

THE HARBINGER OF LIGHT

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

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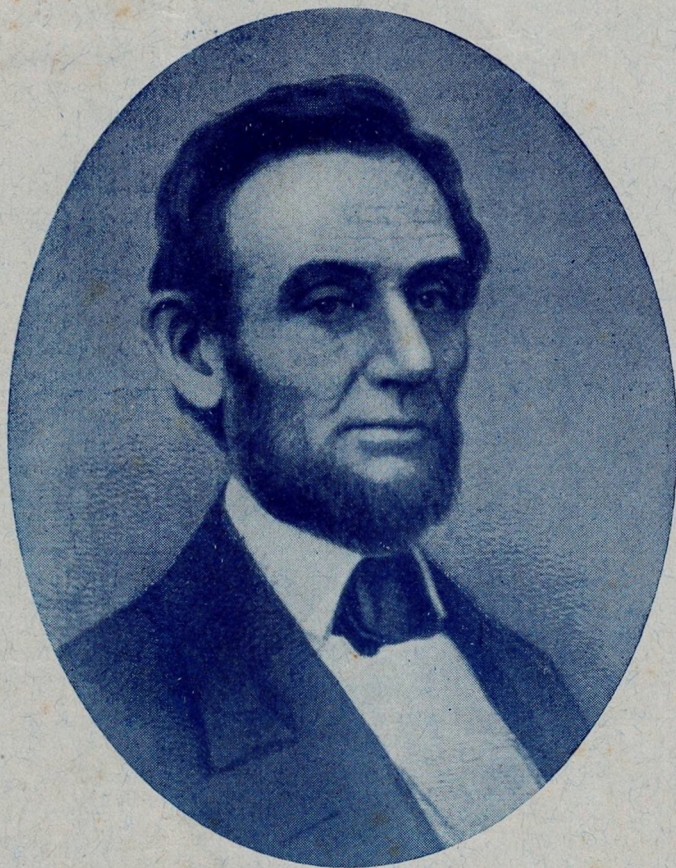
"LIGHT, MORE LIGHT."—Goethe.

Edited by Mrs. Charles Bright.

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MELBOURNE, MAY 1st, 1909.

SIXPENCE.



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MAY 1, 1909.

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TO SUBSCRIBERS.—While we are encouraged and helped by the great majority of our subscribers, who not only appreciate the "Harbinger" but promptly meet their engagements in regard to subscriptions and advertisements, the neglect of others in these particulars is a great discouragement. The Proprietor has promptly to meet her business engagements, and it is imperatively necessary that all arrears of subscriptions (both by individuals and agents) be paid without delay, or further deliveries will have to be stopped.

EDITORIAL NOTES.

It is one of the marked features of the present day that the great majority of the people have "fallen away" from religion—will have nothing to do with it—that is, religion of the orthodox type. The Rev. W. Carr-Smith, one of the most earnest preachers and indefatigable workers of the Anglican Church in Sydney, has, after ten years of vain endeavour to stem the tide of indifference in that city, decided to return to England, acknowledging that his mission has been a failure. He says that it is not so much that the people are "irreligious" as that they are "non-religious," have ceased to take any interest in church matters. In Melbourne, the Chapman-Alexander Simultaneous Mission is striving to combat the spiritual lethargy that prevails in the churches of this city. One of the speakers at the welcome to the evangelists at the Town Hall said: "Our churches are not what they ought to be in the sight of God. Many of us have laboured all the night and have caught nothing, but we expect a good haul of fishes." On the other hand, there are materialistic thinkers among us like the Greek Professor at the Melbourne University who devotes a column and a half in *The Argus* in proving to his own satisfaction that such a thing as "The Lost Atlantis" never existed, and that all such stories are in the imagination far away beyond "the foam of perilous seas in faery lands forlorn." As Mrs. Besant said some 13 years ago, great intellectual acquirements may exist with not a spark of spiritual illumination, and it is useless, possibly, to expect Professor Tucker to study the recent records of discoveries made in the Pacific Ocean, as well as in the Atlantic, which give unmistakable evidence of a submerged continent in both oceans. These are embodied in the important volume published two years ago by the Smithsonian Institute of New York, while explorations are proceeding in Mexico and Egypt which show a common origin for many of the ancient writings and relics found buried in these interesting countries, and which scholars say confirm the ancient legends concerning great deluges and lost continents. It is this lack of spiritual vision among the so-called leaders of thought in literary, scientific and ecclesiastical circles that accounts, not only for empty churches, but the lack of ideals and all that is elevating in the thought of the surging life around us. When Spiritualism takes its rightful place as a religious factor in the world, it

will be seen by those who now deride it from imperfect knowledge of its aims, that phenomena are simply eye-openers, and that a philosophy wide as the Universe itself is opening out for the study and upliftment of humanity.

That this time is rapidly approaching is demonstrated by the remarkable interest in psychic investigation now evident all over the world. Letters that would gladden the hearts of many earnest clergymen, if their work could receive such spontaneous recognition, come from all parts of the Commonwealth and New Zealand, as well as distant lands, full of thanksgiving for the light thrown upon the path of the writers by the great truths I am privileged to put before the world in this paper. A letter from a Vicar in New South Wales, now lying before me, speaks of this clergyman's great interest in the work, and asks for literature such as Mr. Stead's "How I Know the Dead Return," and Mr. W. Britton Harvey's "Science and the Soul," two of the most convincing pamphlets ever issued in Australia, or, indeed, any part of the world. Mr. James Robertson, of Glasgow, author of "Spiritualism: The Open Door to the Unseen Universe," a leading citizen of Glasgow, writes by last mail suggesting that "Science and the Soul" should be re-printed in England. We are indeed on the eve of a great spiritual awakening in these southern lands. A gentleman in Brisbane, filling an important commercial position there, writes that the psychic facts that have lately come in his own experience and have made him a most earnest worker in the cause, have opened for him a world of thought whose existence he had never contemplated in his materialistic days. "I seem to have been imprisoned within four walls," he says, "before this knowledge of man's great destiny opened out before me."

"Whatsoever a man soweth that shall he also reap" in that wonderful spirit life awaiting us on the other side of the grave is the very heart of the spiritual philosophy as well as of the teachings of the Gospels. The parable of the rich man and Lazarus is only a typical picture of what awaits the soul after death. Princess Karadja's most touching poem, "Towards the Light," just introduced to Australian readers, enforces this teaching with dramatic emphasis. It is a fact well known to many of us that those who have passed onwards are in many cases vainly striving to arouse their brethren still in the flesh to a knowledge of these great spiritual realities. But as in the Gospel story it is in many cases too true that even though one rose from dead, "they would not be persuaded."

One of the most important lessons, however, for the inquirer to learn is that psychic gifts and spiritual development are two different things, and that individual spiritual growth which comes from love and service to humanity is the only gateway to eternal life. In an article entitled "Spiritual Development," by Miss Dallas, in *Light*, which deserves to be widely read, this distinguished writer says, "Not by the possession of gifts and powers, psychical or intellectual, can the individual soul be perfectly harmonised with the Universal Life, but only by loving much and obeying loyally, by childlike openness to divine influences and endurance of all that is involved in strenuously pressing forward to the highest."

"There is one way for thee; but one; inform Thyself of it, pursue it; one way each Soul hath by which the infinite in reach Lieth before him, seek and ye shall find."

ABRAHAM LINCOLN—A SPIRITUALIST.

The Lincoln Centenary.

BY ANNIE BRIGHT.

It is one of the signs of the times that when the centenary of Abraham Lincoln's birth was lately celebrated in America, that the *Chicago Tribune* should give a lengthy account of the great President's spiritualistic seances at the White House, Washington, with a wonderful girl medium, Nettie Colburn. All the impressive incidents that occurred were recorded in a volume published in 1891, by Mrs. Nettie Colburn Maynard, this medium's married name, and it is from this work, entitled "Was Abraham Lincoln a Spiritualist," that the *Chicago Tribune*, one of the great dailies of the United States, gives such copious and striking testimony. In the *Progressive Thinker*, of Chicago, the greater part of the article from *The Tribune* is reproduced by its able editor, Mr. J. R. Francis, and it is from this source and a most interesting article on the great President, running through four numbers of *London Light*, by H. Blackwell, that many of the following intensely interesting items are gleaned. It was on February 12th, 1809, that Abraham Lincoln was born, and he was ushered abruptly into spirit life by an assassin's hand on April 15th, 1865, at the early age of 56, and when with his great work of emancipating the slaves accomplished, and the Civil War at an end, he could look forward to years of peace and further unselfish labour in the cause of his beloved country. Even his murder by the dastardly shot of Edwin Booth as he entered Ford's Theatre, New York, on that mournful night had been foretold, and although on previous occasions he had acted on similar friendly warnings these were disregarded, and he fell a martyr in one of the most righteous causes ever fought and bled for in the world's history. How this blow struck his sympathetic countrymen was told by Walt Whitman in his well-known magnificent verses, unequalled in pathos by any of the world's great threnodies,

"O CAPTAIN; MY CAPTAIN."

O Captain! my Captain! our fearful trip is done,
The ship has weather'd every rack, the prize we sought is won,
The port is near, the bells I hear, the people all exulting,
While follow eyes the steady keel, the vessel grim and daring;

But O heart! heart! heart!

O the bleeding drops of red,
Where on the deck my Captain lies,
Fallen cold and dead.

O Captain! my Captain! rise up and hear the bells;
Rise up,—for you the flag is flung—for you the bugle trills,
For you bouquets and ribbon'd wreaths—for you the shores
a-crowding,
For you they call, the swaying mass, their eager faces turning;

Here Captain! dear father!

This arm beneath your head!

It is some dream that on the deck,
You're fallen cold and dead.

My Captain does not answer, his lips are pale and still,
My father does not feel my arm, He has no pulse nor will,
The ship is anchor'd safe and sound, its voyage closed and done,
From fearful trip the victor ship comes in with object won;

Exult O shores, and ring O bells!

But I with mournful tread,

Walk the deck my Captain lies,

Fallen cold and dead.

LINCOLN'S FIRST SEANCE WITH NETTIE AT THE WHITE HOUSE.

It was in December, 1862, that Nettie Colburn was first taken by friends to the White House on the invitation of Mrs. Lincoln, where she was kindly welcomed and at once put at her ease by the genial President's remark, "So this is our little Nettie, is it, that we have heard so much about." Soon after she passed under control, and for more than an hour a strong and vigorous voice from the spheres, which Lincoln thought to be that of Daniel Webster, spoke through that frail little body on matters of supreme importance, including the

Emancipation Proclamation. Mrs. Nettie Maynard's description of the scene must be given in full:—

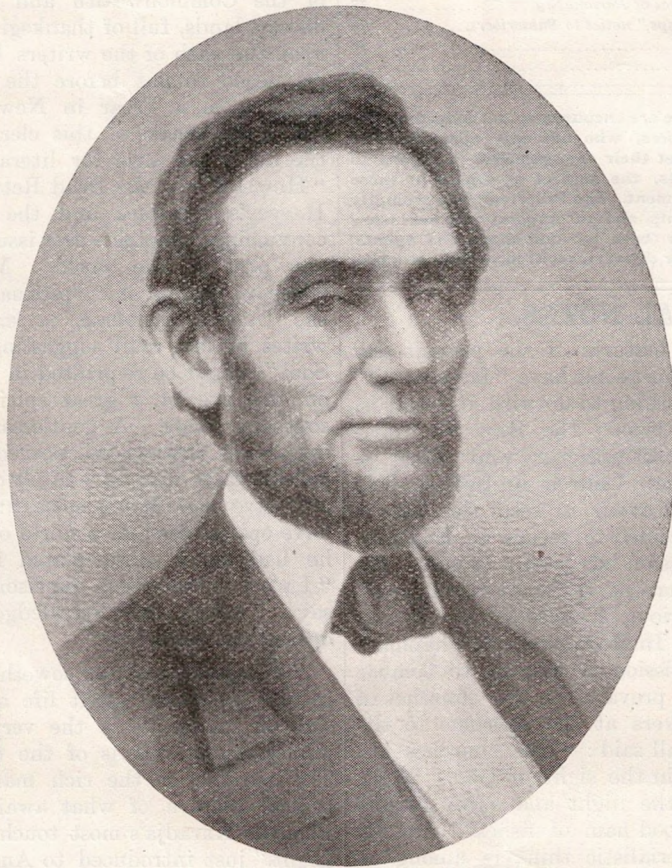
"While the President was still speaking," she writes, "I lost all consciousness of my surroundings and passed under control. For more than an hour I was made to talk to him, and learned from friends afterward that it was upon matters that he seemed to fully understand, while they comprehended little until that portion was reached that related to the forthcoming emancipation proclamation. He was charged with the utmost solemnity and force of manner not to abate the terms of its issue, and not to delay its enforcement as a law beyond the end of the year; and he was assured that it was to be the crowning event of his administration and his life; and that while he was being counseled by strong parties to defer the enforcement of it, hoping to supplant it by other measures and to delay action, he must in nowise heed such counsel, but stand firm to his convictions and fearlessly perform the work and fulfil the mission for which he had been raised up by an overruling Providence. Those present declared that they lost sight of the timid girl in the majesty of the utterance, the strength and force of the language, and the importance of that which

was conveyed, and seemed to realize that some strong masculine spirit force was giving speech to almost divine commands.

