

THE HARBINGER OF LIGHT

A MONTHLY JOURNAL
DEVOTED TO
PSYCHOLOGY, OCCULTISM,
AND
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"LIGHT, MORE LIGHT."—Goethe.

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SIXPENCE.



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JUNE 1, 1909.

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EDITORIAL NOTES.

Melbourne has just passed through a month of Revival Services, and many among the crowds that have thronged the Town Hall and Exhibition Building must have been in earnest in their desire to "get religion," as the saying is. For religion is, as has been constantly pointed out in these columns, a natural impulse of the human heart. It is indeed the fact of our intimate relation with the spirit world, whether we know it or not, and the reality of that life beyond the grave, that never leave mankind without some intimations of immortality or questionings concerning the whence and whither of this mortal life.

" Though inland far we be
Our souls have sight of that immortal sea
Which brought us hither."

These "revivals" are well known to all of us. My earliest recollection of a revival recalls the anguish of my own father at the cruel infatuation of his only sister, a beautiful young girl, whose mind became completely unhinged through revival services similar to those of the Chapman-Alexander Mission. The doctrine of eternal punishment and the terrors of hell had so worked upon her sensitive mind that, after arousing the whole household one morning with the frenzied announcement that the judgment-day was at hand, and all her dear ones would be cast into hell, was found shortly after dead by her own hand, a victim to this ghastly doctrine of a revengeful and vindictive Deity.

This happened so many years ago that it might be expected that the increase of knowledge and the spread of a spiritual philosophy now permeating the literature of the world, would have opened even the eyes of revivalists to the great light coming into the world on every side. But one of the missionaries, Rev. W. Nicholson, when speaking at Collingwood Town Hall on the subject of "Hell," showed that the same ghastly horrors are still preached, and that utter ignorance prevails in evangelical circles concerning that great Republic of Law and Love of which we are even now citizens. In the *Argus* of Tuesday, May 11, a letter signed "Truthseeker" appears that I would fain transcribe in full for the benefit of readers, but from which I can only briefly quote. Speaking of the Rev. W. Nicholson's description of Hell, "Truthful" pertinently asks if "Hell has no bottom?" "Where did Mr. Nicholson get his information from?" Again, "You will be always sinking." "How does he know that?" "Twenty million years after you get there you will be sinking." How does he arrive at this very definite mathematical conclusion? asks "Truthseeker," and ends his splendid letter with the prediction that "a lay clergy, so to speak, will presently arise and lead a

crusade against these blind leaders of the blind, and on its banner will be inscribed the words of Jesus—"God is Love." "

As a means of bringing a more enlightened philosophy before the Melbourne public, a number of rationalists in religion have begun a series of six mid-day addresses, to be given weekly at the Atheneum Hall, on "Religion and Reason." The first one, delivered on May 20th, by the Rev. F. Sinclair, M.A., the speaker selected, was well attended, and if these have the effect of giving thinking people a basis of rationalism on which to raise a spiritual superstructure, much good will be done. But, as I have often pointed out to public exponents of a rational theology, they are still in the basement, although it is well that the foundations of religious belief should be strong and firmly laid. As one of our great speakers has truly said, the very best Spiritualists he ever met were men who had, after a complete revolt from the old theology, learnt that those who have passed beyond the portals of Death are more alive than ever in a spiritual world now making itself known to the greatest scientists and thinkers of our time.

I can speak from experience. No one had a more complete revolt from orthodox religion than myself, and chiefly as a result of revival teachings. But it was an ever-present regret to see that those who were preaching a purely intuitive spiritual philosophy—men like Martineau even—spoke to almost empty benches. Something was lacking, some chord in the human heart was not touched. Even Charles Dickens, as we read in his *Life*, had after a time to cease his attendance at Portland Place Chapel, where the Rev. James Martineau preached, oppressed by the coldness of the services and the utter lack of emotion that should fill the heart with joy and gladness when great truths are proclaimed. When, as has been often told, the certainty of a future life and the near presence of those who had gone before flashed upon me with a light similar to that which struck Paul on his way to Damascus, I saw at once that this crowning glory was what was lacking in purely rational teaching. "You would have your churches filled to overflowing," I often say to those clergymen who deplore the indifference of the times, "if you told something of your own or others' experience of spiritual things. Tell them that men like Lombroso, in Italy, for instance, has come out of the densest materialism through experiments with Eusapia Paladino—not a whit more wonderful than are taking place in Melbourne at Mr. Stanford's circles every week—and has written an article, 'Why I am a Spiritualist,' that has been translated into every European language. Read for yourselves the works that are literally pouring from the press on this subject, and after reading, see if you can get some experience of your own."

It is scientific experiment and the development of psychic powers latent in each individual that are destined to place Spiritualism above empiricism. Wireless telegraphy is only the precursor of a possible universal communication by means of the ether that is even now put into practice by highly developed souls. Professor Pouchet, of Paris, wrote in the *Temps* five years ago: "To demonstrate that a brain by a sort of gravitation acts at a distance on another brain as one magnet acts on another, the sun on the planets, the earth on falling bodies, is a fact of which people seem to be too ignorant to suspect its importance." And yet it opens out a world of psychic possibilities to the earnest inquirer, whose effect on the Religion of the Future—the Religion within Nature—can scarcely be gauged.

PROFESSOR WILLY REICHEL,*
 Author of "An Occultist's Travels," etc.

BY ANNIE BRIGHT.

It was almost like a visit from the Unseen World to find myself face to face with Professor Willy Reichel, author of "An Occultist's Travels," who came unexpectedly from America to these southern lands a few weeks ago, attracted hither by the reports of the Bailey séances, now compelling the attention of scientific occult investigators all over the world. "In America," said Professor Reichel at our first meeting, "the honoured name of Mr. T. W. Stanford, brother of the munificent founder of the Leland Stanford Junior University, California, is a guarantee of the *bona fides* of his circles, and, frankly, I may tell you that to become personally acquainted with Mr. Stanford, and to be present at his world-famed circles, is the chief object of my visit. But for the *Harbinger of Light*," he went on, "and the illustrated supplements of 'apports,' this wonderful phase of mediumship would be comparatively unknown." Professor Reichel added, "and to make the acquaintance also of its editor was an added incentive to my journey." How Professor Reichel was able to witness the mediumship of Charles Bailey at several ordinary circles and three private ones, and became convinced of the genuineness of the manifestations, will probably be told in detail in his next book. In the account of Mr. Stanford's circles in this issue will be found further reference to the Professor's Melbourne experiences, and this article must give some account of his interesting book, "An Occultist's Travels," and his attitude towards spiritual phenomena generally.



PROFESSOR WILLY REICHEL.

PROFESSOR REICHEL AND MAGNETIC HEALING.

It was after a protracted conflict with certain representatives of the medical world in Germany regarding the value of magnetic forces in healing disease, that Professor Reichel, a little over eight years ago, went to America in search of health, and to quietly continue his studies in occult subjects. Possessed of an ample fortune, he settled first in the health-giving climate of California, and when completely cured of his illness, decided to make the United States his headquarters. His chief residence is "Scarsdale," about 15 miles from New York, where the summer months are spent, while an estate in southern California is the winter refuge from the blizzards and extreme cold of the north. Speaking of his own experience in the treatment of disease by magnetism, Professor Reichel says on page 118 of his delightful book, "It is well known that the history of animal magnetism is a blot upon the history of medicine. It will not be forgotten that there were physicians who drove the gifted Mesmer into a dis-

honourable exile because he cured the sick without pills. I myself fared little better, though the commission of eleven physicians appointed by the Paris Academy for the investigation of Magnetism and Somnambulism, after five years' investigation, voted unanimously in 1831 for Magnetism, and corroborated all the remarkable phenomena attributed to Somnambulism." More than 50 years later, in March, 1895, official recognition was given in France by the Minister of Public Instruction by classing among the great free higher schools the Practical School of Magnetism and Massage, founded by M. le Professeur H. Durville, and placed under the patronage of the Magnetic Society of France. Among German physicians there are also noteworthy exceptions, as is shown by a letter from Surgeon-General von Stuckrad, Berlin, who in 1894 wrote to Professor Reichel on this subject. After acknowledging the wonderful effect upon himself of Professor Reichel's treatment, this eminent surgeon said his earnest wish was that this healing power should "find the most

extensive application possible in healing institutions of every description." Abreast as he is of all that science is teaching in this direction, Professor Reichel says, "Since the physicists of the University of Nancy, France — Charpentier and Blondlot—have informed the Paris Academy of Sciences that they have succeeded in fixing in the human body rays of light similar to those emitted by the mysterious substance radium, the learning of the schools will soon be convinced of human healing magnetism. We are now living in a time — to remember only the discoveries of Hittorp, Crooks, Röntgen, Becquerel, Currie, and Le Bon—when new phenomena of light and waves of ether are constantly being reported." It is Professor Reichel's thorough scientific training that has attracted

his attention to Mr. Stanford's circles, as he sees that the future of Spiritualism must rest on the sound basis of experimental facts.

THE VALUE OF EXPERIMENTAL FACTS IN PROOF OF INDIVIDUAL SURVIVAL.

It was a remarkable corroboration of the attitude of this journal regarding the importance of well-attested facts of physical mediumship like those through the mediumship of Charles Bailey, that Professor Reichel entertains similar views, to be found on almost every page of "An Occultist's Travels," and that he has made a special visit to the Antipodes to be present at some of Mr. Stanford's circles. One of the leading spiritualists in London also writes constantly on the value of these facts for the scientific investigation necessary, and urges still fuller publicity by the publication of a volume on the subject. This desire may possibly be carried out to some extent in future publications by Professor Reichel, whose advent in Melbourne is doubtless due to the overruling spiritual power controlling this work in the Southern Hemisphere. Professor Zöllner's dictum concerning the relative importance of "intellectual revelations" and "experimental facts" quoted by Professor

*"An Occultist's Travels," by Willy Reichel, Professeur honoraire à la Faculté des Sciences Magnétiques de Paris. R. F. Fenno & Co., 18 East Seventeenth Street, New York.

Reichel on page 54, might be taken as the text on which the latter's researches have been conducted. Just now, when representative men in the Theosophical ranks are resigning as a protest against the individual mind being coerced by mandates from the Unseen, which it must be remembered *can only be revelations to the individual receiving them*, if freedom of thought is to be maintained, it is good to read what the great German scientist wrote over 30 years ago. "Science," says Professor Zöllner, "can do nothing with the purport of intellectual revelations, but must continue its structure by the guidance of observed facts and the conclusions logically and mathematically uniting them. If we forsake this path, we shall inevitably fall into the theological and philosophical wrangling of scholars about the substance and origin of historically transmitted assertions. We should once more experience the same dissension between the various adherents of individual revelations that history has handed down to us in blood-stained characters in the religious battles of former times." As has been consistently maintained in these columns, Professor Reichel says on page 84, in extension of Professor Zöllner's view:—"The modern age of physical science wishes to be convinced by experiments, and therefore, though Theosophy may look down upon Spiritualistic research, I am firmly convinced that it alone will gradually lead science, by experimental paths, to the perception that there is a spirit which survives the earthly husk. The cosmogony of an Andrew Jackson Davis and Hudson Tuttle is far more sympathetic to me," Professor Reichel proceeds, "than the theory of evolution put forth as revelations of Indian Theosophy." Good is it to find also that Professor Reichel has come to see with those to whom "there is no mystery but the mystery of godliness" that these higher spiritual teachings of ours take us to the very heart of Christianity itself. "A chapter from the Gospels," says the Professor, "whose meaning becomes clearer through the experiences of modern occultism than orthodoxy knows how to make it, personally affords me far more pleasure than the rationalism of a Davis, whose 'Philosophy of Death' is considered the best thing which the revelations of Spiritualism have ever published." This is indeed the blessed experience of all those whose souls have come into personal individual contact with the spiritual spheres. "There is no sense," says Professor Reichel on another page, "in speaking of the revelations of spiritualistic phenomena as being of less value than those of Theosophy. The difference between them is indisputable, but *experiment* alone can convince the world of individual survival. This is a view," he adds, "that Du Prel communicated to me as his own in a private letter as far back as 1893."

"AN OCCULTIST'S TRAVELS" SHOULD BE READ IN ITS ENTIRETY.

In view of Professor Reichel's mission to Australia in search of facts as a basis of the spiritual philosophy, it was necessary to give his standpoint concerning the importance of experimental investigation scattered through the pages of his interesting volume. It is indeed a book of travel, including visits to all parts of the United States, Japan and China. As the title of the book implies, Professor Reichel had always in mind the search after the occult, to which he has devoted his life. Over 200 mediums in America and elsewhere, whose claims he has investigated, are described here or elsewhere by Professor Reichel, but his name is more closely identified with that of the materialising medium, C. V. Miller, of San Francisco. It was through Professor Reichel's instrumentality that Miller's wonderful materialising séances have been held in Paris and other parts of Europe, with the result that the "Miller question" is at present the chief subject in the French spiritualistic papers. Gabriel Delanne, of the *Revue du Spiritisme Moderne*, is, among others, Miller's most able defender, not only of his own special psychic gifts, but of the *rationale* of materialisation séances. Every page of "An Occultist's Travels" is interesting. Accounts are given of great palmists visited, among whom Madame Seera, of Chicago, is given pride of place. Professor Reichel says that the titles she gives herself of "Clair-

voyant, Astrologist and Palmist," are borne out by her undoubted gifts, which surpass those of the celebrated Madame de Thèbes, of Paris. Madame Seera has read the hands of President Roosevelt, President Harrison, J. Pierpont Morgan, John D. Rockefeller, Mme. Sarah Bernhardt, and many other celebrated personages. She claims to have studied her art in India. "Close to the ancient city of Benares," Madame Seera says, "situated upon a beautiful hill, in the midst of solitude and loneliness, is a cave temple which has been owned and protected by the Johi priests, who have practised palmistry in all the generations since 1,000 B.C. to the present day. In this temple, musty with years and mysticism, are hidden invaluable books on palmistry, written on silver and gold plates. . . . This cave is the most sacred and holy spot to the Hindus—the great men of India, who have astonished the world with their great mystic power, having gained their knowledge at this temple." This is merely one illustration of the good things to be found on every page of "An Occultist's Travels." Information of great interest, also, concerning the attitude of the Catholic Church towards Modern Spiritualism is to be found, and the volume is so full of valuable matter impossible to particularise in a brief article, that a careful perusal of its contents is cordially recommended.

It has been a season of refreshment to all engaged in this great work at the Antipodes to have a friend sent, as it were, at the bidding of Unseen Helpers to still further push on the important task of breaking down the crass materialism of this age. From a knowledge that spirit is the basis of all matter, as illustrated at Mr. Stanford's circles, must come that enlarged view of the Universe and our own place in it which will prove Immortality as nothing else can. For not one single atom—no individual—can be spared from that divine economy which is also governed by Love and Law. Professor Reichel is worthily doing his part in striving to open the eyes of the world to these great spiritual realities. With his co-workers in Australia and elsewhere, he is—

"Not murmuring creeds unvital, but agreed

To search for Truth, where'er the search shall lead,
With 'bosom franchis'd and allegiance clear.'"

