

THE
HARBINGER OF LIGHT
 A MONTHLY JOURNAL
 DEVOTED TO
PSYCHOLOGY, OCCULTISM,
 AND
SPIRITUAL PHILOSOPHY.

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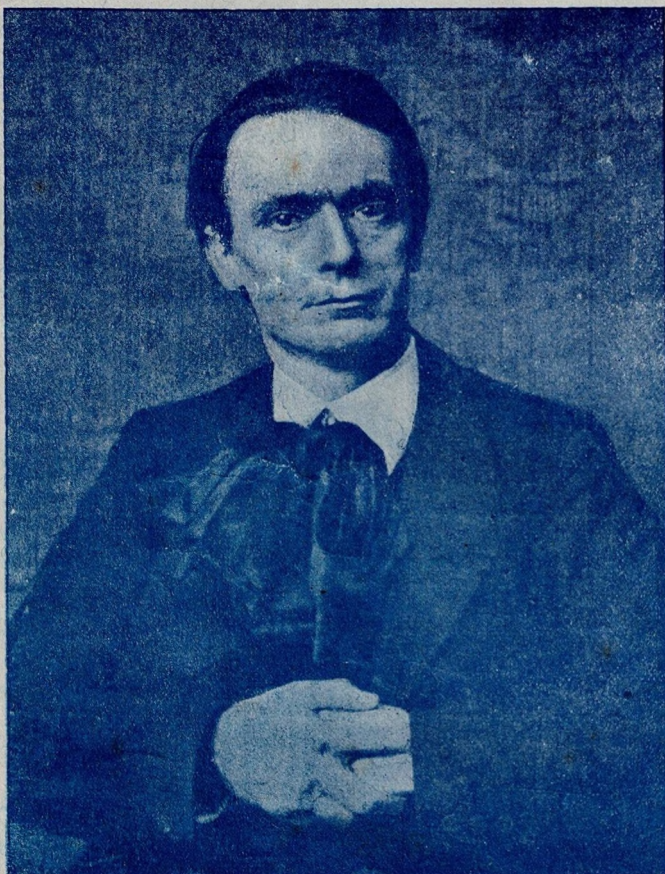
"LIGHT, MORE LIGHT."—Goethe.

Edited by Mrs. Charles Bright.

Vol. 39. No. 479.

MELBOURNE, JANUARY 1st, 1910.

SIXPENCE.



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JANUARY 1, 1910.

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EDITORIAL NOTES.

Before this page reaches the eyes of my readers the New Year will have dawned with all its possibilities of loss and gain, grief and joy, and, for ourselves, individually, still more opportunities for fighting the good fight, and approaching nearer and nearer to the goal set before us. And my first note must be one of rejoicing. Each day marks a distinct advance in the change of public opinion respecting the possibility of communication between the two worlds. There is always the majority who scoff at any fresh development, and, even among Spiritualists, some doubt the wisdom of Mr. Stead's latest experiment. It must be remembered, however, that it was not of Mr. Stead's seeking. There was the "open door" at Julia's Bureau, and the unexpected happened. Anyone who has carefully read Mr. Stead's article in the December *Harbinger* or *Fortnightly Review* will see that the appearance on the scene of Disraeli, Gladstone, Cardinal Manning, Charles Bradlaugh and others, was entirely spontaneous, and unlooked for. The still further publicity given by the request of the *Daily Chronicle* for a special set of questions to be put to Mr. Gladstone was not of Mr. Stead's seeking. Just as every other earnest enquirer Mr. Stead wants to know the truth underlying these remarkable phenomena. No one asks the sitters at Mr. Stanford's circles to accept anything but what appeals to their own reason and judgment. Everyone, however, is exhorted to read something of the literature of the subject which shows that these things are constantly occurring now, and have done so throughout history, and especially to get to know something of the scientific explanations concerning the basis of matter, which really is that everything we deem so solid in this earth of ours is but ether or electricity, or whatever is the basis of all things, materialised for a season. So Mr. Stead welcomes the public criticism that the visits of these great politicians to Julia's circle has aroused. In a letter to the *Daily Chronicle* written since its interviewer's own statement published in another column, Mr. Stead says in the opening paragraph:—

Our hearty thanks are due for your gallant effort to bring the purging force of public opinion and public ridicule, if necessary, to bear upon the whole business of Julia's Bureau. There is nothing that is more to be desired.

The fact is that we are on the eve of great spiritual developments which are destined to revolutionise the present modes of investigation. If, as we declare to be a fact, those who have passed death's portals have entered into a life so far beyond our limited notions that, as Paul tells us, "Eye hath not seen nor ear heard neither have entered into the heart of man the things which God hath prepared for them that love him," more and more unexpected wonders must be looked for.

This is an age of spiritual awakening. It dates from the famous Rochester Knockings of the Fox Sisters in 1848, which, strangely enough is the date also of the Kosmon Era mentioned in Oahspe, and the awakening of man to a knowledge of his spiritual destiny. A friend wrote to me the other day from a country district that just as they were getting on nicely there, reading the *Harbinger*, and half the township quietly interested, this latest freak of Mr. Stead's had come as a bombshell among them, and had aroused a perfect chorus of derision and scorn throughout the district. I had to say in my reply that this new development appeared perfectly legitimate, and that Julia's Bureau seemed destined to lift the fact of spirits being able to speak through mediums into a higher plane where the evidence necessary for intelligent people would be forthcoming. That in the future it was probable that the world would be still more startled by messages from the Unseen. This was probably part of the Divine plan. Meanwhile another correspondent, who for forty years or more had received telepathic signals from a friend in England, and did not know until he took this paper that such a thing as telepathy existed, has since the passing over a year or two ago of this dear friend received the same signals from over the Borderland. He has thus proved in his own experience what convinced Myers in the first instance of continued existence, namely that his experiments in Telepathy took him beyond the border line of earthly things into psychic realms. But most surprising of all is it to read in this friend's recent letter that his experiments in photographing these signals, which appear like flashes of light, have been so far successful that at some future date I may be able to let readers know of what is the most remarkable instance of unsolicited evidence of a future life that has ever come before me.

With signs on every hand of new developments, of increased work which now taxes to the full my strength and energy, the one hope of my life is to be sustained in the coming years to do the work set before me in a still more efficient manner. Although my table is filled with letters of congratulation and encouragement from friends of the movement all over the world, no one but myself knows how far short I still am of the ideal set before me. And as I send loving greeting to friends everywhere in place of the New Year's cards it is not possible for me to send individually, I would ask for the helpful co-operation of those who realise a little the burden of responsibility laid upon me. There is nothing but delight in the editorial part of my work—as I sit down to my desk this is never a weariness. It is, however, in turning to the business side, to the constant financial anxiety, to the many things I desire to do but stand helpless with hands tied for lack of means, that my courage droops. Many plans have been suggested to me, and if friends anxious for the welfare of the paper and to strengthen my hands will write to me personally, I will give an outline of the one which seems the most promising. In this, however, as in everything else, I am content to leave all in higher hands. At the back of this work is a spiritual force—that is an un-failing source of help and consolation, and the power of prayer is limitless. Does not the great Teacher say "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." And do we not also know "that only by harmony and the union of many can any great good come unto the generations of men?"

RUDOLF STEINER.

Author of "The Way of Initiation."

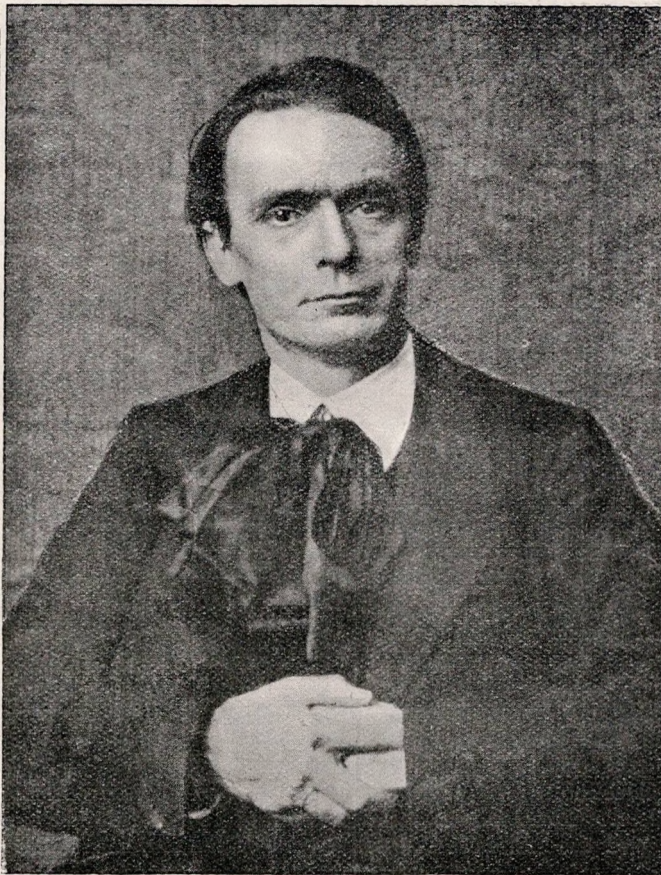
BY ANNIE BRIGHT.

In all the latest developments of Spiritualism, the inspiring thought is the necessity for the individual to get into conscious communication with the Unseen World. This is really the simple meaning of Mysticism and Occultism, and is the foundation of that religion within nature destined to revolutionise the religious ideas of the time, and to become the salvation of the world. In every religion there has always been a tendency to shroud in mystery and to attach undue importance to what are declared to be mandates from the Unseen, and to bind the intellect and conscience of the people. Spiritualism, however, of the highest type, as represented by Signor Valetti's address in this issue, shows that it is just a matter of getting in tune with the Infinite, and that no priest, no mandate from the Unseen, can do what alone rests with the individual. From behind the veil come many corroborations of this vital truth. "The divine mystery of Initiation," wrote one of these, "about which Occultists talk so glibly, is open to all—a doorway by which all souls who learn the lesson of love and service enter without a so-called Initiation. Spirit answers to spirit, and all who attain by love and service high spheres get glimpses of a divine life which only those who rise can get. You do not talk to dense, dark souls of your divine experiences, because so long as they live the material life, a glimpse even of such cannot be obtained. But there is *no mystery* except the "mystery of godliness," and the sooner all future attempts at subjugating the heart and intellect are discouraged, so much the better for humanity. . . . There has always been an attempt to coerce the mind, and we shall do all we can to help you break a yoke as dubious and galling as ever cast around by priest and pope." It was against this assumption of authority by the occultists of his day that Paul wrote in that 13th chapter of the Corinthians, which should be known by heart by all Spiritualists, "And though I have the gift of prophecy, and understand all mysteries, and all knowledge, and though I have all faith so that I could remove mountains, and have not love, I am nothing." It is because Rudolf Steiner, who, although calling himself by that all-embracing name Theosophist, has reached this standpoint that I wish to point out the simplicity of his teaching stripped of its verbiage, and also that he has attained his present outlook by reason of his devotional nature. "Those who, by means of meditation, rise to that which unites man with spirit, are bringing to light within them the eternal element which is limited by neither birth nor death," writes Rudolf Steiner on page 109 of his book, "The Way of Initiation." He then defines the three steps by which this goal can be attained, namely, 1, Probation; 2, Enlightenment; 3, Intuition; this latest step establishing intercourse with the higher spiritual beings.

SOUL EVOLUTION A NATURAL DEVELOPMENT.

