

THE HARBINGER OF LIGHT

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

Founded in 1870 by Mr. W. H. Terry.

"LIGHT, MORE LIGHT."—Goethe.

Edited by Mrs. Charles Bright.

Vol. 39. No. 480.

MELBOURNE, FEBRUARY 1st, 1910.

SIXPENCE.



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FEBRUARY 1, 1910.

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EDITORIAL NOTES.

It is encouraging to find that what has been aptly termed THE NEW PSYCHOLOGY—which has been persistently set forth in this journal since the article on Sir William Crookes, and the Law of Vibrations, in the issue of September, 1905, indicated the trend of psychic inquiry and scientific investigation—is making such rapid headway. It is not only convinced spiritualists who find therein a scientific basis for all kinds of psychic phenomena, but men of the highest intellectual calibre are approaching similar conclusions from the fascinating study of Matter, as shown by the latest discoveries. One of the most important volumes on the subject, "Science, Matter and Immortality," by Ronald Campbell Macfie, just published, shows this in no uncertain manner. It is interesting to note that a leading feature of the most advanced thought on the subject is its grand generalisations showing that—

"We all are but parts of one stupendous whole
Whose Body Nature is, and God the Soul."

This is also the basis for Immortality, as set forth by expounders of the Higher Spiritualism. In an exhaustive study, and giving both ancient and modern speculations and authorities in almost bewildering quantity, Mr. Macfie shows that the tendency of modern science is towards finding a Unity underlying Matter, which is apparently the most subtle ether. "The instinct to unity—to trace back heterogeneity to homogeneity, to be economical with causes—is one of the strongest of intellectual instincts," says Mr. Macfie. "We see it active from Democritus to Kelvin." He quotes Faraday as writing in 1816, when only 24 years old, "As we ascend from the solid to the fluid and gaseous state, physical properties diminish in number and variety, each state losing some of those which belonged to the preceding state." . . . And that "we shall perhaps, if we form any conception at all, not fall short of Radiant Matter." "This seems to me," says Mr. Macfie, "one of the most wonderful forecasts ever made, and within fifty years proofs of its correctness began to appear." In 1873, Professor F. W. Clarke, of Cincinnati, wrote: "These elements, which seem to-day so diverse in character, may be, after all, one in essence." "A few years later Sir William Crookes," says our author, "brought forward convincing evidence of Radiant Matter—of matter neither solid, nor liquid, nor gaseous, but apparently in the fourth state, which Faraday had foreseen." He then tells of Sir William Crookes' brilliant studies in Radiant Matter, and quotes the well-known passage of Crookes': "We have actually touched the borderland where Matter and Force seem to merge into one another, the shadowy realm between the known and the unknown, which for me has always had peculiar temptations."

It is most fascinating reading to go with the author through his twenty-three chapters up to the apex, where he finds what, in an able review of "Science, Matter and Immortality" in the "Daily Mail," is termed a "Steersman." These chapters include "Atoms and Molecules," "Electrons," "Matter and its Dematerialisations," "The Organic Evolution of Man," and others of equal interest. Quoting Herbert Spencer, he gives that well-known magnificent passage of his: "That which persists, unchanging in quantity, but ever changing in form, under these sensible appearances which the universe presents to us, transcends human perception, is an unknown and unknowable power which we are obliged to recognise as without limit in space, and without beginning or end in time." For long the idea of an anthropomorphic deity has been rejected by all exact thinkers. A big-man God is unthinkable. But Mr. Macfie shows that there may be, and is, a central Spiritual force at the heart of things, embodying both Law and Love, as Browning puts it, but not necessarily in the form of a man. That is the result of our limited ideas. Mr. Macfie reminds us that Xenophanes said: "Mortals think that the gods are born as they are, and have senses, and a voice and body like their own. So the Ethiopians make their gods black and snubnosed; the Thracians give theirs red hair and blue eyes." The big-man idea is not much beyond this. "But to Science," says Macfie, "there is one God. God, the greatest among gods and men, unlike mortals both in mind and body."

We know that some of the greatest minds have turned, as Myers did to the "derided phenomena of Spiritualism," only to find that through what he called the back door of the Temple after his rejection of Orthodoxy had cast him out at the front—the solution of his life-long doubt as to the survival of Human Personality. There is no mention of Spiritualism in Mr. Macfie's book. It is, however, dedicated to Sir Oliver Lodge, and no better basis could be given for the study of psychic phenomena for himself and others than the scientific exposition of Immortality to be found in its pages. It is through the study of the constitution of matter for an explanation of that wonderful phase of mediumship, as shown at Mr. Stanford's circles, that to myself has come a new and wider outlook than any of my previous experiences had supplied. It has opened such a vast field of inquiry that after thirty years' investigation on other lines, many of us find that we are only on the fringe of a subject vast as the Universe itself. All phenomena are absolutely worthless to the individual unless they lead up from Nature to Nature's God, unless they bring us deep down in our consciousness into closer relations with the great loving heart of the Universe. We are surrounded with mystery. Macfie shows this very clearly. "Science," he says, "now gives up her dogmatism—birth and death, the beginnings and endings of things, the nature of matter, and many other things are beyond her—and she finds herself a mighty mystic in the midst of a mightier mystery. . . . A man," he says in his concluding chapter, "may both believe in inevitable law and yet believe in God. A man may both understand the scientific view of brain cells and yet have a simple faith in immortality. Moreover, it seems to us that faith, reached over the stormy seas and rugged mountains of philosophy and science, is firmer, deeper, higher, more beautiful than the faith of a child. We must become as little children through fighting and adventuring like men." Spiritualism based on knowledge of this kind is worthy the acceptance of the greatest minds, and the devotion of a lifetime. It is the Religion within Nature that the world is waiting for.

JULIA'S BUREAU AND W. T. STEAD.

The Reality of Trance-Speaking.

BY ANNIE BRIGHT.

With a few notable exceptions, the latest cuttings from English newspapers contain little else than columns of ignorant criticism and abuse of Mr. Stead and Julia's Bureau and the now famous "Gladstone Interview," suggested by the London *Daily Chronicle* and reported in its columns. Apart from the injustice to Mr. Stead, who, throughout, has acted solely in the interests of truth and with a lofty disregard for public clamour, it is apparently necessary for people to be startled from their complacent materialistic attitude, from which nothing short of an earthquake seems capable of moving them. In a recent letter from Mr. Stead, dated November 24th, he says, "There has been a most prodigious outcry over here on the subject, which will leave behind it an uneasy conviction on the part of the general public that there may be something more in spiritualism than what they thought." One of the best lecturers on free-thought and spiritualism in Australia used to say that some strong indictment of current orthodox dogmas would generally, after thus forcing people to think, result in adding scores of earnest workers in the cause of reform. On one occasion a lady member of the Anglican Church, who had been persuaded by her husband to attend a lecture, was so incensed at some trenchant criticism of a cherished dogma, that she insisted on leaving the theatre, only to become after a while, as a result of the discussion she initiated on the matter, one of the most valiant upholders of an enlightened spiritualism and a more consistent believer than her husband. And it is certain that a whole army of new inquirers will arise as a result of Mr. Stead's action in accepting the challenge of the London *Daily Chronicle*, and permitting the publication of the "Interview" at Julia's Bureau.