"I shall never forget the scene around me when I regained consciousness," writes Mrs. Maynard. "I was standing in front of Mr. Lincoln, and he was sitting back in his chair, with his arms folded upon his breast, looking intently at me. At last he turned to me and, laying his hand upon my head, uttered these words in a manner that I shall never forget: 'My child, you possess a very singular gift; but that it is of God I have no doubt. I thank you for coming here to-night. It is more important than perhaps any one present can understand. I must leave you all now, but I hope I shall see you again.' He shook me kindly by the hand, bowed to the rest of the company, and was gone."

LINCOLN IS URGED BY SPIRIT INTELLIGENCES TO GO TO THE FRONT, AND OBEYS.

On another occasion, quite unexpectedly to the friends assembled, though a little spirit messenger had declared that "the long brave" was coming, Mr. Lincoln attended a seance, having been suddenly impressed to do so at the conclusion of a Cabinet meeting. The message he then received was both important and weighty. A vivid picture was drawn of the terrible state of affairs at the front, where the



ABRAHAM LINCOLN.

troops were dissatisfied and demoralised. "Can you suggest a remedy?" queried the anxious President. "Yes," was the reply:—

"Go in person to the front; taking with you your wife and children, leaving behind your official dignity and all manner of display. Resist the importunities of officials to accompany you, and take only such attendants as may be absolutely necessary; avoid the high grade officers and seek the tents of the private soldiers. Inquire into their grievances; show yourself to be what you are, 'The Father of your People.' Make them feel you are interested in their sufferings, and that you are not unmindful of the many trials which beset them in their march through the dismal swamps, whereby both their courage and their numbers have been depleted. It will do all that is required. It will unite the soldiers as one man. It will unite them to you in bands of steel. And now, if you would prevent a serious, if not fatal, disaster to your cause, let the news be promulgated at once and disseminated throughout the camp of the army of the Potomac. Have it scattered broadcast that you are on the eve of visiting the front."

Lincoln's response was: "It shall be done."

The next day was Sunday, and the papers announced in big letters, "The President is about to visit the army of the Potomac."

It is a matter of history that the spirit counsel given to President Lincoln proved to be heaven-inspired. The soldiers greeted him with enthusiasm, their grievances were inquired into, and redressed, and when he returned to the seat of Government he left behind him a loyal and contented army.

A LAST MESSAGE FROM THE UNSEEN.

Another scene at the White House shows us the President enjoying a little relaxation, and being solaced by messages from the Unseen. Kindly and generously he gave his hand to the young medium, and said, "I thank you, Miss Nettie, for obliging us, we have deeply enjoyed our little circle." During this evening he quoted from his favourite poem:—

Oh! why should the spirit of mortal be proud?
Like a swift-fleeting meteor, a fast-flying cloud,
A flash of the lightning, a break of the wave,
He passeth from life to his rest in the grave.

'Tis the wink of an eye—'tis the draught of a breath,
From the blossom of health to the paleness of death,
From the gilded saloon to the bier and the shroud;
Oh! why should the spirit of mortal be proud!

Having to leave Washington, owing to her father's serious illness, Miss Nettie called at the White House to say good-bye, and give what proved to be her last message. The reply to the question, "What do our friends say of us now?" was: "What they predicted for you, Mr. Lincoln, has come to pass, and you are to be inaugurated the second time; but they also reaffirm that the shadow they have spoken of still hangs over you." He replied somewhat wearily:—

Yes, I know. I have letters from all over the country from your kind of people, warning me against some dreadful plot against my life. But I don't think the knife is made, or the bullet run, that will reach it. Besides, no one wants to harm me. However, Miss Nettie, I shall live till my work is done, and no earthly power can prevent it. And then it doesn't matter, so that I am ready—and that I ever mean to be.

It is only justice to the young medium to mention that she declined any remuneration for the services which she was able to render at the White House, and that she also gladly helped the poor in the same generous manner.

WHAT THE WORLD THINKS OF LINCOLN.

As the years roll on the world's appreciation of the great President grows. What other man but he in a similar position was ever so free from the thought of possible consequences to himself as when Lincoln signed the great deed of Emancipation for the slaves, whose anguished cry from the rice-fields of the Southern States had filled his great soul with pity? In his second inaugural address, the lofty motives that ruled him stand out in words of deepest meaning and fiery indignation at the wrongs perpetrated on a defenceless class. He never made long, laboured speeches, but every word tells, as in the following when, with the slaves freed and the great war at an end, he said: "Fondly do we hope, fervently do we pray, that this mighty scourge of war may speedily pass away. Yet, if God wills that it continue until

all the wealth piled up by the bondsman's two hundred and fifty years of unrequited toil, shall be sunk, and until every drop of blood drawn by the lash shall be paid by another drawn with the sword, as was said three thousand years ago, so still it must be said, the judgments of the Lord are true and righteous, altogether." One who heard this great speech says: "As I looked upon him and heard him utter these sentiments, Abraham Lincoln appeared the most solemn, the most dignified, the most majestic, and at the same time the most benignant human being I ever saw." Another great utterance was that at the dedication of the National Cemetery, Gettysburg, on November 19th, 1863. "Edward Everett had made a speech so long, so eloquent, so scholarly, so full of classic allusion, that the audience was supremely dull and tired out," says Alice Hubbard, in "The Fra." "Lincoln's speech was not five minutes long. . . . It was simple, plain, direct from the heart, and it touched the hearts of those who listened, while tears of sympathy rolled down their cheeks." Among the words of burning eloquence that fell from his lips these are the best remembered as showing the grit and purpose of the man in conducting the strife for freedom. "We here highly resolve," he said, in view of the newly-made graves of the fallen soldiers, "that these dead shall not have died in vain; that the nation shall, under God, have a new birth of freedom, and that the government of the people, by the people, and for the people, shall not perish from the earth." It is not impossible that in these great southern lands, similar crises will arrive to those that confronted Abraham Lincoln. And let it be remembered that it was from a log-cabin that this saviour of his country rose step by step by his indomitable will, superb courage, and unflinching integrity of purpose to the highest office in the State. That he was greatly aided in this by his deep religious feeling and his prayerful aspiration to do the right is attested in the eloquent Centenary address given by President Roosevelt last February. "Lincoln," he says, "saw into the future with the prophetic imagination usually vouchsafed only to the poet and the seer. He had in him all the lift towards greatness of the visionary without any of the visionary's fanaticism. . . . The goal was never dim before his vision, but he picked his way cautiously, without either halt or hurry, as he strode toward it, through such a morass of difficulty that no man of less courage would have attempted it, while it would surely have overwhelmed any man of judgment less serene."

Those who know anything of Spiritual direction will agree that the knowledge of "the guiding hand" obtained from spiritual sources was a most potent support to Lincoln in times of stress and hours of danger. It will not be until men have realised, like the prophets of old, that it is only righteousness that exalteth a nation that we may expect leaders of the calibre of Abraham Lincoln. Such men draw all hearts to them by the simple power of goodness. "Could a vote be taken," says a recent writer on Lincoln's Centenary, "throughout the civilised world on the question, 'Which man born in the nineteenth century is the most universally beloved?' surely the name of Abraham Lincoln would tower far above all others."

W. T. Stead has two "Character Sketches" in *Review of Reviews* for February and March (English edition) which, under the title "Healers and Healing," give a splendid account of the power of the spirit in effecting cures. Father John of Cronstadt, Mrs. Eddy, "The Society of Emmanuel" started in America by Dr. Worcester, and individual workers on these lines are reviewed. "The method matters little," says Mr. Stead. "The secret of faith-healing is to stimulate the unconscious mind to rouse the *vis medicatrix nature* into action." It is that doctors ignore the subtle forces of the spirit in effecting cures that psycho-therapeutics are now taking so prominent a place in the public mind.

OUR FOREIGN EXCHANGES.

SPIRITUALISM IN ALGIERS.

A Society has just been established at Oran, in Algiers, by M. Adolphe Werly, for the purpose of spreading a knowledge of the religion, philosophy and science of Spiritualism by means of lectures, public discussions, a library of books on psychic subjects, and practical experiments in connection with psychic phenomena. It starts with a membership of twenty believers, and the interest felt in the subject by French settlers in that great colony is so fervent and earnest that the success and rapid expansion of the infant circle can scarcely be doubted.

AN ARTISTIC MEDIUM.

The Berlin papers are much occupied by the remarkable pictures designed and executed by Frau Assmenn, the daughter of a poor miner at Halle. She is forty-six years of age, and about four years ago, without any artistic training whatever, she developed the extraordinary powers of composition, etc., which are now exciting so much astonishment in the minds of German scientists and artists. The public séances she gives take place in broad daylight, and are of the utmost simplicity. Seating herself at a table with a bunch of crayons in her left hand, she concentrates her gaze on the sheet of paper before her. Suddenly her face becomes rigid, her eyes dilate, and, seizing the crayons she requires, one after another, she proceeds to design with vertiginous rapidity and with infallible precision beautiful flowers such as have no existence on earth. She recently invited the whole of the newspapers in Berlin to witness an exhibition of her powers, which are as much a wonder to herself as to the spectators. Her visitors declared on this occasion that her performances with the crayons were altogether inexplicable, while they were unanimous in declaring that fraud or trickery was entirely out of the question. Sometimes Frau Assmenn passes into a state of trance, and displays the same facility and accuracy of touch when her eyes are closed as when they are open.

SPIRITUALISM IN THE PULPIT.

We learn from our valued contemporary "Ultra," of Rome, the organ of the Italian theosophists, which devotes a considerable portion of its space every month to Spiritualism, that in the Roman Catholic church of Saint Francis, in the city of Bogota, the capital of the United States of Columbia, in South America, Father Gordon has been preaching a sermon in favour of Spiritualism. He declared that this could not be hostile to Roman Catholicism, the leading beliefs of which were proved by miracles and by apparitions of Saints who were held in veneration by the Church. Moreover, the teacher laid great stress upon the fact that the life of Jesus furnished the most conclusive evidence to his great powers of mediumship, more particularly as regards his materialisations after his enfranchisement from the bonds of mortality. Nowhere, it may be added, is Spiritualism making more rapid progress than in Roman Catholic countries.

A WONDERFUL SITTING.

In the presence of upwards of seventy members of the New York Society of Psychical Research, assembled to test the powers of Mrs. Roberts, a materializing medium, who was locked up in a cabinet which was securely sealed, more than thirty spirits, varying in height and bulk, manifested themselves outside of it in the course of a single hour. Many of them were recognised by some of the persons present, towards whom they advanced, and upon whom they lavished tokens of affection. A few of them, after revealing themselves to the spectators, faded away before their eyes. The most striking phenomenon was the following: All of a sudden Mrs. Roberts presented herself on foot calmly standing before the door of the cabinet, which was examined and found to be still locked and all the seals undisturbed. The explanation offered by the spirit in control of the phenomena was this: that he and his colleagues had

dematerialised the door, so as to admit of the egress of the medium, and then had re-materialized it.

A SPIRIT PHOTOGRAPH.

One of the best known men of letters in the city of Athens is the poet, M. Pil Dimitreopoulos. For the last six years he has been conscious, while engaged in the work of composition, of the presence by his side of an unseen friend and helper who seemed to imbue his mind with ideas. Strange to say, although the poet is not very familiar with the French language, this invisible co-adjutor used to impress him to write poems in that tongue and translate them into Greek. Quite recently he visited the studio of one of the leading photographers in Athens to have his portrait taken. Judge of his astonishment, when the picture was completed, to find another head on the right hand side of his own, which proved on examination to be that of Victor Hugo, the great French poet. The incident naturally occasioned a good deal of stir in the city; and a committee consisting of chemists, photographers and artists experienced in re-touching photographs was organised for the purpose of investigating the phenomena, and this committee arrived unanimously at the conclusion that the plate had never been touched or tampered with.

CURIOUS CASE OF TELEPATHY.

A telegram from Chicago relates how Miss Loganson, a young lady 19 years of age, was apprised in a dream of the murder of her brother, Oscar, by a farmer at Marengo, about 50 miles distant. Her friends permitted her to send a telegraphic message to that place, and the answer was "Oscar has disappeared." She immediately hastened thither, and directed the police to search the farm-house of a neighbouring farmer named Bedford. "My brother is buried there," she exclaimed, and under the pavement at the spot indicated, the corpse of her brother was disinterred. The assassin, who had fled, was soon afterwards arrested at Ellis, in Nebraska. Miss Loganson's explanation of the incident is simply that "her brother's spirit had exercised for some days a certain influence over her."