No one who has come into conscious touch with the spirit world and its denizens will dissent from these conclusions of Rudolf Steiner, but, unlike him, I would tell the multitudes of men and women craving for the light that it will come in the midst of besetting cares, and among the crowded cities, as well as in the fields, to all who in every-day life persistently choose the higher path. Although Rudolf Steiner says that "all can attain to this knowledge," still he says, in the next sentence, that the "right means must be chosen," and that "occult science gives the means of developing the spiritual eyes and ears, and kindling the spiritual light." In a long experience which is set forth in detail in my published book, I have found that there is no short cut to spiritual development. It comes, as Jesus says, by losing the life, "He that loseth his life for My sake shall find it." Whatever hard experiences we may be called upon to pass through, if self is forgotten, and we pray without ceasing to be shown the way, it will be found

emerging from the dark valley that yet another step has been taken towards the light. There are many dire instances on record that should be a warning against following what are called mandates from the Unseen. Nothing but the strength of your own internal convictions is of value. Everything that Rudolf Steiner says, such as at the right moment a teacher or guru appears and of steps of initiation being passed, is quite true. All of these I have experienced, but I have never gone to others in search of them, they have come naturally, and are the inheritance of all seekers after truth. And so these great mysteries can all be reduced to the very simplest teaching, such as is found at the heart of Christianity, Buddhism, and other great religions when stripped of superfluities. It is sure knowledge of this great fact that the world stands in need of, and which must have the widest dissemination possible. In a most



RUDOLF STEINER.

valuable article by W. J. Colville in the November issue of *The Occult Review* on "Intuition," he speaks with no uncertain voice on the tendency to follow some leader instead of the "inner voice," which is the spirit of God speaking in the innermost depths of our nature. "Mental weakness," he says, "amounting in some cases to actual imbecility, coupled with entire destitution of developed intuition, causes many people to flock to the standard of some personal leader who may or may not be genuine. . . . It seems pitiable in these days of vaunted enlightenment, that crowds of people should be carried away, as they often are, by stupendous and most unreasonable claims made by and on behalf of persons who, though certainly endowed with some mysterious force, are in no way essentially different from the rest of humanity. More and more do we need to stand by the good old words *rabbi* and *doctor*, both of which mean teacher, and refuse utterly to allow ourselves to render blind submission to those who are desirous of being accepted as leaders and wonder workers, but who are unprepared to teach the masses to find the *gnosis* in themselves. This veneration for seemingly miraculous personalities is largely attributable to combined timidity

and laziness, both of which vices harmonise particularly well with a very low view of human nature and its possibilities, and we cannot truthfully say that all accepted leaders among modern Spiritualists or Theosophists have done very much to extricate the people from this state of servitude to assumed authority."

RUDOLF STEINER AS A TEACHER.

It is therefore as a teacher, not an infallible guide, that not only Rudolf Steiner, but others whose names are prominent in the world, should be received. In his most interesting work, "The Way of Initiation," I can read my own development, but on the simple natural lines that are at once the surest and safest. He says on page 177 that "no one will be detained from their necessary duties because they happen to be students of an occult school." But how often has the world seen a specimen of an "Initiate" destitute of the ordinary right living of a good citizen? Occult societies are no freer than others from the jealousies that are in evidence wherever man has not evolved his spiritual nature, and prayer and meditation can alone accomplish this. But people can be helped and strengthened by great teachers, both by pen and speech, and Rudolf Steiner is undoubtedly one of these. Born in 1861, he began at fifteen years of age the great study of his life, namely, the evolving of spiritual truths from the great sea of materialism in which Europe was at that time immersed. He became a great student of Hegel, then of Friedrich Nietzsche, and Ernst Haeckel. It was coming into touch with these two illustrious personalities which helped to determine his present intellectual position. Those who read Haeckel with an open mind cannot fail to agree with his conclusions, as far as they go. But they are limited to material things, and you derive from the study of his works that rationalistic basis that is the only reliable one on which to form a spiritualistic thesis. It is because the exposition of the phenomenon of the passage of matter through matter at Mr. Stanford's circles is capable of a scientific explanation that it has attracted the attention of leading scientists the world over.

RUDOLPH STEINER'S RECENT LECTURES AT MUNICH.

By a recent mail came an account from an English newspaper of an interesting series of lectures given by Rudolf Steiner at a Conference held in Munich three months ago. After speaking of the gathering, which included distinguished people from every European country, South Africa, America, and India, the writer describes the lecturer as follows: "But the most arresting of all was that of the lecturer, Dr. Rudolf Steiner. His is an individuality of rare power. His face is one of great strength and great sadness. It is the face of one who has suffered and who has conquered. Absolute unselfconsciousness is allied to an entirely unassuming demeanour. His astonishing effect on his audience is gained by no dramatic arts or gestures. It is the direct result of a unique and wonderful personality. When he speaks he speaks straight from his heart. His language is simple, fluent, forcible, and direct. Often he speaks for two hours at a time, and yet it does not seem a minute too much. His hearers never become restless. No coughing, shuffling, moving, or rustling disturbs the flow of his eloquence. Indeed, such is the extraordinary power of the man that even those whose limited knowledge of German hardly permits them to follow him seem somehow to understand him and to gather inspiration from his teaching."

This is where the value of great speakers or writers lies. We "gather inspiration" from the teaching, food for our souls, and gain therefrom an impetus towards the fuller life which may be ours for the asking. But let us remember that we must do our own thinking, and that each soul must and can get into conscious personal touch with that great Central Force of Love and Law, which not only guides hu-

manity, but also the suns and stars in their courses.

"Thought is deeper than all speech;
Feeling deeper than all thought;
Souls to souls can never teach
What unto themselves was taught."

OUR FOREIGN EXCHANGES.

FAITHFUL UNTO DEATH.

THE LAST WORDS OF LOMBROSO.

"Holy men at their death," writes Shakespeare, "have good inspirations." And the epithet "holy" is justly applicable to the late Professor Lombroso, because his life was dedicated to the service of his fellow creatures, which is the highest service we poor mortals can offer to Almighty God.

As was mentioned in the last number of the *Harbinger*, the last work of Lombroso was a book of 320 pages, entitled "Researches in Hypnotic and Spiritualistic Phenomena," in the preface to which he reiterates his firm conviction of the truths of Spiritualism, and tells us how his dearest friends, in all parts of Italy, uttered a solemn protest against his adoption and championship of those truths. "You will ruin an honoured reputation and blast a career," they exclaimed, "which, after so many struggles, had reached its final goal, for the sake of a theory, which is not only repudiated by the whole world, but what is worse, despised and covered with ridicule."

But the Professor was one of those brave souls who, in the words of Tennyson, hold that

"Because right is right, to follow right
Were wisdom in the scorn of consequence."

"All this," said the great scientist, "did not cause me to hesitate for a single instant to continue in the path I had entered upon. Rather I felt myself the more deliberately impelled to pursue it, because it seemed to me fatal thus to crown a life lived in the pursuit of new ideals, battling for ideas the most strenuously resisted, and perhaps the most derided of the epoch; and that it was my duty, up to the end of the appointed days of my life, to range myself wherever I found myself opposing the most formidable of obstacles and the most obstinate of adversaries."

And up to the time of his embracing Spiritualism, he goes on to say, he had been one of the most vigorous opponents of its phenomena, because they were entirely at variance with the theory of Monism, which he had always regarded as one of the most precious fruits of modern culture, and because of the uncertainty and variability of the results of the experiments of the investigators of those phenomena. Yet, in spite of all this, he goes on to say, "The ensemble of these experiments of all kinds forms a mosaic of proofs such as is capable of resisting the attacks of the severest doubts."

EXPERIENCES OF A SUICIDE.

Some time ago a patient obtained admission to a hospital in Paris, known as the Samaritan, and asked for a warm bath, with which he was supplied. Not re-appearing after a lapse of two hours, he was sought for by the attendant, who found that he had cut his throat, and was lying dead in a pool of blood. A few days afterwards his spirit presented itself to a circle meeting in that part of Paris, and after proving his identity with the deceased, the following conversation ensued:—

Where are you now?

I don't know. Tell me where I am.

You are in a meeting of persons occupied in spiritual studies, and who are kindly disposed towards you.

Tell me if I still exist. I stifle in this cere-cloth.

What motive impelled you to commit suicide?

Am I dead, then? No! for I still inhabit a body. You do not know how great are my sufferings. I stifle. Will some compassionate hand put an end to me?

Why have you left no trace which would enable you to be recognised?

Because I am abandoned. I fled from suffering and find myself in tortures.

Have you still the same reasons for remaining unknown?

Yes; do not plunge a red-hot iron into my bleeding wound.

Will you tell us your name, your age, your profession, and your late residence?

To all these questions, I answer No!

Have you a family, a wife, or children?

No, I was forsaken; nobody cared for me.

At the moment of committing self-destruction, did you feel a hesitation in taking away your life?

I was craving for death, and longed for rest.

What reflections passed through your mind at the moment life was ebbing away from you?

I did not reflect. I only felt. But my life is not extinct. I feel that my soul is bound to my body, and that worms are devouring my flesh.

At the moment of your decease, was the sensation a painful one?

Not so painful as afterwards; for the body alone suffered.

(The guide of the circle was then asked if this was always the case, at the death of a suicide. And the reply was that the soul was chained to its earthly tenement until the term of its natural life had been accomplished; whereas, under ordinary circumstances, the separation between the two was immediate.)

A CHRISTMAS MESSAGE FROM CHARLES DICKENS.

"I am the Ghost of Christmas Present" (I took the opportunity of expressing my fervid admiration of his "Christmas Carol"). Yes, I wrote it with the hope and belief that it might be of some service to the world; for I really loved my brother-men, and was in sympathy with everybody and with every living thing, but, most of all, with the poorest of the poor. To be destitute and unfortunate was to establish the strongest claims upon my sympathies; while the study of human character possessed a fascination for me I could not resist. I loved Christmas stories. The "Carol" was written with a purpose—that of preaching a charity sermon—and I think I succeeded; for it has softened the heart of many a cold, hard, closefisted man of business. It is still as widely read as ever it was, as nearly all my books are; and most of them preach sermons which are full of power and pathos, inasmuch as they bring home to the minds of the rich facts with respect to the condition and beautiful traits in the character of the poor, of which they are either ignorant or have entirely forgotten. These I presented so vividly to them that they continue to haunt them. My books, indeed, are all ghosts, because they haunt the rich man who reads them just as the ghost of Jacob Marley haunted old Scrooge. That was the main object of my authorship. I did not write for either fame or money, although both came to me. I was never sordid. Nobody knows how large were the sums of money I expended in the relief of distress; for I could never see a fellow creature wanting bread so long as I had a shilling in my pocket. And I have learned in this world, that the more you give in yours the more you get. If you distribute good, you acquire good. If you disseminate evil you will reap evil. I come to wish you the compliments of the season, for I am still interested in Christmas, as I am in all my poor fellow creatures, for whose betterment I constantly strove in all I wrote; and so, as Tiny Tim said, "God bless us, every one."

J.S.

L. N. Fowler & Co., publishers, London, send a third and enlarged edition of R. Dimsdale Stocker's "Clues to Character." This book is a complete text book of the Laws of Scientific Physiognomy and Graphology, and can be cordially recommended to all workers in Australia on these lines. It is just as lucid, just as interesting, just as reliable as all the books by this distinguished writer whose portrait forms the frontispiece.

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

BY ANNIE BRIGHT.

In one of the latest American journals is an article on "Mediumship and the Supernormal Power," which bears greatly on the results obtained at the above circles. To open the eyes of a materialistic age to the fact that there are forces at work behind the scenes more potent, though invisible, than any known to the ordinary senses of man, is presented the demonstration of the passage of matter through matter. In the few sittings that have taken place since Mr. Bailey's return from New Zealand, the greatest illustration of spirit power ever witnessed at these circles has taken place. On Tuesday evening, December 7th, under the strictest test conditions, a large fishing net, about fifteen feet in length, with "sinkers" of shells down one side, and "floats" of wood on the other, was produced in the cage locked and sealed by gentlemen present. It is not only the remarkable physical phenomena which will be given in detail below, but the spiritual address by Signor Valetti on "The Higher Spiritualism and the Larger Hope," that stamps the medium as one of the greatest the world has yet seen. In what is a death-like trance, as witnessed and described by Professor Willy Reichel, one spiritual entity after another takes possession of the medium's frame, and it is often with great difficulty he is aroused to consciousness. Constant sitters at Mr. Stanford's circle realise the truth of the statement in the article on "Mediumship," above referred to, that "not one in fifty thousand is a medium," and the central truth also embodied in Signor Valetti's address that "each one can and should unfold his own supernormal powers, because all are divine in nature, are spirits now, are immortal before they die, and should prove it." This is "the truth of truths" that lies before us to disseminate the wide world over. Spiritualism does not consist in running after tests, in seeking advice on what each one should decide for himself or herself. It means getting "in touch with the Infinite," while gladly recognising the cheering words of our comrades on the other side of life—fellow travellers towards the goal, but dependent, like their brethren still in the flesh, for their spiritual growth and development on the great Central Source of Life and Love. Signor Valetti's address contains such a profound truth that it is cordially recommended for careful perusal by inquirers everywhere.

