

THE HARBINGER OF LIGHT

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

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Edited by Mrs. Charles Bright.

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MELBOURNE, APRIL 1st, 1909.

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APRIL 1, 1909.

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EDITORIAL NOTES.

On March 31st would be celebrated in all parts of the world the sixtieth anniversary of Modern Spiritualism. It is, therefore, the Diamond Jubilee of a movement which has done more than anything else, since the advent of Christianity, to revolutionise the thought of the world. It would scarcely be possible to conceive of a denser materialism than that of the Nineteenth Century. Roused from the mental apathy of centuries people were beginning, towards the time of the Rochester Knockings, to realise the value of educational facilities placed for the first time within their reach. It was an age, moreover, of scientific inventions. The locomotive and electric telegraph were bringing nations into closer touch with each other, and science of every kind was revolutionising contemporary thought. People began to question the origin of things and to refuse to believe anything that could not be weighed and measured and apprehended by the five senses. Everything that came under the head of supernatural was promptly relegated to the background. Then it was that "*The Vestiges of Creation*," published anonymously by Robert Chambers, *Essays and Reviews*, Sir Charles Lyell's books on Geology, and similar works were read in the most eager fashion by the awakened intellect of the time. Charles Darwin, Thomas Carlyle, Herbert Spencer, were the prophets of the New Age, and the miracles of the Bible, headed by the account of the Creation in Genesis, were considered as the fairy-tales of ancient peoples, if not deliberate fabrications. It was a time when the early history of Christianity, as told in the Gospels and the Acts of the Apostles, with its miracles, its materialisations, its accounts of the passage of matter through matter, was held to be beyond the credibility of sensible men and women.

Just as when imbued with thoughts of this kind the simplest phenomena of spiritualism came to myself with the force of a direct revelation, so did the tiny knockings of the Fox sisters reveal to some of the people of the United States the fact of the Unseen Intelligences all around, and a Spiritual Universe of whose existence they had never dreamed. It was the first glimpse of a new spiritual era, whose possibilities we are scarcely able as yet to even gauge. We are simply on the fringe of a subject as vast and far-reaching as the Universe itself. And in this respect the experiences of individuals is coincident with that of the movement itself. To the earnest searcher after truth it is not long before so-called revelations and messages pall, and the soul craves to come into personal contact with the Source of all inspiration, and to learn something of its own potencies and relation to the Universal Spirit. It is this thought

that has kept Andrew Jackson Davis on the serene heights of contemplation, and inspires his every word of warning against anything taking the place of individual spiritual development. It is this craving for personal assurance of spiritual facts that led Myers and his confrères to reject everything in their investigations but first-hand evidence, and to whom we are so deeply indebted for the declaration to the world of the first natural law discovered in the new spiritual domain of investigation, namely, Telepathy. Without forgetting the invaluable work of Professor Rodes Buchanan, William Denton, Robert Hare, in the scientific demonstration of Psychometry, as well as other glorious pioneers and time-honoured workers in the various fields of early investigation, it cannot fail to be recognised by all who see the trend of spiritual thought that Telepathy is the starting point of an entirely new development. With Myers it was the opening of the spiritual world when he found that this telepathic law was universal in its action. Crossing over spaces vaster than those of earth and ocean in which the first experiments were made, he found that spirits both in the flesh and out of the flesh were equally able to communicate, and thus laid for all time a scientific basis for spiritual communications of every kind. This was in exact agreement, also, with Sir William Crookes' Law of Vibrations, which explains how matter at the highest rate of vibration approaches the psychic side of things, and controls not only the Telepathic law, but every other form of communication. It is by bringing the matter of "apports" into a higher rate of vibrations, and again reducing it to its original condition, that their production in Mr. Stanford's seance room, which has caused more inquiry into spiritualism than any other phase, is shown to be by a natural law not yet understood. Corroboration of these facts comes in a remarkable manner with every discovery of Science.

In the review of Edward C. Randall's book, "*The Future of Man*," on the next page, the same explanation is given of flowers brought to his seance room by invisible agencies, as that of similar occurrences since the advent of Modern Spiritualism. The only difference being, and this points to the new outlook for Spiritualism, that for the first time it is shown that these explanations correspond exactly with what the most advanced Science of the day is teaching. This is the New Psychology that has been persistently put before the world in this paper, and which is now being hailed everywhere as the basis of that Coming Religion that will substitute a living faith for the obsolete creeds of the churches. When it is once recognised that this world is one of effects and that invisible and more potent one, that of causes, a new era will have been reached. Each will be careful to heed the highest impulses that come to him when it is known that this is the life where the seed is sown and the next one that of reaping. "The next life is the sum total of this life and nothing more. . . Upward and onward ye must go; and only by such a ladder as ye shall have built can ye mount." And then comes the comforting assurance that though "All is Law" that "All is Love" in this wonderful Universe. Let it be remembered, also, that it is only by prayer of the vital kind that the soul can learn of spiritual things.

"Pray, though the gift you ask for
May never comfort your fears,
May never repay your pleading,
Yet pray, and with hopeful tears.
An answer, not that you long for,
But diviner, will come one day,
Your eyes are too dim to see it,
But strive, and wait, and pray."

EDWARD C. RANDALL.

Author of "The Future of Man" and "Life's Progression."

BY ANNIE BRIGHT.

It is not often that a book comes into one's hands of which every line is so valuable that it seems a hopeless task to do justice to it in a necessarily brief article. And this must be the experience of any reader of "The Future of Man"—Edward C. Randall's latest book—who sees the importance of the teaching conveyed in its interesting pages. In the foreword the author gives the standpoint from which he writes, and which has been the inspiring thought during his seventeen years of investigation. "In the presence of dissolution," he writes, "faith, belief and creeds wither and decay and doubt goes hand in hand with grief. In such a presence we feel what speech cannot tell, and hope that what seems night here is somewhere else a dawn. . . . When loving hearts are breaking, and heads are bowed above an open grave, how dare any priest presume to tell what he does not know? Little at best can be known of the after life, so boundless in its scope; yet enough can be learned while in the body to dispel the awful fear and to lighten the sorrows that fill the human heart as well as to make men lead better lives. That I may increase this knowledge, I have investigated every natural law that I have had the opportunity and ability to study, and now, owing to present freedom of speech, I publish the results of my investigation without fear. . . . The bridge of death no longer rests upon the clouds of hope, but upon great piers of knowledge. . . . I know that matter is eternal and that only form is new, and that one who but yesterday in the flush of health faced the storms of life with splendid courage, and whose body lies to-

night in the embrace of mother earth, is no exception to the rule. All that was matter, as we use the term, the outer garment, all that gave him physical expression, will mingle with the substance from which it was formed. . . . The so-called dead live here about us, know our sorrows and grieve with us. . . . The substance that forms the bodies of spirit people, vibrating more than five octaves higher than the violet ray, few in earth life ever see, though spirit people see and talk with each other and with mortals when the necessary conditions are secured."

"For many years," the author goes on, "I have been associated with two distinguished gentlemen, and, with the aid of a psychic, talked *voice to voice* with spirit people. . . . We have found another and a busy active world here and about us, in which people live and move in such intense vibration that they are not visible to the mortal eye. . . . I have written these pages with the hope that some heart, heavy with sorrow, may come to comprehend the truth about dissolution and to know that those called dead are alive, and that all is well with them."



EDWARD C. RANDALL.

"How Do I Know?"

In the twenty-three chapters of this volume, it is difficult to select one more typical than the rest for quotation, but perhaps that with the above title telling of the author's experiments in spirit speech and identity is the most useful, especially for those who have not read his earlier volume, "Life's Progression." As mentioned in conjunction with W. T. Stead's important work in the March issue of this paper, Mr. Randall has been experimenting with Mrs. Emily S. French, a lady 76 years of age, whom he designates "the finest psychic in the world to-day," for the last seventeen years with only one or two occasional earnest inquirers. "Mrs. French and I," he says on page 54, "simply go into this room already described, with the small table only between us. The occasion is not solemn; nor are the surroundings gruesome; rather is it a school-room, and the lecture hour devoted to the unfolding of Nature's simple laws. . . . If in this dark room I see or feel anything, it is because the spirits have so reduced their vibration, so retarded for the time their atomic and molecular action that they are, in fact, physical."

HOW A SPIRIT BECAME
VISIBLE.

"One morning," says Mr. Randall, "when Mrs. French and I were in this room talking to a physician, who lived in the time of Alexander Hamilton and was one of his friends, a member of my family raised a window shade in the attic allowing sunlight to flash over the room. The rays were reflected through the ventilator in the ceiling, partially lighting the room directly over where a spirit being stood talking. I saw his form perfectly; and, without a break in his discourse, he stepped to one side toward the corner where it was darker, continuing his discussion, simply saying as the place where he stood became partially lighted: 'We have promised the time should come when you should

see us, but we scarcely expected it would be this morning.' . . . I not only saw him, but I heard his spirit voice, as I have heard it many times since. This is a fact, I saw, I heard, I know."

A PHYSICAL DEMONSTRATION.

In the same chapter, "How do I know?" Mr. Randall, whose studies have chiefly been on the philosophical side, tells of a physical manifestation of the "passage of matter through matter." In his chapter on "Matter" he explains how this is done by spirit power, much as high spiritual intelligences at Mr. Stanford's circles and elsewhere have been explaining to an incredulous world how the passage of matter through matter is merely the result of laws not understood. "Spirit chemists," says Mr. Randall, "know how to use this subtle electric power to reduce the atoms that are solid to a gaseous state. Oxygen at low temperature, and under pressure, can be transformed into a solid; it can also be reduced to a liquid, and changed into ether." In relating his own experiences, Mr. Randall says: "A spirit whose voice I recognised, said:

'When I say "now," let Mrs. French stand, reach both her hands across the table, and you take hold of them firmly, regardless of what happens.' . . . So firm was my hold on those hands that I knew, whatever happened, her hands could not aid in the demonstration. Soon the room was filled with the perfume of fresh flowers; one swished in the atmosphere and fell at my feet; my grip tightened on those frail hands; there was no movement of Mrs. French's body, but flowers came apparently from every direction, even from the ceiling, striking me on the head, face, chest, back, and side, falling on the table and around us in great profusion. I immediately opened the door and hurriedly called others of my household to see the display. We found upon the table, chairs, and carpet, upwards of one hundred pure white sweet peas, with dew sparkling in the petals. The stems had been twisted off. At a later time I asked how such a demonstration, so at variance with physical laws, was possible. I also asked whence came the flowers? I was told that no law had been violated, but that physical laws which mankind has not yet discovered, had been used; that spirit-people took sweet peas from a garden where they grew in too great abundance, changed their vibratory condition, as we change water into steam, conveyed them in this state into the room, altered the vibration back again into its primary stage, which restored the flowers to their original condition and colour; then they threw them on and about me as I held Mrs. French's hands. This they did to show me their strength, and to demonstrate the vibratory law. To this day I have kept some of those sweet peas given by those spirit people.'

HOW IT IS PROVED THAT THE SPIRITS SPEAK IN THE DIRECT VOICE.