OUR FOREIGN EXCHANGES.

THE HIGHER SPIRITUALISM.

I have seldom met with a better definition of the Higher Spiritualism as distinguished from the Lower, which deals with merely physical phenomena, than the following by Mr. B. F. Austin, M.A., which is to be found in an American periodical called *Reason*:—

"The Higher Spiritualism aims in its intercourse with the spirit-world not at amusement, the gratification of curiosity, not even at the settlement of puzzling questions concerning the after-life, so much as at the acquisition of knowledge, inspiration, strength and wisdom in living the noblest style of life and developing the loftiest character. It asks for 'wisdom teachers,' for inspiration from 'the heights,' for angelic guides and helpers rather than the ordinary type of spirit messages; and it is so intent on 'leaving' the things that are behind and 'pressing on' towards those that are before, that it urges its followers ceaselessly to rise up in thought, ideal, purpose, spirituality to a realm where communion with the loftiest and wisest in spirit-life is possible and natural, rather than to attempt to call angels down to the level of our ordinary living."

TELEPATHY.

In the Memoirs of Mlle. Thémard, of the Theatre Française, occurs the following narrative:—"My great grandmother was enjoying a quiet game at loto with my mother and grandmother, when she suddenly cried out: 'Stop, my dears, my grandson is ill.' They endeavoured to banter her on what they believed to be her delusion, and she broke into sobs, exclaiming: 'To your knees, my children. Stephen is dead. Let us pray for him.' Next morning a telegraphic message was received, announcing the sad event."

SPREAD OF THE LIGHT.

I am glad to find a translation into Spanish of Mr. W. T. Stead's convincing article, which appeared in the *Contemporary Review* and the *Harbinger of Light*, in three consecutive numbers of that excellent periodical, *Constancia*, of Buenos Aires. Our contemporary has now been published for upwards of thirty-two years, and is as ably and vigorously conducted as ever.

SPIRITUALISM IN ITALY.

In proof of the increasing interest which Spiritualism is exciting in Italy, it may be mentioned that the *Adriatico*, an influential daily paper published in Venice, devoted four columns in one of its Sunday issues, and three columns in another, to a masterly exposition of the marvellous phenomena provided through the mediumship of Miss Florence Cook, in the presence of Sir William Crookes, from the pen of Professor Falcomer, who treats the phenomena of materialization more particularly from a scientific point of view. This valuable contribution is enriched by fresh documentary evidence, and by a letter from M. Delanne, in which that gentleman succeeds in throwing a considerable amount of new light on the evolution of the perispirit, which he regards as strictly conformable to and correlative with the mental development of the individual.

RETRIBUTION.

A paper published in Servia, entitled the *Otazbina*, makes the following statement with respect to the King of that country, who is generally understood to have instigated the ferocious murder of the late King and Queen at Belgrade:—"For months past, King Peter has been unable to sleep. Every night there appears before him the phantom of the assassinated monarch. A special order has been issued to light up the corridor of the royal bed chamber, but without effect on the haunting spirit. The poorest labourer in the kingdom is happier than this King with a murder on his conscience." The wretched regicide resembles Macbeth pursued by the ghost of Banquo, who, it will be remembered, heard a voice cry: "Sleep no more! to all the house;

Glamis hath murder'd sleep, and therefore Cawdor
Shall sleep no more; Macbeth shall sleep no more."

SPIRITUALISM ON THE STAGE.

As is well known, the late Victorien Sardou wrote and produced a spiritual drama, being himself a remarkable medium; and the *Tribune Publique*, of Paris, announces that a melodrama of a pronouncedly spiritual character is being prepared for presentation at the Athénée Theatre in that city. It is being written by M. I. I. Renaud, who has derived the materials of it from his own book, entitled: "The Seeker of the Marvellous."

SPIRITUALISM.

The two first numbers of a forty-eight page periodical have reached me from St. Petersburg, as I conjecture. But they are printed in the Russian character, which is composed of letters derived chiefly from the old Slav alphabet, and consisting of thirty-five verbal signs or symbols, some of which have nothing analogous to them in Greek, Latin, German or English, so I cannot give either the title of the magazine or its place of publication.

COLONEL OLCOTT'S PRESENT VIEWS OF THEOSOPHY.

On the 31st of July, 1897, Col. Olcott, accompanied by Miss Edgar, called upon a prominent spiritualist in the neighbourhood of this city, and endeavoured to prevail upon him to relinquish Spiritualism in favour of Theosophy, but failed to do so. Moreover, an excellent medium being present, the Colonel was addressed by three controls, so impressively and affectionately as evidently to produce a strong impression upon him. On the 19th of February, 1907, he passed away, and on the 23rd of the same month he presented himself to the same person in the same place; but his transition had

been so recent, that he experienced some difficulty in expressing himself clearly and consecutively. He signified a wish to come again, but did not do so until the 3rd of last month (May), when he expressed himself with the utmost force and fluency. The following is a verbatim transcript of his communication:—

"I am not able to enlighten you very much, my friend, with respect to the conditions of this life, for you have had wiser and better teachers upon the subject than myself; but, for all that, one does like to communicate one's friendly feelings to those who still function on the earth plane. I remember only too well the visit I paid to you when I was in Melbourne. I did not, I confess, understand it (?) then, but I do so now. One learns, on coming into the spirit world, that the will-power, of which occultists boast so much, is a very limited faculty indeed. It is all powerful when we speak of it in the universal sense, but it is limited in all particular cases by our personal knowledge, which is the fruit of our individual experience. Will-power without knowledge is dangerous; whereas will-power, guided by knowledge, is capable of being exercised for beneficial purposes. One learns, upon coming into the spiritual world, that while each of us has his own personal will, there are others with wills much stronger than our own, and when brought into conflict with these we are very soon made to feel that the will of a superior spirit easily overcomes the most powerful volition of a spirit standing upon a lower plane. Indeed, you might just as well attempt to demolish the Rock of Gibraltar by bombarding it with green peas, as to pit one's own puny will against that of an exalted spirit. No, my friend; our own vanity and conceit—twin-children of ignorance—delude us into making sorry fools of ourselves on earth; but here we very soon discover our true status in relation to others, and not until we have been taken down a peg or two, and have been compelled by a bitter experience to comprehend our exact position, whether upon the earth or in the spirit world, does our pride begin to fall from us. Man is at once so mighty and yet so impotent; mighty when he has gained wisdom by experience and through sorrow; and impotent when ignorant, by reason of his destitution of that experience which is said to 'make fools wise.'

Madame Blavatsky, let me tell you, was, in more senses than one, a fraud. I believed in her absolutely, and was really a dupe, being under her powerful spell. I am not saying this with any feeling of resentment or malice towards her. Far from it, my friend, for, notwithstanding all our faults and mistakes, unintentional or otherwise, we both of us accomplished a great good, even if it consisted in nothing more than in influencing that gifted and noble woman, Annie Besant, to become what she now is, for the world has need of many such as herself. With her is Charles Bradlaugh, who inspires her utterances, and is as much her Mentor now as when he was in earth life. We are all with her, in fact, and to our more enlightened influence may be attributed the change which has taken place in her theosophical teachings, bringing them more into accord with the facts of experimental Spiritualism.

Theosophists are too theoretical, and very few of them know anything of occult matters at first hand; and yet they affect to look down upon the less pretentious spiritualist, and profess to have acquired a far superior kind of knowledge to his own. Yet how grotesque to us, now, appears much of our former teaching; as, for example, the statement that the spirits of departed beings are, at best, but empty shells, floating about in the Astral. Such a theory is found to be untenable for a single moment after our arrival here, and no time is lost by us in rectifying errors like these. And this may help to explain the modification which has taken place in the views of Annie Besant.

Theosophists, I think, are too prone to content themselves with promulgating the theories of others, and do not sufficiently investigate questions for themselves. Moreover, they are, for the most part, satisfied to preach the brotherhood of man, and there the matter ends.

They are, as a general rule, a coterie of cultivated idlers, who take up the subject because it serves to occupy their leisure hours, and enables them to fancy themselves superior—very superior—to the common herd of mankind, whom they despise in their hearts, unless they happen to be rich. They none of them seem to have any practical ideas as to how best to help the social outcasts, or any workable scheme for remedying our social evils. Why is this? It is because they have no real desire to do so, and no actual sympathy with the suffering masses. Of course I do not mean to imply that there are no serious and genuine humanitarians among them, but these are in such a minority that they can effect but little good in the various organizations to which they belong.

How differently one sees things from this side of life, when one beholds them in their proper perspective; and where the wisest of mortals finds himself compelled to readjust those theories respecting the after-life which he formulated upon earth, and he does so under the guidance of the practical experience which he acquires in the spirit world.

I am glad of this opportunity of communicating with you again, and it will not be for the last time, I hope. I learned a great deal in that study of yours, during that short afternoon; and among other things, that man's will is not omnipotent when opposed to that of higher powers than his own." J.S.

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

By ANNIE BRIGHT.

Special interest has been given to the circles since the May issue by the visit of Professor Willy Reichel to Melbourne with the special object of witnessing for himself the "passage of matter through matter," as has been so persistently set before the world in the illustrated supplements of this paper. As will be seen in the Professor's latest book, "An Occultist's Travels," he believes with many other distinguished men, including the late Dr. Zöllner, Carl du Prel, and others that "Science can do nothing with the purport of intellectual revelations." On page 124 of his book Professor Reichel says: "After having seen a large number of mediums of all kinds, I must admit that even where the performances are genuine, a large portion of their statements always rests upon telepathy. There are, it is true, rare exceptions—I have known such—but even with these the factor of telepathy should be reckoned with if we wish to move safely. Whoever does not stand on a firm footing may easily be led into by-paths by placing implicit confidence in mediums, whose statements are often solely the reflection of their own ideas."

It was, therefore, to witness demonstrations of Unseen Forces destined to revolutionise man's ideas of the constitution of matter, and to open for his investigation a universe whose foundation is spirit, and of which he is himself an integral part, that Professor Reichel entered Mr. Stanford's séance room. Every facility was afforded him by this gentleman for searching the medium, the cage and the surroundings generally, and the Professor himself locked the door of the cage and affixed sealed papers over the lock. On the first evening the very large "Tappa Mat" was brought, that forms the Illustrated Supplement, to this issue. But at a special sitting, which took place on Tuesday, May 4th, two birds were caught in the light, one after the other, when the circle was almost over and the medium had been seated in the cage for an hour and a half. Professor Reichel, who sat next to the enclosed medium, saw the birds materialise at the top of the cage and caught by Abdul, one after the other, as did all the other sitters. At some private sittings with Mr. Bailey articles were brought for Professor Reichel, and, finally, on the day of his departure, a Chinese seal was materialised in full view of Professor Reichel, and precipitated as he sat at his hotel with the medium on the day of leaving Melbourne en route for Sydney, New Zealand, and

America. It is not desirable to forestall Professor Reichel's own statements and conclusions regarding these experiences of his, which will be looked forward to eagerly by people interested in occult powers all over the world.

The following is a brief account of addresses and "apports" since the May issue:—

121ST SEANCE. April 23rd. Address by Signor Valetti on "The Joy of Living." Phenomena. Lump of clay containing spear heads from Central Australia. Jibbah said to have belonged to El Mahdi, of Soudan, and brought from Cairo.

122ND SEANCE. April 30th. Address by Dr. Robinson, entitled, "Spiritual Help in Archaeology." Phenomena. Clay with spear heads. Large Tappa Cloth photographed for supplement to this issue. It was said to have been brought from Samoa. A Finch from South Australia. The "apports" were said to be the first of a new series to be brought from this side of the world. Professor Willy Reichel present for the first time.

123RD SEANCE. May 4th. Address by Professor Denton, "How it feels to die." Phenomena. Mango seed brought, which Professor Reichel took away to mark previous to the growing of a plant from it at the following séance. Fibre from Borneo, of which loin cloths are made, brought for Professor Reichel. Two birds brought in the light.

124TH SEANCE. May 6th. Address by Signor Valetti on "The Source of Inspiration," printed below. Phenomena. Seed planted by Professor Reichel in pot. It was grown about two inches, then taken up for shoots above ground and below to be examined. Professor Reichel's marks were found on the seed. Tablet, embedded in clay. Sacred charm brought from India for Professor Reichel, said to be the first given outside India. After a second examination of the medium a nest with two eggs of the most fragile description brought and taken away again to the mother bird. Eggs were quite warm.

ADDRESS BY SIGNOR VALETTI.

"THE SOURCE OF INSPIRATION."

Delivered on Thursday evening, May 6th, 1909.

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

People attached to the orthodox faith—the Church—believe that the Scripture was given by inspiration of God, and that holy men spake as they were moved by the spirit. There was a time when the great mass of Christians really believed this. With the progress of science, investigation, and the widening and broadening of man's thoughts, there are, however, comparatively few people who entertain this idea to-day, for the reason that if the Scriptures was indeed given by inspiration of God, if holy men spake as they were moved by the spirit, then the book must indeed be infallible. But what are the facts? It has been convicted of scores, nay, hundreds of errors. You can well understand a work written by fallible men being full of errors and contradictions, but you cannot understand a book, said to be divinely inspired, being unreliable and imperfect.

INSPIRATION IS UNIVERSAL.

Let me say at the outset, without detracting at all from the grand morals taught in the Scripture, that there are many parts of it which are unscientific, and still more, that are not true. Therefore it could never have been entirely inspired from the spiritual world, or by God Himself. Most people understand inspiration to mean the reception of something they did not previously possess from some higher power, force, or intelligence, which enables them to help those among whom they are living. And to-night I desire to show you that the seers or prophets were inspired, though not inspired from God Himself; and that not only were the prophets, the seers, the mediums of the days gone by, inspired in the same way, but that ever since down the stream of time we can find men and women inspired from the same source. Let us then, for a few moments, think about this matter quietly. It does not need inspiration to apprehend the truth. If you have witnessed anything it needs no inspiration for you to tell it or commit it to writing—if it be the truth. Therefore inspiration was not a necessity in delivering the Scripture to mankind, and, as I said before, it could not have been received from God Himself, because it is full of error. I would like to draw your attention to the fact that each man and woman has a work to do. The old Calvinist doctrine of predestination, foreknow-

ledge that God had foreordained, while not literally true, is true in one respect, namely, that before the child is born into the world it is ordained that he shall perform a certain work. Perchance he may not be able to fulfil his responsibility—his life may be taken from him before he reaches manhood—while others may live to a ripe old age, and do not fulfil their responsibilities, shrinking from the work allotted to them. To give you an illustration. I would like to say you must not suppose that because you come here from time to time and see Mr. Stanford conduct these meetings, that he just does it for pleasure. Let me tell you that it was ordained from the beginning that Mr. Stanford should take this work up. Events have led up to it from his childhood. He will correct me if I am wrong. He comes from a family of spiritualists, and was really born a spiritualist. Knowing something of occult matters from childhood, and thus running in that groove all his life, it would be expected that if he had the power and opportunity that his work would be for the cause of truth. And the spirit world has taken particular care that the way shall be opened for him to do it. God always provides the means and the way; not that it is open and leads to a bed of roses. No, No, No! There may be trial and tribulation, there may be warfare, and unless these exist the work is of no consequence. If there is no cross, how can there be a crown? But from the spirit side of life, not only Mr. Stanford, but thousands of others, have been given a particular work. But each having a certain amount of free will, Mr. Stanford, or any other man, might have shirked this duty to their own great loss on the spirit side of life, for it would have to be done there after all. I draw your attention to this great spiritual fact—there is no shirking your responsibilities. Suppose a young man commencing life; his prospects are good, but by accident or fell disease he is cut off in the prime of manhood. He was full of promise, brainy, intellectual. Are we going to say that this young man's work was finished at the dissolution of the body? I tell you No! In the Divine economy that man will still continue to do the work which has been given him to do, but it will have to be done through someone else. It will still be done. And so we find that many people who have passed to the other side of life are not twanging harps; they are not standing upon a sea of glass eternally; but they are working under the great Republic of Love and Law upon the earth plane or elsewhere, and they are using some person to perform that work. Let us suppose, for it is the truth, that the person they are using was intended to be an intermediary or a sensitive, a channel whereby the worker who did not have the opportunity upon the earth plane to finish his work shall be able to do it all the same.