"JULIA," Director of Julia's Bureau

TRANCE-SPEAKING; A FACT RECORDED IN THE BIBLE.

To most Spiritualists it is a fact capable of absolute proof, that some who have cast off their earthly bodies are able under certain conditions to use the vocal organs of a trance medium, and deliver addresses that are entirely beyond the capacity of the sensitive in a normal state. We read quite calmly in the New Testament and also in the Book of Numbers of people falling in the trance. When Myers and his confrères commenced their investigations into psychic phenomena, which resulted in Myers' complete conversion to spiritualism, the text they set before them was that if at any time in the world's history facts as recorded in the life of Swedenborg and other mystics had occurred, that they ought to occur now. As we know testimony pressed down and running over was given to them that these remarkable things were in daily occurrence here and now. In the Acts, 10th chapter and 10th verse, we read of Peter, when at Joppa, that "he became very hungry,

and would have eaten; but while they made ready he fell into a trance and saw heaven opened," etc. In relating this at Jerusalem later to the apostles and brethren, Peter said, "I was in the city of Joppa praying; and in a trance I saw a vision." In the 22nd chapter of Acts, and the 17th verse, we find Paul saying in that wonderful address of his at Jerusalem, in which he told of his conversion, "And it came to pass that when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance." It is orthodox people, not spiritualists, who should be the first to recognise that these things are vouched for in the sacred books which are supposed to be the foundation of their faith. It was the putting in a distant past, not the living present, these wonderful evidences of an ever-present spiritual Power in the Universe that made me, when a girl in my teens, a most pronounced rationalist. "If God spoke to me as he did to people in Scripture times, I would believe also," was my constant thought. And so I can sympathise with and understand all the

intellectual objections of materialists, whether in the churches, whose teachings are really anti-spiritual, or the more pronounced opinions of the man in the street. It is for this reason that I hail Mr. Stead's advanced step in the way of psychic demonstration with enthusiasm, and devote myself, if that were possible, to a still wider dissemination of these great truths.

WHAT MR. STEAD SAYS.

In a letter to the *Daily Chronicle* Mr. Stead points out very clearly his own attitude on the subject. It is similar to that of Mr. Stanford regarding the "passage of matter through matter," and every other level-headed investigator. Certain facts, such as the bringing of "apports" and "trance-speaking," have been proved. We do not desire anyone to believe these things without evidence, but we ask the public to ascertain for themselves what is the *origin* of these remarkable

occurrences, to put preconceived opinions aside and try and understand something of the wonderful universe in which we find ourselves. Some good spiritualists have in the past objected to the publicity given to the bringing of "apports"—it is too much to ask the public to believe. So about Julia's Bureau. It was quite right so long as it stopped at "messages" given to bereaved friends, but it should go no further. As in the case of "apports," which have caused more inquiry into Spiritualism all over the world than any other phase of mediumship, so in the one of unexpected visitors coming through the "Open Door" at Julia's Bureau, it is giving an impetus to public inquiry that possibly would never have been attained by its initial proceedings. Mr. Stead's attitude concerning this is set forth in the following extract from his letter to the *Daily Chronicle*:—

"As you know, I shrank at first from subjecting the matter to so direct and daring a test as that which you suggested. It was only after submitting the matter to Julia, and finding that she was willing to make the experiment, that I accepted your challenge. The result was the famous Gladstone interview which

you published, and a further, more explicit and even more characteristically Gladstonian deliverance received by automatic writing, which has not yet been published.

As to the interview itself, so far as the visible and outward method of its production is concerned, there is no mystery at all. A certain psychic (clairaudient), who is not a politician, who did not know Mr. Gladstone, and who has never written anything for the Press in his life, sat in a chair in Julia's sanctum, and in response to a series of unpremeditated questions put by me spoke the answers which are recorded in the interview.

As to the origin of the interview, I am glad to see you admit that its contents are sufficient to prove "it could not have been extemporised by the average clairvoyant." Might I add that neither could it have been extemporised by any average journalist? I might go further and say that I do not believe any living man or woman, even among Mr. Gladstone's most intimate friends, could reproduce so well his characteristic style and mode of thought and expression.

I am one of the few surviving journalists who interviewed Mr. Gladstone professionally during his earth-life. I am probably the oldest and most experienced interviewer on the British Press. I say unhesitatingly that so far as one can judge from the impression produced by the contact of mind on mind in the mental wrestle of a journalistic interview, I was in touch with the same personality in Julia's Bureau that I had last "contacted" in Carlton House-terrace. The refinings and subtleties, the apparent evasiveness, and the final direct and ringing response, all were Mr. Gladstone and no other. Of course, allowance must be made for the difficulty of getting the message through a medium of the inadequacy of whose brain as an instrument of expressing his thought, Mr. Gladstone himself complained. But, after all, the mind of Mr. Gladstone seems to me to have been fairly and accurately conveyed through the medium as it would have been if it had been interviewing him, say, over the long-distance telephone between London and Paris.

I need hardly stoop to notice the absurd accusation that this interview was "a Radical trick" and a prostitution of Julia's Bureau to party purposes. If any Unionist journalist had challenged us to attempt to get an interview with Lord Beaconsfield, Julia, I have her authority for saying, would have been equally ready to have placed her services at his disposal. As a matter of fact, without any special intervention on her part, or on my own, communications had already been received from Lord Beaconsfield under circumstances and conditions carefully set forth in the current number of the "Fortnightly Review."

JULIA'S PICTURE.

