a little puzzled as for whom it was meant, the light being insufficient to read what was written. On my hesitating it was taken by the figure from my hand with some exhibition of impatience,

and placed on the mantelpiece. I then queried, "Is it for Sir George Dibbs?" when it was handed back to me. I gave it to Sir George, saying, "Put it in your pocket until we have done." On the seance ending, and the lights turned up, I asked for the piece of paper, and examined it, finding, "Mary Dibbs" thereon, with some word I could not then well decipher. On telling Sir George, and handing it to him, he replied, "It does not concern me; I have never known a 'Mary Dibbs,' living or dead." On taking it home he commenced to chaff Lady Dibbs and his daughters about "the girl who had come from the other world" to see him. The former, however, said, "Don't you remember, George, a woman who wrote to you from Cork, in Ireland, at the time your name was so much in the English papers about the Soudan Contingent, asking if you belonged to her family; she signed herself 'Mary Dibbs;'? I have got her letters." These were looked up, and Sir George and myself, on comparing the written names found every letter of the signature both in her communications from Cork, and those written in my drawing room of similar shape and character. Through the Agent-General's office we, in a few months, obtained an official copy of the registration of the death of Mary Dibbs, at Cork, some two years prior to the meeting at my house. The word I could not decipher was evidently—when compared with the old letters—Cork.

On another occasion I witnessed a phenomenon which struck me as inexplicable by any known natural law. This was after several figures had appeared, indistinct from inadequate light, and one came forth of a short, thick-set man, which without any change in the illumination of the room, was as distinctly visible as any person I ever saw in my life. This visibility did not depend upon any use of a phosphorescent paint or coating of any kind, for I could distinguish a peculiar "satiny" texture of the skin, which would not have been perceptible had there been any phosphorescent coating applied to it.

NO FRAUD POSSIBLE.

The two latter instances are not explicable by the supposition of fraud. The former and many others I have witnessed are not beyond the range of possibility of deception, but it would require a conjurer of marvellous dexterity to produce them without apparatus in a strange house, at a few minutes' notice, and in the immediate presence of unprejudiced and, at least, ordinarily acute persons, in no way biassed in favour of spiritualistic ideas. The lady I speak of was then the wife of a Government official, who is since dead. Never having much income, and since his death often pinched by poverty, were she capable of producing the things we then witnessed by conjuring, she must be so dexterous as to be well worth £100 a week to any showman. Is it probable that she would have remained suffering privations when she had the skill at her command to make a permanently very large income? My attitude is one of expectancy. I trust I am not credulous,

neither am I unreasonably sceptical of the truth of phenomena I have witnessed, but which I cannot explain. So impressed am I with the importance of the subject that when I can afford to do so, I will make searching investigations under conditions in which fraud will be impossible.

CORROBORATIVE TESTIMONY.

The accuracy of the above narrative is confirmed by Mr. Charles Hedley, F.L.S., of the Australian Museum, Sydney, who was one of the persons present, and to whom it has been submitted. This gentleman, whose reliability as a scientific observer is of world-wide knowledge, says: "I recollect that a tall figure came forward, and I saw you hand paper and pencil to it, which it appeared to accept, and then wrote upon. Other appearances followed, particulars of which I do not now remember. After the meeting you handed me a paper, in a corner of which was in pencil, "Mary Dibbs," and underneath it a word which those present could not decipher. I heard Sir George Dibbs say that he did not remember a 'Mary Dibbs,' and that none of his family had borne that name. The sequel of the story, I only know on hearsay. I remember being told shortly afterwards that Sir George was reminded by Lady Dibbs of a Mary Dibbs who had written to him from Ireland, and that inquiry made through the Agent-General's office showed that Mary Dibbs, of Cork, had died some time previously, a copy of the official documents to that effect being forwarded to Sydney."

My own account, Mr. Creed adds, was written in October, 1901, on the request of a friend, who also knows Sir Oliver Lodge, for submission to him. Mr. Hedley's was recently placed on record by himself, at my request.

IN CONCLUSION.