J. S.

THE ISLAND OF ATLANTIS.

TO THE EDITOR "HARBINGER OF LIGHT."

DEAR MADAME,—About eleven years ago I first received an intimation from a control purporting to have been one of eight persons who escaped from the island of Atlantis, that he wished to write through the hands of a collaborator and myself, in the form of an historical romance, founded upon facts, a history of that island, to be entitled "The Antediluvians." He stated that "the great island-continent of Atlantis was the country in which the Adamic family—the fourth variety of the human race which has appeared upon the earth—had its birth, and was the cradle of the earliest, and therefore of all subsequent civilizations belonging to that family upon this globe." The appalling cataclysm by which Atlantis was submerged he described in the following words:—"There was a great upheaval of the surface of the earth in that region of it; which was followed by a sudden subsidence, and the waters of two oceans flowed into the cavity thus occasioned." He then entered into full details of the catastrophe; and in eight subsequent communications the event was enlarged upon by him. The book was commenced in 1897 and completed in 1898. My collaborator wrote the outline of it automatically, and I filled in the details, under impression by many controls. On the first of October, in the last-named year, the originator of the work signified his approval of it, and asserted that "the earth will witness the emergence of Atlantis, by volcanic action from the bottom of the deep, and its re-constitution as it was before." And he presently went on to say: "All things happen in cycles; and the greater chapters of the world's history repeat themselves; the forces being at this moment at work which will in due time upheave Atlantis." He also stated that the relics of its civiliza-

tion, which would then be brought to light, would verify the narrative related in "The Antediluvians."

Not having been the author, but only one of the amanuenses of that work, I am free to speak of it as an outsider, and I am bound to characterise it as one of the most original, interesting and remarkable books ever written. It throws an altogether new light upon the early history of our branch of the human race. It shows that Central America on one side, and Southern Europe, Northern Africa and Asia on the other were colonized from Atlantis, and explains why the architectural remains which have been discovered in Yucatan and Guatemala are incidental in style with the oldest monuments of constructive and decorative art in Egypt and India. It declares the language spoken in Atlantis to be the parent of Sanscrit. It likewise explains the universality of the legend of a great Flood, which Catlin found to prevail among the Indian tribes of America. It traces to their historical source the legends concerning Nimrod as well as the Titans. And its description of the destruction of the island with its millions of inhabitants is graphic and forceful in the extreme.

I am unable to publish the book on account of the cost of so doing, although I have not the shadow of a doubt that it will meet with an immense sale when published in England and the United States, but I shall be happy to make equitable arrangements with anyone willing to undertake the risk.

Yours, etc.,
JAMES SMITH.

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

By ANNIE BRIGHT.

After an interregnum of eight weeks, during the medium's absence in Tasmania and Sydney, sittings were resumed on Friday evening, April 16th. It was a preliminary evening only, as Mr. Bailey had arrived in Melbourne that day, and, fatigued with the long railway journey, could not give the best conditions. As will be seen in the record of phenomena given below, there was, however, a remarkable test. As on previous occasions, the conditions were of the strictest kind. After the medium had been searched he was enclosed in the cage, which was examined, locked, and sealed by several investigators present for the first time. After the first "apport"—a quantity of gold dust and sand had been showered on the medium, and an address given by Professor Denton—a tiny bird was found fluttering in the cage, with Abdul, the control, attempting to catch it. This was a Topaz-throated Humming Bird, the smallest in the world. It was said by Abdul to have been brought from Mexico, and was evidently not a native of the tropical regions north of Australia. After inspection, it was taken away again, as it lives on nectar which it draws from flowers with its long bill, and therefore could not live in this country, or have been obtained in the city, as sceptics sometimes assert. The third "apport" was the "Mystic Bag," photographed for the supplement in this issue.

An address delivered at the previous sitting by Dr. Robinson, entitled "The Sting of Death," has been selected for reproduction, and is full of the highest spiritual teaching.

Only one sitting has taken place since the last recorded, and is given in brief:—

120TH SEANCE. April 16th.—Address by Professor Denton. "An account of the medium's visit to Launceston, Hobart, and Sydney," and various incidents connected therewith. Phenomena. A quantity of gold dust and sand. Topaz-throated humming bird. Mystic bag made of seeds by Indian women, and containing two Arabic coins.

ADDRESS BY DR. ROBINSON. "THE STING OF DEATH."

Delivered on Friday evening, February 12th, 1909.

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

In speaking to you to night, I must take a few words well-known to you all to place at the head of my

remarks—as a text—"Oh grave, where is thy victory? Oh, death, where is thy sting? The sting of death is sin."

All transgression of Divine or natural laws is sin. Omission, as well as commission, is sin. When I use the word sin I do not attach the meaning to it usually given by theologians. Original sin, as taught by theologians, I do not believe in. I do not believe that death came into your world through the transgression of one man, whatever that transgression may have been. Certainly I do not believe the Babylonish legend in the Book of Genesis, as to the origin of evil. When man receives light and knowledge, and then breaks any law which applies to himself or his fellows, he commits what is popularly known as sin. It is evil because the consequences would be disastrous, not only to himself but to others. There are certain sins spoken of which it is utterly impossible for people to commit, and I draw your attention to one sin spoken of in the New Testament which preachers sometimes comment on, and which is referred to as the "blasphemy against the Holy Ghost." We are also told that "whosoever speaketh against the Holy Ghost it shall not be forgiven him," and yet your teachers fail to enlighten their hearers as to what is the unpardonable sin against the Holy Ghost.

Having given you my definition of sin I will now speak to you concerning man's journey through life. Most people have a chequered career. It is only given to a few, comparatively speaking, to pass through the vale of tears without much trouble, trial, and tribulation. Many years ago in America, my native land, I visited a cemetery and looked at the tombstones at the heads of the graves. There were some erected over the graves of the old pioneers in the Western States. One hundred years and more had passed since some of them were laid there to rest, and, standing at the foot of the graves, I reflected, as you must often have reflected when in a cemetery or elsewhere, who were these people? I cannot tell. But this I know, into this world of trouble they were born; they had all the trials and tribulation natural to the pining infant, and child, and some of them passed through the turmoil and strife from young manhood to old age. They married and were given in marriage; they ploughed and sowed and reaped; they were wearied; they laughed and they cried; and then came the time when they laid down their burden and the spirit took its flight. The house of clay was interred in God's acre, and ultimately their bodies mingled with the original elements. On the same day, I had an interesting conversation with a man who had lost two sons and one daughter, all buried in that same cemetery. During my conversation with him, I found that he was a rank materialist. He combated, or attempted to combat, my arguments when I sought to show him how incomplete was the earth life if there was nothing beyond the grave. How barren, and how fruitless would be man's life on the earth plane if there was no crown of life after the sleep of death. And he said to me, "Do you wish to make me believe that at some future time God will raise the bodies of my sons and daughter, and my own, after they have gone back to dust?" I said, "I know that God will preserve the spirit, and that is sufficient for me. What He may do with regard to the bodies I know not and care not, but He has promised that I shall rise up into newness of life in that spiritual resurrection, and that I shall be clothed upon at the very instant of resurrection—what you call death—with that immortality which is from God, and which is not subject to decay and dissolution." "Where," said he, "is your evidence?" "I have the evidence," said I to him, "in this very churchyard. Looking round on these silent graves, I realise that they were loved by hearts that were breaking, when they departed, and the evidence to me is that love, which is from God—and it could not have come from anywhere else—has not been satisfied nor received its desire in this life. Therefore, the unsatisfied love, and that love which has not

received its desire, will yet receive it in some future life. I have it in my inward consciousness which tells me that all that I see around me has not come into being for nothing, that if there be not some great and glorious climax, if there be not a crown to it all, then I can say with Paul, "we are of all men most miserable."

DEATH, THE GATEWAY OF LIFE.

So, to-night I say to those of you who have been bereaved in the past—and I suppose everyone present has lost someone—do not cast away your confidence, and, in comforting others, impress upon them these glorious truths. I have met in my day many people who had a terrible fear of death. I suppose that it is natural to every human soul, but there are some persons who during life are never able to overcome the fear of death. Let me say to such, if there be any here, for their comfort and consolation, that death is only terrible when far off, when the blood courses through the veins lightly and healthily, when the brain is clear, when the body is full of vital force and power, and man stands erect, his forehead to the stars, and looks around him. He enjoys the beauties of life and of the universe, and then death appears as a terrible monster, an enemy who is about to rob him of all that is beautiful, of all that is bright, and of all that makes him happy. It is setting out on a dark, unknown sea. He knows nothing of the shores that touch its wild waves, and death is terrible and something to be feared. But even here Nature has made provision. God has been wise, He has been merciful, He has shown forth His loving kindness even here. To most people, indeed, to all people at the last, the pains of the flesh through disease depart, and then comes the anaesthesia of Nature produced by the coming dissolution. Ah, how many people have you met who have told you of glorious death-beds! I remember once being called to the death-bed of a young woman, and as I sat by her bed reading to her from the Psalms, she said, with thin and wasted hand uplifted, pointing to one part of the ceiling, "See there, how bright and beautiful. They are coming for me, don't hold me back, I must go." And her face was illumined with light supernal. Yes, she had suffered physically, but at the last she was released in perfect peace. And this is the experience of all earth's sons, even when the convulsions of the body would appear to give the lie to it.

EARTH A TRAINING PLACE FOR SOULS.

All are doomed to pass through the portals of the grave, for Nature is destroying, as well as creating. The sentence has been pronounced upon man—not by an angry Deity, but because it was a necessity. Oh, think of the burden of years, think if you were immortal in bodies of flesh! Think of it! Think of the monotony! Ah, look back, some of you men, 40, 50, 60 years even, think of your daily toil, trials, worries, bereavements, and afflictions, and for such to continue through the countless ages of eternity. Every man must shrink from the prospect with a shudder! It is a necessity, for man is at present in a school, and, after a time, he will be taken into a higher class, into the school of God, where Christ, the prophets and seers, angels and archangels, are the teachers. You are building the spiritual house in the heavens, which in the future you must dwell in. Don't forget that. And so I say to you to-night, fear not death; live every day as if you were about to be reborn, for this is what death means. A rebirth will take place into a life which is just as real as the one you are in at present, without its disabilities, without many things which in the past have caused you trouble. "Oh grave, where is thy victory!" Stand upon the summit of the mountain and herald it forth to the nations of the world. Sing aloud! cry out! be not weary! "Oh grave, where is thy victory!" Stand in front of the mausoleums and tombs, stand in front of the gigantic stones built over kings, princes and emperors; stand upon the seashore and shout and let your voice ring over the

dark ocean, "Oh grave, where is thy victory? Oh death, where is thy sting?" To those who are not spiritual, or who are without hope and faith, and knowledge of a life to come, death appears to have gained the victory. To all who are not seeking the way of life there is a sting in death, and to-night I desire to extract that sting, to show how you can journey along the pathway of life right up to the eternal city, and not feel the sting of death. The sting of death is sin.

TO BE SPIRITUALLY MINDED IS LIFE.

Thousands and millions of people may be transgressing known and unknown laws. They suffer the consequences, but the transgression, or evil of it, is not imputed to them, for where there is no knowledge of law there is no sin. At times past, we are told, those who lived in the childhood of the world were in ignorance, and "the times of this ignorance God winked at," because they knew no better. But to the man who does know better, who has received spiritual light and afterwards transgresses, then the sting of death truly is sin; for when he looks back over his life, he feels that sting when he remembers that he could have lived differently. In those sunny hours which have passed into the great eternity he could have done something whereby his fellows would have profited, and has wasted the golden hours. And, perchance, he reflects that he did something which was a violation of his conscience, and contrary to the knowledge and light which he had received. This is the sting of death. Ah, millions do these things, but, as Peter said, "I wot that through ignorance ye did it." Oh, be careful, my friends, to do that which is right, if you know it is right. This is true Christianity, if there be any on the earth plane at all. Forgive us our trespasses, as we forgive those who trespass against us! Oh, my friends, I am not here as a preacher of cant, I am not here to proclaim to you texts from the Bible, but I am here full of earnestness, because I come from the land towards which you are journeying, and I know how important it is that you should do right, and you will be a power for good if you will do so. I exhort, I implore you, for your own sake and for the sake of others, be spiritual! I tell you, my friends, you will become such a power in this land that the forces of darkness will receive a check and a shock, the castles of error will be overthrown, and those who are confined in the dungeons will be liberated and come forth into glorious light. The sting of death is sin. Do not be afraid of what men shall say to you. "Who-soever therefore shall confess Me before men, him will I confess also before My Father which is in heaven." Think of it, my friends! You are struggling here trying to do some little good. You are confessing in this way your allegiance to the truth, to spirituality, and to God, and it will be better for you in the Great Beyond than if you had conquered cities.

THE DOOR TO ETERNAL LIFE.