Many have been the requests in letters concerning Mr. Stead's articles on "Julia's Bureau," for a picture of Julia to appear in the "Harbinger." And by the latest mail there arrived from Mr. Stead, and just in time for this issue, a portrait of the lady who has carried her warm friendship to Mr. Stead beyond the death portals and is the active director of the "Bureau," whose establishment she has urged on Mr. Stead from the time of her earliest communications. Those who have read that classic work, "Letters from Julia," now called "After Death," which has passed through many editions, and is still in constant demand, will have learnt all about Julia from Mr. Stead's introductory pages. As readers of my book may remember, it was Julia who, sixteen years ago, moved my hand for the first time automatically. This had been foreshadowed months before when, after being greatly interested in Mr. Stead's own automatic writing through Julia, I attended a private circle to obtain "copy" for a series of articles on "Modern Witchcraft" I had been commissioned to write for a Melbourne weekly journal. The way that "Julia" spoke to me in quite unexpected manner,

promising further assistance in my work, was embodied in one of these articles, and it was sent to Mr. Stead by a friend in Melbourne unknown to myself. A month or two later came my first letter from Mr. Stead, bearing date, August 15th, 1893, and was the beginning of a valued correspondence that has been a great factor in the work I am now doing. After encouraging me to pursue the enquiry, and saying I should find Julia a very helpful soul and likely to "manifest herself in a more definite manner," which proved quite correct later on, Mr. Stead gave his personal experience of Julia's communications as follows:—"The personality of Julia," said Mr. Stead, "is to me beyond doubt. You cannot receive intimate and constant communication for more than a year from any person, whether in the body, or out of the body, without becoming conscious of the character of the person with whom you are in communication. Julia is quite distinct to me, as distinct as any person in my office. She is extremely good, always cheerful, always full of consolation, a little bit too sanguine, perhaps, now and then, but as truehearted, loving and sympathetic a friend as I have ever had in this world. . . . She was a noble woman when she lived, and death, to say the least, has not impaired either the kindness of her spirit, or the power of her intellect." This was written nearly sixteen years ago, and in confidence. "Letters from Julia" were not then published, and Mr. Stead was not prepared then, as now, to give his complete adhesion to the spiritualistic hypothesis. His words written so long ago give an added interest to the picture, and he will doubtless be pleased for Australian readers to know how deeply rooted and of what long standing is his spiritual partnership with this beloved friend of his.

THE UNSEEN WORLD A REALITY.

It is difficult for ordinary people to obtain actual knowledge of the Unseen World. Always a matter of individual spiritual growth and development, people may think they believe and yet not at all realise the nearness of those who have passed out of our mortal sight or the possibility of their communicating with us. After all, as Mr. Stead says, it is no more remarkable than a telegraph message across the Atlantic, or a telephone message between London and Paris. His illustration of a telephone message also explains what often seems meagre and limited in a spiritual message. For that reason it is a marvellous thing, as will be seen in Mr. Stead's letter quoted above, for a communication so greatly in Mr. Gladstone's style to have been put through a medium surmounting all the difficulties experienced in telephonic messages. People have been immersed for so long in materialistic surroundings that they begin to abuse the people who show the underlying spiritual forces of the Universe instead of trying to understand these things for themselves. Surely the inventions of the Telegraph, Telephone, and Wireless Telegraphy, revealing unseen powers at work, should prepare the mind for these greater and more important developments. The world will remain in its present graceless condition until it is shown to be the seed-time of an endless and progressive future. Hence Mr. Stead's work should be acclaimed by all who know of these great truths as one of transcendent value and leading to developments we can scarcely, at present, conceive. As I read Mr. Stead's articles and recognise the spiritual insight, the courage, and the honesty, that inspire his every utterance, I find myself recalling some familiar lines of my earlier days:—

"The pages of thy book I read,
And as I closed each one,
My heart responding, ever said,
'Servant of God! well done!'"

Mr. J. Macleod Craig has removed from Brunswick St. South, East Melbourne, to 49 Regent-street, Fitzroy. This has been necessitated by the large increase in the number of patients seeking treatment.

OUR FOREIGN EXCHANGES.

THE MYSTERIES OF THE SOUL.

In three numbers of the "Adriatico" one of the morning papers in Venice, no less than nine columns of space have been placed at the disposition of Professor Falcomer to enable him to offer to the Venetian public a detailed and luminous exposition of the mysteries of the human soul, as disclosed by the investigations of the more eminent of the investigators of psychic phenomena, among whom he is entitled to occupy a foremost place. The phenomena he deals with are these:—Transcendental photography; the duplication of the human body; the human double after death; apports; the doubling of animals, vegetables and minerals; properties of the human double; mediumship; inventions of physical instruments; astronomical discoveries; the survival of the soul in relation to direct writing, replies received in trance, etc.; process of mediumistic manifestation; deductions of Sir Oliver Lodge, etc. In a preliminary article the editor of the "Adriatico" calls attention to the scientific attainments and high position of Professor Falcomer, and speaks of the pleasure it gives himself to publish this remarkable series of articles in which the writer draws very largely upon his own experience for the facts and phenomena which he describes.

"PHILOSOPHY AND SCIENCE."

This is the title of the first number of a monthly review of experimental psychology, spiritualism, and the occult sciences, published at No. 14, Via Bosco, Palermo, in Sicily, edited by Dr. Innocenzo Calderone, and contributed to by some of the foremost spiritualists in Italy, many of them men of high social position, university professors, and gentlemen learned in the law, together with scientists of repute. And so Spiritualism spreads and spreads.

AUTOMATIC WRITING.

Of all forms of mediumship, as it appears to me, this is one which produces results capable of carrying the strongest conviction to the mind of every earnest inquirer, and shows how perfectly distinct is the external force, agency, or influence exerted by the invisible controller of the writer's hand, and the human instrument who is being made use of as the channel of communication. A most remarkable instance of this is furnished by my own experience. I have seen two ladies, the late Miss Motherwell, and the late Mrs. Loudon, seated at table with a planchette, each with one hand on the apparatus, and both engaged in conversation upon some extraneous subject, while the pencil of the planchette was writing, with almost incredible velocity, a coherent and well-expressed message to both of them. Now here there must have been absolute detachment of mind on the part of both the sitters from the theme of the communication which was emanating from the invisible intelligence while the two ladies were conversing.

Not long ago, a spirit purporting to be that of Robert Schumann, controlled an automatic writing medium, unacquainted with both his life and writings, to commit to paper the following message, which I transcribe because it seems to throw some light on the insanity which clouded a portion of the composer's unhappy life, and to show the external sources of his inspiration, unconscious medium as he evidently was:—

"In my strenuous life, I lived entirely for music. I was haunted by spirits, or by 'influences' as you would say; and, by the strong force of sympathy, I drew Schubert to my side, who really lived again in me, and with whom I carried on a kind of partnership in song writing. I did much other musical composition besides that of writing songs and ballads, for many other musicians controlled me. I used to feel their influence, without comprehending the nature or meaning of the sensations I experienced. On several occasions I both heard and saw Schubert and Mendelssohn; but when I told my friends so, they declared that I must be deluded or insane. This alarmed me greatly, and engendered in

my mind a profound feeling of melancholy; for, as those friends could neither perceive nor feel what was at times so very real to me, I gradually came to the painful conclusion that they must be right in their conjectures, and that I really must be deranged. Brooding over this thought, my mind became unhinged to some extent; for you can understand the powerful influence of suggestion upon a sensitive nature like my own. It occasioned me fits of deep depression, under the sway of which I was accustomed to reflect that, to live in such a condition of insanity, was worse than death itself, so that on several occasions I endeavoured to commit suicide in order that I might find a way of escape from my intolerable situation. Then my well-meaning but mistaken friends confined me in a private lunatic asylum, and there I ended my days. I was warmly attached to Heine, and became known as the translator of his poetry into music. I loved both him and Schubert, and am continually with them both. We work and sing together like thrushes in a copse. But in order to comprehend what music really is, you must listen to that of the spheres. It is altogether inconceivable by any faculty of the human mind."