GENIUS AND GEOGRAPHY.

The world has produced some eminent men, but I would draw your attention to the fact that it is chiefly in the warmer climates of the world, in the genial atmospheres, that geniuses have been bred and born. I scarcely know of a great man or a genius who has come from the extremely cold lands of the North or the South. Take as an illustration the Greeks and the Romans. Have you ever travelled in Greece? Ah, if you would see beautiful sunsets, if you would see Nature in its most glorious aspect, you must go to Greece and wander by the stream Elysian, which the philosophers were wont to frequent. Do you desire to look upon the shattered remnants of departed might and glory? Ascend to the top of the Acropolis and view the glory of architecture—the Parthenon. Go to the Museum and see there the masterpieces of Phidias and Praxitiles. It sometimes has seemed to me, when gazing upon the works of the great masters, that the marble became instinct with life. The mountains round about, the balmy atmosphere, all help to fill the mind with grand thoughts, grand conceptions. They are inspirers of all that is good and beautiful. You find the same in Italy. I admit that the Romans borrowed much of their art from Greece, but the ruins of their wondrous architecture to-day attest the splendour and glory of ancient Rome.

Who does not recall their great writers and orators—Seneca, Cicero—and later down the stream of time we find the land still giving birth to men and women famous in the annals of history—a Dante, a Tasso, a Michael Angelo, a Paolo, a Leonardo da Vinci. When I go to other parts of Europe I find it is the same. Think of the great Germans who have done so much for literature, for architecture, for art. If I go to France, there I find the art lover and student, a writer such as Victor Hugo, even in your own day. Cross the channel to your own land, and what do we find? A Milton with his *Paradise Lost*, a Shakespeare, the “immortal bard” I think you call him, the Swan of Avon. Well may you say that he is immortal. Shakespeare and Milton of England, Dante of Italy, and Homer of Greece are lights in the firmament of literature. At the decease of not only these artists, but scores of others, do you think that your world was left cold and barren? Do you believe that the great master minds of whom I have been speaking had passed away for ever, and that when the cold sod covered the bodies of those great men the world had entirely lost them? I tell you No. I will tell you presently from whence they derived their inspiration, also that God is continually revealing Himself, and the great work is being carried on and will be carried on until we all meet at home in the morning.

INSPIRATION IS UNIVERSAL.

Some people have declared Shakespeare to be the greatest of poets. There will never be another Shakespeare, they say. But they make a mistake! Dante, of whom the people of Italy said as he walked the streets, “There goes a man who has been in hell!” and his *Inferno* proves this. But it is a mistake to suppose that you have arrived at perfection in any one of them, and I will tell you the reason. The source of Light and Love from which they drew their inspiration and their power is still flowing in a perennial stream. It never dries up. It is flowing onward throughout the ages, and there will always arise men and women who are inspired from the same source. Oh, fathers and mothers, let me say to you to-night—guard and shepherd well the child which has been given to you. For all you know he or she may be selected to be one of the inspired from the spirit world. There may be another Shakespeare, a Michael Angelo, a Dante, a Milton, a Titian. Some people say we can scarce comprehend the power of such a brain as that of Shakespeare or Dante, or the great sculptors and painters who have passed onwards. But we say to you that if man were but an animal, if there is no life beyond the grave, man could not have attained the great perfection of the past for the reason that there would be no originals, there would be no source of inspiration. The world in which you live is most beautiful, but in its beauties you have only copies of the originals. Where are the originals? I wander through the galleries of Europe, such as Munich, Venice, Milan, Rome, Naples, and there I see all the works of the great masters on their walls—Rubens', Titian's, and others. And I say to the custodian, What is this? “A Raphael.” What is this? “A Vandyck.” What is this? Some other original. What is its value? And he answers, it is priceless, it is an original! Then perhaps I go to Milan, and there on the walls of the old church I see Leonardi Da Vinci's “Last Supper,” and I ask, What is the value of it? Money could not buy it. It is an original! I am told. The vandal, Time, has defaced it, but it is priceless. Then I go a little further and I find another “Last Supper,” and I say, What is this? Oh, says the custodian, it is but a copy, a replica. What is its value? Oh, just a few hundred pounds of English money. Just so. Let me apply the illustration. All you have in this world are but copies of the great originals which are hid in God, which are hid in the spirit world—the source of inspiration. Every child born into the world has his brain prepared for the seeds of inspiration—if I may use that term. As he grows, little by little the brain expanding and widening, there comes from the source of all inspiration a power which is truly spiritual, which develops his faculties and his

brain, whether in architecture, sculpture, or any other form of art. Someone will be sent to him as a guardian angel. From whence came the idea of the guardian angel? It is no myth, it is true. Socrates, the Greek, said the daemon spoke to him—that is his guardian spirit. He received inspiration from him. So the child who is marked out to perform a certain work will have a guardian spirit, perhaps not in person. The clairvoyant would not be able to say, I see by that child a Milton, a Dante. No, but from the spirit world would be projected the inspirational power which would cause that child ultimately to be regarded as a genius. Supposing, and it is perfectly true, that many of the artists have not lived out their length of days, that the strenuous life they have lived has cut short their existence upon the earth plane while they still had a work to do—does it end it? In Rome in 1879 a friend of mine gave great promise as a painter. Some of his works may be seen in the national gallery in Rome. But he was cut off by Roman fever, and I tell you that from my side of life he is now inspiring other Romans with artistic gifts. That is an illustration of what is continually taking place. That being so, if a man is cut off in the prime of life, he will have the power to finish work which he should have done, for he will be able to do it through another.

THE REAL SOURCE OF INSPIRATION.

It is the truth that right away back, behind all the geniuses, artists, and sculptors, and those who have helped to make the world brighter and more beautiful—that God is the Fount of their Inspiration—the Source of Life and Light and Beauty and Perfection. But I don't mean the God of the Jews, I don't mean the deity of the Romans, Jupiter or Zeus, nor the God of the Mahomedans—though I realise that they all were seeking after Him—but I mean that Eternal Essence, Universal Mind, Spirit, whom men call God. He is in reality perfection, omnipotence, and omniscience, and by His marvellous spirit and influence and emanation, is present everywhere throughout the Universe. It is impossible for a personal God to be present everywhere, just as impossible as it would be for you. But it is not impossible to that Divine Emanation or Influence. It is more subtle and penetrating than anything you can think of; it is omnipresent, and that Influence is in a sense the creator of all others. Within its folds lies the whole Universe, and when God gives expression to His thoughts, stars, suns and constellations are the result. When the Divine Spirit moves forth, permeating, in-filling, indwelling the human mind, there arises a genius who ultimately stands upon the very pinnacle of fame. Men are wont to bow down and worship the man, but to-night I direct your thoughts higher than the creature to the creature's God, Who is the Father of Spirits.

SPIRITUALITY IN THE CHURCHES.

Dean Parkyn, of Ballarat, on "The Spiritual Body."

It has always been a settled conviction with myself that, apart from the artificial distinctions placed on individuals by the name of any church or association to which they belong, there is a zone, as it may be called, of spiritual minded people in our world who see the same spiritual truths and have gained the same spiritual altitude. One does not want, therefore, to ask the name of the church to which the writer of "Lead Kindly Light," that most spiritual of hymns, belongs. In a recent number of *Light*, an excellent notice of Archdeacon Wilberforce's last volume, "The Hope that is in me," appears, and the following passage shows how closely the Archdeacon approaches the spiritualistic conception of man's place in the Universe constantly pointed out by writers in this paper:—"The conception of individual man as an 'each consciousness of the All-consciousness,' not only as a philosophical truth grounded in the logic of creation, but as a direct revelation, emphasises my proposition on All Saints' Day that our nearest and dearest who have left us are living, and still in relation-

ship with us; and in my opinion, it obliterates entirely that, to me, most dreary and forlorn of all eschatological conceptions, namely, reincarnation. . . . I expect my beloved to meet me the instant I pass over; I am certain that I shall open my eyes upon my nearest and dearest. Now imagine asking for a brother or father, and being told by a spiritual guide that he was reincarnated."

In the second issue of the quarterly edition of the *Annals of Psychical Science*—a most excellent number by the way—the first article is by Rev. R. J. Campbell, of the City Temple, who writes most lucidly on bodily survival after death, under the title "The One Far-Off Divine Event." Speaking of the resurrection of Christ, he says somewhat as Dean Parkyn does in his address on the Spiritual Body. R. J. Campbell writes, "Christendom will have to give a wider range to the mystic eschatology of the New Testament. . . . The material world will, when the time is ripe, be absorbed and transformed by the spiritual." This is, as readers will recollect, the precise teaching of Prentice Mulford in his wonderful chapter, "The Immortality of the Body."

It was with much interest, therefore, that the following account of Dean Parkyn's sermon on the "Spiritual Body," delivered at Christ Church, Warrnambool, on the first Tuesday in May, and reported in the *Warrnambool Standard* next day, was read, and it is reproduced for the benefit of *Harbinger* readers everywhere:—

"THE SPIRITUAL BODY."

A STRIKING SERMON.

The Very Rev. Dean Parkyn, of Ballarat, preached an illuminative and most interesting sermon at Christ Church yesterday morning to a large congregation. His subject was "The Spiritual Body," and he chose as his text 1 Corinthians xv., part of 44th verse, "There is a natural body and there is a spiritual body."

The Dean opened his discourse with the questions, "What does the resurrection of the body mean?" "How are the dead raised?" And "With what body do they come?" The difficulties which arose with these questions fell away when St. Paul's words were studied and their meaning understood. St. Paul said, "That which thou sowest is not the body that shall be but the bare grain." Of course, if they tried to make the illustration of the seed planted in the ground apply in every particular to the human body which had been laid in the grave, they would get into difficulties quite as great as those from which St. Paul enabled them to escape, but he (the Dean) submitted that this would not be a fair way to draw any illustration. However, they would see how helpful St. Paul's illustration was in regard to the essential points. It relieved them of the old perplexity of supposing that this same body will rise again. St. Paul was quite impatient with that idea. He pointed out how manifold were the differences even in matter between body and body, and from these bodies in a still higher form which would fulfil the aspirations of the soul. The apostle's illustration taught more than that. It taught that the same body did not rise again, but a similar body did. The corn harvested was not the same as the seed sown, but it was similar and of the same nature. The oak was not the same as the acorn, but it was closely allied to it. The acorn could not produce an elm, or the grain of wheat an ear of barley. There was the essential likeness between that which was sown and the result of the sowing. He (the Dean) spoke with that humility which became them when talking of such matters. He apprehended that the natural body of this earth life and the raised spiritual body would be alike. The spiritual body would possess all the essential features of the natural body. For some years he had held the opinion that their earthly body was but the outward form, and that its features were but the index of the soul that was within. The outward visible features took the expression of the inner invisible features of the soul. Had they ever noticed how the face and the whole appearance of a man corresponded to his character and real self? And even when at first this seems not to apply, it would be found to do so when

closer knowledge of the man had been obtained. The generous man had large-heartedness written all over his face. The precise man had an exceedingly precise, careful and proper bearing. The treacherous man a shuffling, ambling walk, a shifty eye, and there was further evidence of his character in the corners of the mouth. He (the Dean) was quite sure that this was the secret of those strange attractions and repulsions which they sometimes felt on being introduced to strangers. They came into the presence of a man and they were instinctively repelled. They tried to put the feeling away and say it was prejudice, but they could not avoid the feeling of repulsion. They came into the presence of another man and they were drawn towards him; they knew not why. What was the meaning of this? He believed it was the intuitive soul of the one perceiving the same soul of the other. If the spiritual body would be like the one they were wearing on earth did they not see that this answered momentous questions? One of the causes of grave anxiety with people whose dear ones had departed, was the question as to whether or not they would recognise their friends in the future life. He had known many who had been exceedingly troubled on this point. The idea that their dear ones had become ethereal somethings which they could not recognise was an exceedingly comfortless one. St. Paul gave them a much more cheering hope. The doctrine of the future life involved not only immortality of the soul, but the redemption of the whole man. They would in the future life, therefore, see and recognise those who had been dear to them on earth. It was with exceeding thankfulness that he believed that their love and all that was good and beautiful in them would remain implanted in their beings in the future life. Love was not a thing of time, space or outward circumstances. It was immortal. In the future life the holy attachment of pure lives will have its fulfilment.

The ceaseless process of evolution seen around them on this earth suggested, not only that the natural and spiritual would be extended into the higher life, but would also develop into a far nobler and more beautiful form. He preferred the original Greek word "anastasis" to the translation "resurrection." The original signified, not the resurrection of the dead, but the "development" of the dead, and he was sure that was the right idea. Did they not feel how beautiful were the words in the Church of England burial service, "Sown in corruption, raised in incorruption; sown in dishonour, raised in glory; sown in weakness, raised in power; sown in the natural body, raised in the spiritual body." They did not know what was meant by "spiritual body," but to him (the Dean) it suggested the highest form of evolution. Their earthly forms, losing everything which was earthly, were destined to develop into the forms of redeemed mankind, rising into a larger and more glorious life. There was a beautiful, although imperfect, illustration of this in the natural world. There were few things in the realm of natural science more striking than the change of the chrysalis into the butterfly—the dull lifeless thing opening out into the bright, many-colored inhabitant of the air, so delicate and beautiful that the slightest touch from their clumsy hands would mar its brilliancy. Yet science told them that there was not one spot, not one color or delicate piece of shading on the butterfly's wings that was not present in the germ state in the chrysalis. He thought this was analagous to the development of man's earthly life to the brighter and larger future life. Their Lord's body was more spiritual than that of the ordinary man. A strong light on one occasion flashed from it. Such a body could not experience the death of physical corruption. After Christ had fought the battle of death the body, which was always spiritual, became more so, and passed into the higher life. He (the Dean) believed that body was the type of the bodies they would inhabit, for as they had borne the image of the earthly, so would they bear the image of the heavenly. If anyone said to him (the Dean) "How can a spiritual body be evolved out of the earthly body that was put in the grave?" he would ask him "How can a creature so

beautiful as a butterfly be evolved from such an ugly thing as a caterpillar?" "How can the crimson and silver apple blossom come from the little dark branch, and the beautiful cluster of grapes from the unsightly vine stalk?" The blossoms of next year were to-day concealed in the most unpromising forms. Why should it seem incredible to them that out of a material body should be evolved a spiritual one. Their bodies were not the essential part of them. Man was a spirit inhabiting a body; not a body with a spirit. Death was simply leaving one house for another. When a bird was let out of a cage, and it soared away into a freer and higher life they would not say it was dead. It was enjoying a far fuller life. That was his (the Dean's) idea of what they called death. It was an immediate transition from one life to another. It was the gateway to the higher life.