My attitude with regard to "Spiritualism," says the hon. gentleman, has always been, to preserve an absolutely open mind with regard to it; not to be credulous, but at the same time not to be obstinately sceptical; to observe everything, and to guard against fraud. I do not care, moreover, to attend seances open to everyone on an entrance fee being paid. When the subject becomes a commercial transaction, the temptation to perpetrate deception is obvious. The average person, as a rule, requires to get what he has paid for, and if genuine phenomena do not occur, the best imitations may be given in their place. It would be just as logical to deny the existence of good shillings because of their imitation by false coiners, as to refuse to accept reliable evidence of psychic phenomena because mediums have been detected in cheating. As far as I can realise the position it is this, that there are certain persons, whose temperament, constitution, or psychic nature is such that in their presence, under prescribed conditions, certain phenomena may occur, which are not explicable by the natural laws as now generally accepted. Those persons in the best position to judge, say that, among such conditions, at all events in the earlier meetings of a circle, are the absence of unreasoning sceptics, a dim light and the presence of a person whose attributes are such as to constitute him or her a medium. These conditions being observed phenomena of varying character may occur. Some hostile critics say, but "Why do not these things take place in full light?" Such persons, especially if they happen to dabble in photography, may be asked, "Why do you not develop your plates in daylight?" Others say, "But why do these things only occur in the presence of particular persons?" These might fairly be requested to explain why it is that an electric current is created by the contact of two metals such as copper and zinc, whilst it does not occur when other metals are in equally intimate contact. May not individuals be of like different natures reacting the one on the other? Such sceptics should be equally willing to

submit to the conditions said to be requisite by those in the best position to judge in enquiries relating to spiritualistic phenomena, as they are in those dealing with ordinary science. It is persons of this type of mind who say, "Oh, I will not believe anything I do not understand." A fair retort to whom is, "My dear fellow, then I take it you do not believe in anything." The position of enquirers as to psychic or spiritualistic phenomena is much that of the earlier students of electricity at the commencement of the last century. Did the then ascertained facts in any way foreshadow the knowledge we now have, or the every-day use of the still mysterious power for telegraphs, telephones, light or motive force, the X rays, etc.? It is also the manifest duty of persons having the opportunity to make careful and exact inquiry, taking all precautions against deception. The materialisation or temporary reincarnation of a persistent personal intelligence is so much out of the range of general human knowledge that little surprise can be felt that its truth is doubted by the average mind, which has had no experience of what is possible in psychic things.

The laws governing crystallisation are not understood. But it is known from observation that every salt has its own form of crystal, and though the molecules of which it is formed may be dispersed by solution or sublimation that another crystal of identical form will, under fitting conditions, be recreated from them. May not close enquiry elucidate the mysteries of materialisation on like lines? Atoms were until a short time since accepted as the ultimate particles of what we now designate matter, but a marvellously more minute division is now very generally accepted under the title of "electrons," in comparison to which an atom is gigantic. What is yet really known with regard to them? Is there good foundation for the theory, that they are the basis of all things, and that it is the relative speed of their incessant movement which constitutes existing things whether ether, electricity, gases, fluids or what we conceive to be solids? Future scientific inquiry may be expected to elucidate this and every other so-called mystery.

"SCIENCE AND THE SOUL."

AMERICAN PRESS REVIEW.

"CERTAIN TO ATTRACT WIDESPREAD ATTENTION."

Copies of the booklet, "Science and the Soul," written by Mr. W. Britton Harvey—a Victorian journalist—and published by Mr. E. W. Cole, Book Arcade, Melbourne, Sydney and Adelaide, are going far and wide, and among the more striking of the press comments devoted to its contents is a full-column article published in one of the leading newspapers of America—the "Albany Evening Journal." Albany is the capital of the State of New York, situated on the Hudson River, and the paper has a large circulation throughout the State. In its issue of Nov. 19th, 1908, this important paper has the following significant critique on this attractively-prepared and phenomenally-successful work, under the heading "Books of To-day":—

"SCIENCE AND THE SOUL."

"One God, one law, one element

Towards which the whole creation moves."

"IS THERE LIFE BEYOND THE GRAVE?"

"From far off Australia has come to our exchange table a 76-page booklet which aims to answer this question in a manner to convince the most skeptical in this most skeptical and materialistic age, when everybody, to descend to a colloquism, 'is from Missouri,' and 'must be shown.' The author—Mr. W. Britton Harvey, an Australian journalist—has pursued the orderly development of reasoning from the visible and material to the spiritual and invisible, hence for that reason the mind can readily follow the somewhat fascinating unfolding of the theme.