In further explanation of his experiments with Mrs. French, the author says: "I can sit in this room, with no one present but Mrs. French, one hand upon the table, her mouth on the back of that hand, my other hand on top of her head, holding it firmly, so as to prevent the possibility of her speaking or moving her lips, and hear the spirit people telling of life as they find it in the land of silence. At the demand of science, at one time, I permitted Mrs. French to go under test conditions, and, at my request, she consented. A man of science was chosen to make the experiment. He came, and I gave him the key to the room in the afternoon, so that he might prepare his own conditions. In the evening, this learned professor, Mrs. French, and I, without lighting the room, and without any knowledge on our part of what condition it was in, entered. Mrs. French was given a certain quantity of liquid, which this man put in her mouth. I could hear her breathe with difficulty. A moment's silence, and then a voice came in the darkness, unusually loud and strong, saying: 'You see we can speak under the conditions you have made.' I turned to the professor, asking, 'Are you satisfied?' and he said, 'I am.' Then I said, 'Remove the liquid; please measure it, and see if the amount is equal to that put in, and of the same colour.' I did not know the amount or the colour. Upon examination both were found intact." The author says: "Results similar to my own were obtained, and at a later date by Dr. Funk, with this water test, through Mrs. French. Such conditions," he adds, "demonstrated (a) that Mrs. French does not do the talking, for her organs of speech are not used; (b) that the voices are independent. By that I mean that spirits use their own vocal organs. Such facts convince me," says Mr. Randall, "that people I have known in the body continue to live when the physical has gone back to dust, that they have the same individuality, the same continuity of thought, and the same characteristic speech in the after life as in this."

WHAT THE BOOK TEACHES.

From the above description of the mode of communication, through which Edward C. Randall has obtained the complete assurance of an active life beyond the grave, he would fain give to the world, it will be seen that the element of doubt is entirely eliminated. From his book it is ascertained that the author, a Counselor at Law of Buffalo, New York, has attained a position of worldly success which gives him the "freedom of speech" quoted in the beginning of this article. In one of the chapters, "True Charity," he was told by the direct spirit voice, "You have been chosen one among many on your side of life to bring certain great truths to the people of the world. . . . You have been, and you are being weighed in the balance; and so much is expected of you, that you must not be found wanting. . . . Remember that wealth brings the opportunity to give expression to what is best in your nature, and that you will find the only reward for doing good is that intense feeling of satisfaction that can come only as the result of a good deed, unselfishly done." So well has the author carried out the behests of spiritual directors that "The Future of Man" is a book so unique of its kind, so full of the highest teaching, that it should be read by all who see, as he does, that the future of Spiritualism will rest on a scientific basis, combined with the personal spiritual development of each individual. One of the most valuable points which he emphasises is that "each individual can obtain a similar experience to his own if the proper means are adopted." There is nothing supernatural or exclusive in this method of research. One chapter, that on Matter, should be quoted in full if that were possible. Everything that has been given in these columns by such advanced spirits as W. K. Clifford, in his address on "Atoms," and by scientific investigation, showing that matter is in a state of perpetual motion, and electricity, the wondrous potent force of the Universe, is corroborated on its every page. "Each possesses a spark of life force from the great ocean of infinity which is Immortal," says Edward C. Randall. "The most brilliant men that have ever lived knew but little of natural laws, and of the origin and destiny of man; and until now have made but little effort to find them out. . . . It now remains for men of genius to adopt new rules of demonstration, and to bring into this new field of research the same intelligent action that is applied to the lower sciences, and to increase our knowledge of the spirit as they have of the material world." So important is the bearing of what we may call the "New Psychology," on the future spiritual development of the race, that E. C. Randall's exhaustive work may be taken as a text book for all those who see the great value of psychic studies as the groundwork of the Coming Religion—a religion which is at once so simple and so soul-sufficing that it can be understood by the wise and simple, the learned and unlearned, and by all who recognise that its teachings bring us to the very heart of Christianity itself.

"SCIOAHSPE."

By an unfortunate happening the American mail bringing the seventh instalment of the "Scioahspe" series will not arrive in Melbourne until too late for the April issue. Opportunity is therefore taken to substitute for it an article by Edgar Lucien Larkin, "A Message to Australians," that want of space has hitherto excluded, and will be found of special interest.

Mrs. Ellen Green hopes to visit Melbourne on her way back to England this year. Her work in New Zealand terminates at Auckland, and has been successful throughout. A cordial welcome awaits her in Melbourne.

OUR FOREIGN EXCHANGES.

A HEALING MEDIUM.

In the "Constancia" of Buenos Aires, Senor Balusteros, who travelled nearly 280 miles in order to visit General Belisario Campo, at Santiago, for the purpose of verifying, or otherwise, the statements of the wonderful cures he is credited with performing, publishes a report on the subject. He found the General at his residence, No. 542 Maipu Street, in that city, busily occupied in the midst of patients suffering from all kinds of maladies, and awaiting their turn to be magnetised.

One of the most remarkable of the cures actually witnessed by Sr. Balusteros was that of a German named Heinrich Lesser who was totally blind, and whose case had resisted medical treatment. According to the patient's own statement, he had entirely lost his sight before applying to the General, and could now see perfectly.

Another case was that of Col. Elias Beytia, who had lost the use of his arms and legs in consequence of an attack of acute rheumatism. Professional advice had proved to be useless, but after a course of magnetic treatment the limbs which had previously been altogether inert were restored to their normal activity, as he proved to the visitor by their free and rapid movement.

A widow lady of Rives, named Narcisa Gonzalez, suffering from tumefied legs and feet from the same cause, could not stir, and likewise from an oppression of the chest, which rendered respiration so difficult and painful that every breath she drew appeared to be her last, was cured in the course of some days by passes and by drinking magnetised water. With tears in her eyes, she blessed and thanked her benefactor. "Do not thank me," was his reply, "but Almighty God, who has been lavish of His mercies to you, and to Whom we owe all praise and blessing for His infinite goodness."

Sr. Balusteros was for nine consecutive days an eye witness of the truly wonderful cures effected by General Campo. Among these was that of his own son, seventeen years of age, who was suffering from chronic asthma, which speedily disappeared under magnetic treatment.

It is important to add that General Campo, whose position in the Chilian army and his private resources enable him to pursue the dictates of his benevolent heart without fee or reward, exercises his curative faculties in a spirit of pure charity, receiving nothing whatever in return but the benedictions of his patients; and that he receives by preference those who are in necessitous circumstances, and such as have been pronounced incurable by medical practitioners. He is at the same time perfectly conscious of the presence of spiritual helpers, and of the invaluable assistance which they give him.

ANOTHER PREMONITORY DREAM.

The "Luce e Ombra," of Milan, quotes from the "Ora," of Palermo, in Sicily, the following letter from its correspondent at Milazzo, about twenty miles distant from Messina:—"I have been able to converse during my stay here with the Marquis Del Carretto, the Mayor of Naples, as also with the Countess Cumbo, who, together with her daughters, is assisting the wounded, mostly belonging to the aristocracy of Messina, who have found shelter in her villa at Milazzo, where the Countess, who ordinarily resides in Messina, is spending the Christmas holidays. This is the statement she made to me:—

"My husband and my son are alive here, by my side; but it is by a miracle, by a prodigious event. The night preceding that in which the earthquake occurred, my grandfather appeared to me in a dream. He was greatly excited, and exclaimed, "Don't let your husband go; don't let your son go!" I saw many ruins, many tombs, many dead. In my dream, my grandfather showed me the whole of Messina in ruins. Next day my husband and son were about to depart for the city; I opposed their going absolutely. They did not leave, and were saved—saved by my warning, while our palace on the Marina was entirely overwhelmed."

This dream provides the prevision of spirits and their watchful guardianship over those they loved and love on earth.

J.S.

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

By ANNIE BRIGHT.

Shortly after the last sitting, notified in this column, when a manuscript was brought in the light while the medium was seated in the cage, Mr. Bailey left for a visit to Tasmania. A series of addresses on Sunday evenings have been given in halls in Launceston and Hobart, during the last month, and in both cities seances under strict test conditions have been held. A noticeable feature has been the unanimity of the press as to the genuineness of the phenomena. A cage was specially constructed, as at Mr. Stanford's circles, and, in addition, the medium was enclosed in a bag. The Launceston "Daily Telegraph" says:—"The medium could be thus plainly seen by all present, but was yet completely isolated. . . . All present carefully inspected the 'apports,' both before and after their removal from the cage, and the general opinion was that their production could be accounted for only by the operation of an unknown psychic law, the possibility of fraud being entirely eliminated." Similar apports to those brought at Mr. Stanford's circle have been received, which must be accepted as highly satisfactory, when it is considered that new surroundings and new sitters sometimes affect "conditions," and render phenomena, which always depend on the law of vibrations, difficult of production. One of the sitters, Mr. Sargeant, photographer, of Launceston, has kindly supplied us with photos, of some of the "apports," one of which has been selected for the Supplement to this issue, on which page fuller details are given.

Many requests have reached us for the printing of the address given at Mr. Stanford's circle on Friday evening, February the 5th, by Signor Valetti, entitled "The Glory and the Mystery of the Eternal Spirit." It is of surpassing interest, and in accordance with all the latest scientific expositions of Matter, and its spiritual basis.

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

118TH SEANCE. February 5th. Address by Signor Valetti, "The Glory and Mystery of the Eternal Spirit," given below. Phenomena. The three tablets which were taken away at previous meeting were brought back. A Fetish from Africa made of wood and cocoon fibre said to be from one of the tribes that live in the Zulu country. A Zulu bracelet.

119TH SEANCE. February 12th. Address by Dr. Robinson, "The Sting of Death." Phenomena. Clay with Spear Heads. Two live fish subsequently taken away as they could not live in fresh water. Nest with two eggs. Manuscript brought in the light as recorded in Seance article of March issue.

The conditions were the same as at previous sittings, the medium being in a cage locked and sealed by investigators.

ADDRESS BY SIGNOR VALETTI.

THE GLORY AND THE MYSTERY OF THE ETERNAL SPIRIT.

Delivered on Friday evening, Feb. 5th, 1909.

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

It is a solemn and sacred subject on which I desire to speak to you to-night. It is one in which I lose myself, so to speak, and which requires a lot of deep thinking and study, as well as prayer. I believe in prayer—not the prayer of the lips but the deep aspirations of the heart—to be led into the paths of knowledge and truth. I shall have of necessity to dwell for a short time upon popular beliefs, but I will be brief. Let me say at the outset that every man, no matter how ignorant, no matter how barbarous, no matter how uncivilised, as may be, for instance, the man who worships sticks and stones, who kneels to serpents and to flying creatures, or if he worship the hosts of heaven, I care not, I say that everyone is able to get knowledge and light on a subject which is the most important of all that man has to do with. The ignorant fetish worshipper is sincere, just as sincere as a cardinal, in his desire for light and knowledge. It is but an effort of his darkened mind by searching to find out God. Let us, therefore, for a short time reason together. Every

day of your lives you hear the expression, "God—God is good, God is merciful." And what is God? To hundreds of thousands, and millions of people, God, your God, their God, is but a creature or a creation of their own brain. When man creates a god—and nearly all nations have at some time or other created a deity—they give to him the same attributes as they possess themselves. If it be a nation which is low down in the scale of humanity they make their deity cruel, ignorant, crafty; if they are enlightened, such as the Greeks and the Romans, their concepts are more refined; their ideas of deity, however, are still tainted with the same attributes they themselves possess. Zeus, the great divinity of the Greeks, when represented in marble, shows that the artist conceived him to be some great old man, powerful and muscular. Then when we read the speeches of the gods, put into their mouths by the philosophers, we find that they are wayward, fickle, changeable, and sometimes cruel. You cannot expect anything better from man if he has not received some light from God Himself, by the mouth of His seers and prophets.

THE HEBREW IDEA OF DEITY.