The following is a brief account of addresses and phenomena given during Mr. Bailey's recent sittings:—

November 25th, 1909. Address by Professor Denton on the New Zealand Mission. Maori chief who had joined the band at Roturua was the first control, but unable to speak. Apports. Native Dress from New Caledonia and Piece of Tapu cloth. Dr. Whitcomb said that the dress was that worn by women in New Caledonia, and it took about six months to make as the inner fibre adhering to the cocoanut was used. It was brittle and great care was required.

December 2nd. Address by Signor Valetti on "The Higher Spiritualism and the Larger Hope," printed below. Phenomena. Clay with spear heads. Piece of Native Cloth from Santa Cruz. This was said to be made from the root of a tree. Head dress from Borneo.

December 7th. Address by Professor W. K. Clifford entitled "The Infinitely Great and the Infinitely Small." Phenomena. Piece of Native Cloth from New Caledonia fresh from the hands of the Beater, and not quite finished. Fishing Net from New Caledonia photographed for supplement to this issue.

December 9th. Rev. J. G. Wood gave the opening Invocation and Rev. Gilbert White gave out the opening hymn. Address, Dr. Robinson, "Not my will but Thine be done." Phenomena. Turban worn by native chief of Santa Cruz, made of what was called "Smoked Cloth." Egyptian newspaper brought. Short addresses were also given by Professor Denton, Professor Clifford and Dr. Witherow. Mahomet, Selim, and Abdullah also made their salaams to Mr. Stanford and said farewell.

ADDRESS BY SIGNOR VALETTI

ON "THE HIGHER SPIRITUALISM AND THE LARGER HOPE."

Delivered on Thursday evening, December 2nd, 1909.

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

As this will be the last time probably for some

months at all events that I shall have the pleasure of speaking to you, I have chosen for my subject "Higher Spiritualism and the Larger Hope"—one of the most important that can claim your attention.

The statement said to have been made by the Master Christian, that "man cannot live by bread alone," is essentially true, and as the centuries go by the truth of that statement becomes more apparent. For a long period of time the sons of men have groped and struggled towards the light. Sometimes when I think about the striving and the struggling after spiritual light that humanity has passed through, I wonder that it has made so much progress. I do not care to what religion you may belong, Christian or otherwise, or if you be but a savage worshipping a fetish, the desire in the soul for spiritual light and happiness is the same.

SELF-CONTROL LEADS TO SPIRITUAL DEVELOPMENT.

It is necessary, my friends, to remember that if you desire to be spiritual—and when I say spiritual I mean the daily living according to the dictates of that inner voice which is the Spirit of God witnessing with your spirit—you must obtain mastery over self. For a long time the devotees of almost every religion have sought to get in tune with the Infinite by torturing the flesh. Oh, I would say to those misguided people, no matter how you may punish the flesh, it cannot avail anything for the upbuilding of the spirit; it would be just as rational for a man to take a whip and to flog his overcoat, and then expect to be a truly spiritual man, as to expect that torturing his body can in any way help his spiritual nature. The only way in which man can attain to a high spiritual state is first to obtain mastery over himself. There is not a man or a woman here to-night but realises certain weaknesses of character, which may be said to be the outcome of your mortal nature. It may be an infirmity of the flesh, which causes certain besetting sins. With one, perhaps, it is a hastiness of temper. With another, it is evil speaking—I do not know and I am not here to judge—but all of you who are in the flesh have some weakness or besetting sin. It may indeed be a gross sin—it may be the lust of the flesh and the pride of life. It is very hard to be more than conqueror when you are daily assailed with a nature which is at constant war with your spiritual life; but victory can be gained, and in only one way. I belonged to a church in the flesh which believed in penance, in mortification of the flesh, and also that a man, after due confession, may have those short-comings forgiven. But since I have passed to the higher life I realise that there is something more needed of humanity. Confession may be useful one to another. I do not mean the confession of a man to a priest, for if I speak faithfully I must say that there is no need for a priest in human life—no one should dare to stand between a man and his God. Some people carry great burdens in their souls; they do not like to unburden themselves, and the heart is breaking because they have no friend into whose ear they can pour their troubles. At last, perchance, someone gains their complete confidence, and it is as if a great stream had been dammed up and sometimes the tears flow from the eyes, and with them a great relief comes.

NECESSITY OF PERSONAL COMMUNICATION WITH THE SPIRIT WORLD.

But there is something better than confession. It is that you should have daily communication with the spirit world, independent of those who, like yourselves, are living in the flesh. I do not desire to mislead you. I do not wish you to believe in confession to the saints—and I will call all those who have passed into the glory land saints if you choose. It may be good to tell unto your brethren who have passed on to the eternal side all your trials and troubles, because they are sympathetic, but do not imagine that they are all-powerful, and that help will come from them. Do not make the mistake that

many spiritualists are making by going to spiritual mediums to confide their troubles, and to ask for a solution of all their difficulties. Realise that those who have passed on are but men discarnate. Remember that they have not attained perfection, that you yourselves are not perfect, and that it is necessary if you desire to drink from that unfailling stream—the stream of knowledge and of life—that you shall go to the Source of all light and life, and that is to God Himself. Oh, says someone, you are almost preaching orthodoxy to us; you are telling us to believe in prayer. My friends, I tell you that I do believe in prayer, that prayer which is the desire of the sincere soul, and which is heard by no ear save the ear of Omnipotence. It is not necessary to stand as the Pharisee, at the corner of the streets, or to go into a cathedral. No! my friends, I do not believe in that kind of prayer. I believe that when a man realises in his soul that he can be much better, that he can be a power for good, on the mundane sphere, that that desire is a prayer, and it should be directed to the Father of Spirits. If there is any one here who is ashamed to pray to God, I say put that foolish pride behind you, and realise that from God—I do not care what your conception of Deity may be—realise that it is from Him you draw your life, that in Him you live and move and have your being. Realise this, my friends, and you will be happy. You may assemble in these meetings from time to time, you may go to lectures, you may hear learned discussions, these are all right in their place, no doubt, but I desire to impress upon you that unless you strive to attain the high spiritual life, high ideals, and that spiritual standard which sometimes has been set before you by spiritual teachers, it is all in vain. It does not matter what you do unless it make some change in your present life. I have had the pleasure of conversing with some people who have been in the past brutish, animal, and becoming converted—if you like the term, that is, becoming truly spiritual—their lives have been brightened and ennobled, and they have also been the means of uplifting and ennobling the lives of others. When I see such effects, I say, this man truly has sat in heavenly places, he has partaken of that spiritual bread which they that eat of shall hunger no more.

The Higher Spiritualism that you must teach is not that which seeks after tests and phenomena. These have their place, but cannot you follow the teaching of Paul, and go on and on to perfection? If you desire to be happy, it is only by being truly spiritual and living every day a life of self-sacrifice. Self-sacrifice—what does it mean? It means that you should prefer a brother before yourself for his spiritual good; it also means that if you have of this world's goods and he has not, you shall not let him go away hungry. At the same time, it distinctly points to the spiritual upliftment of your neighbour, and, my friends, there are some people who will not make any great sacrifice, and their spiritual knowledge is hidden under a napkin. They will not give it out to the world so that their neighbour might benefit, and also become a missionary on your earth plane.

MAN MUST BE IN TUNE WITH THE INFINITE.

What is that higher teaching which is going to do so much good? It is to show man that he is in rapport with the spirit world, that he is in tune with the Infinite, that he is one with the well beloved, which is God, that though he may be full of imperfections himself he is dwelling in the Perfect. He does not rely on some Unseen One to gain him admission through a vicarious sacrifice. It makes my soul sad when I hear spiritual teachers telling people about their defects. One man may be a thief, and a scoundrel. You may not be, but you have defects, and if it should be only a mote it is just as surely marring perfection as if you were like your brother. If it be small as a grain of mustard seed it is as harmful as the great mountain of imperfec-

tion, with which your brother is unhappily afflicted. Do not talk about the infirmities of others; remember that if you had been in the like environment you might have been the same as they are. Then, again, my friends, the devotees of Higher Spiritualism are not constantly looking for tests and phenomena. It is the purification of self which they seek, and being filled with the spirit they go forth to do the work which can only be done by the spirit-filled man. Do you know why missions are vain, and so many people are teaching and telling others the way of life with non-success? I do not wish to belittle their efforts, but it is because they are dwelling in the material. They do not know, they have not seen they have not tasted, they have not handled spiritual things, therefore they cannot give out that which they do not possess. A man must be first emptied before he can be filled by the spirit. I tell you this because I believe you are spiritual, and that you are prepared for it. It would not do to go out into the world and preach this, because the carnal mind receiveth not spiritualism.

GOOD IN EVERY LIVING SOUL.

THE LARGER HOPE.

This is usually associated with the doctrine that all men are finally saved. It also has a wider meaning. It is the recognition of the brotherhood of humanity, the imperfect and the perfect, and it recognises that there is good in every living soul. If some people had their way, they would annihilate certain spirits, and I am free to admit that there have been some darkened spirits, but in the darkest soul there is a spot which can be touched through the ministry of love. The Larger Hope realises that no case is hopeless. It realises that the love which touched your case—Ah, you stand upon your dignity and say you were brought up in Christian homes, you pay 20s. in the £1. Perhaps you do, but in other ways you were imperfect, spiritually undeveloped, and perhaps if you had been placed in an evil environment, you might have gone down too in the paths of death. The Larger Hope recognises and teaches that there are certain fundamental principles to be observed, not doctrines or dogmas, let me tell you, but truths which everyone can receive. I do not care what social position you hold, whether you are a merchant having little time to give to these matters, but remember, that there are some few hours of your life that you can devote to spiritual things, and if you say you cannot find time, then I pity you! The man who is absorbed entirely in his business will undoubtedly pass on to the spirit side of life in a parlous state. I impress upon you, however, the fact that the teaching of the Larger Hope is one which ultimately will bring all men in tune with the Infinite. It directs every man's thoughts to the spiritual; it directs every man's thoughts to God, and I tell you that if you are content to grovel on low material planes, you must not expect to be a partaker of those joys which Paul wrote about. Some of you are living on material planes, and you have not, therefore, the peace and joy which should be yours.

GRADES IN SPIRITUAL LIFE.

You must first gain the mastery over self. I am not here to-night to tell you your besetting sins. But strive to overcome. Each victory gained makes you stronger, each rebuff, each failure, makes victory easier, and I am teaching you to-night that which I know will bring happiness to your hearts and peace unto your souls.

The Higher Spiritualism teaches you to live a life of self-sacrifice for the good of humanity. The man who lives for others experiences a joy which the world knows nothing about. He is twice blessed, for he will help the world at large—those who sit in darkness and in the shadow of death. Think of their animal lives, their sensual lives, their ribald jests and laughter! It is not happiness, it is, to

quote the simile in Ecclesiastes, "the laughter of the fool," and like "the crackling of thorns under a pot." That is the happiness of the sensual. But the happiness of the spiritual man is like a gentle stream, wending its way to Mother Ocean, calm and placid as the days go by, as the months fly, and as the shores of eternity draw near, he realises that he has built his personality upon a sure foundation, upon that rock of truth which cometh down from the Father of Lights, with whom is no variableness nor shadow of turning. Get possession of this spiritual truth to-night, and you will be enabled to help humanity, but remember that unless you are filled with the Spirit you cannot help those who are round about you.