"The reader is firstly made acquainted with the facts which are now a part of the science of physics, and have to do with that interesting series of experiments begun by Sir William Crookes, F. R. S., in 1879, and that have led up since to the discovery of the X rays, the properties of radium, and the impressive phenomena of radio-activity. When Sir William Crookes, thirty years ago, began his experiments with a hard glass tube exhausted of air and containing at each end a bit of platinum wire fused into the glass, he did not believe that he was laying the foundation for the establishment of a learned body to be known as the Society for Psychical Research. When electricity at high voltage was allowed to come into contact with the platinum terminals of the Crookes tube the interior became radiant and particles of matter seemed to pass from one terminal to the other.

"Crookes advanced the theory that the radiant particles that were seen to pass through the empty tube are atoms of electricity, a view now adopted by all most eminent physicists. The next step in the order of development was that all matter is made up of these small atoms of electricity, called now in physical terminology, corpuscles or electrons. The physicists then reasoned that every solid object is merely a vast number of these electrons gathered around a common center by the action of a force not yet understood. The step from the material to the spiritual came next in the advance of the bold hypothesis that the entire activity of the universe consists of the flow of electrons either toward or away from a center. Telepathy, for example, consists merely in the flow of electrons away from one mental center and impact upon another. Sir William Crookes and Mr. W. T. Stead, both of whom established the fact of telepathy, led the way to the proposition that if one mind can communicate with another at some distant point there is no reason why a mind in the world should not be able to communicate with another mind in an unknown world.

"By far the larger portion of the booklet is taken up with a recital of what the author deems to be proofs of communications carried on by psychical experimenters with beings in the next world. Beginning with a recital of the experiments along this line conducted by Sir William Crookes, the author goes on to tell what has been done by other investigators. The list he quotes is a formidable one, and includes such names as Dr. A. Russel Wallace, F. R. S., Sir Oliver Lodge, F. R. S., Cromwell Varley and Venerable Archdeacon Colley, rector of Stockton, all of England; Prof. Zollner, late head of the department of physical astronomy, University of Leipsic, and his colleagues, Profs. Scheibner, Felchner and Weber, all of Germany. Italian investigators in this field have been numerous, and some of them have earned a world wide reputation as specialists of various kinds. The list of investigators into the realm of psychic phenomena in Italy quoted by Mr. Harvey includes the names of Prof. Caesar Lombroso, believed by many to be Italy's greatest scientist, and Profs. Morselli, Botazzi, Pio Foa, Luciani, De Amicis, Bianchi, Schiaparelli, Queirolo, Gigli, Vizioli, Tamburini, Tassi, Ascensi, Porro, Limoncelli, Virgilio, Giardina, Ottolenghi, all in the large universities of Italy. In France the list includes the names of M. Camille Flammarion, the astronomer, and M. Guillaume de Fontenay. As might be expected, several pages are devoted to the experiments carried out in the remarkable psychic circle of Mr. T. W. Stanford, of Melbourne, who for the past 30 years has been interested in the subject of Spiritualism.

"Mr. Stanford's circle has become, it is said, one of the most remarkable of the kind in the world. Mr. Harvey places on record that at many of the meetings of the circle, some would term them seances,

objects from distant lands have been brought suddenly into the room through the aid of spirits in an unknown world. Among these objects were: dozens of live birds from India, the Malay Peninsula, and elsewhere; beautiful birds' nests from Egypt and India; live fish enveloped in seaweed; a large leopard's skin, measuring six feet from the neck to the end of the tail, and one hundred antique coins. These are only a few of the objects mentioned in over two solid pages of description in the pamphlet. Charles Bailey, a boot and shoe worker, is the medium who acts at the seances in Mr. Stanford's office. How these objects are made to appear suddenly is explained by the author on the basis that the electrons of which they are made are sublimated or attenuated by the spirits, and in this form are translated with the quickness of thought from the places in which they belong to the room where the seance is held. Bailey has also appeared in Italy, where at Milan he gave 14 sittings, which are now recorded in the official report of the Society for Psychic Studies at Milan, and the results show that his work was satisfactory."

"In the light of the facts set forth in this booklet, the reader feels that the time has gone by when it is possible to ridicule the existence of a Spirit world. The work is certain to attract widespread attention and comment, with the result that additional matter will be brought out dealing with the absorbing theme of Psychic Research."

Copies of "Science and the Soul" can be obtained at Cole's Book Arcade, Melbourne, Sydney, and Adelaide; Miss Hinge's Depot, Little Collins-street, Melbourne; or "The Harbinger of Light" Office, 117 Collins-street, Melbourne. Price 6d. Postage, 2d.