PROFESSOR EDGAR LARKIN'S "MESSAGE TO AUSTRALIANS."

TO THE EDITOR "HARBINGER OF LIGHT."

Madam,—

The message written from Echo Mountain under such impressive conditions must surely have some great import to Australians, and will find a chord vibrating and responsive to its sincerity. Hindoo records reveal the fact that Australia and other islands of the Pacific are the highest points of the Great Continent of Lemaria (probably identical with Pan), long since submerged in the Pacific and Indian Oceans. This occurred in the Great Second Cycle, and the more advanced people escaped the cataclysm by removing to Asia, forming from there the great root branch of the Aryan Race, from which the Western Nations sprung. Students of the Kabala connecting the twelve tribes of Israel (Genesis chapter 49; Revelations book 7) with the signs of the Zodiac—place Ephraim and Mannaseh—Great Britain and America under Pisces. When Jacob blessed and prophesied for his sons, he said that Mannaseh would become a great and numerous people, but Ephraim would be greater. It was also prophesied that if the tribes of Israel lived righteously and unselfishly they would inherit the earth and draw the heathen nations unto them as an inheritance, but if they did *not* live righteously, a great gentile heathen nation (probably China) would come from the north and inherit the earth. Certainly Great Britain and America have stood for Justice and Freedom, but no nation has yet lived out Christ's sermon on the Mount, but there are many acts we must answer for. It looks even now as though the unrest in Turkey will bring into conflict a much larger house, which, divided against itself, must fall, thus fulfilling Professor Larkin's prophetic words. But what part is Australia to play in this great chess board of events? Righteousness alone exalteth a nation, and we can surely become a great white Aryan Race living in a free country if our people and leaders develop that spiritual wisdom, righteousness and unselfishness so necessary to guide the nation to its higher destiny along the path of peace. It is good to know that *The Harbinger of Light* is leading many minds to a higher, nobler and wider conception of life and religion. But each one of us must realise this unity of life, and manifest in thought and acts the teachings of the Great Master and Prince of Peace if we desire to consummate, out of the turmoil and unrest of industrial and national life, the Co-operative Commonwealth of a Free Australia. That the Divine Wisdom may continue to guide us is the constant thought of

Yours for Truth and Freedom,

FREDERICK ALLMAN.

P.S.—Some time ago I suggested "The Aryan City" as a suitable name for our Capital. Your readers would understand the occult reasons for it.—F.A.

Royal Chambers,

Hunter Street, Sydney.

29/4/09.

SPIRITUAL GIFTS.

Exception is taken by many people to the necessity of a medium or intermediary to bring them in contact with the spiritual world. This may be excusable with the materialist, but is much less so with the orthodox Christian, who is supposed to be familiar with the Bible, and especially with the New Testament; for in the latter the Apostle Paul, in exhorting the Corinthians to covet "Spiritual Gifts," describes their diversity and indicates clearly that they are not usually combined in one person. His list is a comprehensive one, viz.:—The Word of Wisdom; The Word of Knowledge; Faith; The Gift of Healing; Working of Miracles; Prophecy; Discerning of Spirits; Diver Tongues; and Interpretation. These may be made to cover the whole ground, and have been expressed and paralleled in modern mediumship, though the phenomena that were deemed miraculous in the past are not recognised as such by present-day spiritualists who believe that the (at-present) inscrutable wonders, which have been testified to by the highest scientific authority, are not supernatural, but manifestations of higher laws pertaining to the spirit world, and not yet revealed to those on the mundane plane.

That Paul realised (as in our day) that all did not consciously possess these numerous gifts is apparent from his questions in the 29th verse: "Are all workers of miracles? Have all the gift of healing? Do all speak with tongues? Do all interpret?" Hence we have mediums for the transmission of knowledge and wisdom in our inspired speakers and writers, such as the manifestation of the gift of healing in the Zouave Jacob, Dr. Newton, Geo. Milner Stephen, and numerous others of less note and the workers of (so-called) miracles, from D. D. Home through a very long list down to Charles Bailey at the present day. The discerning of spirits is an every-day occurrence with many good mediums, who describe and identify spirits known to the inquirer. And the gift of tongues has been manifested in many instances, one of the earliest being through Judge Edmond's daughter Laura, who conversed, under spirit control, in Swedish and other languages, with which she was quite ignorant in her normal state. It is highly probable that Paul, in speaking of these gifts, looked upon them as specially conferred, and doubtless many Christians who recognise them at the present time do so; but we take it that they are aptitudes or qualifications inherent in the individuals, and are developed by application on their part, or stimulation by spirits; as they can be by the mesmeric or magnetic action of a spirit in the body. The term "gift" is applied in the same sense as we apply it to a person having an aptitude for music, painting, or oratory, which is often manifest without tuition. The faculty of mediumship, though latent in many persons, may never become manifest for want of stimulation, as with a seed or germ in a cold and shady place unwarmed by the sun rays. Nevertheless, while agreeing with Paul, in making known that the gifts referred to are not so rare as they are generally supposed to be, we would not advise the cultivation and

development of them for purely selfish motives, for in such cases their utility becomes inverted, and in many instances they become a curse instead of a blessing; but we can heartily endorse his admonition to "*covet earnestly the best gifts.*" W.H.T.

SCIOAHSPE.

BY EDGAR LUCIEN LARKIN.

IX.

A HYPOTHETICAL ARCHÆOLOGICAL DISCOVERY.

Suppose that a British Asiatic exploring, or rather excavating expedition, should exhume a huge monolith or obelisk from the depths of Nineveh or Babylon; or better still, from the long lost buried ruins of a hitherto unknown city—a pre-historic and pre-legendary, but magnificent capital of a mighty nation, say, to the east of Mesopotamia. Let the monument or shaft be larger than any in Egypt, such as Cleopatra's Needle, or those at Thebes, and be more than one hundred feet in length and of over one thousand tons in weight. Imagine it to be closely engraved on all of the four sides with glyphs in an unknown language; but let there be a key discovered, so that linguists could at once read the inscriptions and translate them into modern tongues. And conceive that the wondrous writing in store revealed the answers to the following highly important questions:—Why was the earth created; why was man created; what is the plan and purpose of his life on earth; what is the aim and object of birth, life and death; and what will be the destiny of man after the dissolution of the body? Let translations be made and published throughout the world. The scholastic, linguistic, literary, archæological and religious interest that was awakened by the deciphering of cuneiform and Egyptian writings would shrink into minute dimensions compared with that aroused by the exhumation of such an engraved monument. The long sought for reasons why man is here, and whither is he travelling, and what his destiny beyond transition, would be discussed by votaries of Shintoism, Confucianism, Buddhism, Brahminism, Christianity, Mohammedanism, and all others throughout the habitable earth. Countless books and myriads of new magazines would be published. Universities would think of something new. England, London, would transport the obelisk from Asia, let the cost be what it would, even if equal to that of a new warship. A square of the Metropolis would be adorned with the precious obelisk, worth more than its weight in diamonds. Every museum on earth would send delegates to behold it, and secure copies and casts; while mankind would be submerged in an interest beyond all imagination.

OAHSPÉ.

Yet, this very revelation is all contained in one awe-inspiring book, Oahspe, a volume of 907 large pages. As I write, my left hand is resting upon this wondrous book, which will be out of print by September 1st, unless a new edition is published at vast cost.

REASONS WHY THE EARTH WAS CREATED.

Oahspe revels in language and high-sounding words and sentences, burdened with thoughts unknown to man before its appearance. The new earth was peopled with beings who had been in existence during eons, intelligences who had witnessed the creation and ending of many other corporeal worlds. And they had been inhabitants of these worlds before coming to the earth. Besides this, many making advent on earth had not been on corporeal worlds before, but dwelt in ethereal worlds. They knew nothing of matter or its properties and laws. The Creator sent them to material worlds that they might learn of the nature of the material part of the Creator's Universe. All created beings are busy workers; many in ethereal realms and others in corporeal.

The descent of spirit into matter is a phase of being, or of evolution, or of eternal progression. Vedanta, Samkhya and all other systems of Hindu and all Asiatic philosophy is summed, explained and comprehended in Oahspe, and then surpassed. The four Vedas, the Avesta, the Gita and all Upanishads are as toys in the presence of Oahspe. Genesis is illuminated and the career of the first men elaborated. Humanity has set times for resurrections into the Unseen realms, and the entities make advent into these realms as heirs, each individual having earned what is received. The original men were sent to earth in a low plane thus:—"And the name of the first race was Asu (Adam), because they were of the earth only; and the name of the second race was Ithin (Abel), because they were capable of being taught spiritual things." First Book of Lords i. 4. Oahspe p. 43.

Now the long career of this Ithin, or chosen race on earth, is fascinating in the extreme to the student of Oahspe, or of any other great world bible. The Creator created these human beings in which to manifest. This mysterious word manifest is very prominent throughout Oahspic psychology, and becomes impressive; it makes a profound and remarkable impression on the mind, that the earth is a locality or place for manifestation; and a chosen race, the people through whom a most wonderful manifestation has ever been wrought, and is being so worked out now. Authors of books on psychology can here in Oahspe find a well of living waters so long as man possesses the art of writing. It is the deepest book on psychology in existence. When after passing ages of preparation the earth had become fit for the habitation of man, the Creator sent a messenger, son, or agent, named Uz, to superintend the appearance of man. He said:—"Hear me, O man; the mysteries of heaven and earth will I clear up before thy judgment. Thou art the highest, and comest to the chiefest of all kingdoms; from Great Jehovih shalt thou learn wisdom, and none shall gainsay thee." VI. 2 Book of Jehovih, Oahspe, p. 10.

Spiritual beings volunteered to come to earth and become "chained to flesh" as a Vedantic scholiast would express the mysteries of the process of descent of spirit. Thus: "And now was the earth in the latter days of Se'mu, and the angels could readily take on corporeal bodies for themselves; out of the elements of the earth clothed they themselves, by force of their wills, with flesh and bones. By the side of the Asuans took they on corporeal forms." VI. 16.

This is remarkable: the Creator in this instance created spiritual beings, and they took bodies to themselves. And the mighty books of Oahspe are laden with many thousands of absolutely new ideas, thoughts and astonishing revelations—as entirely new as is this: "And there was born of the first race (Asu) a new race called man; and Jehovih took the earth out of the travail of Se'mu, and the angels gave up their corporeal bodies." VI. 18, Book of Jehovih, Oahspe, p. 11.

Read accounts of appearances in Genesis xxxii., xxxviii.

More mysteries hover round about the origin of man than are dreamed of in our current theology, philosophy and psychology. Thus many different races of humans, under differing spiritual dispensations and conditions, governments and controls, have lived and died on this planet. Many most remarkable events have occurred in the distant past, ante-dating any history now known, according to Oahspe. And strange human dramas, phases of evolution, and striking transformations—physical, mental and spiritual. And still more are to come; humanity will meet with many more changes of conditions and environment here on ancient earth. Wondrous manifestations and spiritual expression will appear, so saith Oahspe the prophetic.

Lowe Observatory, Echo Mountains,
California, U.S.A.,

April 4, 1909.

NEW ZEALAND NATIONAL ASSOCIATION OF SPIRITUALISTS.



MR. W. McLEAN,
President for 25 years of the Wellington Association of Spiritualists.

THIRD ANNUAL CONVENTION.

On Good Friday, April 9th, the above Convention was opened in the New Century Hall, Wellington.

Additional interest was added to the event by the celebration of the 60th Anniversary of Modern Spiritualism at the Opera House, Wellington, on the following Sunday evening, when about 1,000 were present, and great enthusiasm prevailed.

The following is the list of delegates present, representing 17 different Societies:—

Wellington.—The Association of Spiritualists, J. Jamieson, W. Rough, and Mrs. W. E. Moore. Band of Spiritual Helpers, Jas. Williams and T. Steele.

Christchurch.—The Association, F. A. Moody, — Yager, Champness, Mesdames Sharp, Orchard and McDonald.

Auckland Association, Mrs. McLernon. Society for Spiritual Progress, Mrs. Harris-Roberts.

Levin.—Mrs. W. C. Nation and Sister Annie.

Dunedin.—Joseph Freeman.

Gisborne.—Mr. and Mrs. Sorensen.

Petone.—Mr. and Mrs. Cross.

Nelson.—Mr. Joseph Taylor.

Palmerston North.—Mr. and Mrs. Cavelle.

New Plymouth.—Mrs. Appleyard.

Wanganui.—Mrs. Harris-Roberts.

AUSTRALIA.

Queensland and New South Wales.—W. Stepherson.

Victoria.—Mrs. Morrison.

UNITED STATES.

National Association of Spiritualists.—Mrs. Georgia Gladys Cooley.

Lily Dale, New York.—Mrs. Stempf.

A letter was received from Mrs. Ellen Green, from Auckland, expressing regret that she could not be present at the Convention to represent *The National Union of England and the Lyceums.*

OPENING ADDRESS.

The President, Mr. Wm. McLean, delivered the opening address. He traced the movement of Modern Spiritualism from its inception in the cottage home of a Methodist family. Sixty-one years ago, he said, there were no Spiritualists, now there were fifty millions of them, and in Chicago alone there were 30 public meetings held every evening. The growth of Spiritualism had been extraordinary during the past few years. It was professed by people in all ranks of life. It was discussed

in the drawing room, debated by students, and investigated in laboratories. It had been introduced into current fiction, and the magazines devoted much space to the record of its phenomena. The daily press no longer ignored it, and reported in extenso, especially in America, the addresses of inspirational speakers. In America the Spiritualists were greatly increasing in numbers, but the National Association had all its work to do to suppress the frauds that haunted the movement. In the United Kingdom Spiritualism was making great headway, and special attention, with beneficial results, was being paid to Lyceum, or school work, among the young, from whom a great army was being raised up. All Europe was moved, and the President referred to such notable accessions as Flammarion, De Rochas, Lombroso and Marconi. Spain, Italy, the Balkans, France, Germany and Russia had their thousands of organised spiritualists. And in India, Africa, Mexico, Cuba, and South America the work was making extraordinary progress.