It is often most difficult to decide what is truth concerning Him, so we must bring the matter to the bar of reason, and will ask you to accept what commends itself to your highest thoughts. Let me say that the conception of deity known as the anthropomorphic is childish, and is not even ingenious. The idea that any deity could be in the form of a person like unto man, or man like unto deity, is stupid and puerile, for then he would be cribbed, cabined and confined in his own universe. The same people who present such a conception of deity contradict themselves and their teaching by declaring that this great anthropomorphic God is without body, parts, or passions, and that He is infinite, eternal. The old Jews believed in Jahveh, and I must tell you that Jahveh was only one of the many tribal gods worshipped in those days. The Rev. Dr. Robinson has assured me that the very name has its origin in old Babylon, and the Jews no doubt got their ritual, and much of their knowledge, from the Babylonians while they were prisoners there. The Jews themselves, however, believed in other gods than Jahveh, and sometimes, as the Bible shows, set these up against the true God. No doubt they believed that these deities were evil and also most powerful, hence the conception of Satan. Is it not strange that so many millions of good people who have been blessed with splendid opportunities and reasoning powers, will still continue to believe and teach the old story believed by the Accadeans, the Egyptians, and, in fact, by all nations of antiquity, of a good or evil deity or deities constantly warring against each other, and producing terrible distress among the sons of men. According to the Scriptures—I am speaking most reverentially—Satan was the prince of the power of the air, and has been given as much power as Jahveh. He sets himself up against Jahveh, and constantly opposes him and thwarts him. When the Master Christian was upon your earth plane he delivered people from obsession, and the Jews brought the charge against him that he delivered the obsessed by the aid of an old Babylonish God named Beelzebub.

WHAT IS THE CHRISTIAN IDEA.

The Christian's idea of Deity is, I am sorry to say, very little better. The Church of Santa Pedro, in Rome, has a representation of the Father as an old white-bearded man, but the Jews always believed, and held that it was blasphemy, to make such a representation of the Father. In fact, they went so far as not to call Him by name, but to say The Eternal. The Christian conception of the deity is not an intelligent one. Note: there is the Father God, the Son begotten before the foundation of the world, and the Holy Spirit, and the church continues to teach that these three are One. Great has been the

controversy over this question of the Trinity, and much blood was shed during the first six centuries of the Christian era. Fearful conflicts and warfare were engaged in by the various sects as to the personality of Christ, the church ultimately declaring that He was an emanation from the Father, that He came forth from the Father, while others believed with the Jews that there is only one God. We read in the Old Testament, 'Hear, O Israel, for Thy God is one God.' When we come to consider the attributes of the Christian, and the Jewish god, Jahveh, every man, whose reason is not in subjection to a hierarchy, every man who will use his God-given reason, must, if he ponder over the matter at all, arrive at the conclusion that Jahveh was cruel, changeable, vacillating, and weak. It is recorded of Him that He warred with certain tribes in Palestine, and could not drive them out of the city because they had chariots of iron. Strange but true is it that the church at the present day still continues to teach that God will listen to those who pray to Him, if they pray in sincerity and truth, while others say He will answer according to His will. All this is well known to you, but I have to mention it to show how terrible, how ridiculous, are the teachings of Christians. I do not wish to ridicule, nor hurt the feelings of anyone, but to speak in love and kindness. We, who come from the realms of light, can place before you a higher, grander, better, nobler conception of deity than the grovelling, earthborn conceptions which you are well acquainted with at the present time.

GOD IS SPIRIT! SPIRIT IS ETERNAL!

I am now speaking to you men of intellect, but the difficulty that you cannot rise higher than the natural confronts all men, even the most learned, intelligent, and intellectual of earth's sons. They cannot understand the Infinite. They cannot understand what is Spirit! Spirit is defined in English as Essence, Principle; it is that subtlety which pervades the whole universe, operating through matter in all its phases. In man it is the divine spark which lifts him above the beasts that perish. It is that subtle power which in the universe of matter first produced laws whereby the worlds revolved in their orbits; it is that impalpable something which eludes the touch, eludes the physical senses; but is sensed by the spirit of man. We read in the Scripture that it is the spirit of man which receives the influence of the Spirit, and lives thereby. It is the spirit which is the true man. Ah, but, says someone, how can this subtle essence—which the finite cannot comprehend—how can this be omnipotent, omniscient, omnipresent? Ah, these are the attributes of Spirit! And you are not yet truly spiritual, you are trammelled with the body of flesh, but, even so, to what heights can the mind of man reach? Think of what man has done, and then you answer the question.

THE MYSTERY OF GODLINESS.

The Spirit of God is all powerful and perfect; this is the mystery of godliness. According to the old teaching, when a man dies, if he have faith in Jesus, he goes perfect into the spirit world. Not so! There is no perfection there until man becomes like unto God Himself. I have to use such terms, so you will pardon me speaking of God as personal, though He may be both personal and impersonal. The Spirit of God is omnipotent, omniscient, and omnipresent; there is no place in the universe where He is not manifested, and if He is not manifested through matter He is manifesting Himself and His wondrous power in the realm of spirit. As the sun is the centre of the solar system, so the great Eternal Spirit is the centre of attraction for this world of spirit which is so vast, illimitable, eternal, that the finite mind of man dare not attempt to grasp it. Reason seems to reel and totter upon her throne when he endeavours to do so. For that reason you will be taken out of the present school into a grander, better class, where you will receive instruction and be able to comprehend that which to you is now a mystery.

THE GREAT MYSTERY OF THE UNIVERSE.

When I speak of the universe, I do not mean the speck of matter on which you dwell at present. You may say: "We have seen the great planets through a telescope—Jupiter, Saturn, and other marvellous creations!" Yes, they are most wonderful, but like the fine dust of the balance when compared with the magnificence, magnitude and grandeur of the rest of the universe. One is forced to use language in speaking to you which does not do justice to the subject, and which of a necessity must be disappointing both to speaker and to hearer, because you have only a limited number of words in your vocabulary. But if the spirit of man, which receiveth the influence of the Spirit of God, come into touch with him, it would become a receptacle for spiritual knowledge which cannot be conveyed to man per medium of another's mouth or by the physical senses. This is the mystery of the universe, that the eternal, omniscient, omnipresent Spirit of God speaks, inspires, teaches, gives light to man through His Spirit, and if he did not possess a spirit, it would be impossible for him ever to rise above the status of the beast. That is the reason that spirits are permitted to come down to your earth plane—that they may convey to you a few nobler, better and grander thoughts—that you may catch from them the inspiration which they receive from a higher source—that they may point you upwards and onwards to that progressive life where the Spirit of God will clothe you with power and make you able to comprehend much that is impossible for you to do at the present time.

MISTRANSLATIONS OF THE BIBLE GIVE FALSE IDEAS.

The Spirit of God is not personal, and I marvel that Christians should so long have been deluded into thinking it so. This has been brought about largely by mistranslations, because the translators set about their work with preconceived ideas and notions, steeped in old doctrines and creeds, and they often twisted words and their meaning to agree with some of their theological ideas. The result has been most disastrous. This is the reason that you have to keep revising, and scholars tell you that your Bible has been interpolated with errors, which is quite true. But it is not all error, and we read that "When the spirit of truth shall come, He shall lead you into all truth." I speak of God as He, Him; but the Spirit of God is an emanation from the inner essence, the deep unfathomed mystery of the universe, the Source of all life and light and power. Life has sprung from God, and came from God. Man cannot create, and he never will. The scientists have tried to do this. It has gone forth to the world on several occasions that life has been generated, and then others have come and shown it is not so. Life is passed on from one person to another, just as the light is passed from the flame of one candle to another, but in the first place it came from God, whence also come peace, purity, power, happiness, perfection. In Him there is no darkness nor imperfection, but there is imperfection everywhere else, even in Nature. Ah, how long will the materialist keep crying out against the imperfection of the world! Of course, Nature does not produce perfection. Can't you see how imperfect are Nature's works. But the Father of Nature, the Mother of Nature, the Spirit of Nature, is the Spirit of God! and out of imperfection there will ultimately come perfection. I do not, signors, declare to you that I explain all the mystery of the universe, because I cannot. I cannot tell you why the snake should have the poisoned fang, why some flower contains in its petals the deadly poison, why certain microbes, such as that which lives on the optic nerve, and can live there only, exist in Nature. But this I do know that there is one place, there is one Source of Perfection, and all I know is that everything that is imperfect is slowly, very slowly, working towards perfection. I do not say that I can explain everything to you, but this I know, that as man reaches out towards the perfect, as he attains unto perfection, so his

happiness increases, and what you call evil, imperfection, vanishes away. That is sufficient for me; it is quite sufficient, I should think, for you.

Oh, how great is the glory of it all! Paul, speaking to the Christians, said: "Great is the mystery of godliness," and he went on to describe the glory of the Father. Words would fail, angelic tongues could not portray the glory of the Divine. It is summed up in the following passage which I can only repeat, and having repeated cannot improve upon—"Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love Him." What is it to fear God? To serve in abject fear, as one who might cast you into a lake of fire? No, but to look towards Him with reverence, striving to attain unto spiritual purity and perfection, fearing to do aught that will stop your spiritual progress, and daily making use of whatsoever knowledge you have in order to attain unto that spiritual peace which comes to those who have found the pearl of great price. That is to fear God. Angels and archangels praise Him, men should praise Him, for it is natural to reverence and praise anybody who performs a mighty work for the benefit of mankind. How you reverence the reformers, those who have given their lives in the service of humanity! That is praise, the highest, grandest, noblest, that is praise which is acceptable unto God. I pray you, do not go down upon your knees and ask God in contradictory terms for blessings which are no blessings, but rather praise Him in seeking to get all knowledge, all light, and in getting it, to make use of it for the advancement of the whole human race. In doing that, you are serving God. At last, you will hear the welcome call, "Come up higher," to a higher, better, grander, nobler, progressive state, where you will receive from the Spirit of God light and knowledge which, as I said, you can now neither receive nor comprehend.

REVIEW.

MEDIUMISTIC COMMUNICATIONS.

There has just appeared in Paris, but without the name or the address of the publisher, the third and final volume of a series entitled as above. So high an authority as M. Gabriel Delanne does not hesitate to declare concerning them that since the works of Allan Kardec there has been nothing of the kind more various or more complete, nor any researches into the science and philosophy of Spiritualism which have been more methodically conducted; and that the result of these researches has been the solution of an immense number of problems which have hitherto remained unexplained. The recipients of this mass of curious knowledge were three French ladies to whom it was imparted by "mechanical writing," presumably by a planchette, and it seems to have been transmitted with great rapidity, as though by controls of an exceedingly impetuous temperament. What differentiates the work from all others is that it takes throughout the form of questions and answers, and is quite encyclopædic in the range and comprehensiveness of the information furnished in response to some thousands of queries propounded by the ladies in their eager quest for spiritual knowledge. As an example of the replies given to questions asked I will cite the following explanation of the differences sometimes observable in the opinions of the spirits we may happen to be brought into contact with:—

"When you inquire of us upon questions of philosophy, or as to the life beyond the grave, or upon any of those subjects which are known to us as truths, you may be certain of receiving the same replies, no matter who may be the medium; but if you ask us about physical matters, whether they relate to mediums or to anything else, and when you solicit our advice you must expect to find differences of opinion and differences of systems, because we preserve our personalities, we form our individual judgments, we appreciate cases differently, and there can be no uniformity of advice." J.S.



CORA L. V. RICHMOND.

A Tribute By W. J. Colville.

[Being the first of a series of Biographical Sketches written expressly for the "Harbinger of Light" by this distinguished author.]

As a truly representative spiritual teacher, and one moreover who has from childhood occupied a marvellously unique position among the many famous women of her native land, this modern seeress well deserves to find an honoured niche in the pantheon of Fame, and as she was America's only woman delegate to the Peace Conference at The Hague in 1907, it is worthy of immediate mention that her name has been for several decades of years an honoured household word in the Eastern as well as in the Western hemisphere.