WHAT THE PRESS SAYS ABOUT MR. T. W. STANFORD'S CIRCLES WITH THE MEDIUM CHARLES BAILEY.

Psychic Phenomena under Test Conditions.

BY THE MELBOURNE REPRESENTATIVE OF THE SYDNEY
Sunday Times.

The second occult test seance conducted by Mr. T. W. Stanford, Melbourne, with the medium, Mr. Chas. Bailey, took place at the private office of the former on December 30th, there being present about twenty-five investigators, including an American gentleman (Mr. McLelland), who is making his second tour around the world, having on a previous tour visited Egypt, India, and other places, where he investigated occult phenomena and kindred matters, and learned much of the subject of spiritualistic mysteries. This gentleman was one of the searchers of the medium before he entered the mosquito netting cage described in my last communication on this subject. He was a member of the committee of detection for the evening, and, besides carefully searching the medium, he examined the cage and locked the medium within, holding possession of the key during the hour and a half the meeting lasted. He, with others, also attached initialed stamp edging on the door in such a way that it could not be opened without tearing the paper. At the conclusion of the meeting he and his colleagues pronounced the papers to be intact, and the cage perfectly sound at every point. These preliminary facts are important, and, furthermore, they are stated with perfect fidelity to truth.

The first article passed through into the cage was a lump of clay with spear heads buried in it, said to have come from Central America. This "apport" was about the size of a breakfast cup. The next article brought was an old parchment manuscript, said to have come from Egypt. A little later on the Hindoo control said it had been promised that

articles similar to those which had been brought from time to time before the cage had been introduced would be produced under the new conditions in order to prove that the phenomena could take place under the most strict conditions as well as while the medium was sitting at the table. It had been said, the control pointed out, that while at the table the medium had had articles passed to him in the dark by some female sitter acting in collusion with him. The present test series had been decided upon in order to provide an answer to the people who took this view of the occurrences.

After making a statement to the foregoing effect the control announced that the medium had been searched before entering the cage by four of the sitters, and even if he had been able to conceal about him a live bird—which, of course, was impossible—it would have been smothered during the interval of one hour that had elapsed since the medium had entered the cage.

The light was then placed in the box provided for that purpose, when it is required that the light shall be excluded, and for about two minutes the room was in complete darkness. At the end of that time the lamp was taken from the box, and the sitters saw in the hand of the medium a perfectly-formed nest with a bird sitting in it, being apparently asleep. The control said the creature would wake up soon, and so it did, moving about and struggling in the hands of the medium in a vain endeavour to get free. After the seals and lock were examined and found to have been undisturbed, the door was opened so that a cage for the bird might be passed into the place where the medium sat, and the bird and the nest were taken home later by Mr. Stanford.

In the issue of the "Sunday Times" for January 17th, its Melbourne representative further writes, and in "A Word to the Sceptics," states the surprise of himself and other believers in the genuineness of the phenomena at the attitude of the average unbeliever.

Psychic Wonders in Melbourne.

Mystery still Unsolved.

A WORD TO THE SCEPTICS.

The marvels of the Bailey test seances that take place at Mr. T. W. Stanford's office, Melbourne, every Friday night, become more and more awe-inspiring with every fresh demonstration of the presence of some mystic force which operates for the production of these wonders. And one of the strangest phases of the whole thing is the persistent scepticism of so many people in regard to the phenomena. Even among the sitters themselves, who have attended several meetings (or seances), may be found an occasional doubter, although the evidence of one's own senses makes it abundantly clear that collusion is an absolute impossibility. For how could it be possible for the medium to accomplish these seeming miracles, closely guarded, as he is, by from 25 to 30 investigators, each one determined that there shall be no loophole for fraud? The medium has no companions or personal friends among the sitters—albeit they all respect him for his simplicity of manner, his unobtrusiveness, and his evident failure to realise what a wonderfully endowed man he is.