I desire each one to be a shining light in the firmament of Love. It is not enough merely to get into the spiritual world. At last all shall come in tune with the Infinite, but realise that all will not occupy the same position in the Father's House of Love. It would not be right; it would not be just. Remember those who have been living evil lives upon the earth plane will ultimately get into the Father's House, but will not occupy the high spiritual places that those will occupy who have given their lives in the service of their fellow-men. It is not enough to get in by the skin of the teeth; you should strive to have an "abundant entrance" into the life eternal. In days gone by, when the old Roman conquerors came back to Rome, they were met outside the city by the prefects, triumphal arches were erected, and sometimes the walls were pulled down, and with great pomp and show they entered in a triumphal procession. Here is a simple illustration. It is in a great procession of triumph over the weaknesses of the flesh, over the imperfections which assail humanity and beset the human soul, that you shall enter through the battlements of heaven, and meet the great hosts clothed in white, which is the righteousness of saints. And when they see you, with a greater shout than ever greeted Roman or Greek conqueror, they will say, Thou hast fought the good fight, enter thou into the joy of thy Lord.

Do not be afraid of the change called death. It is just as natural to die—that is, the term you use—as it is to be born. It is a change, a process in nature—a painless one. No one ever suffered pain in death. At last Nature will apply its anaesthesia, and there will be no pain or fear. Did you ever see a dying person cry? No, that has never been seen on the earth plane. Some little time before they may have shed tears, but at the last no soul ever cried because they were in fear. It is a natural change, and then the angel hosts will be waiting to take you on to the other side. It means everything for you—houses and land, place and power, riches upon this side of life, how fleeting, how unsatisfying they are! But if you are possessed of that which is current coin in the realms of spirit, true spiritual light, true worth, it will be in the hour of death a plank upon which you will lean in crossing Jordan's dark stream. On the other side, you will hear the shouts of the immortal hosts, and you will bless the day you came to this little meeting; you will bless the day on which you resolved in your heart to consecrate your life to the service of humanity and of God, the All Father.

M. H. Daragon, distinguished author and publisher of 96-98, Rue Blanche, Paris, sends the second year (1908) of the valuable volume edited by Pierre Piobb, "L'Année Occultiste et Psychique." It is quite a large book of about 350 pages full of interesting matter concerning every phase of psychic study. The last page, under the title of "The Psychic Movement in Australia," gives a list of some of the societies in Australia and New Zealand, but mentioning Melbourne as the great centre of activity. It makes the mistake, however, of supposing that the American Professor Edgar Lucien Larkin is one of our local residents.

MR. F. C. BARNES.

HIS ENGLISH EXPERIENCES IN SPIRITUALISM.

It is most fortunate for readers of the "Harbinger" that just as the December issue was published, with its illustrated supplement of Julia's Bureau and Mr. Stead's splendid article on results up to date, Mr. Barnes, a well-known business man of Brisbane, should arrive from a visit to England both ready and willing to give his personal knowledge of Julia's Bureau and Mr. Stead's methods. Full of earnestness and enthusiasm, it was a most delightful experience to meet this gentleman face to face during his few days' stay in Melbourne, and to hear of his meeting with Mr. Stead. This gentleman had told me of his pleasure in receiving Mr. Barnes, and



Mr. F. C. Barnes.

my letter of introduction, and nothing can exceed my friend's admiration for Mr. Stead's calmness and faithful endurance amid the storm of ridicule that has risen in London over Julia's Bureau, and especially its later developments. His attitude, said Mr. Barnes, in a friendly chat at my office, reminds me of that of Saint Paul after his heavenly vision, as so beautifully set forth by F. W. H. Myers in his exquisite poem under that title. With the great apostle, so with Mr. Stead after the passing of his beloved son had established his faith for all time, as he wrote in "How I Know the Dead Return," did he

"Amid all men bear himself thereafter
Smit with a solemn and a sweet surprise,
Dumb to their scorn and turning on their laughter
Only the dominance of earnest eyes."

AT JULIA'S BUREAU.

On the panels of the doors of "The Sanctum," as shown on the left-hand side of the interior view in the December "Harbinger," said Mr. Barnes, are inscribed these texts, which indicate the leading principles and the philosophy adopted by Mr. Stead. They are—

"In all thy ways acknowledge Him and He shall direct thy path;"

"Trust in the Lord with all thine heart and lean not upon thine own understanding."—*Proverbs.*

"Call not thy burden sad and heavy
For if thy Heavenly Father send it
He intended it for neither."

—*Cromwell.*

"Thy place in life is seeking after thee
Therefore be thou at rest from seeking after it."

—*Caliph Ali.*

"I sought an audience at Julia's Bureau," said Mr. Barnes, "not that I required further evidence of the endlessness of life as I had already received incontestable proofs in my various experiences, but rather to anticipate the enquiries of spiritualists in Australia. For in the same way, I found that wherever I went in England and Scotland I was met with inquiries as to whether I had attended any of Mr. Stanford's seances with the medium Charles Bailey, and were the phenomena above all suspicion of fraud? I was able to tell them of the strict test conditions enforced; the inspired utterances of the normally unlettered speaker; and of the presence in the cage with its locked and sealed door of two 'apports,' which had entered without fracture of the flimsy mosquito net that formed the sides of the cage. I was able to testify, therefore, unmistakably to the generally unrecognised and still openly derided fact of the 'passage of matter through matter,' notwithstanding the overwhelming evidence furnished by leading scientists. When making my application, I did not see Mr. Stead, but was most courteously received by his staff, and having filled in the application form as printed in the supplement of the November "Harbinger," took my leave to await further developments. On September 23rd, I received a letter from Julia's Bureau, as follows:—

Dear Sir,

Your application having been approved by the Directress, we beg to enclose you Forms D. and H. Please return the former when you have filled them in and we will arrange for your sittings to take place immediately."

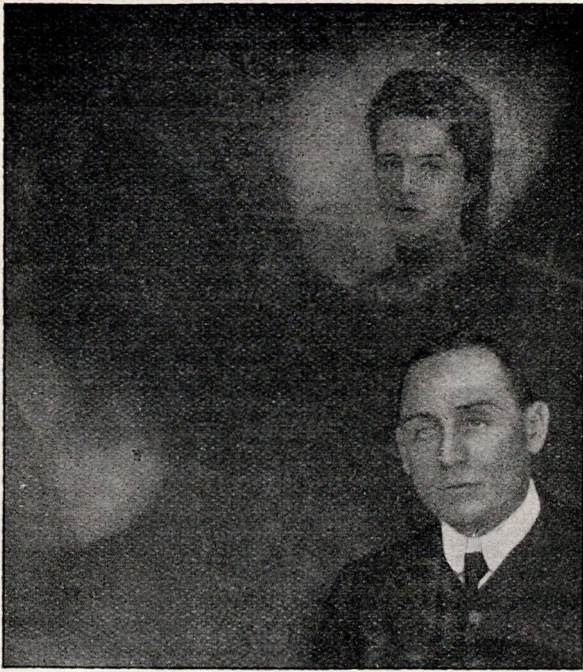
Yours faithfully,

W. T. STEAD."

I filled in the forms, and now retain, under seal, Form 'H,' which I shall not return, according to instructions, until the full reports of my sittings have reached me, and then return with my criticisms thereon. This form contains the full particulars and the name, age, marriage, and any life incidents known only to myself and my wife. I sat with three mediums, Mr. Peters, Mr. King, and Mr. Vango, the two former clairvoyant and clairaudient, the latter a trance medium. During each sitting, the medium and myself only, with a stenographer, were present, and the utterances of the medium were taken down verbatim. Owing to the pressure of work in the Bureau, I have only received a report of one sitting, the others are yet to be sent to me. I am able, however, to declare positively that I am satisfied that the spirit of my wife has held converse with me. The report that I hold contains not only proof to me but to the relatives and many friends of my wife who knew her in lifetime.

SPIRIT PHOTOGRAPHY.

It was during 1908 that a book, "The Martyrdom of an Empress," was lent to Mr. Barnes by a friend. This contains an account of the sad life of Elizabeth, Empress of Austria, up to her tragic death by assassination at Geneva. It is a large volume, with a picture as frontispiece of this beautiful woman, and Mr. Barnes says he had often thought of this picture, and the lovely Empress, since he returned the book in Brisbane over a year ago. "Before I left Brisbane," said Mr. Barnes, "my wife, speaking through a medium, told me to go in England to a spirit photographer, and she would try and reflect herself." When in London, I went, therefore, to Mr. Bournell, who, it will be remembered, was mentioned by Mr. Stead in 'How I Know the Dead Return,' and as he is old, and has given up practice, it was with much difficulty that I persuaded him to give me a sitting. Two others were present at the first sitting, which took place in an ordinary drawing-room, with two windows facing the light. Behind me was a wall covered with a black cloth as a background. Mr. Bournell said, 'there is a spirit of a beautiful lady here who seems in a very bright light, and suffered greatly on earth.' I concluded at once that it was my wife, and on receipt of proofs was greatly disappointed to find it was not. I



Spirit Photo. of Empress of Austria.

asked those who were present with me if they could recognise it. 'No,' said the lady, 'but it looks like royalty.' This was inexplicable. Then the impression came upon me that it might be the Empress of Austria. I sought in several books to find a portrait of her, but was unsuccessful, and in September asked Mr. Stead if he had one among the many European celebrities hanging in his office. He had not got one, and I then went to the 'Times Book Club,' and ordered a copy of the volume I had seen in Brisbane. By the same post came a letter from Mr. Stead, saying they would look up a picture of the Empress that had appeared in the 'Review of Reviews.' On comparing the picture in the book and the spirit photo., this became unnecessary." Mr. Barnes brought the book and the spirit photo. to my office, and has kindly allowed me to have them reproduced for this article. The most surprising thing to myself, and which opens a large subject as to re-



Portrait of Empress of Austria in life.

flected thought forms, is the absolute identity of the spirit photo. with the one in the book, even the cross worn is there. Mr. Stead, when discussing the photo. with Mr. Barnes, said that a sceptic would say it was 'faked,' although, as the account given above shows that it was produced without warning or request, and had to be identified by comparing it with the picture seen a year previously. In the late Mr. E. G. Bennett's valuable book, "The Direct Phenomena of Spiritualism," he gives side by side illustrations to "Hafed, Prince of Persia," given under the mediumship of David Duguid, as "Direct Spirit Drawings," and copies of almost identical pictures from Cassell's Family Bible. This caused a great stir at the time, and led to the withdrawal of the first edition of Hafed by Cassell and Co. It does not show necessarily that David Duguid's mediumship was fraudulent, but simply that we do not know how the image of a picture may be retained in the mind and reproduced unknown to the medium. Mr. Bennett says, on page 61 of his book, that Mr. Duguid had probably seen these illustrations, and they would naturally impress his mind. This is the direction in which modern scientific psychical research is tending. The "facts" of spiritualistic phenomena are accepted. Our great task lies in the future in their interpretation.

MATERIALISATION.

Our interview has grown beyond the limits of space, and it can only be briefly added that Mr. Barnes had a most interesting seance at Mowbray House by Mr. Stead's invitation to witness "Materialisation" through Mrs. Tomson, whose wonderful powers of thought transference at the Music Halls, London, in conjunction with her husband, were investigated by Mr. Stead some time ago. There were about a dozen of most distinguished sitters present, including the Duchesse du Bresson and Sir Alfred Turner. The room was lighted by a shaded electric lamp, with just sufficient light to take notes. Mrs. Tomson was searched by the ladies present in another room, and clothed in garments furnished by them. The cabinet was just an improvised one, made from a screen raised on some large volumes of an Encyclopaedia, with a chair inside attached to a rope with a weight, which, if the medium left her seat, would ring a bell. As soon as the medium had taken her seat, Mr. Stead pointed to a large display of spirit drapery forming and presently a spirit form appeared between the curtains. Eight other forms appeared, and some came forward. The Duchess was spoken to in French, and embraced by one of these, the medium not knowing French. At the close of the sitting several were asked to record what they had seen, and signed the same for Mr. Stead.

It may be mentioned that at a second sitting with Mr. Bournsell, when Mr. Barnes was accompanied by his two children, a remarkable series of spirit photographs were produced, including those of his wife and sister. After Mr. Barnes' arrival in Melbourne Mrs. W. J. McLennan gave a remarkable corroboration when controlled by the Empress Elizabeth, of her interest in Mr. Barnes, and the medium, and of her own psychic experiences on the earth plane.