The first proposition carried unanimously had reference to the important work done in Melbourne by bringing the scientific basis of Spiritualism before the world.

MR. STANFORD THANKED.

Mr. McLean proposed "That a letter of thanks be sent to Mr. Stanford, of Melbourne, for the persistent and generous work he has undertaken in connection with the Bailey seances, and the firm stand taken by him against the Customs authorities of Victoria." Mr. McLean said in no part of the world had phenomena like that produced through Mr. Charles Bailey been recorded, and Mr. Stanford deserved the thanks of Spiritualists generally for the time and money he had spent in bringing before the world the remarkable manifestations. Mr. Bailey deserved a Maori tiki studded with gold for his good work.

As Mr. W. McLean had decided not to stand for re-election as President, Mr. W. C. Nation, editor of the *Message of Life*, was unanimously elected to the position; Mr. J. Jamieson was elected Vice-President, and Mrs. W. E. Moore Secretary. Important business, including the registration of the Association, was discussed, and the meetings closed on Saturday, April 10th, after deciding that the Convention of 1910 should be held at Christchurch.

HONOURABLE MENTION.

Mr. Nation proposed that a vote of thanks be recorded in the minute book in acknowledgment of the services of Mr. Wm. McLean during many years to the cause of Spiritualism. He had, for quarter of a century, stood firm in the midst of much opposition in the principal city of the Dominion, he had spent time and money in pressing the claims of Spiritualism, and it was owing almost entirely to him that the fine hall they were meeting in was erected.

This was seconded by Mrs. G. Gladys Cooley, of America, and carried with great enthusiasm.

60TH ANNIVERSARY OF MODERN
SPIRITUALISM AT WELLINGTON.
MEETING AT OPERA HOUSE.

The Wellington Association of Spiritualists celebrated the 60th anniversary of Spiritualism at the Opera House on Easter Sunday. There was a large attendance. Mr. Wm. McLean presided, and was supported by Mesdames Georgia Gladys Cooley (Chicago), and Mrs. S. E. Morrison (Melbourne).

The chairman outlined the origin of Spiritualism sixty-one years ago, when a wave of materialism threatened to wipe out religion. He also referred to the obloquy with which Spiritualists were regarded in its early days, contrasting it with its extraordinarily rapid development all over the world to the extent that it now numbered fifty million adherents, including people of all classes and all professions. Mr. McLean combated the statement, made in Auckland, and previously in Wellington, that Spiritualism was filling the mental hospitals. He had communicated with the late Dr.

McGregor on this subject, and had it from him in writing that not one spiritualist occupied a bed in such hospitals. What was true then was true to-day, as the Parliamentary papers would show. So far from weakening the mentality of men and women Spiritualism strengthened it, and also strengthened the constitution. Concluding, he referred to the introduction of valuables into Australia by spirit-agency, such articles not having paid Customs duty.

Mrs. Cooley and Mrs. Morrison gave eloquent addresses, followed by spirit messages and psychometric readings.

PRESENTATION TO MR. W. McLEAN.

At the New Century Hall on Easter Monday evening the concluding function took place, when a social meeting was held, in which all the mediums took part. Just before the close of the meeting Mrs. W. E. Moore, Hon. Secretary of the Wellington Association of Spiritualists, presented the chairman, Mr. W. McLean, who has been President for the last twenty-five years, with a fitted writing cabinet, saying, as she handed it to him, that had it been of solid gold it would not adequately represent their esteem, nor compensate for the work and thought he had expended on the society. Mr. McLean, while returning thanks for the unexpected gift, bore emphatic testimony to the happiness and comfort that Spiritualism brings, and gave a graphic description of his own conversion.

DEATH AND THE AFTER LIFE. The Naturalness of Both.

BY W. H. TERRY.

An Address delivered before the members and friends of the Victorian Association of Spiritualists, on May 10, 1909.

There is no Death, what seems so is transition,
This life of mortal breath
Is but a suburb of the life elysian,
Whose portal we call Death.

The poet who penned these words presented a great and grand truth, which requires a knowledge of the philosophy of Life and Death to grasp and realize. Man in the mortal form is a triune being consisting of Body, Soul and Spirit; the body being the material base which connects him with his material surroundings; the soul, corresponding with the nervous system, with its emanations permeating the physical form like a silver lining, is the body of the spirit; the spirit is the Ego, it is a portion of the Divine mind, imperishable and immortal. At death, whether that event is brought about by disease, violence, or natural decay, the spirit withdraws from it, taking with it the soul substance (which, though impalpable, is still matter). This forms an emanation flowing slowly from the dying body, building up over it into a counterpart of the physical form and adapted in substance to the etherial world which is henceforth to be its home. A beautifully lucid description of the transition is given by Andrew Jackson Davis in his lecture on "Death and the After Life." Though I have not witnessed this transition, I have seen a counterpart of it in my own private room, in the gradual materialisation of a spirit form, from the head downwards, with diaphanous substance, a most interesting and impressive sight. Death of the body is rarely painful; even in those few instances where there are apparent convulsive struggles, it is merely the effort of the spirit to disengage itself from the body, where it is often held by the strong desires of sorrowing friends, who regard its departure as a calamity; whereas in most instances, it is a blessing, especially to the sufferer. How often do we see a smile upon the face of the dead, indicating that they have caught a glimpse of dear ones waiting to receive them.

What happens next? The idea that anyone is *buried* is a fiction; it is only a body that is put in the grave, the individual, the "Ego," has gone to its appropriate place in the spirit world, and that place is determined

by its normal condition at the time of its decease. Were any of you to die to-night you would be taken to that particular plane that you belong to; you have been making the conditions and qualifying for it up to date. Were you to live in this world another few years, you might belong to a higher or possibly a lower plane, but under any circumstances you go into those surroundings and conditions best adapted to your state of development, and if you have any on the other side who have really loved you, they will find you out, and, if more advanced than you, will show you the upward way. Do not suppose you are going to Heaven at once? very few of us are fit for that, though to many who have had a troublous life the change will be a Heaven to them; and to all who have led a good life their condition will be improved, whilst those who have failed to make good use of their opportunities to progress here, will have to work out their own salvation there; plenty of opportunities for which will be given.

Heaven is a condition; the spirit spheres or summer land are localities. The question naturally arises, "Where are they, and what is their nature?" My information, derived from some of the denizens thereof some forty-five years since, described them first as concentric rings of sublimated matter derived from and encircling the earth, and beyond that an immense belt or zone in interstellar space. It was told me that emanations were constantly being given off by the mineral, vegetable and animal kingdoms of nature, which passed away in streams to form and maintain the world spheres, and from many worlds to the general sphere or summer land. Not a flower dies (it was said) without giving its quota of soul substance to the spirit world. I subsequently found corroboration of this in the writings of Hudson Tuttle and Andrew Jackson Davis. Spirits, with very few exceptions, have to pass through the world spheres to reach the summer land or more advanced planes of the spirit world. Life in the world spheres has all the reality of earth life, all nature, being proportionate in density to the spirit body, appears as substantial as its earthly surroundings were to it; but as it advances it discovers larger powers over matter than it had in the material world. It finds, too, that itself and others carry with them their earthly opinions and propensities, and that those who had decided theological beliefs congregate together, and continue to hold, and where opportunity occurs teach them. This, however, does not apply to the higher or wisdom sphere, as all earthly error has to be discarded before a spirit can become a denizen of these planes, truthful spirits from the world spheres teach truth as *they know it*, just as truthful men in the body do. "No man loves the false direct, only where it is made to appear to him as truth." Hence the more advanced spirits never teach dogmatically, but appeal to and endeavour to satisfy the reason of their pupils.

Refined and idealistic natures readily assimilate to the conditions in the spirit world; such natures have in their meditations and imaginings unconsciously placed themselves *en rapport* with the heavenly spheres, and the reality corresponds with, or excels to some extent, their ideal conception. Such an one was Margaret Fuller, otherwise Countess Ossoli, and in a communication received from her, Dec. 5, 1852, she describes her entry and reception in the spirit world as follows:—

"My sojourn on earth seems now as an indistinct dream in comparison with the real life which I now enjoy, and I regard the raging of the elements which freed my dearest kindred and myself from our earthly bodies, as the means of opening to us the portals of immortality, and we behold that we are born again—born out of the flesh and into the spirit. How surprised and overjoyed was I when I saw my new condition! The change was so sudden, so glorious—from mortality to immortality—that at first I was unable to comprehend it. From the dark waves of the ocean—cold, and overcome with fatigue and terror—I emerged into a sphere of beauty and loveliness. How differently everything appeared! What an air of calmness and repose surrounded me! How transparent and pure seemed the sky of living blue! and how delightfully I inhaled the pure, life-giving atmosphere! A dimming mist seemed to have fallen from my eyes—so calm and so beautiful in their perfection were all things which met my view. And then kind and loving friends approached me with gentle words and sweet affection; and oh,

I said with my soul, surely heaven is more truly the reality of loveliness than it was ever conceived to be by the most loving hearts. Already are my highest impressions of beauty and happiness *more than realised*."

I will supplement this with a brief description of "A Home in the Spheres," given to me by a sensitive whom I had entranced by magnetism.

A HOME IN THE SPHERES.

"I requested her to go to the abode of my brother and Ebetha, in the spheres, and describe fully the house and surroundings. She remained in a quiescent state for a considerable time, and then began to relate what she had seen, as follows:—I saw first, like a row of porticos, but leaving them on the right, I proceeded across what appeared to be green fields, which rose one above the other like a succession of hills or countries. At length I came to a very steep one, almost perpendicular, and exclaimed, "Oh, I can never surmount that." Then I heard the voice of my guide re-assuring and telling me to press onward and not look back. I eventually reached the summit, and beheld at a short distance the beautiful white house that I had visited before. I approached it, and observed the green lawn at the front and the beautiful gardens on the lower portion of the slope. I examined the material of which the house was built; it appeared like unpolished white marble, but was semi-opaque, and where the light shone on it, had a peculiar brilliancy. I passed along the portico on the left side of the house; it led into a conservatory of most beautiful plants and flowers. From this I observed that the house was built on a cliff on the side of a small bay or arm of the sea, and on the opposite side was visible a city. I here asked if this were the back of the house, and a spirit replied, 'there appears to be no back to it, all parts are equally beautiful. There is no necessity here for kitchens or outbuildings, which are essential in the birth world.' The question led me to think of what they eat there, and immediately I saw a table spread. It had a pure white covering, but I did not observe the material of which it was made. On the table were various dishes of fruit. The material of which the plates were made was much like pearl, yet not pearl, but some material peculiar to the sphere. I also observed that the flowers, or rather the aroma from them, formed part of their food."

The brother referred to had passed to the spirit world about 25 years previously. Though of a religious and idealistic turn of mind, he was not associated with any particular church, but he attended occasionally a Unitarian Chapel, where doctrine was not enforced; hence he was more open to the reception of spirit teaching, and having been frequently employed by more advanced intelligences as amanuensis or intermediate in communication with me, had been very favourably positioned for advancement. A week rarely passed without my getting personal messages or transmitted teachings through him. This suddenly discontinued, and several months elapsed without my hearing of, or from, him. At length one evening I felt his presence. He again controlled my hand, and reminding me of an evening some eight months previous, when one of the higher teachers who was in direct control, had affirmed the duty of "forgetting self and taking that path where you could be most helpful to others" He was impressed by this, and whilst pondering how he could apply it to himself, he was approached by a spirit who invited him to join a party starting on a mission to open communication with another planet. He accepted the invitation; the task had been an arduous one, but in the end successful. He had but just returned, his thoughts reverted to me, and he came to bring me sympathy, and tell me that to his astonishment and joy he found that he had made more progress during the few months he had been engaged in his philanthropic work than he had in as many years previous. There is a lesson in this which we may take to heart—we cannot contribute to the happiness of others without some reflection of it reaching ourselves.

The few illustrations I have given you refer to planes of the spirit world accessible to the ordinary well disposed individual. There are less attractive conditions on the lower planes, where undeveloped minds create discord among themselves and on the earth plane, but they cannot harm those who do not directly or indirectly invite them. If the practical investigation of Spiritualism is approached in a reverent spirit, and with some knowledge of the necessary conditions for the harmonious blending of the thoughts and aspirations of those associated, there are no dangers to be apprehended, and much good may follow.

The term supernatural, commonly applied to spiritual phenomena and conditions, is a misnomer, supramundane would be more appropriate. Everything is as natural in

the spirit world as in the natural, it is simply a refinement of the conditions existing on the mundane plane. The spirit body is still substance, and all the surroundings are relatively substantial, and consequently as real in semblance, though more plastic than objects in this world. When this is realised, and the naturalness and beauty of transition is made apparent, what is called Death will lose all its terrors.

REVIEW.

PSYCHOLOGY.

Spain certainly and Europe probably does not contain a more fertile writer or a more able and courageous champion of Spiritualism than Colonel Ubaldo Romero Quiñones, whose works, to the number of thirty, embrace a very wide range of subjects, and some of them have reached from two to five editions; social science, religion, education and psychology being, perhaps, the themes for which he has an especial predilection. But whatever may be the topic which he touches upon, he shows himself to be an original and fearless thinker, who has the faculty of expressing himself clearly and vigorously in that fine sonorous language, of which he is the skilful master. The animating principles of his nature appear to be a sincere reverence for the Almighty, a fervid love of the Master, and an unquenchable spirit of humanitarianism, which continually reveals itself in his writings. In his essay on "Psychology," a brochure of 120 pages, published at the office of "La Region," in Guadalajara, he presents us with a closely reasoned, well arranged, and lucidly expounded treatise on this branch of science; borrowing some of his illustrations and analogies from the physical sciences, with occasional excursions into physiology, as in the chapter on vegetable diet, as the most rational and beneficial for thinking beings. Here he lays considerable stress, and justly so upon the fact that "the wise Pythagoras, among millions of others, demonstrated and proved that the valour and capacity of the Greeks were due, like those of the Japanese, to their vegetable alimentation," which is confirmed by Taine in his monumental "History of Greece." Now, if, as I have been assured on what I regard as excellent authority, the ancient Greeks were a colony of spirits from a planet much more highly advanced than our own, incarnated upon earth to teach the human race philosophy and the fine arts, and to help forward its education generally, the fact mentioned by Taine, and quoted by Col. Quiñones, becomes additionally interesting.

J.S.

CONCERNING OAH SPE.

The following letter from a leading medical practitioner in Canada will be read with special interest:—

Orillia, Ontario, Canada,

The Editor,

April 8, 1909.

Harbinger of Light,

Melbourne, Australia.