The "occasional doubter" above referred to has plenty of opportunity to study the man in his normal state, and learn in conversation with him, prior to his going into trance, that his simplicity is not assumed, but genuine, and, after coming out of trance, that he is as mystified at his own doings as any of those who have witnessed them. Indeed, he is more astonished, apparently, than the sitters, for all he seems to know on emerging from unconsciousness at the end of an hour and a half, is that there

are strange articles about him, and he accepts the assurance of the meeting that "the spirits" brought them, using his body, as if it were their own, for the purpose of accomplishing these apparently impossible feats. The only way one can account for the semi-scepticism—or shall we call it stubborn and unthinking doubts?—of those who witness the wonders, and yet hint at fraud, is by concluding that their minds are unable to grasp the vastitude of the subject of psychic force, and in their bewilderment they hint at collusion for want of some other way to explain what they have witnessed.

On this point, it may be observed—and it is not unduly dogmatic to say so—that if Mr. Bailey could accomplish what he does by trickery or by the arts of the skilled magician, he could command the largest salary yet paid by the vaudeville or circus director to any similar artist in the world; whereas a comparatively small weekly fee suffices for his remuneration, and he is a humble-living, poor man, who makes less money for producing these marvels than can be earned by a good clerk in a merchant's office.

"I only wish I could do it on the stage, by trickery," the medium says, when it is suggested that he is "clever" as a conjurer, "for if I could, I'd make more money than I do at present." A commonsense, commercial estimate of the case suggests that Mr. Bailey is not a conjurer, for a man who could "fool" from 20 to 30 sitters night after night, most of these having attended the seances regularly for four or five years; a man who could produce live birds and eggs and nests, as well as weird-looking garments, flowers, lumps of damp clay, etc., within a locked and sealed cage, and do it by trickery, would be more marvellous, if possible, than Mr. Bailey really is.

There is much excuse for the scepticism of the many who have not attended these seances, for they have but hearsay evidence to base their judgment upon, and it is almost impossible for any person to believe that such things can be. When they argue that the sitters are hypnotised, and only "think" they see these wonders accomplished, they still shake their heads when told that "the articles brought are now in Mr. Stanford's possession," and that the birds are living and thriving in his aviary in East Melbourne; and who can condemn them for the dubiousness? When they contend that there "must" be fraud somewhere, they are not shaken in this opinion when informed that locked doors, close searchings, and unrelenting watchfulness by a score of pairs of eyes make fraud impossible. And when they say, with simple sapience, "Ah! but the things are brought during a period of absolute darkness," they do so in a tone of triumph, as if to add, "I reckon I've got you there." But it is not so. They really have not put their finger on it so firmly and convincingly as they imagine, for mere darkness for two minutes does not unlock a door when the key is in the pocket of a sitter, who, on the last three occasions, was a world tourist, who remained in Melbourne for a month to investigate this matter, having been asked to do so by scientific friends in America, and cautioned to take nothing on trust. Nor does mere darkness for two minutes pass a live bird sitting on a nest through the mosquito netting sides of the cage, or enable the cleverest sharper to extract them from some place of concealment, in his pockets or elsewhere. If a nest could recover from the crushing inevitable to such method, a bird certainly could not live through the ordeal. Indeed, the explanations offered by the sceptics are ridiculous, some of the methods suggested being as absurd and impossible in the estimation of those who have studied the question as does the theory of psychic phenomena appear to the sceptics themselves. There is a huge mystery somewhere. What is it?

Photo. reproduction of Cage made for enclosing the medium at Mr. T. W. Stanford's circle, and in which Charles Bailey is seated.



The possibility of the passage of matter through matter has excited so much interest since the Customs' officials' inquiry as to the dutiable character of the "apports" brought to Mr. T. W. Stanford's circle, that for the benefit of inquirers, both far and near, a new departure has been made. Of the genuineness of the manifestations through Mr. Bailey those who are in a position to judge have no manner of doubt, but as sceptics find it hard to dismiss the possibility of collusion, even after the severest of tests, Mr. Stanford decided to have the cage constructed and to supply conditions that are perfectly unassailable. Before entering the cage, as shown in the illustration, the medium is subjected to a rigorous search by three or four gentlemen, and then conducted to his seat therein,

the door is then locked by one of these, and each places a seal over the opening. Other precautions taken since the commencement of these circles being also strictly observed by Mr. Stanford. There is positively no possibility of anything being concealed either about the person of the medium, or within the cage. It has been announced from the spirit side of life that, as near as possible, a counterpart of everything brought on to the table at the circles will be produced within the cage, and as will be seen from the record of phenomena, this promise has been kept. During the séance the medium is visible to every one present, and at the close the cage is unlocked and examined by the gentlemen in charge, their seals being invariably found intact as when affixed before the sitting.