Are there any here to-night who feel in themselves that they would like to be more spiritual? Are there any here who are full of doubts? Are you oppressed with any burden? There is only one place where you can lay that burden down, there is only one source of comfort, there is only one door through which you can enter. If men come and teach you that a life of selfishness is satisfactory, they are thieves and robbers; if teachers declare unto you that true philosophy is that you should have a good time, a short life and a merry one, believe them not, they are thieves and robbers. "I am the good Shepherd," Christ said. If we follow in His steps, we will enter in at that open door which leads to life eternal. It will not be necessary to observe days and times and creeds and dogmas, but every man must receive that spiritual light and teaching which will lead him ultimately to be true to himself, and in being true to himself he will be true to the highest and best within him. The sting of death is sin. Should you order your lives as I have indicated to-night, there remains for you that rest and peace and happiness which is assured to those who have entered

the Path. If not, on the other side of life, you must work out your salvation with fear and trembling. Think for a moment of the darkened spirits shut up to-night. They have gravitated to a certain level. It is their own fault, you say? Ah, yes, possibly it may be your own fault that you are in such a spiritual state yourselves. Decide to-night that for the rest of your days you will leave father and mother, house and lands, gold and silver, and seek only for that which will be preserved for you after the dissolution of the body which men fear so much. "Oh grave, where is thy victory? Oh death, where is thy sting?" There is no sting to those who believe and live in the smile of God and obey His law. Good-night.

SCIOAHSPE.

By EDGAR LUCIEN LARKIN.

Written for the *Harbinger of Light*.

VIII.

MAN, THE COMPLEX AND WONDERFUL.

The abstruse philosophical psychology, as taught by Badarayana, Kapila, Buddha, Aristotle, Zeno, Epictetus, Plato, Socrates, Seneca, Dante, Milton, Shakespeare, Hamilton, Stewart, McCosh, James, and hundreds of others, extending from Vedanta to these latter days—a period of about thirty centuries—consolidated could not equal that of Oahspe. This modern revelation tells man why he is on earth. Life, according to Oahspe, did not originate on this planet, it is an importation from other realms. The object of the Creator in sending Life to earth was that it might culminate in His terrestrial masterpiece—man, that is the right kind of men, the right kind of women. These cannot be described in this writing; suffice to say here, these are they who become able to receive wisdom from the Unseen, profit by it, and earn resurrection.

We are complex and triple, or triune beings, in the terrestrial phase of existence. The parts of a human being are: "First, the ghost, the soul, which is incomprehensible; second, the beast, the figure, the person, which is called individual; and, third, the expression, to receive and to impart." Book of Fragapatti, chapter X., V., Oahspe. This is a most wonderful revelation, direct from the colossal realm of the Unseen. All through Oahspe, it is taught that the soul is incomprehensible. This is an astonishing fact, we cannot think of our own minds. This is an unfortunate sentence, but how explain it? Self cannot think self, or of self; mind cannot think mind, or of mind. The mighty writer of Oahspe himself, struggles everywhere with this overpowering idea, and, at times, becomes almost submerged with its immensity. We can think about anything except Mind, our own mind, that is self. Compared with the ineffable majesty of the soul, the body is as a "beast"; yet in hundreds of passages the flesh body is exalted, and we are admonished and commanded to care for it with great fidelity, and keep it pure. At times the body is called "self" when it secures control of the soul through passion. This problem cannot be expanded in this chapter. The third part of the human trinity is expression. This is refined psychology—in fact, the highest on earth, because it includes the standing, perpetual, and overwhelming mystery of all times—language, human speech, words. Ransack the earth, and it may be the Universe also, there is no mystery at all comparable to a word. Thus, we cannot think without thinking a word. The great author of Oahspe struggles with the origin of words, reasons, teaches, and thinks almost Omniscient thoughts, as a human being; wavers, and then in complete discomfiture, represents the Creator as speaking, saying: "I created words, and gave them to man." An inscrutable thing in Oahspe is this: Man never has and never can think an original thought. Thus thoughts are universal, belong to Es realms, and are merely used over and over by human brain cells. The entire psychology of the world cannot equal this, the third attribute of man, to receive and impart, for this is

the fundamental human characteristic. See this: The earth is as a womb or place of gestation for the human entity. Thus: "Mortals are simply undeveloped." (25.) "All mortals are in an embryonic state, preparing for birth, commonly called death." 26, Book of Jehovih's Kingdom on Earth, Ch. VIII., 25-26. "For I am like unto man, having created him in mine own image." Book of Wars, Against Jehovih, Ch. XLVII., 16. But the burden of all Oahspe is that this image is Mental. Dynamic Mind is the foundation of the Universe, all it contains, and man. But this primordial Mind has innumerable aspects, properties, attributes, phases, and conditions. We are actually immersed in Mind. Everything we think or say is typical of some condition awaiting us, thus: "For the little knowledge I gave to corporeans I made as a type of knowledge which is everlasting." Book of Lika, Ch. VI., 4. The objective and subjective minds are completely analysed in Oahspe, and limitless wonders of our simply marvellous and intricate mentality. Our minds—that is, ourselves—here in earth bodies are mere embryonic minds, while the most incredible expansion in Ethereal realms is everywhere taught with elaborate detail and pronounced emphasis. Now, if the amazing minds of the world's master mathematicians at present are embryos, it does not appear what they shall be in Es conditions, in Es'ean regions of pure mind. For we cannot even, here and now, commence to think about the tremendous minds of great mathematicians, especially when they are at work weighing the Universe. The book thunders out the absolute necessity of cultivating and strengthening the mind, here in the earth bodies, for the next realm beyond is entirely mental. The hopelessly frivolous and superficial here will be quite lonesome there. Explanations of the Unseen worlds are presented in every conceivable manner: "Exalted souls in the upper heavens are without bulk and substance; and even so are the regions they inhabit, as compared to corporeal things." Book of The Arc of Bon, Ch. XXVIII., 30. An immense number of individual experiences are encountered and passed, however, before the soul is exalted into the higher state. Resurrections from one condition to another must be passed by the advancing mentality. Man is really mental, spiritual, or ethereal. The reason why the Creator gave him a body is: "A corporeal body gave I him that he might learn corporeal things." Book of Jehovih, Ch. II., 2. This is why death of the body was decreed. "And death I made that he might rise in the firmament and inherit My ethereal worlds." Sam., Ch. II., 2. It is most gratifying to know the reasons why things are as they are here on earth. "His destination is everlasting resurrection; in which matter, man can have delightful labour as he riseth upward for ever and ever." Book of the Arc of Bon, XXVIII., 28.

Thus there is Eternal Progress opened up for those able to progress.

"Man only, of all My created animals, created I not perfect in his order, saith Jehovih." (1.)

"The most devoid of knowledge, and the most helpless of animals, created I man." (2.)

"Thus differently created I man from all other things on earth; but I gave him the foundation whereon he might attain to perfection in all the attributes of My other living creatures." (7.) Ch. XII., 1, 2, 7, Book of Inspiration.

Untold millions unable to receive, unable to progress, never reach the higher realms, or the higher flights of mind. There are countless grades of discarnate mind; each finds its proper sphere, but few reach the highest. The inhabitants of the lower planes all have their places, as "bricks in a wall"—an Oahspe expression. Not all can be mathematicians, artists, poets, here, nor there, where all is mental. It is the Mind that exists, all other entities are transitory and fleeting. Thus there is a great Bible giving us wisdom we most desire.

Lowe Observatory, Echo Mountain, P. O., Calif., U. S. A.
March 2, 1909.

REVIVIFICATION OF THE CHILDREN'S PROGRESSIVE LYCEUMS.

One of the most important institutions for the growth and development of rational and religious Spiritualism is the Children's Progressive Lyceum, the curriculum of which, based upon a system prevalent in the "Summer Land," or Spirit world, was introduced on the material plane by that most remarkable and lucid seer Andrew Jackson Davis, some forty-six years since; the first Lyceum being inaugurated by him at New York in the early part of 1863.

Realising the child as a triune being, viz., body, soul, and spirit, the central idea is the consentaneous education and cultivation of the physical, moral, and spiritual faculties, each in its due proportion, thus bringing all into accord and developing The Harmonial Man. In these schools, the work is essentially a labour of love, and the success of it depends largely upon the enthusiasm and affectionate disposition of the teachers. Music is a prominent feature, and the songs and hymns contain beautiful sentiments set to appropriate music. Moral lessons, interspersed with music, Golden Chain recitations, and alternate responses, between the conductor and the children; Musical Calisthenics, graceful and invigorating to the body; Group lessons and conversations between the leaders and group members, and finally a procession of the whole Lyceum, with their symbolic banners, are included in the curriculum.

There is an entire absence of dogmatic teaching or doctrine, the idea being principally to educate or draw out and develop all that is good in the pupils, and to make the instruction responsive to their needs and agreeable to them. The following short extract, "An Invocation to the Infinite," taken from the Golden Chain recitations, will give an idea of the ethics:—

"O Infinite source of wisdom and love!

In the morning of my days, ere temptations have brought their sorrows, oh teach me truth!

Give me knowledge, that I may shun the evil, and choose the good, Let wise and loving angels guard the springs of my youth.

Let my worship be the purities of health, the strength of moral heroism, the offerings of noble thoughts, and the sacrifices of daily charities.

And may my heaven be found in the fruitions of a well ordered life? Hallowed be Thy Name."

Lyceums were established in many of the American States, and several flourishing ones were visited by the writer in 1893; subsequently, the movement started in England, and at the beginning of the present century a list of over one hundred, a large percentage of which were in Yorkshire and Lancashire, was published by the confederation. A Children's Lyceum was inaugurated at Sydney over thirty years since, and successfully conducted for several years, but was eventually discontinued for want of funds to maintain it.* The present Melbourne one, which holds its sessions in the Oddfellows' Hall, Victoria-street, has been in existence for nearly thirty-eight years, and some minor ones have been established in the suburbs, but for some time past an all-round decline has been manifest.

It is therefore cheering to note in an article by Andrew Jackson Davis, published in "The Progressive Thinker" of February 13th last, on "The Revivification on Earth of The Children's Progressive Lyceum," he speaks of his inexpressible delight at the evidences of the revival of the movement in both England and America, giving at the same time an interesting account of his experiences in the acquisition of the knowledge of it when in an exalted state

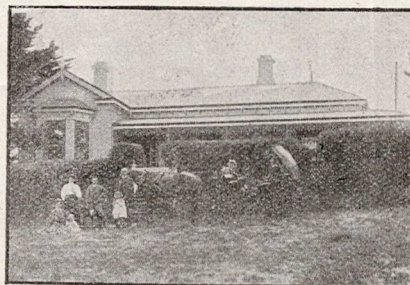
*We are pleased to be able to report the resuscitation of the Sydney Lyceum, under Mr. W. Adams, and the starting of one at Burwood under the conductorship of Miss E. Basford.

of clear vision he witnessed the Summerland School in operation, and absorbed the philosophy of its methods. He was surprised to notice that whilst the beatitudes, Beauty, Justice, Truth, Mercy, Love, and Righteousness, were taught, Wisdom, the final blossoming of the inner attributes, was not so. It was, however, distinctly impressed upon him that the noble instructors of the numerous schools "did not teach Wisdom *per se*, because they possessed most absolute fore-knowledge that abiding Wisdom would eventually and certainly blossom by means of the alternate folding and unfolding of ROOT IDEAS in the intuitive bosom of the mind, and that the innate Wisdom would flower to perfection, and the coronation of the immortal spirit would be permanently accomplished." By this we understand that the cultured or harmonised spirit, whether in the body or out of the body, absorbs Wisdom intuitively; and this is in accord with the teachings of advanced intelligences in the spirit world.

The recent celebration of the advent of Modern Spiritualism, held in the large Temperance Hall in the afternoon and evening of Sunday, April 3rd, and reported in the Melbourne "Age" the following day, was attended in the afternoon by the officers and children of the Melbourne and suburban Lyceums, who went through a portion of their exercises, which, though they gave but a faint idea of the moral and spiritual character of the curriculum, were applauded by the large audience who filled the galleries. But the public at large, including many spiritualists, are strangers to the institution and its high mission; some of the latter inconsistently send their children to orthodox Sunday schools, to be impressed with doctrines which they themselves do not accept, and which their children will have in many instances to unlearn. We would appeal to such, and to Spiritualists generally, to visit the Lyceums, buy or borrow a Lyceum Guide, and peruse its contents; they will find them both instructive and elevating, whilst the exercises and songs would commend themselves to the children who might accompany them. Many who are believers in Spiritualism have very little knowledge of what it comprehends, and it is unwise on their part to debar their children from obtaining a fuller knowledge when it is so easy of access and so pleasant in its presentation.

W.H.T.

DR. O. L. M. ABRAMOWSKI.