Dear Madam,—

I have been reading this book for two months. It is certainly the greatest and most remarkable book ever printed. Nothing to compare with it in all the literature of the earth, sacred or profane. It is more erudite and profound than Spencer, more wonderful than Verne and Wells, more religious than Christ or Paul, more liberal and iconoclastic than Ingersoll, more scientific than Crookes, more fascinating than Scott and Dickens, more polished than Macaulay, more mathematical than Euclid, more analytical than Butler and Colenso, more monotheistic and brotherly than Paine, more prophetic than Isaiah, more dramatic than Shakespeare. In short, it covers the earth beneath and the heavens above in language plain, polished and unmistakable. It contains scores of words hitherto unspoken, with meanings hitherto undreamed of; hundreds of thoughts hitherto unthought by mortals. It gives a viewpoint of the Universe no mortal ever dared to dream of before. It deposes all Gods, Lords or Saviours of all races and religions. It

disputes several scientific theories, such as the law of gravitation, and gives facts or theories of its own in place thereof, that are as plausible and probably more believable. It predicts a revolution in the affairs of this green old earth, and points out the unmistakable signs of the advent of that revolution. It substitutes works for words, deeds for prayers, sincerity for hypocrisy in the Kosmon Era. It is unique beyond all compare.

The book was indited or dictated in 1883. Yet listen to this prophecy from Book of Judgment, chapter i., verses 6 and 7: "And the angels shall demonstrate the subtlety of corporeal things, and capacity of one solid to pass through another solid uninjured. Yea, angels shall bring from great distances, heavy substances, and cast them down in the presence of mortals, who shall see these things done, and testify thereto."

What mortal in 1883 dreamed of such a possibility? To-day, you vouch for the accuracy and truth of such happenings, and of your own personal knowledge speak you.

Get in touch with Jehovah—the great Supreme Intelligence behind all phenomena; live the simple life; kill nothing that breatheth the breath of life; complete self-abnegation; sink self and work for others; be communal; be tolerant; live to the highest light; worship only thy Creator; beware of low angels or drujas; seek counsel, wisdom and knowledge only from high grade angels. Such are its maxims for the guidance of humanity in the Kosmon Era.

Sincerely

J. A. ROLLINS, M.D.

PERSONALS.

W. T. Stead writes by last mail of a new series of articles he is contributing to the *Fortnightly Review*, *New York American*, *La Revue*, and the *Harbinger of Light*, an initial copy of which was posted. It is entitled "How to Bridge the Grave," and formally announces the opening of the "Julia" Bureau of Communication between the two worlds. Mr. Stead expresses his great satisfaction at "the way in which his article, 'How I Know the Dead Return,' was printed" in this paper, and also its appearance in pamphlet form. E. W. Cole, of Book Arcade, reports a steady sale of this pamphlet, and Mr. Stead's article has in this way and through the *Harbinger Supplement* been read by about 10,000 readers in Australia.

Rev. John Page Hopps, in an important address before the London Spiritualist Alliance on the "Scientific Basis of Belief in a Future Life," says that the pessimistic view he held twenty years ago has been changed by the turning of the tide in spiritualistic inquiry he has lived to see. "Thanks to Science, Spiritualism, and Scientific Research," he says, "the public mind is ready for that scientific basis, which is the great need of the age." From time to time Mr. Hopps has expressed great interest in the *Harbinger* and its illustrations of apports brought to Mr. Stanford's circles. In his address he says, "We are absolutely certain that there are forms of Matter which are to us quite invisible and intangible, and that these substances can pass through others that appear to us to be absolutely impenetrable." This is most valuable testimony to the work being done in Australia, and the demand in these columns for a new and more scientific presentment of Spiritualism by experimental facts.

W. J. Colville writes of successful lectures in London under date of April 7th, and hopes to visit Australia towards the end of the year. He will come via America, where he is again due for engagements at the Summer Resorts during August. Mr. Colville sends by a later mail a Review of a book of "more than ordinary excellence," he says, which will appear in July number. It is entitled, "The Way of Initiation or How to attain Knowledge of the Higher Worlds," by Rudolf Steiner, Ph.D. It has a foreword by Annie Besant, and biographical notes of the author by Edward Schuré.

Dudley Wright, assistant editor of the *Annals of Psychological Science*, author of "Is Spiritualism of Practical Benefit to Humanity?" "The Fourth Dimension," and other volumes, and an earnest Spiritualist of advanced views, sends a splendid article, to appear in a later issue, on "The Roman Catholic Attitude towards Spiritualism," which is as broad minded and informative a statement as has yet appeared. Dudley Wright has secured a position on the lecturing platform, and as a prominent writer and member of The Authors' Club, London, his public accession to the cause of Spiritualism is a great gain. Cultured lecturers who can appeal to intellectual people are the great want of the time, and with the demand for scientific facts as a basis for belief are sure to arise in the near future.

A. S. Furnell, in *The Occult Review* for April, has an article of absorbing interest, entitled, "Goethe an Occultist." He says that Hæckel would not have been in such haste to claim Goethe as godfather to his materialistic Monism had he known the extent of that great master's belief in Occultism. "I am more inclined than anybody," Goethe writes, "to believe in a world beyond this visible one, and I have power enough to feel my own limited self expanded to a Swedenborgian Spirit Universe." Again one of his characters is made to say, "It is in no wise to be taken for granted that spiritual natures are unable to act on physical elements and objects." *The Occult Review* is always full of good things, and should be in the hands of all inquirers. It is fully advertised in this paper.

Rev. Arthur W. Hopkinson, Vicar of St. Catherine's, Nottingham, one of the sons of the Vice-Chancellor of the Manchester University, has just published through Mr. Francis Griffith "The Mystery of Mysticism," the first of a series on kindred subjects. "It is because I believe in the intensely practical nature of Mysticism that I have ventured to write about it," says the author, and the *Manchester Courier* says that Mr. Hopkinson's little book will be a real delight to many who rejoice in this material age at the signs all around of an awakening to spiritual realities.

Col. de Rochas, in the *Annals of Psychological Science* for the second quarter in this year, has a most valuable article on "The Fluidic Hands of Eusapia," with remarkable illustrations of this medium's gifts of the fluidic reproduction of certain parts of the human body. This number of the *Annals* is simply a treasure house of good things.

Hamlin Garland's "The Shadow World" is a novel on sale at Melville and Mullen's and E. W. Cole's that is most useful to place in hands of inquirers. He gives in the form of a most interesting story a record of the phenomena observed by himself during the last seventeen years. Beyond the fact that fictitious names have been used in certain cases, and imaginary conversations introduced, the work is a true narrative of facts, and therefore of more than ordinary value. It is cordially recommended to the notice of our readers.

Mr. Aulsebrook, of Brisbane, writes to say that Abraham Lincoln was assassinated at Ford's Theatre, Boston, not New York, as stated in the article on the great President in the May issue. Also that his assassin was a brother of Edwin Booth, not the great actor himself, who was "a refined, kindly high-souled man who lay under a cloud of obloquy for years on account of his brother's mad deed—for he was mad," Mr. Aulsebrook adds, "worked up to a fit of frenzy through a mistaken notion of patriotism." It is a pleasure to acknowledge our correspondent's courtesy in forwarding this important correction.

Edward C. Randall's delightful book, "The Future of Man," supplies in two of its chapters, "The Mental Grasp" and "Matter," valuable material for the literary supplement to this issue. They will be welcomed by the many students among our readers of the "Finer Forces

of Nature," showing as they do what a wonderful universe it is in which we find ourselves. The demand in America is so great for this volume that copies are not yet available in Australia, but may be expected shortly.

Mr. George Spriggs writes of his great appreciation of the March number of the *Harbinger*, containing Mr. Stead's article and the notice of this distinguished journalist. "The paper is full of good things," says Mr. Spriggs, "in fact it is a spiritualist paper of the best type. Work your own way and keep on the same line" is the cordial advice of our esteemed correspondent.

Mr. Meyers, of Eastern Arcade, has, as will be seen in special advertisement, purchased the formula of "The Thermal Essence" from Mr. W. H. Terry. All over Australia the valuable properties of this preparation are known, not only as a Panacea for Influenza, but a perfect Pain Alleviator of all kinds. Besides being a highly qualified Pharmaceutical Chemist, Mr. Meyers is one of the most earnest friends of the cause, and a most valuable helper in many ways. From personal experience it can be said that his Thermal Essence will be found of the greatest benefit in warding off attacks of influenza during the coming winter.

Mrs. W. J. McLellan is holding her meetings at *Harbinger of Light* Office every Wednesday evening at 8 o'clock, instead of Mondays and Thursdays. Great interest is displayed in these meetings, crowded attendances testifying to the good work done.

Mrs. Ellen Green begins a course of lectures in Charters Towers on the first Sunday in June, and later on will be heard again in Melbourne. A long letter tells of successful work in New Zealand, where she has made many friends.

Mrs. Prior opened what promises to be a most successful tour in South Africa at Durban on March 28, which, as the 60th Anniversary of Modern Spiritualism, gave an excellent subject for the opening lecture. The Durban Town Hall was taken for the occasion, and the meeting, which was attended by over 2,000, was presided over by the Mayor of Durban. "The Message which Spiritualism Brings" was the subject of the address, which was listened to most attentively by the vast audience.

Mrs. Stephens, late of Bendigo, announces that she has taken up her residence at 21 Henry Street, near St. Kilda Road, Windsor, where she will practise as masseuse for the face and scalp from 10 to 6 daily. Full particulars will be found in advertisement.

Mrs. Bright has changed her "At Home" day from the first Thursday to the first Wednesday in the month, from 3 to 5 p.m.

Mrs. Bright will be "At Home" to friends and subscribers from 3 to 5 on Wednesday afternoon, June 2nd, at "Harbinger of Light" Office, Austral Buildings, 117 Collins Street. Dr. O. L. M. Abramowski has kindly consented to speak on "Our Teeth and Their Decay."

VICTORIAN ASSOCIATION OF SPIRITUALISTS.

At the Monthly Conversazione held on May 10th, a most interesting address was given by Mr. W. H. Terry on "Life after Death," reproduced elsewhere. There was an enjoyable programme of music and recitations, and the evening was much appreciated.

On Sunday evenings Mr. J. Macleod Craig has been lecturing with marked success, and many are the remarkable testimonies given to the correctness of the psychometric readings that follow the lecture. Mr. Macleod Craig holds classes at his residence, 14 Brunswick Street, East Melbourne, and invites friends to call

also upon him, when he will gladly explain spiritual matters.

Mrs. Waschatz, leader of the Occult Class on Wednesday evenings and the Developing Class on Friday evenings, reports excellent results at both. On March 5th she writes, "The spirit of a young lady who had recently passed over came to the circle and gave a message, to be delivered to her mother. She also wished her to be told about a certain trinket to be found in her home, and what was to be done with it. A message concerning the trinket was also given, which proved to be absolutely correct, although known only to the mother." Mrs. Waschatz says that this was plainly a message from the spirit world, and not telepathy, or the action of sub-conscious mind, as so often asserted. This class is free to members of the V.A.S.

Sunday afternoon Discussion Meetings have proved of great interest during the month. The subjects of debate are announced in the Saturday daily papers.

MELBOURNE P.S. LYCEUM.

During May, Mrs. W. J. McLennan has occupied the platform on Sunday evenings, with excellent results. Although Mrs. McLennan does not give "tests" in the ordinary acceptance of that term, some of her clairvoyant descriptions and messages after the lecture, always of a spontaneous kind, are surprisingly accurate and informative. There is a marked improvement in Lyceum work during the month, and the future promises still better results.

A feature of the month was a second Lyceum Rally on May 16th, when an afternoon session was held, taken part in by the different Lyceums. Mr. W. J. McLellan, Mr. Fewster, Mr. Knight and Mr. Chatfield have been the speakers at the morning Lyceum meetings; and in the afternoons Mrs. Cobden, Mr. W. Richards, magnetic healing, and Miss Lambrick all gave excellent addresses, the last named taking for her subject "Religion and Religions."

SPIRITUALISTIC CHURCH OF VICTORIA.

On the 30th of April this society held the postponed concert and dance in the Trades' Hall Ballroom in aid of the Prize Fund of the Sunday School attached to this society. The event was in every way a success, and musical items were given between the dances. Refreshments were provided and an altogether enjoyable evening was spent.

We have now turned our Sunday School into a Children's Lyceum, which promises to be even a greater success than our Sunday School. Sessions are held at 3 p.m. every Sunday afternoon and visitors are cordially invited, as well as new scholars.

The speakers for the month were: Afternoon, Messrs. Johnson and Arthur and Miss Schiebel. Mrs. Knight McLellan and Mrs. Barbery took the evening platform.
B. McGEORGE, Hon. Sec.

CHURCH OF SEERS, SYDNEY.

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

"We have had good attendances at all our meetings during the last month. The platform has been occupied by Mrs. Pearce, Mrs. Pedley, Mrs. Simmonds, Madam Perry afternoons, and evenings by Mr. J. Wrenn Sutton, 'A scientific religion'; A. J. Bush, 'Spirit Materialisations'; and Wilson Wilson, 'The spirit of the 20th Century' and 'The religion of the Future,' with Mesdames Lemaine and Pearce as demonstrators. I am sorry to have to report that our appeal at the Quarter Sessions against Mr. A. Ferguson's conviction of three months' hard labour was unsuccessful; consequently he has to go to prison. The prayers of all well-wishers to our movement are earnestly asked to comfort and sustain him during this his hour of sore distress. Mrs. Ellen Green speaks on May 23rd and 30th. Greetings to all co-workers and best wishes for yourself and paper."

SPIRITUALISTS' CHURCH OF NEW SOUTH WALES.

Mrs. Theresa Mahony, recorder, writes:—"On May 2nd the 3rd Anniversary of the Church was celebrated, when special services, afternoon and evening, were held. The speakers were Mesdames Laceta and Macfadyen and Messrs. Hanlin and Muggleston. Madame Malu, of Cobar, has taken the platform on several occasions with great acceptance, and a new speaker, Mr. Ruthven, gave a most earnest address on Rational Spiritualism on May 16th. Mrs. E. Schütze, the President, has given several addresses, and her psychometric readings, and those of Mrs. E. Hayes, have been very convincing."

Wishes for the success of the *Harbinger* are warmly reciprocated on the part of the editor of this paper, and thanks for report, which want of space prevented printing in its entirety.

BRISBANE SPIRITUAL CHURCH.

As the church in Wickham Terrace, leased by above Society, is required by the Railway Department, a room in the Trades Hall has been secured, and the meetings conducted with success on Sunday afternoons and evenings. Space will not permit of a more lengthened notice.

AUCKLAND SOCIETY OF SPIRITUALISTS.

Mr. Matthew Talbot, Hon. Sec., sends a most encouraging report of the doings of above Society, and of the valuable services of Mr. J. Isherwood on the platform. This speaker, lately from England, and said to be the youngest medium there, has drawn such large audiences that afternoon meetings had to be commenced to avoid the crush in the evening, which, however, is greater than before. Mr. Isherwood's engagement terminates June 21st, as he has other places to visit, and the platform will be then vacant. For the holding of circles and business meetings an office has been secured in the city. Great regret was expressed at the resignation of Mr. Lancaster as Hon. Sec., who has worthily filled the position since 1906; also Mr. McKenna, whose retirement was caused by his leaving Auckland.