It is to be feared that many a sensitive and finely strung nature endowed with mediumistic faculties, at a time when their nature and manifestation were entirely misunderstood, has shared the fate of poor Schumann, and has been placed under restraint as a lunatic in bygone days. "He is beside himself!" was the declaration of the personal friends of Jesus of Nazareth, and the epithet, he is insane, is still popularly applied to numbers of men and women who happen to be incomprehensible by the unthinking multitude. J.S.

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

By ANNIE BRIGHT.

Since the January issue of the *Harbinger* there has come into my hands a volume, "Science, Matter, and Immortality," by Ronald Campbell Macfie, which is the nearest approach to the scientific presentation of matter as given in these séance articles, and is the result of pure reasoning and logic. In the latter half of this volume of 300 pages, every line of which is brimful of interest to those who have seen the trend of scientific discovery and its approach to psychic realms, the author says, "Matter is not 'an unintelligible turbulence in an inconceivable ether,' it is the manifestation in force of the Universal Spirit,

'Whose dwelling is the light of setting suns,
And the round ocean, and the living air,
And in the blue sky, and in the mind of man.'

"The ether means, perhaps," says Fourier," the author goes on, "the all-embracing, all-connecting soul of the universe." This may seem mysticism, but every scientific thinker must become a mystic. As the great spiritual teacher Huxley averred, 'the honest and rigorous following up of the argument which leads us to materialism inevitably carries us beyond it.'

This passage italicised by the author leads exactly to the position taken up in the address of Professor W. K. Clifford at Mr. Stanford's circle, on "The Infinitely Great and the Infinitely Small," given below. Although Clifford in his lifetime had been described to me by a deep student of his writings as a "transcendental materialist," I was not aware that at that time, thirty years ago, he was actually writing of "Atoms" and "Ether" much as in those wonderful addresses of his given through the unlettered medium, Charles Bailey. But, in Mr. Macfie's volume, he says on page 99, "In 1875 W. K. Clifford declared, 'Now there is great reason to believe that every material atom carries upon it a small electric current, if it does not wholly consist of this current. . . . There is no reason,' Clifford is quoted on another page as saying, 'why vibrating motion of the ether should not be transformed into other kinds of ethereal motion; in fact, there is no reason

why it should not go to the making of atoms.'” It was, therefore, with greatly increased interest that I read the following address by Professor Clifford after a perusal of this newly published work of Mr. Macfie’s. Here we have all his earthly knowledge, the result of great research, with the added light gained by his passage to the other life—a spiritualised outlook that will be greatly appreciated by those who read it. There could scarcely be a more striking example, besides, of the marvellous receptiveness of the medium. It was a unique experience in the history of circles to listen to its delivery on the evening of December 7th. And it is with peculiar pleasure that W. K. Clifford’s words in earth life and those given from his higher standpoint are put in juxtaposition for the information of readers everywhere.

ADDRESS BY PROFESSOR W. K. CLIFFORD
ON “THE INFINITELY GREAT AND THE INFINITELY SMALL.”

Delivered on Tuesday evening, December 7th, 1909.

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

Man’s conception of the universe is of necessity a very limited one. As he explores the heavens, he is struck with their limitless magnitude and vastness. When we realise that it is only during the last few hundred years that man has, by the telescope, been enabled to scan in detail the face of the heavens, we must admit that he has made great progress in the acquisition of knowledge. And yet how little he knows about the Sidereal Universe, let alone his immediate surroundings! In the book of Job (38,31) God is reported to have said to his servant, “Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion? Canst thou bring forth Mazzaroth in his season? Or canst thou guide Arcturus with his sons?”—and Job had to confess that he could not. There are some things man can neither do, nor by any possible means obtain knowledge of. To-night I desire, however, to try and widen the horizon of your thoughts and to tell you of many things that perhaps you have not heard before. I shall not speak as a romancer, but of things that I know exist.

THE VASTNESS OF THE UNIVERSE AND MAN’S
CONNECTION WITH IT.

Realise, my friends, that no matter how insignificant you may be, no matter how small your influence may be upon the earth plane, that you are an integral part of this great Universe. Without you there would be a blank, a vacuum. Modern astronomers have made many shrewd calculations, but to-night I do not desire to inflict upon you a mass of figures. Reading in the works of modern writers, you will find given the distance of one star from another, that of the sun from the earth, and much besides that is greatly interesting. As a starting point, I must draw your attention to the important fact that the earth on which you live is but a small speck of matter in infinity. It is very nearly 8000 miles in diameter. But when we go to Jupiter we find it is more than a thousand times larger than the Earth and that our world compared with the Sun is “as a midge to a football.” The distance of some of the fixed stars from your earth plane is enormous—so great that the mind of man can scarce grasp it. Many of your scientists have tried to give you some idea of the vast distances between yourselves and them by saying that if a railway train, running at the rate of sixty miles per hour, could traverse the distance from earth to one of the nearest fixed stars it would take thousands of millions of years to accomplish it. I do not desire to dwell upon that, but I wish to say that as you know that Jupiter, Saturn, Uranus and other large planets are enormously larger than the earth on which you dwell, so in the universe of matter there are worlds just as much larger in comparison as Jupiter is to your earth. If you could go with me through space, we should note comets, nebulae, planets, constellations like jewels, studding space, flashing, and in constant motion; and let me tell you that nearly every

one of the constellations differs in colour from the others. There are violets, blues and green, and all gradations and shades of colour. There are countless millions of miles of fire mists and nebulae. There are innumerable worlds cooling down which some day will be inhabited. There are others growing old, dying, uninhabitable. And could we traverse with safety this wondrous universe, we should hear the crash and wreck of worlds. Out of the debris, so to speak, out of this chaos will come other worlds. Just as your world was cast off from the sun a mass of glowing incandescence, so even from innumerable suns—for there are millions of solar systems, with planets minor and major revolving round them—are these suns casting off incandescent masses which, cooling down, become worlds, and in the future will be inhabited. The finite mind fails to grasp the vastness of the universe. The cramped conceptions man has formed he has no doubt received for the most part from his teachers in the past. For the church has taught men that this small speck on which you dwell was in fact the centre of the universe, and that the whirling planets and the stars were set in the firmament to give light to this little world of yours. But how insignificant it is in comparison with the huge planets, the hundreds of millions of suns with their separate solar systems! Could you journey on for millions and millions of years you would not have reached the confines of the Universe, because it is illimitable. It is a mistake to talk about the first moment of time. There never was a first moment, and there never will be a last one!