Mr. Barnes is a typical representative of the newer adherents of the spiritual philosophy. He is not only full of enthusiasm but gifted with insight and a strong determination to prove all things and hold fast that which is true. He is a wholesouled admirer of Mr. Stead's methods, and prepared to be just as earnest a demonstrator of the truth of spirit return as that distinguished journalist.

Mrs. S. E. Morrison sends items of news from Auckland as we go to press and too late for insertion. Her many friends will be pleased to hear that she returns to Melbourne at the end of January after a most successful tour in New Zealand.

BUSINESS MEDIUMS AND SPIRITUALISM

We have not unfrequently appealed to investigators of spiritualism to make some preliminary study of the laws of spiritual intercourse, and the relation of the spirit world to our mundane sphere. This would not only facilitate their object, but save them from many obstructions and pitfalls that bestrew the path of those who blindly enter upon what is to them an unknown road—though to those who avail themselves of the light thrown upon it by previous intelligent and philosophical travellers a comparatively safe and agreeable one. This advice applies equally to those who have satisfied themselves of the fact of spiritual intercourse, a large proportion of whom fail to study the philosophy of spiritual intercourse, and become cognisant of the fact that the moral and intellectual condition of denizens of the spirit world nearest to the earth are approximately the same as those pertaining to the birth world, and, with few exceptions, their capacity for judgment of mundane matters is not equal to that of those still in the body.

Our attention is particularly drawn to this subject by the receipt of a letter from a subscriber who was induced to consult a medium in relation to an important business matter, and, acting on the advice given, had found it unwise and seriously detrimental to his worldly interest. This case is not an uncommon one. We have had many such brought under our notice, where through an inflated idea of the powers of a disembodied spirit, persons have met with much trouble and pecuniary loss. This inflated idea is very prevalent, and is a source of much misunderstanding and disappointment to novices in spiritual investigation or study. In some instances neither the medium nor the communicating spirit may be seriously to blame. The former is asked to get the advice of a spirit, and a spirit may as conscientiously respond when out of the body as when clothed with mortality, and the medium having had truthful communication from the same source, may have confidence in the spirit's sincerity. The trouble is in the want of knowledge of the unreliability of advice from the world spheres, or lower planes of spirit life, in relation to worldly or purely mundane affairs; whilst the more advanced spirits that might have the power to foresee in this direction would only use it for purely benevolent purposes, and not for personal aggrandizement. Business and money making pertain to the material world, and to apply for advice from a supra-mundane sphere, where the business of life is the unfoldment of the higher faculties of our nature, is manifestly unwise and derogatory to spiritual advancement. Spiritualism is essentially unselfish, and it is a prostitution of its principles to make use of it for any selfish or purely mundane purposes. It is to be regretted that some mediums make business advice and fortune telling a prominent feature. If they possess the psychometric faculty, which is inherent in some sensitives, it may be legitimately exercised as such, but to make the spirit world responsible for their revelations is unjust and dishonourable. They are welcome to all the credit they may get, but should be held responsible for their failures.

W.H.T.

DR. J. M. PEEBLES AND MR. STANFORD'S CIRCLES.

By the last American mail, came a letter from Dr. Peebles, enclosing a series of questions he desired placed before Dr. Robinson at one of Mr. Stanford's seances, with the medium, Charles Bailey. At a private sitting, therefore, with shorthand writer and the editor of this journal present, Mr. Stanford submitted the questions to Dr. Edward Robinson, and they are printed with answers for the benefit of readers everywhere:—

Question 1.—Have you, since entering the spirit world, come into relation with any spirit who had personally seen (using Peter's words) the man Christ Jesus?

Answer.—I have come in contact with higher intelligences who have had communication from still higher intelligences who have seen the Nazarene.

2.—Do the spirits, occupying that exalted plane of consciousness, whereon you reside, deny or doubt his real personal existence?

Answer.—We do not doubt nor deny: we know that He does exist, and He is exalted, as the Scripture puts it, "at the right hand of the Father," in the seventh sphere. We know it to be true, and no exalted intelligence that I have ever met doubts or denies that He exists. The spirits on the lower planes, who are filled with doubts, are of course of the earth earthy; they make contradictory statements, and possibly may have doubts, as they have not yet progressed to that highly spiritual plane which enables them to say they know that the Nazarene really exists.

3.—From your view-point and converse with unfleshed intelligences, what do you consider the greatest need for the successful promulgation and upbuilding of Spiritualism?

Answer.—From my standpoint, I believe that a great spiritual revival will be brought about when its professors become more spiritual and sincere, and go forth in earnest to uplift the masses. At present, it is only a few that really have any sincerity; the majority are content just to be sightseers, and delight to enter into doubtful disputations, to be entertained, so to speak. Only a few people are really sincere, and they have to pay the price—such men as Mr. Stanford and Mr. Stead. When the professors of Spiritualism are in real earnest, the spiritual revival will take place, and not until then. It is no use to promulgate methods and put forward any until people are in earnest. No general would care to go into battle with a half-hearted army; he would always want enthusiasm and earnestness. Knowing that you are in the right, I venture to say that is the best way of conquering the world.

4.—As the distribution of Bibles is increasing over the world each year, and as Christianity is continually throwing off its old dogmas and accepting the fact in a measure, of present-day ministering spirits, is not Christianity (as is the English language) destined to become the religion of the world?

Answer.—Christianity must be defined. There is very little Christianity to-day; it is really Churchianity. But the Christianity of the first three centuries, which was in reality identical with the teaching of modern Spiritualism, I believe that will ultimately become the religion of the world, for the reason that all nations may meet upon a broad platform, not built on creeds and dogmas.

5.—Have you ever heard a well-developed and cultured spirit express the desire and purpose to re-embodiment in the flesh, passing through uterine life, childhood life, and youthful life, with their diseases and temptations?

Answer.—No, nor an undeveloped nor uncultured. We regard the earth-life as a man regards a lost tooth that has ached violently. I never yet knew a man to desire to have the tooth back again, with all its aches and pains. I have never yet met

a scholar who desired to go into the A B C class, and be among the children again.

6.—Do spirits in your sphere teach and believe as do some mortals that the lower human races do not exist in the spirit world, but at death disintegrate back into the elements and essences of the universal whole?

Answer.—Some spirits living on the lower planes of spiritual existence, whose ideas are not very far advanced, do believe that; but no exalted intelligence, no truly spiritual being believes such a thing. He knows to the contrary, because "All souls are mine," God has said, and He has promised not only to the seers of the days gone by, but through the sensitives of the present day, through exalted spirits, to restore all things unto Himself, and restoration is not annihilation.

7.—Is it believed and taught in your sphere of existence that conscious spirits dwelling in the spiritual world may disintegrate, and so forever lose their identity?

Answer.—It is not taught, it is not true. In fact, it is unspiritual. Whoever puts forward such a theory cannot be truly spiritual, and cannot have spiritual life. The spirit being part of the Divine, it cannot disintegrate; the most that could happen would be the absorption or reabsorption into the great Ocean of Intelligence. That would mean that all would necessarily go back.

After answering above questions, Dr. Robinson made the following

GENERAL COMMENTS:

From our side of life we view the spiritual life of the people at present with grief, for the reason that we find so few people have a desire to come in tune with the Infinite, to come in line with the Infinite Spirit of God. The majority are content to live on a lower spiritual plane, and there is truly only one way in which men can become en rapport with the spirit world, and in tune with the Infinite, and that is by a life consecrated to the service of man, which is in reality the service of God—obtaining mastery over self, and devoting and consecrating his talents and whatever he possesses to the service of man, always looking to the source of all light and power to help him in his mission. For instance, the man who says within himself, "I have certain powers, I will in myself do this, and that," must in a very short time come to the end of his resources. But if a man feels and knows his own weakness, and asks—we call that prayer—invites spiritual assistance, he will undoubtedly receive it in a way that he knows not of perhaps, and receiving that spiritual help he becomes an immense power for good, and all the efforts of his enemies cannot crush him. They may sadden and depress, and as is natural to the flesh, make him feel that the fight is very uphill, that the journey is long and weary; but at last he will become more than conqueror. This state can only be attained by leaning hard upon the Spirit of God, and in no other way. The man who thinks he can, unaided and alone, perform wonders for the cause of truth, will find by experience that he is mistaken. All power is from God, therefore His spiritual messengers should bring comfort and consolation, and if he pray earnestly they will bring him the means and the power whereby he will accomplish the work he desires to do. At the same time, a man must put away everything he knows is foreign to spirituality. A man's actions will always be misjudged. It does not matter what the world says, but what does matter is what the voice of God says. I believe that a man who sets aside his life should not be a drinker, or brawler, or smoker; nor should he give way to bad language. All these things should not be found in the gentleman, let alone in the spiritual man.

Until we can get spiritual people, or those who profess to believe in spiritualism, to realise their responsibilities, we cannot expect the cause of truth

to make much headway upon your earth plane. For this reason, the scientific world will only go to a certain point, and then will come to a standstill. If scientists wish to get higher they must become spiritual themselves. The scientist can work along one plane only, then he comes to a wall. The spiritual man can rise higher because he is spiritual. The work of the scientist and of the materialistic is only for a little time. It is very limited, but there are no bounds to the possibilities which a spiritual man can attain.

"OAHSPÉ."

From a friend in another State came a letter a short time ago saying how he had had a bitter experience, and had received "a lasting lesson" through having followed the advice of a leading medium concerning a business matter. If I had followed the teachings of "Oahspe," he said, namely, not to go to the angels to consult about the affairs of business, this would not have happened. But this is not to undervalue true mediumship. Through that gateway alone has come to myself and countless thousands the first intimations from the Unseen World. But, as Minot J. Savage says, when once the Rubicon is crossed, there is a vast unexplored spiritual world to gain knowledge of, that each soul must do for itself. Andrew Jackson Davis is similarly emphatic, and protests in the strongest way against seeking for "tests" when once assured of the fact of continued existence. To a friend and student of "Oahspe" for a quarter of a century, I am indebted for the following selection, which, bearing, as it does, on Signor Valetti's important address in the seance article, is peculiarly appropriate:—

THE BOOK OF JUDGMENT.

CHAP. I.

1. These are the words of Judgment by the will of God, Jehovih's Son, as rendered by Es* for the resurrection of man.

2. Hear the words of God, O man! I am thy elder brother of tens of thousands of years' experience. Profit thou in my wisdom, and learn the discourse of thy God.

3. Jehovih, Creator of all things, spake to me, thy God, saying: Give ear unto Me, O God, My ambassador of the earth and her heavens, for this thy season. Obey My mandates, and teach mortals and the angels of thy lower heavens to know Me and to rejoice in My creations. The time is now come when the light of thy inspiration and thy angels shall extend round the whole earth and in her heavens also.

4. In all former cycles, My Gods had to deal with separate divisions of the earth; My revelations were unto each, for a special time, which is now at hand. I have prepared this land untrammelled with Gods and Saviors and Lords, enforced by the sword, so that My revelations of this day shall be published and not suppressed. And thou shalt reveal to mortals the plan of My worlds; and, as to who thou art, and the method of thy inspiration and dominion on the earth and her heavenly kingdoms.

5. Thou shalt keep open the gates of heaven for a season, and the spirits of the dead shall commune with mortals, good and evil, wise and foolish, and mortals shall see them, and talk with them, face to face; and they shall recognise their own kin, sons and daughters, fathers and mothers, brothers and sisters, the dead and the living.

6. And the angels shall demonstrate the subtlety of corporeal things, and the capacity of one solid to pass through another solid uninjured.

7. Yea, the angels shall bring from great distances heavy substances, and cast them down in the pres-

*Es is a figurative term for "spirit world."

ence of mortals, who shall see these things done and testify thereto.

8. And man shall understand that even as plants and trees, and fish and serpents can be wielded by My angels, so also can virus and pestilence be carried by angels of darkness to cast mortals in death.

9. And thou shalt suffer evil spirits and all manner of Drujas,† and vampires and engrafters, to come, and manifest unto mortals, that they may know whereof My revelations unfold the matters of earth and heaven.