SPIRITUALISTS' ASSOCIATION, CHRISTCHURCH.

From Christchurch comes a long report of Mrs. Morrison's lectures, which are proving of the most successful kind. The Alexandra Hall has been engaged for Mrs. Morrison's season, the Spiritual Church being far too small to accommodate the numbers attending. At Mrs. Morrison's first lecture, the hall, which holds 500, was packed, many hundreds not being able to gain admission. The chair was taken by Mr. F. A. Moody, President. Mrs. Morrison's address was on "Love Universal," and it was followed by the remarkable psychometric readings from articles placed on the table that are making Mrs. Morrison famous in New Zealand and elsewhere. In spite of the great attraction in Christchurch of the lectures given by Miss Ada Ward, the attendance at the Alexandra Hall has not diminished, and crowded houses and great enthusiasm prevailed at latest advices.

SPIRITUAL SCIENTISTS' SOCIETY, DUNEDIN.

Mr. H. Broadbent, Hon. Sec., writes that Mr. and Mrs. Weeks' season promises to be very successful. Mrs. Weeks' trance lectures have been greatly appreciated, and her psychometric readings are most accurate and interesting. Mr. H. Broadbent and Mrs. Finlay occupied the platform on several Sunday evenings before Mr. and Mrs. Weeks' arrival, Mr. Broadbent lecturing on "Science and the Soul." Mrs. Chapman, of Christchurch, has been giving some successful demonstrations of automatic drawings, noticed in the *Harbinger* some time back.

HOBART SOCIETY FOR SPIRITUAL PROGRESS.

Mrs. F. A. Cranstoun, Hon. Sec., writes of a most successful series of lectures given by Miss Louie Stacey, who belongs to the Higher Thought Centre, Kensington,

London, now travelling round the world. She is a gifted speaker, and gives her evidence of the spiritual faith within her in the most fluent and interesting manner. Her subjects are on metaphysical and mental science subjects. Miss Stacey is visiting Launceston on her way to Melbourne, where she may be expected in a few weeks.

Mrs. Cranstoun says that Dr. Mercer, Bishop of Tasmania, speaking on "The Hereafter," quoted from Sir Oliver Lodge and other writers in the *Hibbert Journal*, and said we were on the eve, doubtless, of new developments in spiritual matters.

No other reports have reached the office at time of going to press. Secretaries are kindly reminded that these must be condensed as much as possible. The importance of this will be recognised when it is known that one report alone sent in would occupy three columns. Each month most important articles have to be curtailed or omitted, and two columns is the limit of space that can be given to Society work.—ED. H. OF. L.

THE CREED TO BE.

BY ELLA WHEELER WILCOK.

Our thoughts are moulding unmade spheres,
And, like a blessing or a curse,
They thunder down the formless years
And ring throughout the universe.

We build our futures by the shape
Of our desires, and not by acts;
There is no pathway of escape—
No priest-made creeds can alter facts.

Salvation is not begged nor bought;
Too long this selfish hope sufficed;
Too long man reeked with lawless thought
And leaned upon a tortured Christ.

Like shriveled leaves, these worn-out creeds,
Are dropping from Religion's tree;
The world begins to know its needs,
And souls are crying to be free.

Free from the load of fear and grief
Man fashioned in an ignorant age;
Free from the ache of unbelief
He fled to in rebellious rage.

No Church can bind him to the things
That fed the first crude souls evolved;
For, mounting up on daring wings,
He questions mysteries all unsolved.

Above the chant of priests, above
The blatant voice of braying doubt,
He hears the still small voice of Love,
Which sends its simple message out.

And clearer, sweeter, day by day,
Its mandate echoes from the skies:
"Go, roll the stone of self away,
And let the Christ within thee rise."

To Correspondents.

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

A WORD FROM AN OLD WORKER.

Dear *Harbinger*,—Just a line to report "Progress!" which is ever our aim in common with your own. We have had a glorious time of refreshing at the Conference held in Wellington, where the workers assembled with one purpose at heart, the spread of spiritual truth. On Easter Sunday, facing the great gathering in the Opera House, Spiritualism was indeed ably represented; and my thoughts flew back to the previous Easter which I had spent with you at the V.A.S. Rooms. Dear Mrs. Morrison, your loved medium, excelled herself, winning all hearts; right nobly upholding the banner. We were proud to have her in New Zealand, side by side with our other gifted worker, Mrs. Georgia Gladys Cooley, the brave champion of Truth in so many places.

And now, I am in Wanganui, the fifth town of New Zealand, having about 13,000 inhabitants. Here we have a small Society of earnest, loyal workers, who have

sustained the cause under difficulties; many workers have visited them, but between times the work declines for lack of constant supply. However, we have had good audiences, and have started a children's class also. We have a class for the teaching of healing, etc., presided over by our excellent President, Mr. Ebelin, who spares no effort to further the cause. "Hands across the sea" God bless the Melbourne work and workers.

Yours truly,

J. HARRIS ROBERTS.

SPECIAL NOTICE.

In the July issue an important article by W. T. STEAD, editor of the *Review of Reviews*, will appear, entitled,

"HOW TO BRIDGE THE GRAVE."

JULIA'S BUREAU.

Like the now famous article, "How I Know the Dead Return," Mr. Stead has arranged in the most generous manner that this further contribution of his should appear simultaneously, as far as possible, in the *Fortnightly Review*, *American Journals*, *La Revue*, Paris, and the *Harbinger of Light*.

Agents are requested to kindly send in orders early for this special July issue.

NOW READY.

Eating for Health

By O. L. M. Abramowski, M.D.

New Edition. Revised. 160 pages with characteristic portraits. An exposition showing by the author's experience that Uncooked Fruit is the natural Food of Man.

Price, 1/6. Postage, 2d.

Order from your Bookseller or direct from the Publisher,
T. C. LOTHIAN, 228 Little Collins St., Melbourne.

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A Treatise on the Incarnation of the Human Family, entitled:

"The Soul, Whence and Whither."

To awaken in the mind of everyone the value of his spirit, because it is of Divine Origin. An inheritance in the heaven awaits everyone who will seek it. Get to know something about it, and humbly put in your claim. Price 6d.

Published by E. W. COLE, Book Arcade.

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Miss Hinge's, 178 Little Collins Street,
and "Harbinger of Light" Office.

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JAMES MEYERS, Pharmaceutical Chemist,

9 Eastern Arcade, Bourke Street, Melbourne.

Printed by J. C. Stephens, at his Office, 145 Elizabeth Street, Melbourne, for Annie Bright, and published by her at Austral Buildings, Collins Street.

Mrs. Knight McLellan,

57 SIMPSON STREET, EAST MELBOURNE.

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MELBOURNE, JUNE 1, 1909.

Two Chapters from "The Future of Man,"

By EDWARD C. RANDALL,
Counsellor-at-Law, Buffalo, New York.

There has not been a more illuminative book published for the ordinary reader than "The Future of Man," by Edward C. Randall, fully noticed in the April issue of this paper. It is a volume that should be studied by all who have gained a glimpse of the Unseen Forces of Nature from the experiments of the "Passage of Matter through Matter," as illustrated at Mr. Stanford's circles, and made familiar to readers of the "Harbinger of Light" throughout the world. As science makes still more rapid progress towards the elucidation of the properties of matter, the explanation supplied by spiritual intelligences of the way that these "apports" are manipulated by spirit power and conveyed into the seance room, receives each day fuller corroboration from this source. This aspect of Spiritualism, destined to place its demonstrable facts before an incredulous world, is so lucidly set forth by Edward C. Randall that it is with much pleasure that two of the chapters of his book, "The Mental Grasp" and "Matter" are reproduced. It is hoped that in this way Edward C. Randall's conclusions, the result of nearly twenty years' careful investigation and study, may be made accessible to many unable to peruse the work in its entirety.

CHAPTER II. THE MENTAL GRASP.

Many will read the facts that are stated in this work, and utterly fail to comprehend them or to grasp the laws that make such conditions possible. This I know from my own experience, for it took many years of research, study and deductive reasoning for me to comprehend, in a limited way, life in the physical apart from gross matter. The trouble was in the imperfect mental grasp.

When Copernicus said that the earth moved around the sun, and not the sun around the earth, as had been held since the end of Egyptian astronomy, the voice of all Europe was raised in protest against such a proposition; people could not comprehend such a fact, for it appeared to them that, if the earth moved from one side of a vast orbit to the other, the stars would be displaced. Tycho Brahe, the great mathematician, gave up the Copernican theory because he said, if true, his brain could not comprehend the magnitude of the universe. Bruno was put to death for defending the proposition, and it took a century for this truth to be realised, so contrary was it to the former teaching and belief.

After Cassini upset the observations of Hooke and Flamstead, Molyneux, an amateur, constructed the "zenithsector," and measured the distances of stars, but many years elapsed before this fact was accepted, for the human brain could not realise such tremendous distances. And Roemer, when he measured the speed of light, met the same reception and died before his discovery was accepted. The age could not grasp the stupendous conception; such inconceivable velocities were too terrific, and the minds of able men were overwhelmed and confounded in the majestic and awful presence of nature.

We are told that on a clear night, 6874 stars, from the brightest to the sixth magnitude, are visible

without optical aid, half of them being above the horizon at the same time. Down to the present time, more than one million others have, with the aid of the telescope, been counted with more or less accuracy. Sirius, the brightest of all, is seven hundred thousand times farther from our earth than the sun, and it would take ten thousand stars of the eleventh magnitude and one million of the sixteenth, to emit the quantity of light poured forth by the mighty Aldebaran. Every star is really a colossal sun at terrific heat, and the centre of a solar system like our own. Who shall say how many more shall be found in the depth of infinite space? To the average mind these facts and figures mean nothing; such distances are incomprehensible; such numbers stagger us; we have heretofore had nothing with which to compare them. No mortal has journeyed to other planets or suns, or gone such distances; therefore, these facts are practically beyond the mental grasp, like many here presented. Any subject outside one's knowledge and experience is beyond his comprehension.

It is a law that knowledge, which precedes appreciation, must be acquired by individual effort, by study, by labour, deduction, reason; and, as the world has devoted its research almost entirely to matter, meaning thereby matter in its lowest form, it is, therefore, densely ignorant of anything beyond the physical plane.

When anyone fails to understand the simple facts here presented, it is because he has not carried his observation beyond the physical, for I have discovered only what anyone can by making well-directed and persistent effort. The situation as to these propositions is not very different now from what it was when Copernicus discovered the earth's movement, except that they do not now burn men for proclaiming a new discovery. It is as difficult for the mass of people to realise to-day that there is an invisible world about us, filled with actual people, as it was when Bruno lived, to comprehend the movements of this earth.

When I say that there is life after so-called death, and that spirit people have form, feature, individuality, identity and occupation; that this world invisible to our physical eye is here, on and about this earth, and in what we know as space; when I say that those thought to be dead walk our streets, enter our homes, and are with us much as before, the great majority can no more comprehend such a condition of things than they can the number of stars in the sky or the distance of Sirius, the brightest of our constellations, or what the parallax of Canopus is. I know of the after-life by reason of having talked with thousands of persons now there, who have proved identity in a most emphatic manner; but, after many years of conversation with spirit-people, I frankly admit that I can comprehend only in a limited way their life and environment, so different is it from the physical. If I do fail to comprehend their daily life fully, what will one do who has never devoted an hour to the study of matter and life-forces in their higher vibratory conditions?

We should not expect to understand and appreciate individual progression beyond the physical, or where and how people live in the next sphere, from

an abstract statement of the fact. To gain knowledge of this condition, we must approach this vast problem as we would any other great subject we desire to master. First, we must know something of the origin of physical life, how it is started, how it develops and grows; the object of material existence; how soul and body are nourished and held together; something of the theory of heart-action, blood circulation and the vibratory conditions of matter; what dissolution really means; what life-force is and where it comes from; the effect of conduct here on conditions in the after-life, and how to live so as to enrich ourselves when we cast aside that physical substance that gives us expression. These propositions, stupendous as they seem, are in fact only elementary, and their mastery is a condition precedent to appreciation of life and environment in spirit-spheres. Knowledge on this subject, as in any other field of research, must be acquired by study. You would not expect to know the history of the earth's evolution and movements without studying geology and gravity, or the difference in the flora without knowing something of botany, or the chemical constituents of matter without the study of chemistry. The same law applies to psychic force and to life beyond the earth-plane, as on the earth-plane. It is a great science—a wholly new philosophy. Few intelligent minds have ever entered this great field of knowledge; little effort has been systematically expended on it, and the results are, at best, only commensurate with the effort. No one man, or class of men, can bring these laws comprehensively to the human mind. All who study the subject can help, but the knowledge and appreciation that will reach the inner chamber of thought must be acquired by individual effort born of the desire to know. Those who cannot comprehend new propositions, must remember there are problems in trigonometry that many do not understand; but if we commence with simple mathematics, and work along step by step, they will become as simple to us as the multiplication table. The same process must be used if we would grasp the principles and laws of Metapsychics. Abstract statements are of little value except to stimulate interest. Effort and well-directed study are of great importance. There are no schools or universities where this philosophy is taught, and few are qualified to teach it. Few books have been written that one can accept. But, for all that, one has nature all about him, at all times, calling in all tongues, and in all languages. The fact that life is everywhere, that nothing can die or be destroyed, speaks to our dull senses in a thousand ways; sings of joy and peace through the forest-trees and woos us with bud, flower and growing grain. But so blind is the world that but few can read intelligently the book of nature, ever open to view. It is the great misfortune of the human race that these laws, more important than others that have been mastered, are practically unknown, though the peace and happiness of everyone depend upon an understanding of them.

Let me make a more simple statement. Before all form is mind. The desk I write on, the pen I use, the chair upon which I sit, the books on the shelves, the rugs on the floor, the lamp on the table, and the telephone on the wall, every machine that moves; each was conceived and fashioned in the mind before it was physically constructed. All matter, as we use that term, is the expression of thought; every planet in our solar system and all the countless suns that light the night, are but the expressions of thought.

All the great discoveries of modern times are simple when understood; the difficulty is with the understanding. When once we know the why and the wherefore, all natural laws become so plain that

“he who runs may read.” What we cannot grasp, we regard as mysterious. When we discover one of nature's laws, we marvel at its simplicity. There is nothing in nature that is supernatural; there is no supernormal, these are but names given to conditions not understood.

The working and development of a human mind is intensely interesting. Mr. K., who spent one year with me in this research, was a man of much learning and a great thinker along material lines, and when I endeavoured to explain life, apart from the physical, it was so different from his experience that he was at first utterly unable to grasp it. As we progressed, step by step, confining our discussion to cause and effect, he came to appreciate the force of simple facts, and when he heard and talked, voice to voice, with spirit-people, his progress was wonderful, he could appreciate the fact and the reason for it. On the other hand, I tried for weeks, with as simple words as I could use, to explain this philosophy to another who was anxious to know, but who had an untrained mind, practically without making any impression. The one was a thinker and a worker; the other was indolent and undeveloped mentally, and consequently had a limited grasp of such facts.