Dr. Abramowski's "Sun-Sanitarium"

Gradually the importance of proper food and right modes of living, as so energetically advocated by Dr. Abramowski, are beginning to be realised in Melbourne. Those who have listened to Dr. Abramowski's interesting addresses at the monthly "At Homes" of the editor of this paper will be glad to hear that on Thursday afternoon, May 6th, the doctor will speak on "Food and its Functions." To enable sufferers to acquire health otherwise than by drugs, under his own supervision a Sanitarium has been established at Sandringham, of which the accompanying picture gives a front view. Particulars can be obtained on application to Dr. Abramowski, whose different addresses and hours of consultation are set forth on the front cover of this issue.



Mr. Otto Waschatz, President V.A.S.

Photo. by Alice Mills.



Mrs. Otto Waschatz.

Photo. by Alice Mills.

DIAMOND JUBILEE OF MODERN SPIRITUALISM.

United Celebration in the Temperance Hall, Melbourne, on April 4th, 1909.

It augurs well for the contemplated union of Melbourne Spiritualists and the building of a Hall devoted to the work that every Society in Melbourne and its suburbs joined in the celebration of the 60th Anniversary of Modern Spiritualism held at the Temperance Hall on Sunday, April 4th. In a hall that accommodates 1,500 people, made beautiful with a wealth of flowers and a display of pictures and exhibits incidental to Spiritualism, it was good to see immense audiences full of enthusiasm and interest in the proceedings. The afternoon meeting was devoted to a display of Lyceum work, the whole of the children from the different Societies taking part. They occupied the ground floor, and after the Lyceum readings were done, went through the Calisthenics used each Sunday in accordance with A. J. Davis' directions from the Summerland, led by Mrs. Chatfield. Singing and a concluding march to inspiring music concluded the exhibition.

Mr. Chatfield, the conductor of the Melbourne P. S. Lyceum, presided, and the address was given by the veteran worker, Mr. W. H. Terry, who was one of the founders of the Lyceum over 37 years ago. His address was reminiscent of the early days, and he called to the mind of his hearers an "Exhibition Session" held in the same hall some 25 years ago with a view of bringing the Lyceum method of instruction more prominently before the public. "There is a moral lesson in that reminiscence," he said, "applicable to the subject of my discourse, viz.: That early moral teaching is the true basis of Religion and Happiness. In speaking of religion I do not mean doctrinal religion, but the simple religion of Jesus Christ as exemplified in his parable of 'The Good Samaritan.' Religion, as I understand it, is 'Love to God, the all-wise and bountiful Creator, with a desire to know and do His will,' and Love to brother man, which we must express in action, by sympathy, justice, generosity and good works. The curriculum of the Lyceum covers all this. Its first idea is to develop the Divine image truly, that the child's individuality and type of mind shall be revealed; second, to impress the young and plastic mind with the love of truth, with kindness to their fellows and to animals, and with God's beneficence. In the more advanced groups the intellect is

appealed to, and in all the physical is cultivated by graceful exercises with musical accompaniments. These parts of our nature, physical, intellectual and moral (or spiritual), being each appropriately exercised, tend to produce the Harmonial Man."

At the evening meeting the chair was taken by Mr. Otto Waschatz, President of the Victorian Association of Spiritualists, supported by representatives of local and distant Societies and the editors of *The Harbinger of Light* and *The Messenger*. After an invocation by Mrs. Waschatz, whose portrait as a devoted worker in the Cause with that of her husband is given, the address by Mr. James Smith reproduced below was read by the Secretary of the V.A.S. in the unavoidable absence through failing health of its revered author. "Three minutes each" was the allotted time to the remaining speakers, who dealt with the present aspect of Spiritualism chiefly, its great possibilities in the future and the need of united action. These included Mr. Donahay, Vice-President V.A.S., who spoke of the work in the provincial towns of Victoria; Mr. Terry, who represented New Zealand; Mr. John Ross, speaking for sister States, urged the necessity of practical social reform by Spiritualists; the other speakers, Mr. Engman, Vice-Pres. V.A.S., Mr. Chatfield, Mr. Barnard, S.C.V., Mr. Johnston (Richmond), Mr. Varley (Pahran), Mr. Coombs (Brunswick), Mr. Jenkinson (Coburg), Mr. Kitto (Psychological Society), Mr. Drake (Victorian Union), Mrs. Bright and Mrs. Redfern, all giving the few earnest words of inspiration that the enthusiasm of the meeting called forth.

Mr. Otto Waschatz then gave the concluding address, which was a stirring appeal to all Spiritualists to free the Cause from the disabilities that degraded it through the public misunderstanding of its aims and objects, and to unite for its dissemination on broader and grander lines. He said in the course of his remarks:—"Spiritualism has freed us from the thralldom of theological bigotry and mental slavery, it has made us free men, and given us liberty to exercise our own reason and think for ourselves. We ought to be grateful to our friends on the other side for this grand privilege. But this occasion should also remind us of those great pioneers who fought with such tenacity for Truth and Spiritualism in the early days of this grand movement—who for Truth's sake and their own convictions sacrificed everything they possessed—social position, wealth, and their good name. Among these I would mention Judge

Edmonds and Professor Robert Hare, Professor of Chemistry at Harvard and member of the Smithsonian Institute. Their labours and personal sacrifice gave us the privileges and the rights we enjoy to-day. We therefore have a solemn duty to perform as their successors in the faith, namely, to maintain in this State a Rational Spiritualism pure and unsullied. In order to fulfil our obligations in this respect, we must appeal to all true and sincere Spiritualists and Psychics to uphold our Religion and Philosophy, and not identify ourselves with fortune-tellers or charlatans, who, under the cloak of Spiritualism, carry on their nefarious game of money-making and deception."

THE ANTIQUITY OF SPIRITUALISM.

Written by CAVALIER JAMES SMITH for the Sixtieth Anniversary of Modern Spiritualism, held at the Temperance Hall, Melbourne, April 4, 1909.

The celebration of the sixtieth anniversary of the re-introduction of Spiritualism into the world is a fitting occasion upon which to speak of its extreme antiquity. It must have been coeval, indeed, with the first appearance of human beings upon this globe of ours, inasmuch as all knowledge is primarily traceable to spiritual sources, because every idea reaches us by inspiration or impression. But what Paul calls "the discerning of spirits," which he enumerates among the gifts of mediumship, does not seem to have occurred until mankind had reached a certain stage of development. In its earlier phases, if a spirit had materialised, the apparition would probably have occasioned so much terror to the percipient as to have frustrated the object which the visitor from the Unseen World had in view when presenting himself.

So far as the Hebrew Scriptures throw any light upon the antiquity of Spiritualism, Abraham appears to have been the first to hold intercourse with spirits, about 1900 years B.C. Three visited him in material form, as he sat at the entrance of his tent on the plains of Mamre, and predicted certain events which afterwards took place. Henceforth such intercourse between discarnate and incarnate beings became more and more frequent, and the Bible teems with narratives showing how prophets and seers or mediums were constantly consulted by the children of Israel, and how thoroughly familiar they were with every one of the phenomena of modern Spiritualism, and more especially with those which, as I have just mentioned, were enumerated by Paul, namely: "The word of wisdom, the word of knowledge," "faith," "gifts of healing," "working of miracles" (or what, to the unenlightened mind would appear to be such), "prophecy," "discerning of spirits," or clairvoyance, "divers kinds of tongues," and "the interpretation of tongues." If orthodox sceptics as to the genuineness and reality of Spiritualism would only read the O'd Testament carefully, they could scarcely fail to be struck by the antiquity of every phenomenon of a psychic character known to ourselves in modern times, and by the fact that to Hebrew mediums they are indebted for the very writings for which they are accustomed to profess so profound a reverence. Then, in the fulness of time, came the greatest and most powerful of all mediums, Jesus of Nazareth, whose birth was announced by spirits, who was ministered to by them during the whole of His short life, excepting when He had to be tried by temptation, and for whom Moses and Elijah materialised on the Mount of Transfiguration, while He Himself materialised after He had been put to death, and manifested Himself to upwards of five hundred persons. We read in the same record of a spirit appearing to Joseph, to the women at the Sepulchre, to those waiting to be healed at the pond of Bethesda, to Peter in prison, to Cornelius, and to John in Patmos. Paul speaks of "seducing spirits," and John writes: "Beloved, believe not every spirit, but try the spirits whether they are of God," advice which is just as necessary to be followed

now as then. These spirits are everywhere erroneously spoken of as "angels," but the Greek word thus mistranslated means literally "messengers."

SPIRITUALISM IN SECULAR HISTORY.

Let us now turn to secular history, and what do we find? That "all primitive peoples, notwithstanding their moral and intellectual inferiority, have based their religious beliefs upon the existence of spirits," showing that the recognition of this is a natural instinct, which also connects itself with the conviction that there is an after-life; so that a kind of worship of the dead is correspondingly universal among the primitive races of mankind, as well as among those who, like the Chinese and Japanese, are more highly advanced. The red skins of America believe the soul to be independent of the body, and that while the latter is asleep, the former journeys whithersoever it will, regardless of distance. Travellers of high repute speak of having met with savages for the first time, who had never been brought into contact with civilised beings, but who, nevertheless, appeared to possess very clear views with respect to the after-life, and the destiny of the soul in another world, only to be accounted for, apparently, by the derivation of that knowledge from spiritual impression. All the old prophets cherished a deep veneration for the spirits of the dead, and believed implicitly, like the indigenous tribes of Canaan and Palestine, that the soul, on taking its departure from the body, proceeds to a spiritual sphere. The Druids of Gaul and ancient Britain, discarding the old Celtic gods, believed that the soul underwent a series of transformations, in order to qualify it for the attainment of supreme happiness in the world beyond the grave.

TESTIMONY OF ANCIENT HISTORY.

When we come to the ancients, we are amazed by the discovery of how closely interwoven Spiritualism is with their religion and philosophy. As a general rule, and with only some rare exceptions, no doubt is entertained by them of the existence within us of a superior and immortal principle, and of the constant intervention in our lives of genii or protective deities. These beliefs were held by the Chaldeans, Hindoos, Babylonians, Egyptians, and above all by the Greeks. They were communicated to initiates only in the Temples of Thebes, Heliopolis, Memphis, by highly-gifted mediums, and in Egypt, India, China, Persia, Assyria, and Palestine, it was a popular article of belief that the soul at death does not quit the earth, but remains invisible near the living, and influences their thoughts and actions. The evocation of beneficent spirits was a phenomenon of every-day occurrence in Greece. Zoroaster the Persian sage, divides spirits into two classes—the good and the evil. Later on, the prophet Odin transplanted these ideas into Scandinavia, where the spirits of light and those of darkness all eyed the Supreme Being, who was entitled "The Father of All." Confucius, who was born in China 551 years B.C., and was the first to inculcate the beautiful maxim, "Thou should'st not do unto others what thou would'st they should not do unto thee," declared the existence of two kinds of spirits—those gifted with intelligence only, and those endowed with the higher light. The Indian Scriptures, the Vedas, proclaim the immortality of the soul, and affirm that the spiritual world is peopled by good and evil spirits, persons who have led wicked lives becoming demons after their death, and eventually ceasing to exist. Some of the Lamas of Thibet to this day carry on conversations with the spirits of the departed, and seek for information with regard to lost objects by means of table rappings, and a Russian traveller states that he has seen tables rise above the heads of the sitters when with them in that country.

"All the Hebrew prophets," writes Professor Rossi de Giustiniani, of the Smyrna University, "possessed the power of mediumship in the highest degree. Like the Pythonesses, the Bards, the Druidesses of Gaul, the Sybils, and the Priestesses of Greece and Rome, they had the power of penetrating the secrets of the

invisible world. Submissive to the influence of the superior spirits, their intellectual horizon expanded by reason of the spiritual illumination they received, and they were thus enabled to enter into relation with the super-sensible world, and with invisible intelligences of an elevated grade. It is for this reason that all their sacred books, for those who are qualified to divine their occult meaning, prove to be full of superhuman facts, among which figure the evocation of the dead (or divine manifestations), visions, apparitions, and direct writing."

SPIRITUALISM IN ANCIENT GREECE.

Ancient Greece gave birth to some of the most illustrious representatives of Spiritualism the world has ever seen, and the works of such great philosophers as Pythagoras, Socrates, and Plato, teem with proofs of what I have said. Socrates himself was, next to Jesus of Nazareth, in all probability, the most wonderful medium that ever lived. He flourished in the fifth century B.C., was pronounced to be the wisest man in Greece by the Oracle at Delphi, and was the most Christ-like in his life and doctrines. He taught the immortality of the soul, the immanence of the Deity, the importance of purity of life, and the constant interposition in human affairs of those spiritual intelligences who were sometimes called "gods" and sometimes daimons. Socrates was gifted with the faculty of clair-audience, and therefore heard every word that was spoken to him by his control. This was Pythagoras, who passed away about a century before the birth of his favourite medium. In Athens, the intimate relations of Socrates with his invisible instructor were so much a matter of fact that the latter was commonly spoken of as his "familiar spirit." Often the medium would fall into a state of trance, while in the midst of a conversation with his disciples, and when he regained consciousness, would resume his discourse at the very point at which it had been thus spiritually suspended, and he would explain that, in the interval, he had been listening to the words of his control. These facts are recorded by no less than seven Greek and Roman writers of eminence, and accepted as true by two Fathers of the Church of Rome, namely, Lactantius and Tertullian. Let me add that among the spirits who are directing this great modern movement from the spirit world, there are none more active and unwearying than Pythagoras and Socrates.