10. For man shall understand what I mean by the words: As ye live on the earth, so shall ye reap in heaven.

11. And thou shalt suffer to fall in darkness such mortals, as consult the angels in regard to riches, or to marriage, or to self, or for curiosity, or frivolity, or for anything of an earthly nature, or for profit's sake. They shall prosper for a season, but end in being confronted with folly and falsehood.

12. And whoso asketh for the spirits of great men, suffer ye him to be deceived by drujas and all manner of lying spirits.

13. And whoso asketh for the sar'gis‡ for great men, or for Moses, or Jesus, or Kriste, or for any well-known name, as applied to ancient times, suffer him to be answered by evil spirits and deceivers.

14. Whoso desireth the angels for profit's sake, and he have power in sar'gis, give unto him a band of drujas and vampires, and give them great power in signs and miracles.

15. And whoso consulteth the angels without regard to becoming a better man himself, suffer him also to become captive to lying spirits.

16. And to all men that feed on fish or flesh, suffer thou vampires to inhabit them.

17. And to such as drink to drunkenness, and smoke or take narcotics, suffer thou fetals and engrafters to come upon them.

18. And in families whose heirs are born from parents wed for earthly considerations, suffer thou spirits of obsession, to enter and drive them mad.

19. For they shall be made to know the meaning of the word hell as applied to the lower heavens.

20. And to whomsoever worshippeth Gods or Saviors, because of miracles, give thou them plentifully of miracles and signs through unclean spirits, and through mortal sar'gis (mediums) of low grade. Yea, thou shalt let spirits of darkness assume to be these very Gods, that mortals may be made to know what manner of evil spirits dwell in their churches and temples.

21. And to the rich man, who maketh pretence to righteousness, but doeth not toward the poor as to himself, give thou him a host of spirits of hypocrisy and lying, that he may realize the company he is preparing his own spirit for in heaven.

22. Give thou signs and miracles to the unclean seer as well as to the clean; to the liar and deceiver, as well as to the truthful man.

23. For I will destroy the worship of all Gods and Lords and Saviors on the ground of miracles.

24. And thou shalt take great liars, and give them lying spirits to speak through them by inspiration and entrancement. And these spirits shall profess the names of great persons long since dead. And they shall manifest great oratory and wisdom and truth; but nevertheless, their preaching shall be of little avail for righteousness sake, or for good works.

25. And their applauding audiences will not contribute to the poor, nor found any improvement on the doctrines of the ancients.

26. For the spirits who speak through them shall be the first resurrection and know not Me nor the higher kingdoms: Verily, shall they be of the same order as the spirits who minister in the churches and

temples, being such spirits as have not yet been delivered up from the earth.

27. And some shall say, Hear thou me, for I am God! Some shall say, Hear thou me, for I am the Lord! Some shall say, Hear thou me, for I am Jehovih! And others shall profess the names of mortals who had great power on earth. Suffer thou them to do these things.

28. For I will make man understand that he shall accept nothing from angels or men because of the name professed. On the merit only of wisdom and truth, and such good doctrines as raise men up out of darkness and poverty and crime, shall they accept either spoken or written words.

29. And they shall try to organise to carry out good works, but they shall fail. For many will desire to be leaders, being under the influence of selfish considerations, desiring the applause of men.

30. And they will profess freedom, but they will not pledge themselves to any sacrifice, either of money or opinion for sake of the public good.

31. And little good shall come out of their works, and even less peace of soul shall come unto them. For they shall dispute and quarrel, being divided in all their ideas and philosophies, and sentiments, and in their understanding of My kingdom.

32. For, by this means, shalt thou show them they are under the inspiration of the unorganized es world; and of spirits who have not yet entered into My resurrections, which I created for them. But in the time of light of My revelations, thou shalt raise up a few, here and there, capable of the All Light. And these, thou shalt cause to form a basis for My kingdom on earth.

33. And they shall forswear all Gods and Lords and Saviors, but profess Me, the Great Spirit, Jehovih.

34. And they shall pledge themselves unto one another in fullness, as brothers and sisters, holding their possessions in common.

35. To live for the sake of perfecting themselves and others in spirit, and for good works.

36. They shall eat not fish nor flesh of any creature that breathed the breath of life.

37. And keep the seventh day as a day of communion with Me and My angel hosts.

38. With rites and ceremonies explanatory of all the doctrines in the world.

39. Practising good for evil; non-resistance to persecution and abuse.

40. And abjure war, if necessary by submitting to death rather than take part therein.

41. And they shall become an organic body in communities of tens and twenties and hundreds and thousands.

42. But they shall have no leaders, only their Creator; but be organic for sake of good works.

43. But they shall not go about preaching for sinners to go to repentance.

44. Nor preaching for charity to the poor.

45. But they shall go themselves about gathering up sinners, and the poor and helpless orphans and bring them into comfortable homes, teaching them how to live to be a glory unto Me and My kingdoms.

46. To such persons shall my angels from the second resurrection come, and minister in My name, for the joy of the earth.

47. And when such people die, they shall be received into the second resurrection, escaping the first.

48. Neither shall any other people in all the world escape the place of the first resurrection.

49. Be they kings, or queens, or beggars or Brahmins, or Budhists, or Kriste'yans, or Mohammedans, or any other pretenders in heaven or earth.

50. Behold, the day of preaching and professions is at an end. I will have practice only.

51. Whoso is not in My organic kingdoms on earth shall go into My inorganic kingdoms in heaven.

52. Like unto like, created I the heavens and the earth, and all things therein.

†Drujas—angels low, dark evil, dangerous.

‡Sar'gis—both a materialised angel and a person whose presence angels can take on the semblance of mortal forms.

MR. CHARLES BAILEY IN ADELAIDE.

An esteemed correspondent writes :

"Last Sunday I attended at the Rechabite Hall, Grote Street, Adelaide, and heard a most delightful trance address through the medium Charles Bailey, the control being Professor Denton, and the subject 'The Higher phases of Spiritualism in connection with physical phenomena.' It was treated in a masterly, lucid, and practical manner, showing distinctly that the teaching of true Spiritualism made for the betterment and uplifting of Humanity and destroyed strife and discord. There was a splendid attendance, and, at the conclusion, many pertinent questions were ably answered apparently to the satisfaction of the enquirer.

Yesterday evening I attended a seance held in the Progressive Thought Hall. There were about fifty present, including all sorts of people from an Anglican clergyman to the man in the street. The pervading influence seemed distinctly of a sympathetic character. A committee examined and thumped poor Bailey all over, put him in a close covering and finally enveloped him in a net bag tied over his head and fastened by a string to the gas pipe. After the usual sealing and statement of the committee that all was right, the seance began, Dr. Whitcomb being the first control. Then the Indians came and in the dark brought a living jungle sparrow which flew about the enclosed space in full view when the light was turned up. Soon afterwards a loud voice said "my name is Denton and I am pleased to have the opportunity of speaking with you tonight." He gave an interesting and clear account of what has already taken place at Mr. Stanford's circle in Melbourne, and treated us to a fine address on physical phenomena, illustrating his points with great tact. This was followed by numerous intelligent questions by some of the sitters; these were answered and Denton wished us 'good night.' The Indians then returned. Abdul stated he was going to bring 'something' never seen here before which was worn by the chiefs in New Guinea. There was darkness for a few minutes, with a verse of 'Shall we gather at the River,' then light, and lo! a thick mantle, apparently made of Coccoanut fibre, was in the hands of the medium—a really big article. The circle broke up and Mr. Bailey was very gradually released from control and his fetters.

These two apports were then examined by the sitters, myself included, and that the jungle sparrow was very much alive my own sense of touch and sight proved beyond all doubt, the only thing doubtful being, where did it come from? I also examined the mantle, and if it is possible to compress so large an article into a compass small enough to secrete it in a hollow tooth in the medium's mouth, or anywhere about his person, it would be quite as extraordinary as that it was brought by occult power. I have detailed these facts thinking they might interest you.

Please accept my heartfelt best wishes for the coming Yule Tide and New Year.

Adelaide, December 16, 1909."

"THE LONDON DAILY CHRONICLE" AND JULIA'S BUREAU.

A PERSONAL STATEMENT OF "THE DAILY CHRONICLE" REPRESENTATIVE.

Out of the columns of matter that have come to this office relating to the now celebrated questions put by "The London Daily Chronicle" to Gladstone through Julia's Bureau, the one containing the "personal impressions" of the representative of this paper will be found of special interest. It will be remembered, probably, that the "Chronicle's" apparent justification of Mr. Stead's claims was cabled out to Australia and this is what was stated in its columns of November 2 :—

"It may be well, says the editor, to publish a personal statement made by 'The Daily Chronicle' representative who conveyed the 'application' for the interview.

'My own personal impression,' he writes, 'resulting from several conversations with Mr. Stead upon the matter, had been until Saturday morning that Mr. Stead was the enthusiastic dupe of 'a person or persons unknown.' His blithe assurance as to the interests and predilections of these departed spirits seemed too ludicrous not to be sincere. His faith in their desire to join in the game with himself and the Chicago lady-journalist had almost a pathos in its frankness. His metaphors of the telephone and the public meeting seemed to have a banality about them that only genuine belief could excuse.

"One felt that an insincere man could have tried to explain away the possibility of Julia not desiring to continue her labours, unpaid, as a journalist, in the other world, and of Gladstone and Disraeli and Palmerston and the rest having other joys than to reiterate the old tags and commonplaces that were laid to their charge on earth. It seemed all too obvious for a conscious fraud. One felt that Mr. Stead would not have paused for a moment at making Cæsar discuss once again the tripartition of Gaul, and Balbus be still engaged upon mural architecture. It was all so simple—hobby-horses to ride, and every man in his humour!

"The events of Saturday, however, changed my attitude from one of cheery sympathy to one of 'philosophic doubt.' I had 'sprung' the questions upon him at 10 o'clock. I had refused to be satisfied with the 'automatic writing,' done over-night, which Mr. Stead offered, and which was afterwards included in the interview. I demanded answers to the questions, or nothing.

"Mr. Stead entered his sanctum at 11 o'clock, with his two mediums and his lady-secretaries. Punctually at 12 o'clock I returned to find the Doxology already being sung. Mr. Stead then burst out from the sanctum, his face radiant with the apparent accomplishment of his task. Undoubtedly three columns of at any rate interesting 'copy' had been produced in an hour—a remarkable feat in itself. The shorthand notes were then typed, in 'Julia's' office, Mr. Stead correcting and arranging the manuscript and making slight alterations.

"My own conviction is that the interview could not, normally, have been produced in the method stated by Mr. Stead. Some other influence—'psychical' or otherwise—must have been at work, either in Mr. Stead's mind or round 'Julia's' table."

**DR. J. M. PEEBLES' NEW BOOK,
"SPIRIT MATES."**

On quite new lines Dr. Peebles is writing in this latest volume, "Spirit Mates," and he has taken for his subject one that Walt. Whitman said in his last essay, "A Backward Glance O'er Travelled Roads," must eventually be taken up by cultured men and women. No question is more misunderstood or fought shy of, and yet it is the question of questions for the race which will have to be lifted to a higher level before man can hope to attain any great spiritual advance. "If by sex," says one of the authorities quoted, "is meant the power of propagation, the fact should be stated, for there is no propagation of any kind within the spiritual spheres, and the sexes retain their distinctive nature all through life, not at certain ages only. Sex is not a matter of accident, but a great eternal law of nature. . . . Every atom in the universe is male and female, united in oneness at the very foundation of all that exists." It is a most handsomely got up volume of over 300 pages, with a symposium upon the subject by 40 noted writers, and is dedicated to Mr. Thomas W. Stanford, of Melbourne, in words full of sincere admiration and esteem. Dr. Peebles, in advertisement in another column, gives particulars as to price, and asks for direct orders. It can also be obtained through Miss Hinge. Every friend of Dr. Peebles' in Australia, and their name is legion, should possess a copy.

REV. GEORGE WALTERS AND MR. STEAD'S BUREAU.