From these experiences, and many others, I conclude that the vast majority of mankind, having but little knowledge of this subject, cannot appreciate much beyond the visible and tangible, though they may be learned in other ways. Individual life, beyond the physical and similar to it, will be hard for many to grasp, because they have not investigated the elementary laws that form the groundwork of Metapsychics.

If I can arouse human beings from their indifference to this great question, more vital to them than money, and get them interested in this new philosophy, they will find the truth in their own way. For a thousand years the individual has lived in fear, bound by creeds and dogmas, and has been told what he should and should not do, how he must think, what he must think,—a slave to superstition and prejudice. But fear no longer sways the mind, superstitions have been outgrown, creeds have lost their meaning, and prejudice, the child of ignorance, no longer dominates the way on the crowded avenue of knowledge.

* * * *

CHAPTER XII.

MATTER.

All matter is composed of molecules, atoms and electrons. A molecule is made up of several atoms. For instance, a molecule of water is composed of three atoms, two of hydrogen and one of oxygen. The atoms are very small, about one-hundred-thousandth of an inch in size, and yet sufficient in number to make up the mass of all the planets composing the solar systems of the universe. These small particles possess a force so wonderful that it is utterly impossible for man to follow and examine them, for the reason that they are constantly changing in their rapid passage. They pass through the ether with wave-like undulatory motion, and, like human beings, have their likes and dislikes. When they find their affinity, we have what is known as cohesion, for every particle of matter has an attraction for other particles. These atoms have a force and a heat that all the furnaces of earth could not produce. Under certain conditions, however, there may be a loss of heat, and, if it were possible, in the laboratories of earth to expel heat entirely from the atoms composing matter, *it would become practically lifeless and inert.* This, however, is impossible; therefore, while they possess heat and force, they may be solid, liquid and gaseous, in which latter condition they may be said

to bump against each other, rebound and move freely through ether, which not only joins with the atmosphere surrounding this planet, but connects far distant worlds; and this ether, this subtle air, around and about us, permeates all substances.

In the wondrous atoms, with their likes and dislikes, attracting other atoms through the ether and in continual action, we have *force, motion* and *electrified heat*.

Atoms are split up and again subdivided, and those smaller particles are called electrons; that is, they are electrified. In other words, they carry *electrified points*, not the electricity that we behold in the lightning flash or in magnet and coil, but a small subtle electricity which mortal man does not yet comprehend. Electrons, then, are really the electrified points of the sub-divided atom, the polarised particles, not one of which could be spared out of the universe. A single atom cannot be lost, it has its place, its power and its task to do.

The world of matter is a world of change. Molecules changing, atoms changing, electrons changing, but the subtle spirit which permeates them is never lost. Each possesses a spark of life-force from the great ocean of Infinity which is immortal.

When we speak, ordinarily, of matter, we refer to sensible substances which offer resistance to the touch and to muscular effort, and which is indestructible and eternal, which reacts against external force, is permanent and preserves its identity under all changes. Again, matter is everything that possesses the properties of *gravity* and *attraction*.

While I am not able to state it as a fact, I am of the opinion, reasoning by deduction, that the laws of gravitation act only upon matter the vibration of which is so slow that it is physical; that when the vibration is increased to what we know as spirit or mind, *the law of gravitation no longer acts upon it*; then the law of attraction is the dominating force. The force of gravitation is in direct lines only; the lines of attraction reach in all directions. Gravitation, then, acts upon the physical body only; attraction, upon the mental state. And after separation from the body, the spirit, freed from physical substance, is free from the control and influence of the laws of gravitation, for which reason spirit people move freely and at will within the boundaries of their sphere.

There is not in the physical universe, as far as known, a substance that is actually solid. A cubic inch of the hardest steel differs from a cubic inch of air only in the arrangement and position of its atoms and molecules. It is all a question of density and vibration. Could a magnifying glass be made powerful enough, what is known as solid matter would appear like dust floating in the sun's rays, for nothing is ever actually still. Nature abhors stagnation as it does a vacuum. All in the universe is matter, whether physical or spiritual, composed of atoms and molecules attracted and associated in varying and different degrees of density and therefore of vibration. All substance is, in fact, matter, whether it be visible or invisible, whether it be sensible to touch or elusive. In accordance with this theory of advanced science, all matter is progressing into modes of motion, dissolving into activity, and so shading off into that great reality that is all energy and life.

Can there be energy without substance; does not everything that has expression necessitate substance? The idea that spirit-people exist but are unsubstantial is illogical and preposterous. The gases which compose water, taken separately, are as much substance as when united. The spirit-body is as much substance as a physical body. Why should it be considered impossible for mother nature to clothe spirits with substance so that, when separated from flesh, both should continue to exist as

absolutely as when joined together? When we pass into the spirit-life, we have the same features, the same general contour, the same proportions, and we carry that normal condition wherever we go. Our shape, size, features and contour are determined by the spiritual atoms forming our spiritual personality, and this continues through all spheres. Thus our identity, once established, exists in continuity with life,—remaining always the same, being always composed of the same personal atoms.

All that exists in positive condition is matter; intelligent forces permeate all material things, and are made manifest in motion. Motion is moving matter. Matter, in a very high state of vibratory action, may be, and frequently is, classed as immaterial; but, in reality, there is no immaterial thing; an absolutely immaterial thing would be absolutely nothing—so-called immaterial things are conditions of matter in a very great degree of sublimation. We cannot conceive of anything made out of nothing.

Electricity and magnetism are highly sublimated conditions of matter; one step further finds us in the world of Spirit, which is a still greater degree of material sublimation. The electro-magnetic may be so nearly related to the condition of spiritual sublimation as to be the connecting link between mind, or spirit, and matter; but we are not, as yet, able to grasp the condition of magnetic, electric, and spiritual vibration to any extent. Investigation causes growth step by step, until, by and by, we may understand the force of electro-magnetism.

Matter disappears from our vision, but reappears to our senses. This thing called matter, which, in one state or another, is perfectly opaque, and will not permit a ray of light to pass through it, will in another form, which is spirit, become perfectly transparent. The cause of this wonderful change is beyond our comprehension. Science may say it is due to some attraction in the position or arrangement of atoms or molecules; but atoms or molecules, however confident the "scientists" may be of their existence and of the laws that govern their attraction and repulsion, are beyond the reach of our physical senses.

Substances dissolved in water or burned in the air, are not annihilated, for, by certain well known means, they can be recalled and restored to sight, some in exactly the same state as before they became invisible, others in some other state or condition. Matter is indestructible; if there is matter, there must be spirit, for matter is only the substance that spirit uses for physical expression. Spirit, whether it finds physical expression or whether it exists apart from gross matter, as we use that term, is of primary importance, and is the first subject for consideration, while the garment which makes life visible is only of secondary importance. One law, as we have shown, governs all conditions in the physical as well as in the spirit planes; and whenever we find life-forces, they are clothed with either physical or spiritual material, which is matter in different states of vibrations. So that the *individual life*, at dissolution, undergoes a change of vibration, like water changed into vapour; it is the same life still having form, feature, and expression, just as before, but changed in its vibratory action, the atoms pulsate at a higher rate so that they are no longer visible to us. Though matter still, they pass from our sight like steam dissolved in air.

Mind is matter, and day by day, and minute by minute, as it crystallises, it takes definite form and shape; and its creations are clothed with substance. Some are given physical expression in works of art, inventions, books, and buildings; but the great majority find expression in what we term spirit-matter, of which man comes to a full appreciation only as he passes into that sphere of usefulness.

Matter, in this physical world, is changed and fashioned by hands or by machinery made by hands, so low is its vibratory condition; but, as we ascend in the scale of life, thought becomes such a wonderful force that it can fashion, model and mould substances that vibrate in similar waves into actual forms of its own creations. In this way, the environment that a spirit finds after dissolution is found to be one that he has, perhaps unknown to himself, been creating by his acts and by his thought from day to day.

Thought is the one great thing in the universe. Formed and fashioned in the human brain, it is projected into the ether, that permeates all things and all space, by laws we are not yet able to comprehend. It takes form and shape and awaits there our coming. The homes which spirit people have, and the condition in and about them, their very location, depend on the life-work and thought action of the individual. Everything is governed by law; nothing happens by chance; cause and effect are as potent in the spirit plane as in the earth plane. These facts must be borne in mind: All is matter, here and hereafter; spirit-people have bodies; their identity never changes; they have homes; they are real; they are people; and they live after what we call death.

On this subject, I am told:

"Spirit is etherial matter—matter whose home is in ether, which is higher in vibration than the atmosphere in which it formerly existed. Each change into another sphere is a higher, more vitalising vibration, until the emancipated spirit reaches a sphere of most intense vibration, which holds the power of life. Then it can impregnate matter in a lower material condition, and give it an atom of spirit to develop. The reason that man is continually growing in spiritual thought, is because as this force, this life-giving force, increases, it becomes stronger, and man is being equipped for the development of his spiritual being.

"Matter includes all things that have continued life—and we know that nothing can die. Ether is the atmosphere of spirit-people. From each man in his natural condition emanates spiritual ether. It is because of this atmosphere that we are able to come close to him, and thereby reach his subconscious mind."

Spirit-material is nothing more than earthly matter raised to a higher degree of activity; while spirit-force is pure force. The physical world is a counterpart of the spirit world, but the latter is the reality.

There are more than five avenues of knowledge. There is much about matter that we do not know. It is possible to pass matter through matter. Recall the flowers heretofore mentioned, brought from a distance, passed through the walls of the room in which we were, and reconstructed. How was it done? Spirit chemists know how to use this subtle electric power to reduce the atoms that are solid, to a gaseous state. Oxygen at low temperature and under pressure, can be transformed into a solid; it can also be reduced to a liquid and changed into ether. Physical substance, under such treatment, becomes gaseous and etheric, and may, by a similar process, be restored to its normal conditions. In this manner the flowers were de-materialised and again materialised. The process was simply a chemical change.

Savages, rubbing sticks to produce fire, looked upon the traveller with suspicion and fear; but when they saw him produce fire with a match, their souls were filled with wonder. Spirit-people look with sorrow upon the people of this generation, for the great majority, in their simplicity, are still rubbing sticks to obtain light, though the sun shines in the heavens.

One of my spirit co-workers said:—

"Be tempted to one extravagance only in this book of ours. Use every argument and all the forcefulness you can, to show what a little thing, what a tiny span, the earth-life is. Real life begins when the heavy, material body is left behind, and the soul springs upward into the unlimited regions of thought-life. There all grows, learns, expands into perfect fulness of being until one becomes a perfectly developed spirit, able to blend with other spirits similarly developed and perfected. There is no beginning and no end, then, to the heights he can ascend; no joy that is unknown or untasted; no wonder of the universe of which he does not become a part. It is being, then, that state which cannot be defined to unthinking and uncomprehensive minds. But try to grasp this idea, for it gives such an interest and zest to every-day life. Some day each shall be a part of the great force that makes all things work in unity."

* * * *

"Clearly we see, clearly we feel, all that you see and all that you feel. All your sensations are the half-blind groping of a lower organism, sluggish, and dull as to the true facts that underlie real progress; so ours are the quick, clear, and fully developed faculties for appreciating great truths. This refers only to those spirit intelligences among us who have been awakened to a complete appreciation of our actual individual spirit intelligence, or, plainly, to those among us who have come to realise our complete separation from the physical body after dissolution has occurred. We are as much John Smith or Wilhelm Schneider in the spirit-life as when in the flesh, and we have the same distinct personalities

"Thus, knowing by quick perception, as we do, that only right is right, and that deception cannot succeed; that honest only is a fact, and that dishonesty is a condition that brings about endless trouble that must be disentangled and made straight and absolutely honest by the causer; and, knowing that nature has established laws which are good, and, if adhered to, beneficial in their results; and which, if broken, must be mended by the breaker,—knowing all these things made possible by our power of rapid perception (because those tantalizing desires of the flesh have no longer a hold upon us) we are ever and always anxious when we can come in touch with intelligence in the flesh, to give to such persons what we can of the truths that are clear to us."

* * * *

"Our age is one of sudden and rapid changes; the people are in a state of transition. Most minds are sensitive and each must be alert and versatile. It is a period fraught with unrest and thirst for knowledge. What was true yesterday, assumes a different, one could almost say a diametrically opposite aspect, to-day. This is a period that will be fruitful in great wonders in scientific discoveries, and in the adaptation of the universal law of vibratory action. Much that is said now could not have been explained a year ago.

Some have come to know what awaits over the great divide, have solved the great problem of dissolution, and with the confidence born of knowledge, based on facts proved and demonstrated, are ready to speak with authority. The thought that there need be no more groping in the dark, makes the pulse quicken. The fact that we may come into touch with those in spheres beyond and know that they live, and how and where they live, will lift the burden of sorrow from every heart that mourns its dead."

* * * *

"Humanity is awakening. For two thousand years it has listened to the song and drone of priest and preacher, and, lulled into a sense of security, has lived indifferent to the end which each one fast approaches. The mind has, at last, become active, and now demands to know what fate awaits us beyond the grave. Man has learned something about himself and the universe, and this knowledge has made him free. He is no longer in spiritual bondage. This is an age of intellectual emancipation. Those who walk with open eyes will find the truth, for it lights the way across the continent of every human life."

Photo. reproduction of Tappa Cloth brought to Mr. T. W. Stanford's circle through the mediumship of Charles Bailey



It was at the first séance attended by Professor Willy Reichel during his recent visit to Melbourne that the Tappa Cloth, as shown above, was brought. In his opening remarks, Dr. Whitcomb said that "to-night marks the beginning of a new era in the production of apports. Hitherto they have been brought chiefly from the East, but to-night they come from islands in the Pacific Ocean, or the Australian Continent. In the future, objects from countries in Europe may be expected. This meeting marks the beginning of a new spiritual era."

Special conditions were asked for by the joining of hands in the circle, and after a short interval, when the light was obscured, the medium was found in the cage locked and sealed, covered with this large mat. It measures 6ft. 6in. in length, and 4ft. 11in. in width, and is said to have come from Samoa,

where it was found in the roof of a hut. As has been previously mentioned, it is, however, "the passage of matter through matter" that is the chief aim of Mr. Stanford in holding these circles, and it matters little whence the apports come. It is this view of the phenomena that has aroused Professor Reichel's keen interest. His intimate knowledge of similar experiments recorded by Dr. Zöllner in his *Transcendental Physics*, as well as by other investigators, has convinced Professor Reichel that it is by experimental facts alone that the world will gain a knowledge of Unseen Spiritual Forces. This is destined to bring about the awakening from the dense materialism of the present day, which checks all spiritual growth, and which must come before man's spiritual destiny can be apprehended.