HER EARLY INSPIRATIONAL DEVELOPMENT.

Born in 1840 at Cuba, New York, of honourable but not conspicuous parentage, the little girl spent her earliest years in quiet country surroundings and attended the common school, which in those days offered no brilliant educational advantages. When only twelve years of age she had, however, proved herself a genius and a mystery, for not only had some wonderful phenomena occurred spontaneously in her presence, which neither she nor any of her relatives or teachers could explain, but she suddenly developed a marvellous gift of eloquence, and with the aid of some extraordinary unknown assistance soon came to be regarded as a veritable prophetess, one whose sublimely inspired and inspiring teachings drew around her the profoundest thinkers and prominent workers of the day. It is a matter of accepted history that during the strangely eventful fifties of the Nineteenth Century there was coupled with the extremest revolutionary tendencies all over the United States an irrepresible determination to investigate the marvellous and solve, if possible, the mighty problem of human immortality. In the midst of stormy scenes of wild excitement, and in the heart of centres where zeal was often a stranger to discretion stood beautiful, youthful Cora L. V. Scott (for such was her maiden name) discoursing under publicly proclaimed inspiration, upon every conceivable phase of anthropology, theology, philosophy and sociology, not delivering carefully prepared speeches, but orating extemporaneously upon any topic selected for her by a miscellaneous public audience or a committee hastily selected by such a polyglot gathering. Sometimes

the theme selected would be religious; then would she evince astonishing information regarding the origin and history of various religious systems concerning which in her ordinary condition she knew positively nothing. Often a scientific subject would be chosen, and then—more marvellously still—this untutored girl would astound the *savants*, who sat spellbound in her presence as she spoke with ease, grace, dignity and wisdom concerning matters of which she was often entirely ignorant. Not only stated orations, models of classic beauty, did she deliver, but questions innumerable did she answer without a moment's preparation or an instant's hesitancy, and then, inspired by another muse, her youthful lips parted to pour forth a silvery stream of sweet and rhythmic verse on any subject suggested by members of her audience. Such in briefest outline was the position occupied, when in her teens, by the world-famous woman who during a lengthy and singularly eventful as well as active life, has always upheld the pure white banner of a spiritual philosophy of existence. This still challenges the attention of the profoundest philosophers while it affords the fullest satisfaction and most perfect comfort to all among the hosts of the world's afflicted toilers, who catch some glimpse of its universal import and significance.

CHURCH OF THE SOUL.

During all the work of her later years Mrs. Richmond has been most efficiently aided by her faithful and indefatigable husband, William Richmond, whom she married in Chicago in 1877. She founded, in 1886, in that city an organisation known as the "Church of the Soul." The special tenets of that body (which has included in its membership an exceedingly large number of truly thoughtful and widely representative men and women) are ably set forth in a volume called "The Soul and Its Embodiments." This is a work of extraordinary interest, and explains in an intelligible and convincing manner the fundamental verities which underlie the various schools of Spiritualistic, Theosophical and Metaphysical philosophy which confront the modern reader with bewildering variety and complexity. Though always known as an uncompromising Spiritualist, one who emphasises the fact of spirit-communion on every available occasion, and having held office for five years—from 1893 to 1898—as vice-president of the National Association of Spiritualists of America, Mrs. Richmond is always hailed and welcomed as a teacher of such universal breadth and sympathy that she is equally at home on all platforms where the cause of human rights and liberties is being advocated. On all the great political and social questions of the age this remarkably well-balanced woman has preserved an even attitude even in days of stormiest agitation and in situations where party sentiment had lost all bounds of reasonable restraint, and she, as orator, was chosen to occupy the centre of the stage. *Reform from within* has ever been the keynote and watchword of her teachings; therefore, though she has appeared at frequent intervals on platforms where vigorous external measures were being vociferously advocated—and she has bent her influence and voice in aid of such advocacy—it has always been her special ministry to present the gentler spiritual aspect of every question and urge upon her listeners the paramount necessity of interior realisation of vital principles of thought and feeling underlying beneficent physical activity.

PARENTAGE AND EARLY CAREER.

Some mention of the parents and earliest surroundings of a distinguished man or woman is always of interest. The wonderful maiden, Cora L. V. Scott, "an unconscious genius" from early childhood, as Col. Robert Ingersoll described her, when it

greatly baffled that astute lawyer to account for her marvellous abilities, was the daughter of David and Lodensy Scott, who at the time of her birth were in comfortable circumstances, owners of a lumber mill on the hills between Cuba and Friendship, N.Y. Shortly after that event the family moved to Cadytown (now North Cuba). Father and mother were both religious and liberal-minded, and took great interest in the philanthropic work of Rev. Adin Ballou, whose name will always remain endeared to all who know anything of the high ideals that noble man endeavoured to embody in the Hopedale Colony, near Milford, Mass. At the very outset of Cora's career, when she was only eleven years of age, she met this warm-hearted and highly gifted man, who became so deeply impressed with the importance as well as beauty of the young girl's eloquently uttered philosophy, that he admitted to her father, between whom and himself a deep friendship subsisted, that he could account for her marvellous utterances on the basis of no other theory than that of inspiration. Wisconsin was the State which enjoyed her earliest public ministrations. Lake Mills was the town in which she first appeared. In the same year (1851), when only 11 years of age, she spoke also in Milwaukee, Waterloo and several other places. Very early in her career a most remarkable and highly beneficent power of healing was manifested through her, and some of the cases healed, as recorded in Harrison D. Barrett's "Life Work of Cora L. V. Richmond" (published in 1895) are fully as marvellous and convincing as any of the most thrilling testimonies given in later years by grateful beneficiaries among the many different phases of mental and spiritual therapeutic practice. It was during the earliest years of her eventful ministry that many an effort was made to disconcert the youthful seeress, either by proposing for her consideration subjects with which she would be found entirely unable to deal, or else (this happily in rarer instances) by attempts to disturb the meetings when she was officiating. Volumes might readily be compiled, filled with the records of her amazing triumphs as time after time in New York, Buffalo, and many other representative cities, where she invariably drew crowded audiences in spacious halls, she not only completely nonplussed her opponents, but usually converted those who had come to scoff and jeer into an acknowledgement of some mysterious power and presence, in the face of which opposition was vanquished and rowdyism exterminated.

MARRIAGE AND EXTENDED WORK.

Passing forward to the period of the Civil War, we find the gifted maiden transformed into a beautiful young matron, wife of Capt. Daniels, to whom as a loving and faithful husband she was devotedly attached. One child was the offspring of their union, but the fair blossom was soon transplanted, together with its father, to those spiritual realms of being which to the lynx-eyed prophetess have never seemed unknown or even distant. Among the most remarkable of her myriad speeches and lectures at this time one, "The Reconstruction of the Republic," delivered in Boston during November, 1864, called forth the widest eulogistic comment. A prominent journalist declared "We do not overstate the case when we say that probably this subject has never been treated by any statesman with more ability than on this occasion." July 29, 1865, found the inspired woman at Camp Douglas speaking to the veterans just returned from the war. After an exquisite discourse, she improvised a poetic gem, "Song of Welcome to the Union Armies," which should be assigned an honoured place in a national collection of distinctly American poetry. Later in the same year, her work began in the nation's

capital, and while in Washington she became acquainted with Abraham Lincoln and a whole host of the most distinguished statesmen of the day. George A. Bacon, for many years incumbent of a responsible Government position in Washington, spoke for a multitude who loved and honoured her and deeply appreciated the transcendent value of her work when he testified as follows to her standing and influence at that critical period in the history of the United States. "Her receptions each week," said Mr. Bacon, "were among the notable events of the day, unique in character and phenomenal in versatility, while their intellectual scope and spiritual revelation filled her listeners with profoundest wonder. Never before had their counterpart been known to the many who were privileged to attend these gatherings. On one occasion there were present sixteen public officials, senators, representatives, judges, doctors, etc., each of whom marvelled at the power and wisdom displayed in her responses to the ever-varying questions (chiefly relating to national complications) submitted by the more prominent members of her distinguished company. For two hours at a time have I seen her seated in the centre of a group of earnest and interested politicians and others, answering promptly, clearly and satisfactorily questions that involved practical knowledge of finance, history, political economy, jurisprudence and the science of government; and it is no wonder that, coming from so young a woman, all that heard her were filled with profound surprise." Among her many classic poems one which deserves perpetual preservation is "A Prophetic Vision," given after a discourse by Theodore Parker on Thanksgiving Day 1865.

(To be continued in May issue.)

LATEST FROM DR. PEEBLES.

By incoming mail our veteran friend sends the cheeriest of letters, with greetings to his many friends in Australia. He says: "I am lecturing every Sunday to immense audiences. I have a psychic class which I teach three or four evenings a week. Eight days hence I deliver an address before the Professors and Students of the Oregon State University." He encloses the final paragraphs of a lecture recently delivered by him. "You are at liberty," he says, "to use them in your grand journal." Readers will everywhere echo his inspiring words.

"This marvellous age," says this teacher of a great spiritual philosophy, "demands not only phenomena and science and philosophy, but it demands a deep soul-felt religion, drawing and cementing human souls to the great over-soul, God.

"It also demands men and women intelligent, enthusiastic, and full-orbed; who see in every mortal being, not only a conscious spirit, but a possible Christ; in every true spiritual message, a revelation; in every beautiful life, a symbol thought of God; in every well-timed bath, a cleansing baptism; in every day, a consecrated Sabbath; in every heart, a tender prayer; in every house, a living temple; and in every heart, a sacred altar of worship, whereon the fires of love, devotion and consecration are kept as incense continually burning, making all of life's hours and days as precious and enchanting as the Eastern Fig Tree, which bears in its bosom at once the beauty of the potential bud, the early bloom, and the crimson glory of most delicious fruitage. This is Spiritualism made practical."

J. M. PEEBLES, M.D.

Mr. Arthur H. Bartlett writes from Toronto, Canada, of the continued success of his missionary tour which has taken him all round the world. He lectured for two months at Montreal, and stayed for six weeks at Boston, being invited to speak in the largest Spiritual Temple there. He sends greeting to Australian friends.

WHY CONGREGATIONS ARE WANING.

The clergy of the Protestant Churches, and especially the Methodist, have expressed much concern at the steady diminution of attendance at both Church and Sunday Schools which has been recorded for some time past; and, seeking for the causes, have come to the conclusion that the principal factor is the facilities offered for country excursions, which tempt people to neglect their religious duties. It is not improbable that this is a contributory to what they consider is an evil; and doubtless a fair proportion of the summer excursionists would, if debarred from the facilities referred to, devote a portion of the day to attend some form of public worship, though it is doubtful whether the motive in all instances would be a devotional one, or that they would derive more benefit therefrom than from a day spent among the beauties of nature. But if this were the only cause, or even the principal cause, it should only apply to the summer season, and the increased winter attendance would clearly demonstrate the fact. There is, however, a cause which, though patent to the impartial observer, does not seem to enter the theological mind, namely, the decadence of faith in the doctrines of the Churches.