In the tragedy of "Perseus," by Eschylus, the spirit of Darius is evoked in order to defend his queen, and in the eleventh book of Homer's "Odyssey" we meet with a similar evocation of the dead. Plato dwells upon the unity, order and harmony of the human soul as resembling those of the universe, and states that the former is often, consciously or unconsciously, in communication with the gods, and he agrees with Hippocrates in the idea that the arts were primarily bestowed on human beings by the higher intelligences. Porphyry arrived at the same conclusion, adding that, although spirits are invisible, yet they sometimes reveal themselves to mortal eyes. The poet, Hesiod, held that every man had his guardian angel, by whom he was constantly watched over, and Pindar, the famous lyric poet, wrote "Daimons are our protective genii" and Plutarch used the same language. Plotinus, one of the leaders of the neo-Platonic School of Philosophy at Alexandria, maintained that spirits have aerial bodies, and communicate with their human brethren, and Philo declared that "spirits govern the world."

In this hasty sketch, I have by no means exhausted the subject, but merely skimmed its surface. I have said enough, however, I hope, to show you not only the extreme antiquity of Spiritualism, but likewise to prove that its foundation principles have been taught, and indicated, by the foremost intellects of the human race throughout the ages of the past. Those who assail and ridicule it now, do so in lamentable ignorance of its nature and history. It is the vivifying element of all religions, and of the

highest philosophies, and inasmuch as, at this moment as at the time of the first coming, the whole of the civilised world is sinking deeper and deeper into the pit of Materialism, Divine Providence is sending innumerable messengers to the earth in order to awaken us to a sense of our spiritual darkness, and remind us that we have an immortal principle within us, that this life is not the be-all and end-all of existence, and that upon its right use and its earnest dedication to noble purposes and eternal ends, depend issues of unspeakable importance and of everlasting duration.

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.]

(Continued).

WORK IN GREAT BRITAIN.

HOW SHE IMPRESSED W. J. COLVILLE.

Long, varied and illustrious though her ministrations have been in her beloved native America, extending as years rolled on from the Atlantic to the Pacific Coasts, and from Canada to near the Gulf of Mexico, a considerable portion of her work has been performed in Great Britain, and it was during her first visit to England, which extended from 1873 to 1875, that it was my privilege to hear and meet a woman whose equal rarely, and whose superior never, have I encountered among the multitude of distinguished orators I have been privileged to "sit under" during my world-wide journeyings. To impress deeply the mind of a child like myself, then twelve years of age, when discoursing learnedly on a deeply philosophic theme is in itself an unusual occurrence. But that is not all that Mrs. Richmond did in my case, for astounding though the statement may appear, I was impelled to take up my life work as a public lecturer in consequence of listening to one discourse and poem poured through her inspired lips in Brighton, May 24, 1874. In the Seventies of the Nineteenth Century every new idea was cordially welcomed in some quarters and relentlessly opposed in others through all sections of Great Britain. Public opinion was undergoing mighty revolutionary changes; religious views were in the throes of early transformation, and every phase of prominent social questions was being earnestly discussed. As an exponent of conservative yet radical spiritual philosophy, our wonderfully eloquent and singularly persuasive orator stepped into many a breach, harmonised many a discord, and assisted immensely in helping doubting but seeking multitudes to find a theory of existence which would harmonise the manifest inequalities of terrestrial life with that sublime ineradicable concept of eternal equity which inheres in human nature and, however temporarily repressed, can never be eradicated. Not only in London, where she addressed highly influential audiences in the finest halls, and entertained and instructed numerous select companies of England's deepest thinkers in delightful semi-private gatherings, but all over England and far into Scotland also her presence and message penetrated. The greatest tribute that can be paid to her marvellous work at that period is to relate the simple fact that the impression she made on her widely diverse audiences was as great and lasting among the mill operatives of Lancashire and the colliers of Northumberland, as amid the refined and super-elegant environment which surrounded her when visiting the country seats of the nobility and giving spiritual instruction to private audiences in the aristocratic districts of the Metropolis. During those two years Mrs. Richmond's fame spread over the whole of Great Britain, and she numbered among her warm personal friends

the leaders of thought in every department of human culture. Mr. and Mrs. S. C. Hall, Mr. and Mrs. Wm. Howitt, Mr. and Mrs. Wm. Tebb, the Countess of Caithness, and numerous other distinguished men and women in the front rank of art and literature were her personal friends and ardent admirers. It was also her happy privilege to enjoy the friendship of John Bright and many other noble statesmen, who saw in this singularly gifted woman a true interpreter of the mighty problems which whole-hearted philanthropists are devoting their utmost energies to solve. The autumn of 1875 witnessed the commencement of Mrs. Richmond's protracted residence and ministry in Chicago, but though that city has been for very many years her home she has been a constant traveller, journeying to and fro across the American continent, always in active fulfilment of her mission, and crossing and re-crossing the Atlantic to kindle afresh the spiritual flame so nobly lighted during her first activities across the ocean. On every subsequent visit to England the triumphs of the opening meeting were fully repeated, and Mrs. Richmond's name is as much a household word there as in the land of her birth and the city of her adoption.

HER LITERARY WORK.

Although comparatively few individuals can listen to a speaker by reason of geographical impediments, the printed word can circulate the wide world over, and though unfeeling type can never completely reproduce the magnetic charm of an inspired discourse it can and does faithfully preserve some record of the glorious inspirations which have streamed through gifted lips. Thousands of different lectures given by Mrs. Richmond have been printed and distributed in pamphlet form dealing with almost every imaginable subject, and they are all notable for elegance of diction and profundity of thought. Several volumes containing orations of particular interest and beauty are to be found in public and private libraries all over the globe, for although Mrs. Richmond has not visited the Southern Hemisphere, she is as well known and almost as widely read under the Southern Cross as in the lands where her actual presence has been conspicuously manifest. Among her literary masterpieces is "Hesperia," a poetical work extending to 235 pages, which was published in 1871, dedicated to the future Republic. This occupies a place decidedly unique, and has been pronounced by scholarly reviewers as an epic of extraordinary force and beauty. "The Soul in Human Embodiments," issued in 1886, consists of a clear presentation of the distinctive tenets of "The Church of the Soul," founded by Mrs. Richmond in Chicago, of which organisation she is life-long pastor. "Psychopathy," a fine work on spiritual healing, sets forth many important teachings regarding the influence of mind on body and the reflex action of outward conditions on inward states. All inquirers into the ample field of psychotherapeutics can glean much from this singularly interesting volume, which tells us about "magnipodes," "electropodes," and much else curiously instructive, of which we find no mention in general scientific literature. So versatile is this astounding woman, and so diverse are her gifts that we need not feel amazed even when we read "Zeuleika," a romantic story from her pen which, as a work of inspiration or imagination, whichever the reader chooses to think, it fully equals in thrilling situations and sustained interest the brightest literary productions of Bulwer Lytton, Jules Verne, or any other master of romance and mystery. On all great public occasions Mrs. Richmond has been called to the front, whenever her services were available, to become the representative mouthpiece of influential organisa-

tions who required a speaker whose style and presence would command respect in any gathering.

DELEGATE TO THE PEACE CONFERENCE AT THE HAGUE.

At the World's Parliament of Religions, held in Chicago during September, 1893, Mrs. Richmond presented the claims of Spiritualism in so broad and beautiful a manner that her address delivered at that time has been pronounced by competent literateurs as one of the finest jewels in the vast galaxy of brilliant gems of oratory offered to that vast cosmopolitan public for seventeen days of unflagging and brilliant oratory. The mighty cause of International Arbitration is specially dear to Mrs. Richmond's large and tender heart, so it was indeed appropriate that, accompanied and assisted by her noble husband, she should journey to The Hague in 1907 and take prominent and honoured part in the great deliberations which made the summer of that eventful year for all time memorable. June 1, 1907, was the date when this intrepid couple sailed for Holland from New York on one of the delightful steamers of the French Line, bound for Havre. Mrs. Richmond was an accredited delegate to the Peace Congress, bearing credentials from six important organised American bodies, including the National Spiritualists Association and the New Thought Federation, as well as The Church of the Soul (which took the initiative) and the World Unity League. On the voyage Mrs. Richmond's marvellous gift of extemporising poetry astonished and delighted beyond measure the officers and passengers on the ship (a motley assemblage of many nationalities), and brought forth a phenomenal collection on behalf of charitable institutions which take kindly care of the widows and orphans of seamen. Arrived at the Hague in time for the formal opening of the World's Peace Conference, June 15, Mrs. Richmond's great mission was almost immediately fulfilled. American womanhood in her person received recognition, and even homage, from the proud and stern representatives of old and haughty nations, many of which are still committed to the crippling thought that woman's place should be obscure and her voice heard only in domestic and social circles. To the glory of President Neldoff be it recorded that this illustrious nobleman received and greeted America's female delegate as one who rightfully must take her place among the many distinguished men whose presence graced a gathering so highly representative that on its platform was assembled the finest flower of the manhood of forty-six distinct nations. At the Cercle International, of which William T. Stead was president, Mrs. Richmond delivered an address which reached all minds and touched all hearts, and before she left The Hague to return by way of England (where she spent a few delightful weeks) to her native land she had won for herself a place in the esteem of the elite of Europe rarely accorded a visitor no matter how auspiciously presented. Facts galore might easily be accumulated giving testimony to the phenomenal efficiency of the steadfast, peaceful work of this truly spiritual reformer—an evangelist indeed who has proclaimed unflinchingly a gospel of faith and love so entirely universal that it leaves no soul outside the pale of its all-embracing equity and charity, either in this world or in any unseen sphere. Enough, however, has been suggested in this brief tribute to voice in barest outline the record of one of the sublimest ethical and prophetic teachers of these modern centuries. At her charming home at Rogers Park, a beautiful residential district of Chicago, Mr. and Mrs. Richmond are always at home to friends when not on one or other of their frequent missionary wanderings, and in that home sanctuary the sensitive visitor at once perceives the exquisite psychic atmosphere pervading a truly ideal

home. Graceful surroundings, without a hint of ostentatious display, have ever served as a befitting frame for the charming woman over whose noble head years have passed so lightly that were it not for historic dates of unimpeachable accuracy vouching for the length of her career, one would have pronounced her, when nearing 70, a woman not over 50 at the utmost. Constant activity, both mental and physical, is her joyfully accepted portion, but she knows how to mingle rest with work, and has always blended in her marvellously equilibrated career the best elements of the *strenuous* with those of the *simple* life. Flowers and birds have always been very near and dear to her, and owing to a charming feature in her poetic ministry—giving symbolic titles to her friends—she has earned for herself two beautiful and symbolic pseudonyms: "Water Lily" and "Oriole." As a musician she has displayed a graceful gift, and as an artist in colours much of her work on silk and porcelain has been extensively admired. Versatility from girlhood has been her perpetual dower, and though known the world over as a distinguished lecturer, literary celebrity and poetess, it may be said of her with equal truth that in domestic life as member of a large and varying family circle she has displayed in exceptional degree the highest and most enchanting characteristics of the genuine home-maker and sympathetic friend.

In the archives of American history, in which must be preserved the names and deeds of the truly good and great, the majestic rhythmic name of Cora Lynn Victoria Richmond will sound forth its melodious vibrant thrill to awaken in the hearts and minds of those who hear it in generations yet unborn, the welcome honoured memory of one of Columbia's fairest and truest daughters, a seeress of the New World deserving to take rank perpetually with the fairest flower of the womanhood of the illustrious richly storied past.

REVIEWS.

THE MYSTERIES OF THE GODS.

M. Pierre Piobb, who has made a special study of the religions, the myths, the rites and ceremonials, the initiations and mysteries connected with the cults of classical antiquity, has commenced a series of volumes, published by M. H. Daragon, of 96-98 Rue Blanche, Paris, of which the first is devoted to the goddess Venus, whose worship was pursued with such fervour, and whose person was invested with so much loveliness by her adorers in Greece and Rome; inspiring the sculptor to produce images of her which have excited the admiration of the whole world during all the centuries which have rolled away since they were executed, and have been the despair of the greatest artists of later times. In dealing with the subject of the volume under notice, we can cordially praise the large amount of erudition which its author has brought to bear upon it, the lucidity with which he has marshalled his facts and the ingenuity of his speculations when he enters the domain of ethics and of metaphysics. Although to many of us, Venus appears to be the goddess of lubricity and to represent in her mythical life and character the glorification of the animal side of human nature; this is not the conclusion arrived at by M. Piobb, who argues that her cult was pure, that it was "that of universal attraction, and therefore of that human love which governs terrestrial beings as attraction governs the worlds. It was consequently before all things the cult of beauty."