On Sunday evening, November 28, in the Sydney Unitarian Church, the Rev. George Walters delivered, to a crowded congregation, a somewhat remarkable discourse on Mr. W. T. Stead's Spiritual Bureau, and it was evident to those present that a deep impression had been made upon the assembly.

Calmly asserting that he desired, in face of gross and grotesque misrepresentations, to show what Mr. Stead's movement really was, he proceeded to rebut the accusations of credulity and "madness" which usually came from the most ignorant. Asking his hearers to use their imaginations for a moment, he said: "If it were possible to engage in conversation with an oyster on one of the rocks at Middle Harbour, you might discover that the succulent bivalve knew just about as much concerning the running of electric cars in Sydney streets as some people seem to know concerning psychical phenomena!" Having made reference to the press announcements, which had started thousands of people laughing, he exclaimed: "God forbid that we should grudge them a little merriment in a cold, unfeeling world! But, most of that laughter is just as empty of meaning (or more so) as the joyous laughter of the jackasses in the bush, any summer day!" A pathetic note was struck when the preacher referred to the "empty jesting" about "Julia," who was working the Bureau from the spiritual side: "Well, more than a quarter of a century ago, in Scotland, I lost two little children; but I have reason to believe that they are both still alive in the Unseen Realm, and if I should speak, as I seldom do, of 'Cliff' and 'Kathleen,' it might seem extremely funny to some people, but—it would not be funny to me!"

With reference to the published interview with the spirit of W. E. Gladstone, he was inclined to deem such publication unwise; but of those who inanely ridiculed the idea of such an occurrence, he would ask a few questions, "Do you believe in immortality? If you say 'No!' that of course settles the matter, so far as you are concerned! But, if you say 'Yes!' then, as Gladstone must be still alive in the Unseen World, what do you suppose he is thinking and doing? Is he sitting on a damp cloud, blowing a trumpet for ever and ever and ever? Is he standing, like a private in the Salvation Army, singing hymns? Is he flying, with angel wings, from world to world? Surely not! His mental faculties will be similar to what they were on earth, though perchance developed; and his character and tastes will be the same." From these, and other similar considerations Mr. Walters drew the logical conclusion that there was "nothing intrinsically foolish" about the reported interview.

But it was in the latter portion of his address that the speaker made the most evident impression upon a congregation the majority of which had probably come with antagonistic prejudices. Mr. Stead was merely doing, in a systematic manner, what some of them had already done to the satisfaction of their own minds, viz.—proved the continued existence, in the Unseen World, of those who had been removed from this physical plane. "I say deliberately, and with full appreciation of the meaning of my words, that if people really wished to have proof of the life after death—if they would exercise the necessary patience, common-sense, and self-control—and if they would enter upon the investigation with seriousness, or even solemnity—then, in probably nine cases out of ten, such proof would be theirs within three months." But, people did not really want such proof. No; with specially vigorous tone and manner, he said: "Like blind men, who call those who can see 'fools' or 'liars'! you go through the avenues of this world unconscious of the Unseen Forces, ever playing upon you, and blind to that spiritual glory which shines around you!" And, again, a little later: "Thinking men and women!—

you must revise—nay! you must revolutionise your ideas of life and of the change called Death! So long as you go weeping and howling above the grave, where the mere physical casket of your loved one has been laid, you cannot hear the partly-reproving and partly-comforting voice of the Angel at your side, trying to tell you 'He is not here! He is risen!' Priests and clergy and credulous dupes have made the final transition a thing of darkness, dread, and horror. You must put away from you that blasphemous lie that Death is a curse! Death is really the method of passing to a new and higher life."

And, once more: "Be Spiritualism, in the ultimate, true or false; be our assurances of higher work in the Spirit World mere delusions; be every philosopher and scientist, who believes in spirit communion, a fool or a maniac; still, the new Spiritual Philosophy will be as an Angel of Light and Glory if it will only banish or destroy the old, miserable, priest-engendered superstitions concerning Death and the Unseen World beyond."

PERSONALS.

W. T. Stead writes of Lombroso's new book, "After Death—What? Spiritistic Phenomena and their Interpretation," as the book of the month. It is translated by W. S. Kennedy, and published by Fisher Unwin in a ten-shilling volume. In his notice in *Review of Reviews* for November, English edition, Mr. Stead says, "Professor Lombroso appeared at Julia's Bureau the day after his death, weak and somewhat fatigued. He gave his greetings to me as an old friend, and assured me that he was delighted with the world in which he found himself. He promised to attach himself to the research department of Julia's Bureau, working together with Myers and others in the investigation of the laws governing the incarnate and discarnate." Mr. Stead adds that his book is one of the most notable contributions to psychic literature which have appeared since Sir William Crookes' investigations in Spiritualism.

"Thomas Lake Harris' Life and World Work," published by C. W. Pearce and Co., of Glasgow, is now issued in a popular edition, price 7/6. Mr. Cuthbert, the author, is a faithful disciple and worshipper of his master, and this book, written from personal direct knowledge by an almost life-long associate, is an authentic record of one of the most remarkable men of the nineteenth century.

Rev. Dr. Fitchett is writing a series of articles in *The Southern Cross*, entitled, "The Barred Gates of Eternity and Why they are Barred." It is a poor attempt to belittle Mr. Stead's work in establishing "Julia's Bureau." He speaks, however, of Mr. Stead as a "visibly honest man," and "admittedly one of the most distinguished of British journalists." It will not be forgotten that while Mr. Stead is an ardent advocate of peace and international arbitration, his reverend critic is an advocate of war. It is not surprising, therefore, that while for Mr. Stead "an open door" to spiritual realms is vouchsafed, Dr. Fitchett only finds the way barred.

Mr. Gerald Balfour, in speaking on Psychical Research lately, said that if the Psychical Research Society had done nothing but establish the fact of telepathic communication, it would have justified its existence a hundred times over. Even now he doubted if the far reaching significance of that discovery had been understood.

Rev. Frank Swainson, Vicar of St. Barnabas' Church, Holloway, London, who has been hotly discussing spiritualism in the daily press, has issued a challenge to the North London Spiritualists' Association "to organise a séance, when he would show that any medium selected was a fraud." The challenge has been accepted, and the demonstration will take place at an early date.

Andrew Lang, the English critic, has a page in the "Illustrated London News," of October 30th, on a recent book by Mr. Walter Wentz, M.A., of Stanford University, now an undergraduate of Jesus College, Oxford, entitled "The Fairy Faith in Celtic Countries its Psychical Origin and Nature." This gentleman is a firm believer in "a real invisible Fairyland within our own earth's atmosphere," says Andrew Lang. This article is interesting to Australians as Mr. Wentz has a good deal to say, we are told, about Mr. Stanford's circles with the Medium Charles Bailey. This is another evidence of the far-reaching character of these Melbourne investigations, mention of which is constantly made in quite unexpected quarters.

Rev. H. R. Haweis, M.A., who during his life time was not only a prominent clergyman in the Church of England but an avowed Spiritualist, said in one of his published addresses:—

"The indebtedness of the clergy—if they knew their business—to Spiritualism is really very great. In the first place Spiritualism has rehabilitated the Bible. It cannot for a moment be denied that faith in and reverence for the Bible is dying out, in consequence of the growing doubts of people regarding the miraculous parts of the Bible. They are asked to believe in Bible miracles and at the same time taught that, outside of the Bible records, nothing supernatural ever happened. But now the whole thing has been reversed. People now believe in the Bible because of Spiritualism: they do not believe in Spiritualism because of the Bible."

Mrs. Bright's "At Home" is fixed for the second Wednesday in each month. The first one of the New Year takes place on Wednesday, January 12th, when "A Psychic Afternoon" will be the order of the day.

Dr. J. M. Peebles is, if that were possible, more active, more full of vigour than ever. His new volume, "Spirit Mates" is noticed in another column, also his "Questions" with Answers given by Dr. E. Robinson through the medium Charles Bailey. Besides these, quite a sheaf of his articles from American papers lie before me. One of these, "Reincarnation Fallacy of the East," from the "Chicago Sunday Tribune," may find place in a future issue as an important contribution to a discussion what is, however, an unprovable subject.

Madame Patey, from London, who was present at the opening of "Julia's Bureau" is engaged by the Wellington Association of Spiritualists for a three months' series of lectures commencing Sunday, January 9th.

Mrs. Ellen Green gave farewell lectures in Melbourne for the V.A.S. and Lyceum last month, and left for England on December 28th in the Orient s.s. "Otway," with the hearty good wishes of her friends. A farewell was tendered her on Monday, Dec. 20th, at the V.A.S. Rooms, and other tokens of appreciation and good-will have been tendered her in a more private manner.

Mrs. Knight McLellan desires to announce in this column that at the request of many friends she is commencing to give a weekly circle at Mrs. Bright's room, Austral Buildings, Collins Street. Her first meeting will be held there on Tuesday evening, January 4th, at 8 o'clock, to which friends and inquirers are cordially invited.

Rev. S. Barnett, ex-Methodist minister, but now a speaker on the spiritualistic platform, passed through Melbourne on his return to New Zealand a fortnight ago. After a stay in England of two years he called at South Africa, where he made a three months' lecturing tour. Mr. E. Knox, President of the Durban Society, forwarded a letter of appreciation of Mr. Barnett's services on their platform.

Mrs. Bright will be "At Home" to friends and subscribers from 3 to 5 on Wednesday afternoon, January 12, at "Harbinger of Light" Office, Austral Buildings, 117 Collins Street. A Psychic Afternoon and Experiences. Cordial invitation to all.

SPECIAL NOTICE TO SUBSCRIBERS.

In response to the suggestion of many friends who desire to be reminded when their subscriptions fall due, it has been decided to send marked copies each month when this is the case. If this paragraph is marked thus X in blue pencil, it denotes that the subscription has expired, and we shall be pleased to receive a renewal, when the following number will be posted.

The greatly increased circulation of the paper makes it impossible to communicate directly with each subscriber, and it will strengthen the hands of the Editor to be thus relieved of much financial anxiety.

FAREWELL TO MRS. ELLEN GREEN.

One of the most enjoyable socials under the auspices of the V.A.S. Association and Lyceum was given on Monday evening, December 20th, when a farewell entertainment was given to Mrs. Green, before her departure for England on December 28th. Mr. Otto Waschatz, President, was in the chair, and an excellent programme of music and recitations was interspersed by short addresses from her friends. Mr. Chatfield, late Conductor of the Lyceum, Mr. W. H. Lumley, present Conductor, Mrs. Knight McLellan, who welcomed Mrs. Green on her arrival from England, being then Conductor of the Lyceum, Mrs. Redfern, Mr. Engman, and Mrs. Bright all said heartfelt words of appreciation and good wishes for their parting guest. Mr. Waschatz, in a felicitous speech, presented Mrs. Ellen Green on behalf of the V.A.S. and Lyceum with a beautifully illuminated and framed address, all wishing at some future time to welcome her again to Australia.

THE LORD OF LIFE.

"But, Lord," she said, "my shoulders still are strong—I have been used to bear the load so long; And see, the hill is passed, and smooth the road."

"Yes," said the Stranger, "yield me now thy load." Gently He took it from her, and she stood Straight-limbed and lithe, in new-found maidenhood Amid long sunlit fields; around them sprang A tender breeze, and birds and rivers sang.

"My Lord," she said, "the land is very fair!" Smiling, He answered: "Was it not so there?" "There?" In her voice a wondering question lay: "Was I not always here, then, as today?"

He turned to her with strange, deep eyes aflame: "Knowest thou not this kingdom, nor My name?" "Nay," she replied; "but this I understand— That Thou art Lord of Life in this dear land!" "Yea, child," He murmured, scarce above His breath; "Lord of the Land; but men have named me Death."

Charles B. Going.

From his new book, "Star-Glow, and Song."

FROM AN UNKNOWN FRIEND.

Many are the letters that come giving assurance that this great message placed in my hands by spiritual directors has reached many waiting hearts. Waves of magnetic spiritual force, which is Love, come to me from all sides, enabling me to do the work and to sustain me when the weight of responsibility presses too heavily; and I cannot doubt their source when from an unknown friend comes such a prayer as the following. The dear "Sister," who is anonymous, will accept my grateful thanks for this visible token of the link of sympathy which unites me to my readers, and is my most precious possession.