Nearly a quarter of a century since, the Rev. Mr. Watson, a prominent Scotch minister, delivered an able address, entitled, "The Church is Dragging its Anchor and Drifting—Whither?" the tenor of which was to show that whilst evolution was manifest in science, literature, commerce, and social life, the Church was anchored to, and held on to, the same ground, and instead of being in the van, made no voluntary effort to keep pace with the evolutionary tide. He pointed out the unwisdom of this inertia, and the danger to the Churches in neglecting to observe the signs of the times, and adapting their teachings and formula to the more advanced conditions of society. The signs of decadence were much less apparent at that time, though they have become very clearly manifest during the past two decades, and many ministers have adapted their discourses to the needs of the day, substituting ethics for doctrine. But the ritual is the same, the responses are repeated mechanically by the congregation, and in many churches are endorsed and emphasised in the sermon, though, we venture to say, that not one-fourth of those who join in the responses really believe in them. A personal Devil! A Burning Hell! Everlasting punishment! are out of date. Few sane persons believe in them, and those that do, reserve them for those outside their own families. What is needed in the Christian Churches is the religion of Jesus, without the doctrines that have been built upon it, which was essentially "Love to God and Man." The religion of a man was shown by his actions, and not by his belief. (See the parable of the "Good Samaritan.")

This implies a reverential love for the Divine and holy, an all-embracing love for humanity, a glowing faith in all that is good, and an earnest desire to promote the welfare of all with whom you associate. A God of Love could not possibly be less kind and considerate than a wise and benevolent man; and no such man would condemn a fellow creature to torture for an error of belief. Theological belief is the result of circumstances and environment. For instance, take two infants, say twins, and place one in a religious Roman Catholic family, the other in a religious Wesleyan, Presbyterian, or even Mohammedan family. When they reached manhood they would both be religious men, but each would believe his brother in error of belief, the probability being that they were both in error, yet they might both be acceptable to Christ in accordance with His parable referred to, and to God, in accordance with a high and reasonable conception of His love and justice.

The true basis of Religion is ethical, and to produce a religious community moral teachings should precede the intellectual. The first childhood lessons in home or school should be to inculcate by word and action, Truth, Kindness and Obedience to, and reverence for, parent and teacher, and the latter at least should, by loving kindness, combined with firmness, be worthy of reverence. The young and plastic minds are receptive, and the impressions made at this time are lasting. Professor Elmer Gates, in a long series of experiments, has demonstrated that if an adequate number of moral cells are created by impression in the brain, there is no room for immoral ones, and experience goes to show that where a strong moral character is formed in youth it rarely strays from the path of rectitude.

It is unwise to make education a task to the young. With a good moral basis, and the pestalozzian, or kindergarten system of Froebel, all education is made pleasurable, and the pupil is fond of school. Moral education has passed beyond the theoretical stage. There are many evidences of its practicability and success referred to in Professor Joseph Rodes Buchanan's comprehensive work on the subject, published in 1882. One of these refers to the Rauhen Haus, at Hamburg, in Germany, the children in which were mostly taken from the criminal classes, and the lowest dregs of society, but when Mr. Wichern became the superintendent of it, and introduced his system of moral education, a wonderful transformation took place. The place was a prison; he threw down the high walls and took away the bolts and bars. He made the children love him, and he converted them into estimable characters. Horace Mann says, "The effect attested the almost omnipotent power of generosity and affection, children from 7 or 8 up to 15, in many of whom early and loathsome vices had nearly obliterated the stamp of humanity, were transformed not only into useful members of society, but into characters that endeared themselves to all within the sphere of their acquaintance. The children were told at the beginning that Labour was the price of living, and that they must earn their own bread. Charity had supplied the home to which they were invited, and they must do the rest by industry." Music was found to be a most efficient factor for softening stubborn wills, and calling forth tender feelings, and the deprivation of it was a punishment for delinquency, and the words of the songs and hymns were calculated to awaken tender emotions which were often manifested.

At the reformatory farm school, at Mettray, in France, where a similar system was adopted by direction of Judge Demitz, 85 per cent. of the children were thoroughly reformed. A more extensive experiment was initiated in Ohio, U.S.A., as far back as 1874, with a similar class of children, and it was reported that out of about two thousand children who has passed through the school all but a very small percentage had been restored to virtue, having earned an honourable discharge by good deportment for a sufficient time to satisfy their teachers that they were really reformed. Several other illustrations are given equally telling. When such results can be obtained with children partially demoralised and steeped in crime, how much easier the work with innocent children, only slightly angular at the worst, from the neglect of too indulgent parents. A child brought by pleasant paths through intelligent and sympathetic moral training to the more intellectual plane, will enter into that plane with more zeal and zest than most school boys, and religion will come natural to him by the expansion of his moral faculties, harmoniously shaped in childhood.



ELLA WHEELER WILCOX ON SCIENCE AND RELIGION.

By the last American mail came the following article from Ella Wheeler Wilcox, prefaced by some beautiful lines expressive of the great spiritual truths now being accepted by the world under the guise of Science. One of our pioneers in Australia, now passed over, used to contend that Spiritualism was a Science *not* a Religion. It has been the aim of this paper to show that Religion and Science are *one*, and all the latest discoveries are confirmatory of that supreme fact. One of the noticeable signs of the times is the recognition of this by the most gifted writers of the day, and Ella Wheeler Wilcox's charming endorsement will be read with interest everywhere.

SCIENCE AND RELIGION.

BY ELLA WHEELER WILCOX.

At first in fear, then anger, then surprise
 We gazed on Science. When out from the night
 Of superstition shot the daring light
 Of her bold torch across the darkened skies.
 Some hateful fiend we deemed her, in disguise,
 A foe to all things dearest in our sight,
 This austere figure clad in coldest white,
 The whole face shrouded, save the brow and eyes.
 To sneer and taunt, to brutal blow and thrust,
 She made no answer, passing on her way,
 A purpose in her eyes that seemed divine.
 And now she drops her mantle in the dust,
 And standing radiant in the breaking day
 Behold Religion, beautiful, divine.

One of the most curiously interesting evenings I ever passed was a few months ago in that "City of the Angels," Los Angeles, California. It is a wonderful city; a city full of Light, Inspiration, Aspiration and Ambition. A man who has lived for twenty years in Japan spoke with much contempt of the material spirit and the purely money views of California; but he himself was unawakened to the spiritual thought of the day, and he had not remained long enough in the Golden West to study its wonderful psychic features. Nowhere in the world to-day can a greater number of intellectual people be found who are systematically studying the spiritual truth of the universe than in Southern California.

The particular evening which has been mentioned was passed at No. 107 S. Figueroa-street, in what its

founder and teacher calls the "I-You-Company School."

Here is a page from its circular:—

"I-You-Company is not a name; it is a thing: It includes all things from an atom to a universe. It includes what was, is and shall be, method of manifestation, geometry, mathematics; an explanation of the fact that forms change."

The school is intended as a means of developing the powers of concentration. Breathing is taught in this school.

Then there is a demonstration, through geometrical forms, that there is one God, and Form is His messenger; and that every Form is a temple of the living God. Over one million geometrical blocks are used in this school for the purpose of demonstration.

Never having fully mastered the multiplication table in my schooldays, and confessing to a terror at the sight of fractions, I went to this "I-You-School" with reluctance, confident that it would be nothing but a Greek puzzle to my mind. It seemed to me an absurdity to undertake to harmonise mathematics and religion. But even with my limited powers of comprehension along geometrical lines, my evening at the school proved a source of illumination, imparting increased faith in the glory of God's universe.

Edgar Larkin, director of Lowe Observatory, Echo Mountain, Cal., spent an evening at I-You-School and wrote to its founder afterward: "I wish to add my testimony to all that has been written in commendation of the mathematical forms so skilfully made and handled by your school. Everything known to geometry is embodied in these units. The entire world of crystals is revealed and the process of their formation made clear. A set of these forms ought to be placed in every school in the United States; and in the world over."

Mr. Larkin is, of course, a well-known man of purely scientific bent of mind.

Mr. W. J. Colville, who is a world-famous psychic and Spiritualist, says: "You give a clear and forceful demonstration of mighty verities. The knowledge it imparts is of supreme importance to us all; its special excellence commends it to all truth seekers as a solvent of our most intricate problems." So here is testimony from the two opposite points of view. And yet there are blind people who will argue themselves hoarse to-day saying this is a faithless age; that the world thinks of nothing but material gain, and that the old creeds are dying and nothing is taking their place.

Never was the world so awake to great spiritual truths as it is to-day. The old narrow, bigoted, belittling, dogmatic theology is passing, thank God. The intelligent minds of the day know that science has proven that the earth is billions of years old and that the story of Genesis is an allegory, and that Adam's fall is but a mythological expression of an old truth of man's forgetfulness of his Unity with the Creative Power of the Universe. The awakened minds of earth realise that so soon as we understand the fact that we are one with God we are saved from the darkness of ignorance, selfishness and doubt, those three cornerstones to the "hell" man has made for himself. It is a great hour when the world comes into the realisation that Science and Religion are one.

And the I-You-School is one of the windows which has been thrown open to admit light upon the path where these two shall meet—where they have met.—Phillip I. Thompson is the founder of the school.

What Mr. Thompson teaches is Scientific Religion. What he proves is the absolute one substance of all created things; and the God in every atom. If your mind takes kindly to mathematics you will be

absorbed and thrilled by his demonstrations. If you are conscious of the wonderful awakening of the intellectual world to the vast truths which the thousands of years were kept in the possession of a few wise souls of each age, you will be deeply moved by his special proof of the fact. No course of theology can give your mind such reverence for the Creator of the Universe, as an understanding of this philosophy which Mr. Thompson illustrates with geometry and mathematics.

Surely, Science and Religion are one.

"HOW I KNOW THE DEAD RETURN."

It is safe to say that since the *Harbinger of Light* was started, now nearly forty years ago, no single contribution to its columns has caused such widespread interest as Mr. Stead's on his personal spiritual experiences, with the above well chosen and attractive title. Anything from the pen of the distinguished editor of the "Review of Reviews" is, apart from its literary excellence, sure to be worth reading, for it will undoubtedly be a candid and courageous exposition of what are often unpopular views. In the present case no subject Mr. Stead could have chosen was likely to attract so much general attention and hostile criticism as his avowed belief in Spiritualism. In a letter by the last mail Mr. Stead says:—"My article, 'How I Know the Dead Return' has awakened world-wide interest, and it is probable that I shall soon have definite confirmation of the prediction made to me by Julia last year that I should be provided with adequate means for starting her much-needed bureau." In Australia its success has been phenomenal. An extra large edition of the *Harbinger*, the largest yet issued, has been disposed of, and as it is desired to spread the article far and wide and to a circle of readers outside the pages of this magazine, E. W. Cole, of the Book Arcades, Melbourne, Sydney and Adelaide, has, in conjunction with myself, brought it out in pamphlet form. With Mr. Stead's portrait as a frontispiece, and neatly got up in coloured wrapper, it should, at its almost nominal price—3d.—command an extensive sale.

In England one of the foremost literary critics, Andrew Lang, had a long contribution in the "Morning Post" on Mr. Stead's article, entitled "The Quick, the Dead, and Mr. Stead," in which the usual shallow reasoning combined with an imperfect knowledge of what is commonplace to psychic students prevails. He is also ignorant of the confirmation given by Mr. Myers at the time when several of the incidents occurred in a paper "The Subliminal Consciousness," published in the Proceedings of the Society for Psychical Research in 1893-4. All this is set forth by Mr. Stead in his answer to Mr. Andrew Lang in the "Morning Post" of January 27th, which sufficiently explains the ground taken by his critic, and is given in full for the benefit of readers everywhere. It should be mentioned that not only am I indebted to a generous friend in London, well-known here, for keeping me in touch with the latest happenings in England on these important topics, but every reader also of this paper to whom such information would be otherwise inaccessible.

A.B.

"THE QUICK, THE DEAD, AND MR. STEAD."

To the Editor of the "Morning Post."