ELECTRICITY THE BASIS OF ALL MATTER.

Now I desire to say unto you, my friends, that the basis of all matter is electricity; the basis of all electricity—for there are many kinds—is ether; not that ether which is found in the atmosphere, but a subtle ether of which men in the flesh know little or nothing. The basis of this subtle ether is spirit; therefore all that there is of whirling planets, of brilliant constellations, suns, moons and satellites, all that there is in the universe of matter, is but a manifestation of spirit. It is something through which spirit functions, and which is made manifest to the external sense. I hope that you follow me. I am trying to place it before you in simple language. It is most important that you get a grip of this great truth. In many religious works, in many bibles, that Spirit of which I have been speaking is called the Spirit of God. But the idea of the Spirit of God being a personality is an erroneous one. The Spirit of God, if a personality, could not be manifesting in more than one place, could not be omnipresent, any more than you can; but if the Spirit of God be an emanation, an influence and a force, it can be everywhere at the same time, just as light can be in one corner of your room and in the opposite corner at the same time. This Spirit of God which is manifesting through matter is the Deity of Whom men speak and to Whom men pray and Whom men worship in such crude ways. Truthfully speaking, without being a personality, as we think of personality, He is Omnipotent, because all-powerful He is Omnipresent, because everywhere; and in that subtle ether also is found all knowledge, which means all wisdom. Out of that great ocean of universal mind a stream is flowing down to the earth plane, and drops from that great ocean are finding their way into every sentient being. Hence everyone, no matter how low down in the scale of humanity, can truly be called a Son of God. Here, as throughout the Universe, we see spirit manifesting or functioning through matter—the fleshly body. Oh, how beautifully simple it is if you will not begot it with your preconceived notions, or dogmas, or creeds. This wondrous Spirit is manifesting everywhere, and as the universe is illimitable, eternal, therefore the spirit, which is God, is illimitable, eternal, from everlasting to everlasting. The statement in the Scripture, “Thou art from everlasting to everlasting” is true, though unfortunately people do not yet comprehend what the Deity is, or how He could be from everlasting to

everlasting. The Spirit of God is not changeful. And whatsoever His purposes—I use the personal expression—they must be worked out and fulfilled. Being all-powerful, all-wise, it will eventually work out in its many and various manifestations that which is desired unto the perfecting of the whole of the universe. If there be anything that offends, if there be any imperfections, whether it be in land, sea or sky, whether it be in that which is seen or that which is unseen—and realise if you can, that there is much more unseen than is seen—everyone can say within himself, no matter what may happen, what obtains at the present time that assuredly the future will reveal the perfect. When you once realise how infinitely great is the universe, how wondrous, how terrible, yet how beautiful in its simplicity, a feeling not exactly of awe, but of benign thankfulness and adoration must rise up in your heart to know that you are part of that one stupendous whole which some time in the future will be presented before the face of the Father, perfect in every respect. All this must of necessity come about if the law of progression and evolution be true, and we know that it is true.

THE WONDERS OF THE INFINITELY SMALL.

Having said so much about the Infinitely Great, let us for a short time talk about the Infinitely Small. Your knowledge in this direction is just as limited as it is in the one we have just discussed. Until the discovery of lenses and magnifying glasses, man had no idea of the world round about him. He could not scan the heavens by night, nor did he know anything of the world in a drop of water or in the ice gem. He knew nothing of atoms, nor of bacilli. Just let me try to give you one or two illustrations. And then I wish to try and show you that in this universe there is much that is so small and so minute that it escapes the most powerful lense or anything that man has yet invented. In reference to the bacilli, scientific investigators announced some time ago that they had found the bacillus of typhoid in the blood of individuals, and that the bacillus of typhoid was found even in healthy persons who had no typhoid. This has been assumed, and I think is now proven. Then they told us that only under certain conditions did these bacilli set up disease. Not until those minute microscopic organisms have been impregnated or attacked by a still smaller, and more minute microscopic creature, which in turn poisoned the typhoid bacilli—not until that attack took place was the disease set up in man. Just think of it, my friends! These minute creatures were in turn attacked by still smaller organisms. Just think of it! If you are anything of a geologist and interested in the various rocks in the strata of the earth, specimens of which may be seen in your museums; you have often examined them. You can take the hardest of these rocks—basalt—and in these basaltic rocks there will be found a world of life. If you get right away in the polar seas at the extremes of the earth, there will you find life also. Thousands of fathoms down in the bed of the ocean there is life. In everything, right throughout the universe, you will find life, and the germs of life are no less in the fire mists! Think of the specks of protoplasm floating in the water. Look at them—examine them with a microscope. Then realise that at last, a long way off it is true, those specks of protoplasm become a Shakespeare, a Dante. Nature is very beautiful. Every night shows forth the might and power and wisdom of the Spirit of Whom I have been speaking. Every morning His mercies are new. I have no time to-night to speak of variations—the wondrous gradations in Nature—but that universal Spirit manifests right throughout inanimate Nature, and causes every variety of colour and formation.

NATURE SPIRITS.

Certain fairy stories have gained currency among yourselves, and I wonder if you have ever asked yourselves the question—can there be any foundation for stories about those quaint creatures called “pixies” and fairies? In the old Roman and Greek

mythologies the woods were peopled with forms called naiads; the waters, the brooks and the streams by others called nymphs. In some Christian lands they believed in pixies, gnomes and fairies; in Eastern lands they had the genii. Surely this is not merely the outcome of the barbaric mind. There must have been some foundation for these strange beliefs. At some period of man's history someone has caught a glimpse of these strange creatures. They must have existed. I care nothing for names nor what you may call these apparitions, but it is a fact that there are nature spirits. The Eternal Spirit manifests through inanimate nature in many ways and forms, and we have the nature spirit which has been seen by a few—not many—of the sons of men. Those present among you who have seen Nature's spirits were highly sensitive—mediums of a very high order. It is not because they have not been seen by all that they do not exist. These pixies, these nature spirits, have wondrous powers. They inhabit the trees and the fields; they wander by the streams in the pure mountain atmosphere, and everywhere throughout nature these spirits will be found. They are all good, not one among them is evil. It is only when you pass on to the spirit side of life that you get knowledge of these things. If you are to gain any benefit from intercourse with those who have passed within the veil, it is by such information from those who know that these things exist.