CHRISTMAS PRAYER, 1909.

Oh, God, in gladness I thank Thee. Thou hast fashioned everything that is. We thank Thee for the knowledge in our hearts that if we wander from Thee that sadness, gloom, pain, and disappointment will overtake us. We bless and thank Thee for the inexpressible blessing of Health, for the thoughts of others that have fed and refreshed us, and especially for the *Harbinger of Light*, for by its Light it has made one poor unhappy sorrowing soul grasp the truth that there is no death. May God bless and support its editor is the prayer of "Sister."

PASSING OF REV. S. HECTOR FERGUSON.

It will be noticed with regret that this gentleman passed to the Higher Life in a very sudden and unexpected manner on December 14th. At time of writing it has not been possible to obtain any particulars concerning this, which may be given in a future issue. He had made a brave fight for freedom of thought, resigned his position as a Presbyterian Minister for conscience sake and had become a most able exponent of Spiritualism at the Independent Presbyterian Church, Northcote, and a successful healer. Much sympathy is felt for his widow and children, and regret that so useful a life should be thus prematurely cut off.

VICTORIAN ASSOCIATION OF SPIRITUALISTS AND LYCEUM.

At the Conversazione held on Monday evening, December 13th, Mr. W. H. Terry gave a timely address on "Ethics and Religion in relation to Spiritual Progress." It was an earnest plea for more spirituality among Spiritualists themselves. "If we are to be teachers of Spiritualism," he said, "we must exhibit some of the qualities of the Harmonial man or woman as described by Andrew Jackson Davis, or of the philanthropist and philosopher as more concisely pictured by the spirit 'Imperator' in the teachings received through the late W. Stainton Moses, M.A." A resumé of the address will appear in our next issue. There was an enjoyable programme of music, and the Hon. Sec., Mr. J. Bloomfield, gave a brief account of his recent visit to Tasmania.

At the Sunday evening meetings at the Oddfellows' Hall, Mrs. Ellen Green has been the speaker during the month, giving lectures on "The Christ Within," "False and True Worship," and other Spiritualistic themes. She also addressed the Children's Lyceum, in which she takes a great interest, on Sunday morning, December 19th. Mrs. Green has also held a Spiritual Instruction Class on Tuesday evenings during the month at the V.A.S. Rooms, and a Public Seance on Thursdays, both of which have been well attended.

At the Lyceum meeting on Sunday morning at the Oddfellows' Hall, of which Mr. W. H. Lumley is conductor, the speakers have been:—December 5th, Mr. Charles Chatfield, on "Our Duty to our Children"; December 12th, Mr. Fewster, on "Mind Influences"; and Mrs. Green on the 19th.

Every Sunday afternoon at 3 p.m. a Conference Circle is held at Austral Buildinga, Collins Street, at which specially interesting subjects to inquirers are discussed. Mr. Engman, Vice President, Mr. Feinaigle, Mr. Richards, and others have taken part in the discussions. On Sunday, December 19th, Mr. J. McLeod-Craig was announced to give an address before the Conference Circle on "Hypnotism as an Aid to Spiritual Development." Other classes and times of meetings will be found in advertisement.

SPIRITUAL CHURCH OF VICTORIA.

Splendid attendances and an increased attendance at the Lyceum which meets every Sunday afternoon is the report of the above Church, which has verbally reached us. Mr. J. Isherwood concludes a most successful six months' engagement early in January, and then goes to Ballarat for a short season. His lectures during the month have attracted large audiences, and he is evidently only on the eve of a most useful career as an expounder of the Higher aspects of Spiritualism. On Dec. 5th, the monthly Recitation Sunday took place, when the scholars furnished an excellent programme.

Mr. Isherwood devoted an afternoon to the children, commencing with a dedication service, followed by character readings of children, and concluded by presentation of prizes. One afternoon was devoted to the reading of essays. A lecture of Mr. Isherwood's, which proved very interesting, was on Sunday evening,

19th December; it was entitled, "Belshazzar's Feast and the Handwriting on the Wall." It was one of the best lectures Mr. Isherwood has given in Melbourne. Our Lyceum is steadily growing, but there is still room for more children. We tender hearty greetings for a Prosperous and Happy New Year to all Societies.

J. BRADFORD, Hon. Sec.

BRUNSWICK LYCEUM.

It is gratifying to learn that the excellent work done in this suburb, of which Mr. F. H. Drake, Secretary of the Victorian Spiritual Union, is also Secretary, is the first among our metropolitan societies to secure a piece of land for building purposes. The title deeds are already in the hands of these earnest workers, and it is hoped that they will receive all the assistance they deserve towards the erection of a hall.

THE SPIRITUAL CHURCH OF JESUS.

Mrs. H. Credgington, Hon. Sec., writes:—

The increase in our attendance reported last month still continues, and the enthusiasm shown over the Inspirational addresses by Mrs. W. J. McLennan is if possible greater than before, especially "Love made Manifest." Mr. Hall gave an address "Unity of all Religious Beliefs" on Sunday 12th. Miss Tozer favored us with a solo "The Shepherd of the Fold," which was much enjoyed.

Our week night meetings in connection with the Church have been discontinued until the second week in January.

Mrs. W. J. McLennan has been on a visit to Ballarat where she was expected to give an address, and Mrs. M. A. Redfern was announced to take the platform for Mrs. McLennan, at Scourfield Chambers, on Sunday, December 19th.

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

Mr. A. J. Bush, Hon. Sec., writes:—

"I have been lecturing in Ipswich, Queensland, for two weeks, and have met with much success. I will be home for Christmas, but must take this opportunity of wishing you a Merry Christmas and a very Happy New Year. *Re* our Society, The Church of Seers, I have to report good attendances. The platform has been occupied in the afternoons by Mr. Glover, "Psychic Experiences;" Mr. A. Ferguson, "Memorial to Bro. J. Nettleton;" and Mrs. Brown, "Clairvoyant Descriptions." Dr. Bell, U.S.A., has lectured to large audiences every Sunday evening on "The Consolations of True Spiritualism," "Deeds versus Creeds." Cordial greetings to yourself and all co-workers and best wishes for the success of paper."

THE SPIRITUALISTS' CHURCH OF N.S.W.

Mrs. T. Mahony, "Recorder," writes:—

"I have to report that for the last two months we have had some very successful meetings with good addresses, and at the evening services musical items, which are much appreciated. On Nov. 19th, we held a Social which was so enjoyable that at the close the President was asked to give a date for another one, which is to be held on the 17th December. Another new and successful feature is holding once a month a grand séance free to paid members of the Church only. Mr. M. Rose is now Vice-President in place of Mr. Muggleston resigned. On Sunday afternoons the platform is an open one, so as to give an opportunity to all those who like to express their views on Spiritualism, and kindred subjects. The Mutual Debating Class is adding new names to its list every week. Please accept the season's greetings from all officers and members for yourself and paper.

BURWOOD PSYCHIC SOCIETY.

Mr. F. C. Tanner, Hon. Secretary of above, sends report of the year's doings of above society, of which he is also Organist and Librarian. A lack of workers is the great want, but in spite of this steady progress has been made. The newly formed library is growing, and now that the organ is paid for books will be purchased in larger numbers. What is doing in other parts of the world is eagerly looked for, he tells me, in the *Harbinger* each month. Mr. Tanner is so earnest a worker that I would ask friends having surplus magazines or books to send for the use of the above society. His address is "Rosedale," Croydon, New South Wales.

AUBURN PSYCHIC SOCIETY.

Mr. A. E. Vore, the Hon. Secretary, writes:—"I am pleased to be able to send you a few lines to inform you as to the progress we are making with our Society in the quiet little suburb of Auburn about eleven miles from Sydney. The first dedication service was held in our hall on the 7th of November last. It was the first ceremony of its kind held in Auburn, and it proved to be a success in every way. Our Anniversary Social and Concert proved another great success, Mr. M. Jenkins, President of the Society, occupying the chair. As our Society grows older, we hope it will be the means of spreading a knowledge of the work, as we have the best of speakers at our hall on Sunday nights from Sydney and elsewhere."

ADELAIDE PSYCHIC SOCIETY.

Mr. H. Duckmanton, President of above, writes that most satisfactory progress is being made, and that almost a hundred members have joined. A class for spiritual unfoldment has been formed, and work generally on these lines is what the society aims for.

REPORT FROM ADELAIDE.

It is with very great regret that Mrs. Praed's numerous friends in Adelaide have bid her farewell, for her kindly personality and sincerity have endeared her to all as a woman, while as a medium she has been doing among us a truly uplifting spiritual work. Before her departure a social evening was given her in the Rechabite Hall to a number of invited guests, when all enjoyed a happy and interesting time. During the evening a musical programme was carried out by Miss Taplin, who played, and Miss Dolly Kirkham and Messrs. Woodcock and Angel, who rendered songs that were much appreciated, as was also a beautiful recitation by Miss Campbell. It was the desire of all that Mrs. Praed—who has done so much to stimulate the feeling of true Spiritualism here—should have the credit of re-opening the Spiritualistic Society. This she kindly agreed to, and I hope in the future to be able to report good and harmonious work in the glorious cause of linking hands with the Progressed One—that all humanity be lifted to its true estate.

There was also the interesting ceremony, to most present who had never seen it, of the dedication of a little baby to the Cause, which Mrs. Booth, through Mrs. Praed, most earnestly and feelingly performed; and we had a few last words of good-bye from Dr. Walton D. Skiwaukie.

Mr. Charles Bailey, from Melbourne, was present, and at Mrs. Praed's request took his seat beside her on the platform, and we had the pleasure of a few words from Dr. Whitcomb. We Adelaide people fully appreciated the unusual benefit of having before us two mediums so first-class in their particular work, and we hope—though Mrs. Praed must leave us immediately—that we shall have Mr. Bailey with us a few weeks longer. Then Miss Laurie Kirkham (the youngest sitter) on behalf of the members of Mrs. Praed's two developing classes, presented her with a silver hand-mirror and manicure set as a token of their gratitude; and the proceedings closed with supper and a fervent singing of "Auld Lang Syne."

AUCKLAND UNITED CHURCH OF SPIRITUALISTS.

At the last moment the report of the above church reached us, from which the following items are selected:—Mr. Matthew Talbot, the earnest and energetic Secretary of the above, has been obliged to resign through ill-health, to the regret of all. Mr. Geo. McKay has been appointed Hon. Secretary. Mrs. Morrison is the speaker for the next few weeks, and Mrs. Harris Roberts is conductor of the Lyceum. Mr. and Mrs. Weeks had just finished a successful series of lectures.

SPECIAL NOTICE.

As the Christmas holidays necessitated an unusually early printing of the *Harbinger*, the usual reports from New Zealand and other distant places had not come to hand at time of going to press. Any special announcements will be included, therefore, in the reports for February issue.

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Photo. reproduction of Fishing Net brought at Mr. T. W. Stanford's circle, through the mediumship of Charles Bailey.



One of the most remarkable 'apports' produced at Mr. Stanford's circle is the fishing net photographed for this issue. It was brought on Tuesday evening, December 7th, and was said to have been got in New Caledonia. Although the 'test' conditions observed at these circles have been often described, they may be repeated for the sake of new readers. On this occasion the sitting was an extra one and consisted of under twenty persons. Before the séance opened, Bailey was thoroughly searched by gentlemen visitors in a private room adjoining Mr. Stanford's office, and conducted to the cage. This was also thoroughly examined, and after the medium was seated in the chair the door was locked by these gentlemen

and seals affixed by any of the sitters desiring to do so. The circle was declared to be a specially harmonious one, and after another 'apport' had been brought and the address given the sitters were asked to join hands. Scarcely had the light been lowered than a great rattling occurred in the cage, and Abdul gave an expression of delight saying "me got 'em." On the light being turned up, Bailey was found almost enveloped in the fishing net. It is 15ft. long and 10 inches wide. Shells as sinkers are placed down the whole of one side, while small pieces of wood on the other serve as floats. These are distinctly seen in the photo. and also two or three holes which show it had had much use.