Sir,—I feel so grateful to Mr. Andrew Lang for his vindication of Jeanne D'Arc that it grieves me to have to say even one word calculated to impair his authority as a critic. But the article from his pen which you published the other day under the above title compels me, however reluctantly, to point out that when he is not dealing with a saint like the Maid of Orleans he is capable of misquoting the most

accessible of documents, and that he is never so supercilious as when he is most ill-informed.

Speaking of the instance I had given of a specific instance of a fulfilled prediction, Mr. Lang says: "Julia's prophecy was that the lady would die between January 15 or 16 and December 31. In fact, she died early in the following year." If Mr. Lang had taken the trouble to quote accurately, he would have seen that Julia said nothing about December 31. Her words, written January 15th, were:—"She is coming over to us before the end of the year." She died on January 12, or three days short of the end of the twelve months that elapsed after the first warning, which was repeated every month during the interval between the prophecy and its fulfilment. This is only a small matter, and Mr. Lang may reply that, strictly speaking, to have made the fulfilment exactly coincide with the prophecy Julia ought to have written "a year" instead of "the year." I only note it to illustrate Mr. Lang's method.

His comments on the incident of the lady's adventure in the railway carriage are not less characteristic. He suggests first, because it occurred a long time ago, that I made no record of it at the time; secondly, that the lady played a practical joke upon me and broke her umbrella to deceive me; and, thirdly, that she has never been called upon to give her evidence. As a matter of fact the record was made at the time, and if I were to turn up my correspondence and memoranda I could amply satisfy my critic on that point. Secondly, the lady in question is a lady and not a practical joker who plays tricks upon her friends, as Mr. Lang so kindly suggests. Thirdly, as a matter of fact, she was called upon to give her evidence, and was cross-examined on this very point very shortly after the incident occurred by no less an authority than the late Mr. Myers.

So far from being slack in reporting the case at the time, I published a brief allusion to it in the "Review of Reviews" for April, 1893, and Mr. Myers took considerable pains to investigate it and many other cases of a similar nature recorded in the same article. Mr. Lang, who always writes as if he knew everything, must surely have read Mr. Myers's paper on "The Subliminal Consciousness," published in the Proceedings of the Society for Psychical Research, Vol. IX., 1893-4. If he had done so he would have found not only that the incident in the railway carriage was briefly referred to, but that Mr. Myers expressly certified that he considered the lady in question a good witness. He took a great deal of pains in the matter, and invited the lady, whom he called Miss Summers, down to Cambridge to meet Professor James and other notable psychical researchers. In view of the doubts which Mr. Lang has expressed as to the authenticity of my record, I may perhaps be permitted to quote the following extracts from Mr. Myers's paper:—

"The case next to be cited is a thoroughly modern one, and is, in fact, still in course of development. Mr. W. T. Stead, the well-known journalist and editor of the "Review of Reviews," has repeatedly called attention in that magazine to the telepathic correspondence which he is able to maintain with several persons who "write through his hand" while at a distance, and thus convey to him information which, though sometimes erroneous, is true in a far larger portion of instances than chance would allow. Mr. Stead has been good enough to introduce me to four of these correspondents, who confirm his statements, and to give me the written testimony of a fifth and sixth. I propose, with his permission, to quote three of these cases at length.

The most important of Mr. Stead's telepathic correspondents thus far is a lady whom he describes as A, but on whom, for the sake of clearness—among many initials—I shall bestow the name of Miss Summers. This lady is engaged on literary work of

a kind needing much care and accuracy. I consider her a good witness.

Miss Summers verbally confirmed to me Mr. Stead's account, given below, and wrote the following statement:—"I, the subject of Mr. Stead's automatic writing, known as A, testify to the correctness of the statements made in this report. Mr. Stead's hand wrote these things just as they happened, excepting, of course, the few incidents which he gives as errors. I should like to add what I think more wonderful than many of the things which Mr. Stead has cited, namely, the correctness with which he has on several occasions given the names of persons whom he has never seen or heard of before. I remember on one occasion a person calling upon me with a very uncommon name. The next day I saw Mr. Stead, and he read to me what his hand had written of the visit of this person, giving the name absolutely correctly. Mr. Stead has never seen that person, and till then had no knowledge of his existence."

It will be observed, indeed, that throughout these experiments of Mr. Stead's the telepathic correspondent communicates not what his supraliminal self, but what his subliminal, desires to communicate. It is as though not Leonie I., but Leonie II. were to have used Professor Janet's hand for the purposes of her outspoken correspondence. This adds some difficulty to the evidential record; but in itself it is a fact of great interest, and is, I need not repeat, in thorough accord with what the theories advanced in these papers would have led us to expect. Mr. Stead's experiments, indeed, are so precisely confirmatory of the existence of a continuously active subliminal consciousness in all mankind that I almost shrink from pressing cases which look as though they had been constructed (although they most certainly were not) expressly to bolster up my own hypotheses."

Yours, etc.,

Jan. 26.

WILLIAM T. STEAD.

ANDREW JACKSON DAVIS AND THE SUPERIOR CONDITION.

In reference to the seership of Swedenborg, Andrew Jackson Davis, and Hudson Tuttle in the chief article of the January issue of this paper, the following communication from Andrew Jackson Davis relative to the "Superior Condition" and the sources of his inspiration will be read with interest. Dr. E. Densmore, of New York, editor of the new edition of Hudson Tuttle's "Arcana of Nature," with brief introductory notices from his pen of these great seers, sends to the "Harbinger of Light" the following letter addressed by himself to A. J. Davis, and the answer of the veteran seer, couched, as is his wont, in the most broad-minded way, without a trace of dogmatism or assumed infallibility.

Dr. E. Densmore writes:—

It is shown in my brief notices that Mr. Davis, Mr. Tuttle and Mr. Colville are, or have been, able at times to make verbatim quotations from books to which they have had no access except clairvoyantly or by impression. Deeming this a matter of great interest, I recently addressed a letter of inquiry to Mr. Davis. Following is an extract from this inquiry and Mr. Davis's reply in full.

COPY OF LETTER FROM E. DENSMORE TO A. J. DAVIS.

"Your writings are very frequently embellished with quotations from various authors. On page 110 of "The Seer" (Vol. III., "The Great Harmonia") is a poem quoted from George Herbert. It is delightfully appropriate and explanatory of your text, and an unusually beautiful gem in itself. My inquiry is as to whether, when you used such quotations in your various works, you obtained them from the books themselves, or whether you were enabled

to see them when in your "Superior Condition," and to write them without having the books before you. Your works are replete with these quotations, both in prose and poetry. On page 241, for instance, of the same work, you have made extended quotations from the writings of Dr. Hufeland. I am presuming that you did not have access to cyclopedias and libraries, and that you were enabled to make the quotations from Hufeland and other authors by the aid of your illumination. If you will enlighten me on this point, I will feel under great obligation."

A. J. DAVIS'S REPLY.

Boston, Mass., Jan. 9th, 1909.

Dear Friend Densmore,—

Your interesting questions I find very difficult to plainly elucidate. And why? Because it is intrinsically impossible for the human mind to rise above its own comprehending attributes. Perfect self-comprehension is therefore impossible. A fountain can send aloft its spray only as high as its inherent propulsive power can uplift the water. "The Superior Condition" is incomprehensible to one who has lived all his life in the sphere of the ordinary and commonplace. To such a mind the "Superior Condition" is an imaginary mental state. Therefore it seems impossible to elucidate what *seems* absolutely impossible. But what or where is the line of least resistance between a certainty and an impossibility? Is it not in the space between the little known and the boundless universe of the unknown? But what *seems* now to be "impossible" is this moment tunnelled by some intrepid engineer, and forthwith the stakes of the seemingly impossible are driven by some self-satisfied agnostic farther in the misty distance.

Grant me the full benefit of the foregoing, and I will attempt to answer your puzzling interrogatories.

Have you a few moments, in this hurry-up state of the world, to glance over Cyrus Oliver Poole's remarks in the preface to "The Thinker"—otherwise "Great Harmonia," Vol. V.—wherein you will find Mr. Poole's testimony that there were "no books" in the room where I was writing "The Pantheon of Progress." Now mark! In the Pantheon you find the personal history and mental productions of many of the leading deities of mankind. Also you read many quotations from the sacred writings. And yet in the Poole residence, which was hired by him as a summer cottage, only 20 miles from the Falls of Niagara, *there were no books*, save the light literature of novels and magazines. And yet I made extracts from published volumes—all seemingly impossible. But all at once the "impossible" vanished, and the certainty comes plainly to the senses.

Here I ask you to consider my experiences. I find that whenever my orbit, so to speak, intersects the orbit of any other mind, also in the line of my special investigations, the thoughts and the actual words of that mind seem as familiar to me as are my own. So perfectly plain and so familiar are the thoughts and verbal clothing of the other mind that I can, as it were from memory, quote the very living sentences and reflections of the other personality. This experience is what I term an intersection of individual orbits. Let me further explain this experience. Suppose, for example, I am impressed to investigate the world's growth in architecture. In the early morning I begin. By special *concentration* (in which I am remarkably gifted) I enter upon the "Superior Condition," and commence (by perfectly excluding every other line of human interest) to search out all tribes, races, nations, etc., who have developed caves, cabins, huts, mounds, mansions, palaces, etc., until I arrive at the most magnificent structures on the face of the earth. This searching I continue morning after morning, week after week, until I am *full*—until I feel impregnated—enlarged

in my whole body—with the myriad germs of thought. But not with thought; with the *germs* of thought. When I feel thus pregnant with the movements of approaching parturition, then I commence to write every morning. *I seem to write from memory!* Distinguished architects, when my orbit intersects their orbits, seem like familiar old friends; and now and then, what they had written (their very words) I can remember and quote, if they seem appropriate.

You may say this does not explain the facts. True: there are occasions (when writing) when the wise physician, Galen, or the lawgiver, Solon, or Swedenborg, the revelator, or some other exalted mind (unsolicited) yields me, by distinct impression, the *aid I need* at the moment, whereby errors are corrected, or some mistake effaced from my chapters. And yet, doubtless, I continually make mistakes, or something equivalent; and thus I live and learn.

Faternally yours,
A. J. DAVIS.

BEHOLD THESE THINGS.

A MESSAGE TO AUSTRALIANS.

BY EDGAR LUCIEN LARKIN.

Written for "Harbinger of Light."