LIFE EVERYWHERE.

The atmosphere that you are breathing to-night contains organisms. You cannot see them with the naked eye, and even your most powerful lenses would fail to disclose them to you. There are microbes floating in the atmosphere, some of which produce disease. Most of them are insignificant. But apart from the germs, there are floating right throughout this atmosphere, worlds and life that man may possibly never be able to discover with any instrument that he may invent in the future. Near to Mount Vesuvius there are a few pools or small lakes, which the internal fires round about cause to be very hot. If to-night I could take one drop from those pools—or shall I come nearer home and say from out the thermal springs of New Zealand—could I take one drop of the water and subject it to a close, rigid scrutiny, through the most powerful glass that you certainly do not possess, you would find that in one drop of this hot water there was a world. You would find there an imperfect evolving or progressing towards perfection. Again you would find in that drop of water, or it might be a speck of earth, if you had the knowledge and power and sight of an advanced spirit to disintegrate it—you would find that the speck of matter branches away into electric corpuscles. Searching deeper, we would find that the very electricity of the corpuscles is made up of a subtle ether, impenetrable, something so subtle that the sons of men cannot by any means discern it. Had you the power and the knowledge that you will have some day in an advanced spiritual state, you would find right in the heart of that subtle ether something of a wondrous power and influence—a continuous force which is indeed the Spirit of God.

SCIENCE AND SPIRITUAL PHILOSOPHY MEET.

Therefore, in the infinitely small we have a universe which at last touches the spiritual. In the infinitely great we have a universe which is controlled, inspired, kept steady so to speak, and has its foundation, its very existence, in that Spirit whom men call God. And the spirit which you yourselves possess, is also an emanation from that Spirit. This Spirit, though manifest in many ways, and through many forms, is eternal. Matter itself is constantly changing, building up, disintegrating, being scattered and reformed in the birth, the growth, the life and death of worlds innumerable. There is, in reality, no such thing as death. Take protoplasm. Though I can bring it down to the simplest form of which you know nothing—what is that which impreg-

nates it? Men say, from whence comes life? Life came from the Spirit, and when the spirit passes through the subtle ether, and the ether gets into the coarser electricity—the heart of it, remember, is the Spirit of God—then is it impregnated with life. That life never ceases, because, as I told you, it is circling right through matter and being re-absorbed into the Great Spirit, the Source of all life, light and power, of wisdom. Therefore when we acknowledge Him, the Eternal Spirit, as our Father, we do right, for we came forth from Him, and we shall return unto Him. In Him we live and move and have our being, and the great teacher Paul, in his address to the Athenians, was perfectly right when he said, "For we are all the offspring of God." To this end do we desire to lead you, realising your grand estate, and that at last all will be in tune with the infinite. It should cause each one to lift up his heart in praise, and to say—We are accepted in the well beloved, near to God's heart we lie. I trust that something I have said to you to-night will be received by you intelligently. In your quiet moments you may think over it. It is true that the finite mind cannot grasp these profound, wondrous truths in their entirety, and I think that as reasonable men and women you will admit that there is much you have not seen, do not understand and cannot comprehend. But the day is coming when omnipotence will increase your spiritual light, your knowledge, and your power to comprehend. Therefore I say unto you to-night, seek wisdom and knowledge while it is to be found, for it gives life unto those who possess it.

ETHICS AND RELIGION IN RELATION TO SPIRITUAL PROGRESS.

An Address given to the members and friends of the V.A.S. on December 13, 1909, by W. H. Terry.

Modern Spiritualism has been before the world for over sixty years, and in spite of much opposition has made substantial progress in Europe, America, and Australasia. It was first introduced into Australia in 1859, and the first organisation for the study and promulgation of its facts, philosophy, and religion, "The Victorian Association of Spiritualists," was inaugurated eleven years later. It has had many vicissitudes, and at one time was conjoined with a Free Thought body, but on the whole has kept fairly close to the lines upon which it started, viz., "The investigation and advancement of spiritual truths and purposes." It has at times come into considerable prominence—usually when it was able to introduce eloquent exponents of its tenets, who commanded large audiences, often exceeding a thousand. This gave an impetus to the movement, and awakened enthusiasm among its members, who, by earnest co-operation and the aid of local talent, were able to make headway, or at least hold their ground till another wave came to help them forward. But although there have always been some earnest workers, the growth and expansion of the Association and its accessory, the Children's Lyceum, have not been commensurate with the growth of Spiritualism, or a belief therein. There must be a cause for this, and it is imperative that we should, if possible, discover what it is. We know that the orthodox churches are not making headway, but are losing ground, but the cause of that is patent to every thoughtful person. It is "the decadence of belief in the irrational doctrines," which are inconsistent with purely Christian teaching, and thus destroy faith in what are called the miracles of the New and Old Testament, which empties the churches. Spiritualism, however, if affected by this decadence, should be affected favourably, because instead of being founded upon tradition, it is based upon demonstrated and demonstrable facts, and asks no faith in anything that will not stand the test of reason, whilst its ethics will bear comparison with those of any religion extant.

They might be condensed into "Love to God and a desire to know and do His will." This, however, does not apply to the anthropomorphic God of the Old Testament, but to an All-wise and Beneficent Being, the embodiment of Love, Will, and Wisdom, the Creator and Sustainer of the vast systems of the starry universe, of which our world is but a speck. Spiritualism repeats the so-called miracles of Scriptural times, making no miraculous claims for them, but attributing them to spiritual chemistry, with which we are not yet familiar. Spirit intelligences assert that they produce the phenomena, and give in many instances the philosophy of the manifestations. These spirit intelligences give clear evidence that they are the spirits of mortals, whose bodies have died, and give irrefragable proofs of their identity. They give lucid descriptions of the spirit world, varying in accordance with their plane of development, each one at death going to a plane appropriate to its moral condition and deserts, in accordance with universal justice, and with no arbitrary line between heaven and hell.

Spiritualists have proved all this, and tell the world that the way is open for all who will give a reasonable time to an investigation of the laws of spirit intercourse to get conviction of the facts. But the mass of humanity is sceptical, demanding the proofs without study, and spiritual phenomena under physical conditions. Time is wasted with such. If convinced of the phenomenal facts, and their spiritual origin, they take it as a matter of course, go here and there, seeking for something more marvellous, but are not a whit better morally or religiously than they were before.

There is, however, a large percentage of people who have withdrawn more or less completely from the various religious bodies, in whom the religious sentiment only slumbers. It is our duty and should be our policy to work for and enlighten such as these, not by sensationalism, but by presenting to them the Religion and Ethics of Spiritualism as revealed in the teachings received through reputable and cultured mediums from the spirit world. The sweet reasonableness of these will awaken the religious sentiment and prompt to study and investigation. One who comes to Spiritualism by this road is worth many who are simply *believers* in Spiritualism.