THE SYNTHESIS OF GOLD.

This brochure, from the pen of M. F. J. Castlot, President of the Alchemical Society of France, and issued by the same publisher, deals with the unity and transmutation of matter, which, it is contended, lives, evolves and transforms itself; and the researches of modern

chemistry are appealed to as confirming the theories of the mediæval alchemists. "The metals," observes M. Castlot, "differ from each other only as regards the number and symmetrical position of their molecules. We may then arrive at their reproduction by Synthesis, by changing the atoms according to the direction and architecture required, by means of actual mineral fermentation, and perhaps, also, by powerful compressions and excessive condensations."

J. S.

To Correspondents.

Communications intended for this Journal should be written legibly in ink, and on one side of the paper only.

TO THE EDITOR "HARBINGER OF LIGHT."

MADAM,—It was indeed a gratifying sight lately to see the V.A.S., Lyceum, S.C. of V. and kindred societies all uniting to celebrate the Diamond Jubilee of Modern Spiritualism. I do hope and trust a thorough re-organisation of the Spiritualistic Societies will soon be effected on the lines so admirably suggested by Mr. Terry in the October number of your excellent journal. That many of those who attend the various meetings would be unable to give an intelligent account of the laws of spiritual intercourse is only too true, but does not the fault partly lie in the very uneducational nature of many of the addresses delivered?

Mr. Terry very wisely says: "All our platform teaching and preaching should be educative, and should appeal both to the intellect, the heart, and to the religious sentiment." True. It is just because I do not think the platform *is* sufficiently educative that I venture to send you these few lines.

One good, big organisation would be better than half-a-dozen small struggling Societies, if only for the sake of the unity that would exist therein, and it would also discourage self-aggrandisement. We need more inspirational and less trance speakers. Those excellent suggestions of Mr. Terry's are too good to be lost sight of. May they soon bear fruit is the earnest wish of

Faithfully yours,

"FIDELITY."

A PERSONAL EXPERIENCE OF THE SURVIVAL OF PERSONALITY.

Those who remember the notice in the "Harbinger" of Two Thousand Years in Spirit Life," whose distinguished author, H. C. Hodges, of Detroit, U.S.A., has been one of the keenest and most level-headed of investigators during the last half century, will read with special interest the following proof of spirit identity, sent by the last American mail for this paper:—

ASTRO PUBLISHING COMPANY,

Detroit, Michigan. March 9, 1909.

TO THE EDITOR "HARBINGER OF LIGHT."

My Dear Lady,—

It may seem a little late to narrate the following incident, going back to my early experience, evidencing that life is continuous. However, I will state that in the year 1857, during the month of October, while on a business trip I was passing through Washington Co., Wisconsin, by horse and carriage, and halted at the residence of one Mr. Danforth for a business call.

Upon entering the house I saw a gentleman who impressed me as being ill. I enquired for Mr. Danforth, and he replied, "I am Mr. Danforth." My sympathies were awakened by his appearance, and I remarked that he seemed to be out of health. He told me that there was a fungus growth of long standing involving the neck between the shoulder and the left ear. As he related how much he had suffered, I urged him to take some active steps for his recovery; inquiring his age, was informed that he was about 40. He was the father of three children, the elder only 11 years old. I told him he was too

young a man to die, that his family needed him, and that I should not leave him without his promise to send to Milwaukee for Dr. Walcott, an eminent surgeon of that city. The sick man agreed to do as I urged him, and I continued my journey.

One morning, about three weeks later, I awakened Mrs. Hodges at 3 o'clock in the morning, and asked her if she remembered my telling her of the illness of Mr. Danforth. She said she did, and I replied, "He is dead; I have just had an interview with him." He told me that he sent for Dr. Walcott, who made an examination, and said that he had but a short time to live, and advised him to close up his business affairs as soon as possible. Danforth said he had left his property to his wife, having full confidence in her ability to deal justly with the children, and that he was through with the suffering, and glad of it.

Two weeks from that time I chanced to be at West Bend, the county seat of Washington Co., near where Danforth lived, and a man approached and asked if I was Mr. Hodges, of Fondulac. He said he was the brother-in-law of Wm. Danforth, who died two weeks ago, stating the time, which corresponded with that of the interview as I described it to my wife. He then repeated the particulars of Dr. Walcott's examination and verdict, also his disposal of his property, just as Danforth had told me two weeks before.

During my more recent investigations at a private sitting, an independent voice approached me, inquiring if I remembered Wm. Danforth, who lived in Washington Co. in 1857, and gave a minute description of my call at his home, as already described, and closed by remarking, "I have met Dr. Walcott on this side; he is over here with us now."

Can these occurrences be accounted for upon any other hypothesis except that William Danforth had changed his earthly habitation?

Yours very truly,
H. C. HODGES.

PERSONALS.

Professor Willy Reichel, of the Faculty of Magnetic Science, Paris, is now visiting New Zealand with his wife, and will arrive in Melbourne shortly. His volume, "An Occultist's Travels," his latest book, has been widely read, and will be noticed in June issue. He is author of many valuable works, including "Occult Experiences."

Hamlin Garland, author of "The Tyranny of the Dark," which was the "Book of the Month" a couple of years ago in the *Review of Reviews*, has just published a second volume on psychic subjects entitled "The Shadow World." "This book," says the author, "is a faithful record of the most marvellous phenomena which have come under my observation during the last sixteen or seventeen years." It will be reviewed in June issue. Our copy comes from Melville and Mullen, and it can also be had at Cole's Book Arcade and all booksellers.

Gabriel Delanne, in the February number of *La Revue Scientifique du Spiritisme*, writes on "Materialising Mediums" in defence of Miller. In his able article M. Delanne reviews all the famous mediums for materialisations, including Madame d'Espérance, and says "that materialisation is a fact, and that Spiritualists in this and other matters have preceded the scientists." Victory is assured.

Dr. James H. Hyslop gave an important lecture on "Spirit Phenomena" at the Baptist Church, Columbus, U.S.A., recently, one of the most orthodox congregations in that city. He said "through private individuals who were not professional mediums he had received messages that showed the conscious existence of friends now the denizens of another expression of life." The *Progressive Thinker* of Chicago says that "the lecture was a grand tribute to the fundamental teachings of Spiritualism."

Miss H. A. Dallas, in a splendid article in *Light*, says: "There is no distinction which Spiritualists should be more careful to make than that between psychic development and spiritual development, between clairvoyant visions and illumination or insight." Mrs. Underwood's interesting book on "Automatic Writing" forms the text of the article. "Neither trance nor vision," says Miss Dallas, "will serve to usher us into the state of perfect and pure liberty. Love for all humanity is the short cut."

Mrs. Helen T. Brigham, whose visit to Australia is remembered so well, will arrive in London on a lecturing tour about the middle of June, accompanied, as in her Australian tour, by her friend and co-worker, Miss Belle V. Cushman. She returns to her ministrations in New York in October.

Edgar Lucien Larkin's "Scioahspe" article in this issue of the *Harbinger* is a most powerful exposition of the future spiritual development of man. American postal authorities are responsible in some way for the non-delivery of No. VII. article, and also for the return through Dead Letter office of three letters from the editor of this paper to Professor Larkin, addressed as usual. This is noticed here, as papers appear to reach their destination when letters miscarry.

Mrs. W. J. McLennan is holding evening meetings at *Harbinger of Light* Rooms on Monday and Thursday in each week at 8 o'clock. Her three last lectures in Brisbane have been published in pamphlet form by a Brisbane friend, with the title "Inspired Discourses." The subjects are "The Divinity of Christ," "Where are the so-called Dead?" and "The Saviours of the World." Copies can be obtained at the office of this paper.

Arthur Bushby writes from Los Angeles, California, that he has visited Professor Larkin at Lowe Observatory, who was delighted to hear personally about Melbourne, which he is most anxious to visit, and be present at the Bailey circles. Mr. and Mrs. Bushby are busy lecturing, and talk of establishing a "Rest Home" in or near Los Angeles. Mr. Bushby is agent for the *Harbinger of Light*. His address is P.O., Los Angeles, California, and both send greetings to friends at the Antipodes.

Mrs. North Stephens, of Bendigo, has decided to live in Melbourne and devote herself to massage, medical diagnosis and herbal remedies. Her address from May 1st is 409 King Street, West Melbourne, opposite Flagstaff Gardens.

Mr. W. Stepherson writes of successful work at Wellington. He was going on to Gisborne and intended returning to Wellington under engagement to the "Band of Helpers."

Mr. and Mrs. Weeks, of Sydney, have gone to Dunedin under engagement to the Spiritual Scientists' Society. It is hoped that a successful tour is now commenced for these earnest workers.

Mrs. Waschatz is the leader of the "Occult Class" in connection with the V.A.S. Excellent results have been obtained, and inquirers on occult subjects are cordially invited to join.

Mrs. Bright will be "At Home" to friends and subscribers from 3 to 5 on Thursday afternoon, May 6th, at "Harbinger of Light" Office, Austral Buildings, 117 Collins Street. Dr. O. L. M. Abramowski has kindly consented to speak on "Food and its Functions."

"OAHSPÉ."

SPECIAL NOTICE TO SUBSCRIBERS.

By last American mail Professor Larkin writes that by agreement between P.O. Departments of U.S.A. and Australia, effective on March 1, '09, "Oahspe" can be sent by parcels post. "I have just mailed," he adds, "10 copies, and all the others for Australia and New Zealand will be mailed in a few days."

VICTORIAN ASSOCIATION OF SPIRITUALISTS.

At the conversazione held on Monday evening, April 5th, Mr. J. M. Kitto, President of the Psychological Society, gave a most interesting address on "Clairvoyance," illustrated by electricity. Like Dr. Baraduc with photography he showed by his experiments with electrical appliances, in which he was ably assisted by Mrs. Kitto, that the subtle forces of nature can be made visible, and that clairvoyance, and other psychic powers, are extensions of physical attributes. Reichenbach showed 50 years ago that the magnet emitted rays which were visible to "sensitives," who can also see light flowing from the fingers of a medium when phenomena are produced. Valuable advice was given as to the attainment of clairvoyance by easy processes. These and other psychic facts are studied at the Psychological Society's meetings, to which inquirers are invited.

On Sunday evenings lectures and psychometric readings have been given during the month by Mr. J. Macleod Craig at the V.A.S. Rooms to large audiences, and classes are in full work again after the Easter recess. As an unusually large report is given of the united celebration of the Diamond Jubilee of Modern Spiritualism at the Temperance Hall on April 4th, space will only permit of restricted notices concerning the work of societies in this issue.

MELBOURNE P.S. LYCEUM.

During the month the speakers have been Mrs. Trew, Mr. Joseph Jennings, both of which were most successful, and Mrs. W. J. McLennan, who on April 25th gave a splendid address on "Science and the Soul." This was the inaugural lecture of a series to be delivered in the Oddfellows' Hall, under the auspices of the M.P.S. Lyceum, and will undoubtedly prove the means of a great spiritual awakening, such as that which attended her four months' season in Brisbane with the Spiritualists' Society of that city.

The morning speakers were Mrs. Knight McLellan, who gave an eloquent address on "60th Anniversary of Modern Spiritualism" on April 4th; Mr. W. Johnston on "Spiritual Unfoldment" on April 11th; Mrs. W. J. McLennan on April 18th; April 25th, Recitation Day, Mr. J. Isaacs.

It is announced that Mrs. Ellen Green is expected in Melbourne in about two months; and also that W. J. Colville writes by last mail that he is making arrangements to leave London for Australia at an early date under engagement to the M.P.S. Lyceum.

On Sunday afternoon, May 2nd, a combined Lyceum Rally is to be held at the Oddfellows' Hall, all Societies closing that afternoon to assist the Lyceum movement. A feature of the afternoon will be a Dedication by Mrs. Redfern. Miss E. Thornton has been appointed Hon. Secretary *pro tem.* See advertisement.

SPIRITUALISTIC CHURCH OF VICTORIA.

It is announced that on April 30th a concert would be held in the Old Trades' Hall in aid of the Sunday School prize fund, which was expected to be very successful. The evening speakers have been Mrs. Knight McLellan and Mrs. Barbery. In the afternoon Mr. Miller gave an interesting address on the esoteric meaning of the Pyramids of Egypt, and other speakers were Mesdames Trew, Shaw, and Sutherland. This Church took part in the Temperance Hall celebration reported elsewhere.

MELBOURNE OCCULT STUDENTS.