Up here, all alone, to-night, the night of October 30, 1908, on this far and away mountain, in a solitude awe-inspiring, and in a silence and stillness so intense, that with a little extra imagining one might almost think he could hear the axis of the earth turn, I have been thinking of Australia. And the train of thought is so persistent that I feel it calls for writing. And as I write, the Milky Way, that stupendous congeries of hundreds of millions of suns, that colossal band, is hanging up sidereal sheets of cloth of pearl, majestic robes of night, over the southern sea, and seems to be dipping the careless garments in the waves. And at this time of year, and in this latitude, the angle made by this celestial girdle with the equator is such that it passes now, at this midnight hour, over Australia. By the paper, as I write, there is lying the huge book "Oahspe." But it was in the Observatory almost two years before I would read it—not even one chapter. I had it in my hands often, and at times opened, but always placed it back with hundreds of other unread books, not read for want of time. Now as I look at this volume, I am astonished to think that it is here, in this building dedicated to Astronomy, and filled with wonder to think of its existence. Now, unless the entire career of man on earth is without a plan or purpose, and not governed by any law, this mysterious book is here for some reason. If this be admitted, then the reason why it is here is great indeed. It is prophetic. And to me the great races of man are selected and specified. And I cannot read the Books of Aph, Ben, and Cpenta Armij, without thinking of Australia. Suppose that a race, a nation, forms, exists for many centuries, and vanishes. And that the land remains uninhabited for a few thousand years, and then a new race appears, and occupies the same area. Then a very ancient and enduring belief is that the new race will be impressed psychically by the wisdom of the preceding; that is, a forgotten civilisation becomes all re-animate again, and completes a cycle. "Oahspe" teaches that eight full cycles of man have been rounded out since the flood which submerged Pan. To me, Australia is intensely dramatic. I cannot think of any other word. That is, a world, or race drama will be enacted in Australia. This comes to me with impressive earnestness and power. Australia must be entirely occupied by Aryans; that is, Caucasian, Indo-Germanic, or Anglo-Saxon, if these

are better terms. Now it pains me to write this, but "Oahspe" predicts appalling wars between races and religions, as well as between nations, based on geographical or political considerations. See this: Australia must make extraordinary efforts to secure settlers from England, and from the United States, every one Aryans, white Aryans. Symbolism is fascinating, whether there is anything in it or not. Thus: the path traversed by the American fleet in the Pacific Ocean seemed to be over the main, or up-land regions of the continent Pan, as given in "Oahspe's" remarkable map. And the figure cut out was that of the wing of an eagle, the national bird of Pan, the United States, and Egypt. Look at Australia. It is near Asia, but not Asiatic. This is demonstrated by Alfred Russel Wallace in his great work "The Malayan Archipelago." And the great standard collection of facts relating to "Antarctica, The Vanished Austral Land," of Henry O. Forbes, is published in the report of the Smithsonian Institution, Washington, D.C., U.S.A., for 1897. These works give the strictly scientific facts. "Oahspe" fits in with many more. Hence it is positively necessary for all land in Australia, New Zealand, and Tasmania, to be occupied and owned by white people, not yellow. For if not, then calamities in the Pacific Ocean will fall on England and the United States. So vast is this subject, that a gigantic movement toward colonisation should begin without delay. Now, why am I writing on this subject, entirely out of my line? And this, I repeat over again—Australian land must be owned and actually occupied by English speaking people. And Government ought to take steps to accomplish this great work. To all those who believe that all humanity is ruled by some mighty power outside of the earth, it must come with full force, that man is now in some kind of turmoil—mentally. The races are now obsessed with war madness—and poverty is grinding millions to the dust to maintain armies and navies. The war between small brown men and large white men—Japan and Russia—was predicted in "Oahspe." Australia may be compared to a room in a theatre where actors are in preparation. How would it do for Australia to become literally a free country? With minds free, I mean. Hierarchies ought to be expelled inch by inch until every trace is wiped out. I believe that the Australian people, by one prolonged, arduous, and determined effort can free themselves from hierarchs. If they can, it will be a mighty object lesson to the entire human kind. No deed to land should be given to people from China or Japan, in Australia. Really, this seems to me a solemn and serious thing up on this peak. And the stars are now blazing here, while it is day in Australia.

Lowe Observatory, Echo Mountain, Calif., U.S.A., Oct. 30, 1908.

PERSONALS.

Harrison D. Barrett, founder of the National Spiritualist A. of U.S.A., and its President for thirteen years, is, we regret to say, lying dangerously ill, struck down by paralysis, the result of over-work. George B. Warne and George W. Kates, President and Secretary respectively of the N.S.A., say in their official notice: "Mr. Barrett's illness is of such a nature as to cause his friends grave concern as to its duration or possible termination. He is totally incapacitated by a paralytic complication for both public and private endeavour." By last American mail better news arrived. Dr. Peebles announced Mr. Barrett's improved condition when speaking at Portland, Oregon, where Mr. Barrett resides.

W. T. Stead is in the midst of a newspaper controversy with Sir Oliver Lodge as to the genuineness of materialising phenomena produced by Mr. and Mrs. Tomson, who are showing twice a day at the London

Hippodrome in a turn called "The Master Mystery." According to the *Daily Chronicle's* report of Feb. 11th, no professional conjurer or amateur detective has hitherto solved the mystery of the show. Three test sésances were arranged by Mr. Stead, at which Sir Oliver Lodge was present and other well-known people. In the February issue of the *Review of Reviews* a detailed account is given of these sésances and the appearance of Mr. Stead's son, who, with F. W. H. Myers afterwards explained the *modus operandi* taking place behind the scenes. Mr. Stead is fully convinced of the genuineness of the manifestations, while Sir Oliver Lodge designates them as "a performance." Fuller details will be given in a later issue.

Mrs. Laura I. Finch, editor of the *Annals of Psychological Science*, devotes 145 pages out of the 180 which compose the new quarterly edition of that magazine to Professor Charles Richet's Experiments with Madame "X." This was considered more advisable than spreading the paper over many issues, but in many respects it is rather wearisome reading. To understand spiritual things investigators must themselves be spiritually-minded, and this is evidently the reason why no definite philosophy is taught, no great affirmations reached, as a result of so much persistent work. Mrs. Finch's own paper on "The Tendencies of Metapsychism" will be dealt with later on. With the work of Alfred Russel Wallace, F. W. H. Myers' monumental work "Human Personality" before her—it is surprising to read in that paper that "spiritism merely satisfies the aspirations of simple souls, of unsophisticated minds, of intellects who have no idea of the complexities of life." Russel Wallace and Myers can scarcely be included in that category. The *Annals* is beautifully got up, and has for frontispiece a portrait of Mrs. Finch.

Principal Graham, in "The Hibbert Journal," deals with certain communications purporting to come from Myers and Hodgson, and regards the phenomena as weighty evidence for survival after death. "Myers and Hodgson," he says, "declare that they are very much more alive than they were on earth, that they would not desire to come back again and that they are still, nevertheless, in possession of much of the memories and attachments of earth." Other articles by Gerald Balfour, Professor James and Dr. Mercer, Bishop of Tasmania, indicate the growing interest in psychic subjects. The reviewer says "it is dangerous to set limits to the possibilities of a widening of human knowledge in this direction."

Archbishop Clark, however, in his Lenten Services is woefully behind the times in his assertions concerning what is becoming actual knowledge for those who will divest themselves of preconceived ideas and prejudices. Otherwise when speaking of "the silence of the Church about the life after death," he could not have said that the lack of such teaching "had driven thousands to the heresies of Spiritualism with its pretended messages from the dead." Ignorant assertions of this kind will not keep back the rapidly advancing tide of knowledge of psychic facts, destined to inaugurate a new Dispensation founded on the actuality of the spiritual spheres all around us and the supreme fact of spirit communication.

Rev. A. McCallum, in the discussion relative to "Empty Churches" at the recent Methodist Conference, was the only speaker who gave a hint of the true meaning of the decline in attendance at Church services, saying that "the difficulty was largely to be solved by an adjustment to new conditions." If by this is meant "spiritual conditions," it is quite true, as a rational statement concerning the new light coming into the world concerning our relations to the spiritual Universe would fill the empty Churches to overflowing. People are refusing to be fed on the dry husks of obsolete creeds and dogmas.

Mr. Joseph Taylor, of Nelson, N.Z., is doing a great psychic work there in any leisure he can get from his professional duties. In May issue a fuller notice will be given.

Mr. W. F. Aplin suggests in *Lyttleton Times*, in answer to Bishop Grimes' protest against "universal literature," that people should read "The Harbinger of Light," "Science and the Soul," "Progressive Thought," etc., whose pages will be found "clean, instructive, and scientific." He sends a most valuable paper by Professor A. W. Bickerton on "The Birth of Worlds," which gives a new explanation of the sudden brilliancy of stars. Want of space precludes its admission into these columns, as well as much other valuable matter not bearing directly on spiritual developments.

Mr. J. H. Fabling, Metaphysician of Christchurch, New Zealand, hopes to pay a visit to Melbourne towards the middle of the year. He is also an able lecturer and frequently takes the platform.

Mr. Stepherson writes that he is leaving Brisbane for Wellington at the end of March. His intention is to visit America after touring New Zealand, as his physical mediumship has brought many requests for a visit to the States.

Mrs. Morrison is having a most successful visit to New Zealand. She was leaving for Christchurch at the end of March.

Rev. Hector Ferguson has been speaking to large audiences at Northcote on Spiritualistic subjects, and has declared himself a convinced Spiritualist. An advertisement on the front page gives particulars of his medical treatment.

Mr. W. Adam writes of the affiliation of the Lyceum, Sydney, of which he is conductor, to the British Spiritualists' Lyceum Union. Great praise is due to him for his untiring efforts to promote Lyceum work in Sydney.

Mrs. Barton, of Palmerston, North N.Z., gave a demonstration of clairvoyance and mental telepathy, in the Foresters' Hall there, in aid of the Penguin Relief Fund. This was preceded by an able address reported in the local newspaper.

The Glasgow *Evening Times*, of November 18, says:—
 "Mr. James Robertson was born in Glasgow 64 years ago, and for more than 30 years has been the most prominent advocate of Spiritualism. His name is known the world over as a writer on the subject, for Mr. Robertson has contributed to the Spiritualistic press of America and Australia, as well as to that of our own country. His style of writing is clear and vigorous, and his manner of speech is equally clear and impassioned. In the advocacy of those truths which are dear to him he has the eloquence born of conviction and sincerity. There has recently been issued from his pen "Spiritualism: The Open Door to the Unseen Universe," a book of over 400 pages, favourably reviewed in these columns and in many other quarters. In early life Mr. Robertson was associated with the Glasgow press; and his memories of Hugh McDonald, Robert Buchanan, Charles Gibbon, William Black, and other notables may some day see the light. In the seventies he branched out into the sewing machine trade, having charge for some years of the business of the Howe Machine Company in Scotland and Ireland. In 1885 he started his present firm of the North British Machine Company, which has had a successful career. He has been associated with the cycle trade since its inception, and issued the first cycling journal in Scotland, "The Cycling Mercury." He was for many years chairman of the Glasgow Cycle Trade Association, and is still looked upon as the foremost representative of cycledom in Scotland. Mr. Robertson is universally esteemed. While the antithesis of a churchman, he is a man of high spiritual culture. He is at the zenith of his mental activity, and his wide sympathies, coupled with large experience and sincerity of purpose in all walks of life, make him a most interesting personality.

"A DWELLER ON TWO PLANETS."*

This book has been forwarded to us from Los Angeles, Cal., by the mother of the young man who was impressed to write it. The matter remained in MS. for years, during which the young man passed on, until his mother suddenly was supplied with funds for its publication in a somewhat mysterious manner. The book details a life on Atlantis, with great success for the hero, but mingled with sin and sorrow. He is reincarnated in California about middle of 19th century, becomes acquainted with some initiates in occult matters, and leaves his physical body in a cave on Mt. Shasta while he passes some time on Venus in his astral form, receiving instruction in a charming family of advanced souls on that planet. He returns to the earth, where he meets with some of those with whom he was intimately connected while on Atlantis, and works out his "Karma."

It is claimed that prophecies are made of inventions and discoveries now in progress, but not heard of at the time when the writing was given. The writer met in Los Angeles with several who stated that they had personal knowledge of various matters which tended to confirm the statements made as to production. The recent rapid development in air-ships appears to point to further discoveries, bringing us near the Atlantean veil, as described by "Phylos," and knowledge of radio-activity is progressing, so that we may soon approach the negation of gravity. The ethics inculcated are of the eternal verities, but the doctrine of twin souls (male and female) is as repulsive as ever to us. R.H.R.S.

VICTORIAN ASSOCIATION OF SPIRITUALISTS.