If we are to be teachers of Spiritualism, 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 William Stainton Moses, M.A., as follows:—

"The true philanthropist—the man who has the benefit and progress of his fellows at heart—is the true man, the true child of the Almighty Father, Who is the great philanthropist. The true philanthropist is he who grows likest God every hour. The philanthropist and the philosopher—the man who loves mankind and the man who loves knowledge for its own sake—these are God's jewels of priceless value, and of boundless promise. The one, fettered by no restrictions of race or place, of creed or name, embraces in his loving heart the whole brotherhood of humanity. He loves them as friends and brothers. He asks not their opinions, he only sees their wants, and in ministering to them progressive knowledge, he is blest."

Such an one would be a spiritualist indeed; yet it is within the reach of all who aspire to the position, and have the determination to acquire it. Were we to approximate to that condition there would be more harmony and co-operation among the different bodies of spiritualists and mediums, more toleration for differences in their methods and a nearer approximation to unity in their teachings.

I cannot do better than to give a few examples of the teachings from the records of those received through the hand of Wm. S. Moses, who was a valued correspondent of mine whilst in the body, and whose last touching letter to me I read shortly after his decease at one of these meetings.

"Friend,—When others seek from you as to the usefulness of our message, and the benefit which it can confer on those to whom the Father sends it, tell them that it is a Gospel which

will reveal a God of tenderness and pity and love, instead of a fabled creation of harshness, cruelty and passion. Tell them it will lead them to know of Intelligences whose whole life is one of love, and mercy, and pity, and helpful aid to man, combined with adoration of The Supreme. Tell them that it will lead man to see his own folly, to unlearn his fancied theories, to learn how to cultivate his intelligence that it may progress, to use his opportunities that they may profit him, to serve his fellow men so that when they meet him in the hereafter they may not be able to reproach him. Tell them that such is our glorious mission. Speak to them the message of Divine truth that shall regenerate and elevate the world; and for the blind ones pray that, when their eyes are opened, they may not despair at the sight which they shall see."

"Punishment is ever the immediate consequence of sin; it is of its essence, not arbitrarily meted out, but the inevitable result of the violation of law. The consequences of such transgression cannot be altogether averted, though they may be palliated by remorse, the effect of which is to breed a loathing for sin and a desire for good. This is the first step, the retracing of false steps, the undoing of error, and into it good angels enter readily and aid the striving soul. The spirit becomes gentle and tender, amenable to good influences."

These teachings are not exceptional, but they are excellent, and present a conception of the Divine Being far beyond the orthodox one, and more worthy the acceptance of the present advanced generation. A God that it would be easy to venerate and love, but not to fear. We have been taught in the past, "Perfect love casteth out fear," and if we truly love God we shall surely love His children, our brothers and sisters. I have a book of automatically written teachings received at a small but earnest and reverent circle, of which I was a member, forty-six years since, where teachings were received in harmony with those I have just read to you.*

From "Spirit Teachings" the following brief extract is taken:—

"Man's life is not for himself alone. Man has not the possession of all surrounding nature to control all solely to his selfish gratification, but his life is, when properly applied, common property, and for the universal good. It is not how to apply to his advancement, but in good, and to devote to all mankind; indeed, to elevate the platform on which he stands and all else with him."

Friends, this is our duty, with the higher conceptions of the Divinity, and knowledge of the future life (the character and quality of which is dependent not on our belief or faith, but on our actions). With these advantages, more is demanded of us than of those who have only faith in tradition to build their hope of a future life upon, and no rational conception of the nature of that life. Speaking figuratively, "those who know the law and break it shall be beaten with many stripes." By this I do not mean to suggest anything penal; there is no punishment as such in the spirit world; it would be altogether inconsistent with the conceptions of the Divine Being which have been presented to you this evening. No; the "many stripes" are of conscience and regret for shortcomings, when from the spirit side of life your eyes are open to realise your shortcomings, and how much more good you might have done had you more wisely used the talents committed to your charge.

Most if not all of you have investigated sufficiently to be assured of the facts of spirit communion, and many have no doubt grasped somewhat of the philosophy. We have, however, all much to learn, and it behoves us to study and profit by the teachings of those seers and exalted mediums who have enriched the literature of Spiritualism, accepting for the time only that which commends itself to our reason and eliminating doctrine which leads to polemics and disharmony.

The second primary object of the association, the "advancement of spiritual truths and purposes," can only be effected by harmonious and disinterested co-operation, sinking all prejudice and working unitedly for the diffusion of all the knowledge we have, or may acquire, of the relation of this world to the next, and the moral and religious elevation of humanity.

*For want of space, readers are referred to the published booklet, "Spirit Teachings."

EUSAPIA PALADINO ON THE WAY TO AMERICA.

Seances on a Transatlantic Liner.

The *Daily Sketch*, London, writes on November 24:—

"Signora Eusapia Paladino, the medium who has amazed scientists and laymen of Europe by the marvellous things that have taken place during her seances, has arrived in New York.

Her fellow passengers on the Princess Irene looked upon the medium with awe. Especially was this so of a dozen who had sat around a table in a well-lighted stateroom during three different nights of the voyage, and witnessed remarkable phenomena.

The sittings were held on Sunday, Monday, and Tuesday nights. All those who sat in the chain around the table told how they held Signora Paladino's hands, and had their feet on her feet during the seances, and, while the room was well lighted, they could give no reason for what they saw. 'Two electric lights were burning,' related Mr. Herman, who was among the passengers. 'The door was closed and locked, and the ports were closed. We sat down and placed our hands on the table, our fingers connecting so as to form a complete chain. I held one of her hands, and held it tightly, too.

'Immediately I felt three raps on my chair and one on the back of my neck. One of the young ladies was frightened and hysterical, and I changed places with her and let her hold the hand of Signora Paladino. Then this girl said there was a hand on her shoulder and one on her ankle. We broke the chain and the feeling passed over.

'A few seconds after we joined hands again a ghastly hand appeared just outside the curtain that hung from the upper bunk. The lower part of the hand was dark and ill-formed. The hand moved around the room and then rested on the shoulder of the ship's surgeon.

'In Italian, at the request of the surgeon, I called for the spirit of his father. In a second the surgeon cried out, 'I am being embraced.' 'Is that his father?' I asked. There were three distinct knocks on the end of the table opposite where Signora Paladino sat. She had told us three knocks meant 'Yes' and two 'No.' Then came a gust of wind, although the door and window were closed, and the curtains were blown around the surgeon's neck. He jumped out of his seat, left the ring, and wouldn't join us again.