On Monday, March 29th, the above society held its first Social of the season at Australian Church Lecture Hall, which was largely attended. Addresses were given by Mrs. Van Assche, Dr. O. L. M. Abramowski, and Mr. W. P. Sinclair, President. Those wishing to join any of the classes are invited to apply for particulars to Miss Hinge, 178 Little Collins Street.

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

Mr. A. J. Bush, Hon. Secretary, writes:—

"Since my last report the platform has been occupied by Mesdames Pedley, Lamont, and Levorna, Messrs. J. Wrenn Sutton, G. Wright, J. R. Fatherly, Reep and A. J. Bush, with Mesdames Perry, Elise, Pearce and Mr. A. Ferguson as Demonstrators. On March 30th we celebrated the Anniversary of Modern Spiritualism; speakers, Mr. G. Wright, Mrs. Pedley, Mrs. Weeks, Mr. Sullivan (Personal recollection of the Fox sisters), and A. J. Bush, who gave a farewell address to Mr. and Mrs. Weeks, who have now gone under engagement to Dunedin, N.Z. Mrs. Weeks responded. Mrs. Ellen Green will be with us during May, opening Sunday, May 2nd. She will lecture at Charters Towers during June. Greetings to all and best wishes to yourself and paper."

SPIRITUALISTS' CHURCH OF NEW SOUTH WALES.

Mrs. Mahony, Recorder, writes of the successful visit of Mr. Charles Bailey, whose Sunday night addresses were given to crowded houses, many being unable to obtain admission. At the three séances held the most strict test conditions were made, and the "apports" were of the same character as at the séances held in Tasmania and fully noticed. "A Creswick night" concluded the successful season. Other speakers on the Sunday evenings have been Mrs. Schütze, President, and Mrs. Praed.

BURWOOD SPIRITUALISTIC LYCEUM.

At this time of renewed interest in Lyceum work all the world over, it is good to report the encouraging progress of the above newly-organised Lyceum. Mr. Leo Jones, Hon. Sec., writes that at the Annual Meeting held on April 4th the following officers were elected:—President, Miss E. Basford; V.P., Mr. G. Wright; Organist, Mr. F. C. Tanner; Treasurer, Miss M. Gaine; Secretary, Mr. L. Jones. Good wishes are sent for the paper and all co-workers in Melbourne.

ADELAIDE PSYCHICAL RESEARCH SOCIETY.

Mr. H. Duckmanton, President of above, writes that following on the energetic work of Mrs. Addison Miller, who is the Treasurer and medium of the Society, it has been formed with 20 members, and is beginning excellent work. The address is 138 Flinders Street, Adelaide, and visitors to Adelaide are cordially invited to call.

NATIONAL ASSOCIATION OF SPIRITUALISTS, N.Z.

By the last mail, but too late for insertion in the May issue of *Harbinger*, came the report of the Third Annual Convention of the above held in Wellington, combined with a grand celebration of the 60th Anniversary of Modern Spiritualism held at the Opera House on April 11th. The speakers included Mr. W. McLean, President; Mrs. G. Gladys-Cooley, Mrs. S. E. Morrison, Mrs. Harris Robert's. A feature of the conference was the presence of Professor Willy Reichel, of the Magnetic Institute, Paris, author of an "Occultist's Travels" and other works. A full account will be given in June issue.

ASSOCIATION OF SPIRITUALISTS, AUCKLAND.

Mr. M. Talbot, Hon. Sec., sends the Annual Report of the above Association, which tells of most useful work done and the prospect of the amalgamation of the two Auckland Societies. Great regret is expressed at the resignation after thirteen years' most earnest work in the cause of Mr. W. Aggers, also President for the last three years. Mr. Joseph Isherwood, of England, has been lecturing for the Association, drawing, as he does everywhere, crowded houses. Mr. Isherwood will be open for engagement after June 21st.

NELSON.

In celebration of the 60th Anniversary of Modern Spiritualism, Mr. Joseph Taylor gave three special lec-

tures in the Universal Institute. Sunday, March 28th, on "Personal Psychic Experiences"; Wednesday, March 31st, "The History of Modern Spiritualism," and Sunday, April 4th, on "Spiritualism in New Zealand" and the Resurrection of Mr. Seddon.

Mr. Gordon Coleman is making a missionary tour in New Zealand. Large audiences attended his meetings at Christchurch and Gisborne. Waihi and Auckland were also to be visited.

At time of going to press no other reports had reached the office.

HOW A SPIRIT MATERIALISES.

MR. STEAD'S EXPERIMENTS.

THE "DAILY NEWS" REPORT OF THESE MUCH DISCUSSED EXPERIMENTS WITH THE TOMSONS.

Under the title of "The Arts and Crafts of Spirit Materialization," Mr. W. T. Stead, in the February issue of the "Review of Reviews," publishes an account by those who have "passed over" of the methods by which spirit materialization is brought about. One of the materialized forms is declared to have been that of Mr. Stead's son, Mr. William Stead, who died a little more than a year ago.

"I saw my son's face," Mr. Stead writes, "and heard his voice," and it was he who, writing through the medium of his father's hand, described how he had been enabled temporarily to reassume corporeal form.

The mediums through which Mr. Stead obtained these marvellous results were Mr. and Mrs. Tomson, who have hitherto been giving public performances. Three sances were held under tests which appear to have been of the most rigorous description. Mr. Stead writes:

At the first, although severe, they (the tests) were nothing compared with those applied at the second and third meetings. At the second sance Mrs. Tomson was, at her own request, in opposition to my own emphatic protest, subjected to a close medical or surgical examination by three fully-qualified doctors, who certified that before she entered the cabinet they were absolutely certain that Mrs. Tomson had no extraneous substance whatever concealed on her person.

In all three the cabinet was an improvised structure made out of screens and curtains supplied by me and put together by members of the committee under the eyes of the company.

THREE SETS OF PHENOMENA.

Notwithstanding these rigorous precautions the following phenomena are said to have been witnessed at all the three sances:

1. The production of flowers and ferns in varying quantities from within the cabinet.

2. The appearance of Mrs. Tomson outside the cabinet clad from head to foot in a heavy, white, beautifully draped dress.

3. The appearance of materialised spirit forms which were declared by one or more of the sitters to resemble their deceased relatives in feature, gesture, and speech.

The first and second of these occurred at all three sances. The third only occurred at the first.

It was at the first sance that Mr. Stead saw his son.

"One of the forms thus materialised," he writes, "was my son Willie, who passed over in December, 1907. I saw his face quite distinctly at the parting of the curtains, and heard his eager voice saying, 'Father, Father, Father!' When I went forward Mrs. Tomson fell out of the cabinet. Writing with my hand Willie wrote the following account of the process in which he had taken part.

Around the medium there is an aura, which is much more dense than that which surrounds you. It emanates from her body much as the veins emanate from the arteries, and from this aura is drawn the material for

materialisation and for transfiguration. In the latter case the spirit friends mould the drapery over the medium's body, using it as a kind of tailor's block, fit a mask more or less transparent over the features, and control the body. It is trance control plus the fitting over the medium of drapery and a semblance of the person controlling. For this the medium's own aura is sufficient. It is more arduous when the full process of materialisation is undertaken. For then a new body must be constructed. It is not made complete in all its parts, the point being that of creating a recognisable entity.

"ONLY THE FRAMEWORK."

There is no need to elaborate all the details of the internal anatomy. For instance, I was only conscious of a head and bust. My arms were not complete; for my legs I had only the framework. It was impossible for me to have walked out. I was built up as in a kind of plaster cast around my spirit body. Of course, my spirit body was there, but it could not have supported my solid head and bust. I should have left like a man in armour. But I could use my vocal chords, and I did get out three words.

For the full materialisation it is necessary to draw from other auras than that of the medium. The spirit artificers use the aura as raw material; they thicken and condense it, and mould it at will.

Among those "working behind the veil" were Mr. F. W. H. Myers, Mr. Gurney, and "Julia." Mr. Myers himself, it is claimed, wrote (through the hand of "Miss H.") an account of the three sances at the last of which Sir Oliver Lodge was present.

"Of course," writes Mr. Stead, in conclusion, "it may not be Mr. Myers who wrote the report, and it may not have been my son who explained how it was done. But I saw my son's face and heard his voice, and so did the only other sitter, who sat exactly opposite the opening. His automatic writing not only came through me, but also through the same friend through whom he has constantly communicated ever since he passed over."

For professional purposes the Tomsons no doubt prefer Sir Oliver Lodge's uncompromising rejection of any supernormal hypothesis, accompanied as it is by his frank admission that he cannot explain how it is done. For clever trickery spells wealth, and spiritualism spells ruin. Therefore the Tomsons neither claim nor disclaim anything. But the facts are as stated."

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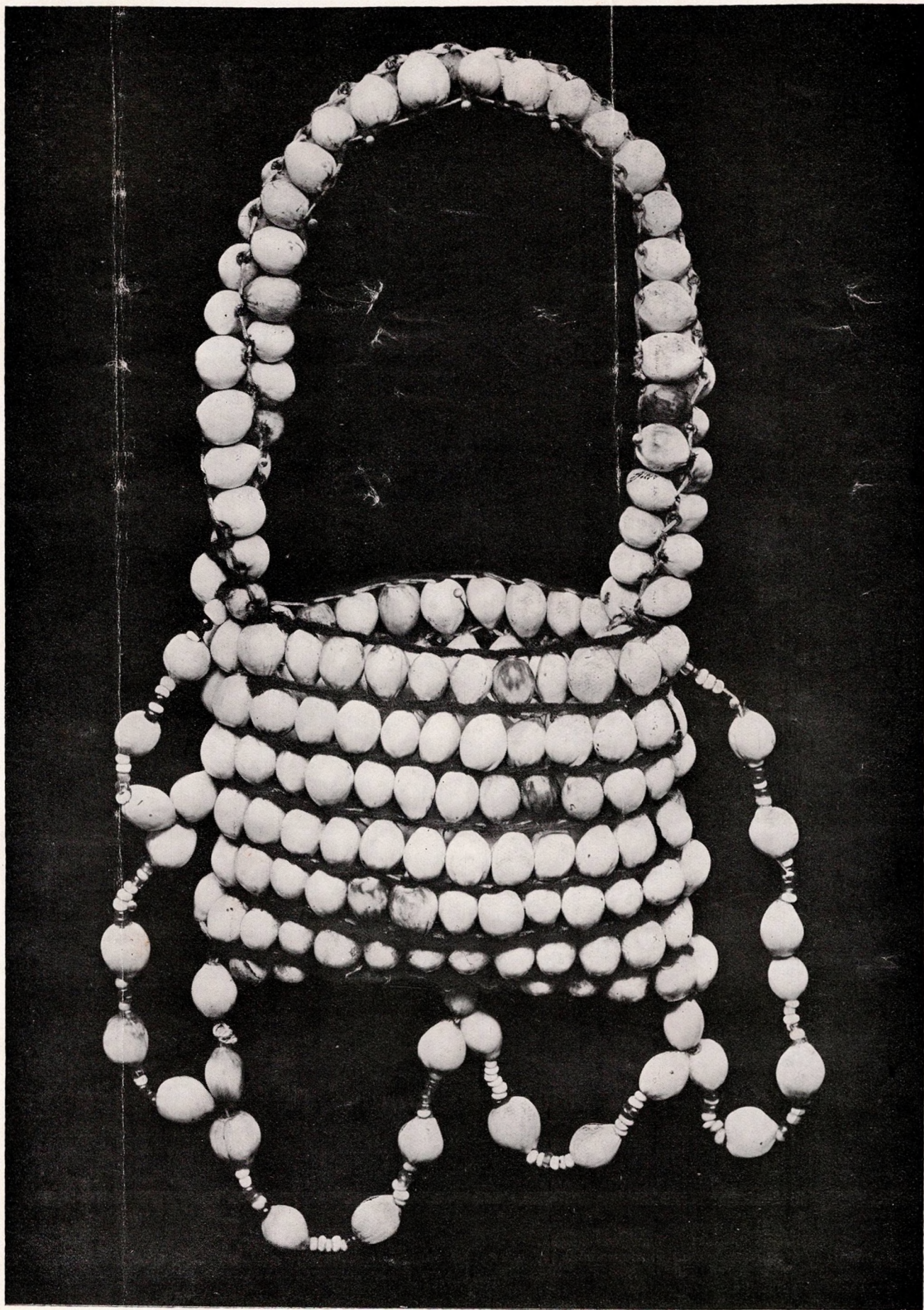
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On the evening of April 16th the above Magic Bag was brought specially for this illustrated Supplement. It was the first sitting after an interval of eight weeks during which the medium had visited two other States of the Commonwealth. In consequence of the fatigued condition of the medium after a long railway journey only a few hours before the sitting some important "apports" were postponed. It was stated, however, that this bag was of considerable significance, and would prove the focus of a great deal of comment. It is made of seeds from an Indian tree put together by the native women and contained two coins. It was stated that the bag had belonged to a man now in spirit life.

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