In response to the invitation of the Committee of the V.A.S., about 475 ladies and gentlemen met at the Austral Hall on March 15th to celebrate the Silver Wedding of the President, Mr. Otto Waschatz and Mrs. Waschatz. It was a scene of great beauty, and the utmost enthusiasm prevailed. Many valuable presents were made, including a Silver Afternoon Tea Service and Hot Water Kettle, suitably inscribed, from the V.A.S. Committee, members, and friends, and Bridal Bouquet to Mrs. Waschatz. The Lyceum Mental Culture Society presented an afternoon cake and fruit dish; The Coburg Spiritualist Church a pair of silver fish servers; and the employees of Waschatz and Co. a handsome silver fruit stand suitably inscribed, besides gifts from individual friends. The decorations of the stage were unique. A large silver wedding bell hung in the centre, and drapings, pot plants, immense bunches of grapes, flowers, and foliage proved most effective. The arrangements were in the hands of Mr. M. J. Bloomfield, Hon. Secretary, assisted by Mr. Engman, Vice-President, who acted as M.C. Refreshments were served the whole evening, and an excellent programme of music and recitations, with dancing after the presentations, made a memorable event. As notes of the proceedings did not reach the office until the paper was in type, other details have to be held over.

Mr. Macleod Craig lectured during the month of March to large audiences, and will be the speaker until further notice.

VICTORIAN SPIRITUALISTIC UNION.

From Mr. Arthur Drake, 23 McFarlane Street, Brunswick, a report of work to date has been received, to whom all enquiries and communications should be addressed.

"After many unsuccessful attempts in the past to formulate a scheme of union," this report states, "seven or eight societies sent delegates nearly twelve months ago to a meeting called for further effort. After much preliminary work, an elected Council commenced monthly sittings, working under liberal and comprehensive rules,

*"A Dweller on Two Planets." Baumgardt Publishing Company, Broadway, Los Angeles, California.

copies of which will be supplied to any medium or society, either metropolitan or country, desirous of assisting in the work of Union. A roll containing names of workers, both lecturers and mediums, is meanwhile being compiled.

MELBOURNE P.S. LYCEUM.

During March the platform has been occupied by Mrs. Schütze, President of the Spiritualists' Church of N.S. Wales, and a welcome was tendered to her on Thursday evening, March 18th. At the half-yearly meeting of the Lyceum, Mr. Charles Chatfield was elected Conductor, and it is hoped that the Lyceum will shortly be in a more flourishing condition. The combined meeting of Lyceum children of Melbourne at the Temperance Hall on Sunday afternoon, April 4th, in celebration of the 60th Anniversary of Modern Spiritualism should give an impetus to this important work. At time of going to press no details of the month's work had been received.

SPIRITUALISTIC CHURCH OF VICTORIA.

From Mr. E. J. Howard, Hon. Secretary, there comes the report for the year 1907-8 and balance sheet, from which it is shown that the church is in a sound financial position, with a credit balance. It is suggested in the report of the Auditor that for the future the office of paid regular speaker should be substituted by occasional speakers, as there might then be a margin of funds to spend on the Church itself, library, and general upkeep. Great praise is accorded the Treasurer, Mr. G. Prince, and the Secretary, Mr. E. J. Howard, for their indefatigable work. Mrs. Knight McLellan has occupied the platform on several occasions during the month, but details of work had not come to hand at time of going to press.

MELBOURNE OCCULT STUDENTS.

On Monday evening, March 29th, the above Society held their first Social after the summer recess at the Australian Church Lecture Hall. Addresses were given by Mrs. Van Assche, Dr. O. E. M. Abramowski, and the President, Mr. W. P. Sinclair.

GUILD HALL SERVICES.

At the Guild Hall, commencing March 14th, Mr. J. M. Moorey has been lecturing to audiences that have completely filled the hall. He announced himself as speaking from an independent platform, and not in opposition to any Society.

SPIRITUALISM IN NEW SOUTH WALES. CHURCH OF SEERS, SYDNEY.

Mr. A. J. Bush, Hon. Sec., writes:

"I have to report splendid attendances, both afternoon and evenings, since my last. I am sorry to report that one of our mediums, Mr. Ferguson, has been prosecuted, and to our dismay was sentenced to three months' hard labour without the option of a fine or first offender's act, the magistrate remarking that he had made up his mind to send *anyone* to gaol who was brought before him. Letters to the press were refused admission, and on the following Sunday we made an appeal for help, and at two meetings we collected enough to pay the cost of an appeal, and had the pleasure of welcoming him home on the Monday night pending the next Quarter Sessions. Mr. Ferguson returned thanks from our platform on Sunday, March 7th, and was well received by a large crowd of sympathisers. Others who have occupied the platform were Mesdames Levorna and Weeks, Messrs. Downs and Riep, Mr. and Mrs. Weeks, Madame Elise, Mr. G. Wright and Madam Lemaine. Greetings to all kindred societies. Congratulations on the March issue of the *Harbinger*, and best wishes to yourself and all co-workers."

SPIRITUALISTS' CHURCH OF NEW SOUTH WALES.

Mrs. Mahony, Recorder, writes :

"It gives me much pleasure to report that our Church is making steady progress, and that every week new names are being added to our list of members. On Feb. 21st, at the afternoon service, Mrs. Loie F. Prior gave a good lecture on "Rationalism, Realism, Spiritualism," afterwards giving some splendid answers to questions from the audience. In the evening a Flower Service was held by Mrs. E. Schütze. During the absence of our President, Mrs. E. Schütze, who is on a visit to Melbourne, the platform has been occupied by Mrs. Weeks, Mr. Hanlin, Mrs. K. Hayes, and Mr. Muggleston, who have all shown great zeal in making every meeting a success. Many clairvoyant descriptions were given from the platform by Mrs. K. Hayes.

SPIRITUALISM IN BRISBANE.

Matters in connection with the Queensland Spiritual Church have improved considerably since Mr. W. Stepherson joined and assisted that body. For the last five or six weeks he has made the offices attached to the Church his headquarters, and on Sundays he generously consented to assist the Church by giving psychometric readings from articles laid upon the table for the purpose. These readings have proved very interesting and singularly successful. In addition to this a series of afternoon meetings have been inaugurated for the purpose of affording the younger and partially developed mediums opportunities to complete their development. Both the afternoon and evening meetings have been well attended, and it is to be regretted that Mr. Stepherson will shortly be leaving on a tour through New Zealand. The Committee and other sympathisers in Brisbane wish him every success.

During Mr. Stepherson's stay Miss Reinhold, who materially assisted, by her inspirational singing and addresses, to keep the movement alive during a long period of adversity, has taken a well deserved and much needed holiday with friends in the country. The platform is, in the meantime, being occupied by Mr. W. Blakely, a Brisbane medium, who, besides being the instrument for the delivery of powerful and stirring addresses, gives promise of developing into an excellent psychic. Other gentlemen taking part in the services are Mr. Williams, of Sydney, and Mr. Bostock, the accuracy of whose readings is well known.

SPIRITUALISM IN NEW ZEALAND.
ASSOCIATION OF SPIRITUALISTS, AUCKLAND.
 (REGISTERED.)

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

"Mrs. Morrison completed her fourth month last night, Sunday, 14th March, with a crowded service. A farewell conversation was tendered Mrs. Morrison on Tuesday, March 16th, by the Spiritualists of Auckland, when a presentation was made to her. In bidding Mrs. Morrison farewell, we wish her God-speed and as much success in Christchurch, where she opens for the Society on the 28th March, as she has had in Auckland. Last week we were compelled to hold two Psychometry meetings in the one week. Mrs. Morrison gave readings to 41 and 47 respectively, which makes a record. We understand that after six weeks' work in Christchurch Mrs. Morrison goes to Wellington for the Wellington Association of Spiritualists, Regd.

Mrs. Morrison's place on our platform will be taken by Mr. Joseph Isherwood, the "Lancashire Clairvoyant" (England), on March 21st.

Mrs. Ellen Green commences her engagement with the sister church, "The Society for Spiritual Progress," March 21.

It is with pleasure we endorse the statement made in last month's *Harbinger* in the report of the sister Society,

that the relation of the two Societies are of a most harmonious nature, and likely to be still more so.

The Annual Conference of the New Zealand National Association of Spiritualists will be held in Wellington instead of Levin during Easter week, when it is hoped all Societies will be represented, not excepting the Australian Societies.

SOCIETY FOR SPIRITUAL PROGRESS, AUCKLAND.

Mrs. Harris-Roberts writes briefly to tell of her leaving for Wellington to attend the Annual Convention of Spiritualists, and that Mrs. Ellen Green is occupying the platform in her absence. She sends greeting to V.A.S. and friends in Australia.

HOBART SOCIETY FOR SPIRITUAL PROGRESS.

The quiet work of the H.S.S.P. has lately received a great impetus from the visit of Mr. Charles Bailey. He gave a public address on Sunday, March 7th, at 8.30 p.m., to a large audience, and received a most attentive hearing. Professor Denton was the control, and the subject, "Spiritualism, Its Philosophy and Phenomena." Several questions were asked and well answered at the close. Three séances were given in the Society's Room at Miller's Chambers. The demand for tickets was great. At Mr. Bailey's own request the cage and bag were provided, though really unnecessary in a private room. However, all possibility of fraud was entirely eliminated. The apports consisted of a live bird, nest and eggs, tablets, face cloth of a Bedouin woman, loin cloth from Malay Peninsula, parchment with writing, bag made with shells, etc. Addresses were given, and questions asked and answered. The same success attended his lecture and séances in Launceston, and great interest has been aroused in this all important subject. The writer has sold nearly 6 doz. copies of "Science and the Soul." Several new members have signified their intention of joining the Society, and we trust that with the blessing of the great Father Spirit much good will be done during the year.

F. A. Cranstoun, Hon. Sec.

TO CORRESPONDENTS.

Most kind and congratulatory letters arrive by every post from all parts of the world, and while gratefully acknowledging them, the editor would ask the kind consideration of her friends should answers be unduly delayed. The greatly increased work of the paper is now almost beyond the compass of one pair of hands to accomplish.

SPECIAL NOTICE.

To enable the Proprietor to promptly meet all engagements, subscribers and agents are reminded that subscriptions are payable in advance and agents' accounts are due when rendered.

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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Photo. reproduction of Native Dress from Malay Peninsula brought at Launceston circle through the mediumship of Charles Bailey.



It is striking testimony to the genuineness of the phenomena produced at Mr. Stanford's circles that the medium, while on a visit to Tasmania, should under new and trying conditions be able to produce phenomena on a par with that in Melbourne. A full list of "apports" has not yet come to hand, but from newspaper reports and other sources it is gathered that birds, nests with eggs, tablets, various articles of native dress, and manuscripts were received. The daily papers say that "under the strict test conditions enforced fraud was impossible."

By the courtesy of Mr. A. Sargeant, Photographer, Launceston, who was present at all the circles held in that city, a photograph of a Loin Cloth from Malay Peninsula has been reproduced for the Supplement. In the letter accompanying

the photo. taken by Mr. Sargeant, he says: "This will serve to show you that our spirit friends sometimes work under exceptionally bad conditions. The evening was oppressively hot; the room was small for the number present. Many of the sitters were strangers almost to one another, and some were present who were hoping to expose fraud. And yet even the sceptics confessed themselves satisfied. The Loin Cloth was brought without notice at the request of one of the sitters who, knowing such a thing could not be procured at a moment's notice, suggested it as a "splendid test." It was said to be made of Indian Palm fibre, and measures 22 inches by 14. Mr. Bailey was enclosed throughout in a cage, his body being first enveloped in a bag.