'Dr. Oteri sat in the chair vacated and called for the spirit of his father. A mass of something appeared. It was like vapour, and seemed at first to be a head with one side of it dark. It was unsightly. He asked 'Are you glad to see your son?' There came three knocks in answer. 'Well, father, bless me.' His face expressed delight and terror by turns, and he said he was being squeezed.

'Professor Smeragliuolo said he asked to see his mother and requested that she embrace him. He said he distinctly felt the sign of the cross being made on him, and his lips were touched as if by a kiss. This was repeated, but the second time he was kissed twice, he said. Then he saw a vision, he declared, and was shaken by the elbow.

'Then the table rose two feet from the floor and fell back with a crash. During the seance the medium was groaning.'

Signora Paladino, small, unintelligent looking and poorly dressed, would tell nothing about herself when an attempt was made to interview her."

E. W. Cole, Commonwealth Publishers, Book Arcades, Melbourne, Sydney and Adelaide, have just issued a second pamphlet of "Harbinger of Light" series, containing articles by W. T. Stead, and a new portrait. "Bridging the River of Death," and "The Unseen World a Reality," are included. To be had at Cole's, Miss Hinge's Book Depot, and "Harbinger of Light" office. Price 3d., 2s. 9d. a dozen, posted.

THE PRESS AND SPIRITUALISM.

In the November issue of this journal, we commended the wisdom and generosity of Mr. W. T. Stead in the establishment and methods of "The Spiritual Bureau," and the first report, since published, showing that seventy-five per cent. of those who had availed themselves of the facilities that it affords for really earnest investigation had been thoroughly convinced of the reality of intercourse between the physical and spiritual worlds, is confirmatory of the value of the institution. It is a singular fact, however, that in spite of the continued cumulative evidence of the reality of spiritual intercourse, there is still a widespread prejudice against it which may be largely attributed to the antagonism and unfairness of the press which, with very few exceptions, publishes the frauds and fallacies that inhere to the movement and suppresses or distorts the facts. When any particularly prominent instance of spirit phenomena comes before the public, it is treated as an isolated case, and if it can be discounted by ridicule, abuse, or comparison with some dubious actions of a fraudulent medium in the past, it is assumed by many that spiritualism is unproven. It is much the same when any prominent individual comes to the front as a convert, his status is belittled and his case is made as far as practicable an isolated one; the fact that thousands of prominent men in all ranks of society have, after careful research, avowed their conviction of the reality of spirit phenomena and intercourse is suppressed, and the public consequently misled. Mr. Stead, though he has disinterestedly devoted time, talent and money to the demonstration of an immensely important fact, has not escaped the usual abuse and ridicule, but by his urbanity in acceding to a request of the editor of "The Daily Chronicle," to endeavour to place that paper en rapport with Mr. Gladstone, which he appears to have succeeded in doing, has brought a hornet's nest about him; quite a number of the London journals trying to write him down, some going so far as to charge him with starting the Bureau as a political dodge. It is certainly unfortunate that politics should be brought into spiritualism at this particular juncture, when there is so much excitement and political discord; it gives the opponents of spiritualism a weapon they will not fail to use to the utmost, but we feel confident that Mr. Stead and the Bureau will survive it, though its influence may be temporarily checked. He has the consciousness of rectitude, and the courage of a hero, and does not stand alone. The public at large are unaware of the number of scientific men, and others eminent in literature, politics, and theology, who have by careful research proved and acknowledged the great facts of spirit communion and its attendant phenomena. As far back as 1900, we published a list of over two hundred eminent men who had become converts by experimental investigation, twelve of them fellows of the English Royal Society, and many professors of various Universities; of the former we quote the following from Professor Barrett, Professor of Experimental Physics, and Dean of the Faculty of the Royal College of Sciences, Ireland. He says: "The impressive

fact of the phenomena is the intelligence behind them and the evidence of an unseen individuality as distinct as our own." And Professor Herbert Mayo, of King's College, London, who concludes his statement with the following words: "That the phenomena occur there is overwhelming evidence, and it is too late now to deny their existence." Just another typical one from Professor Elliott Coues, M.A., etc., New York, Member of the National Academy of Sciences: "Will you have the opinion of such a person as I have described, who for about ten years has studied, watched, and followed the phenomena of so-called spiritualism, and who speaks from personal experience with almost every one of them? Then let me tell you that I *know* that the alleged phenomena are true, substantially, as alleged."

The foregoing are typical, and can be multiplied indefinitely. Spiritual phenomena and intercourse are proven facts, and there is in its literature overwhelming evidence for any impartial investigator who will devote a reasonable time to its study.

W.H.T.

COLONEL KENNETH MACKAY'S VOLUME "ACROSS PAPUA."

It will be remembered that Colonel Kenneth Mackay, C.B., M.L.C., was President of the Commission appointed by the Federal Government to inquire into the conditions of government and other matters concerning New Guinea in 1906. He has embodied the result of his visit with his fellow commissioners, W. E. Parry Oakden, Esq., and Charles Edward Herbert, Esq., in a most readable volume, "Across Papua," published by Witherby and Co., London, 1909.

Attention has been drawn by a friend to the following interesting account of the native ideas of an after life in that island, recorded by Kenneth Mackay:—

"As we rode back George told me of one of the native conceptions of a future state, which struck me as very beautiful. Up on the Astrolabe Range there blooms invisible to mortal eye a great and graceful tree, in and around which dwell forever, free from care and happy all those who have lived good lives ere death claimed them. There lovers and loved relations will be re-united, while those already dwellers beneath its shade may and do come back to watch over the living, so that each soul yet on earth has an unseen but ever-present loving guide and helper. The wicked have to pass through sickness, pain, and trouble before they reach the tree, but eventually they too are gathered beneath its branches. The natives of the Astrolabe district say they know this sacred idyll is true because those they loved and have lost have come back to them and told them so."

The writer adds:—

"I give this tale as it was told to me, and when one remembers how old the Papuan is, how he has lived on through all the ages that have died, and the upheavals that have made and unmade worlds since the continent of Lemuria sank engulfed for ever beneath the waters of the Indian Ocean, it is not hard to understand that he still possesses dim memories of faiths learnt from lost peoples of higher development when the world was younger and perhaps nearer its Creator than it is to-day."

Mr. Geo. P. Young, of Glasgow, President of the Spiritualists' National Union, has a special article in the "Two Worlds," entitled "Psychic Photography in Glasgow," in which he gives his experiences with Mr. Edward Wyllie. The article has two illustrations, one of Mrs. Grant, a member of Glasgow Association, in which "the laughing face of a bright-eyed boy" who passed over twenty-five years ago is shown. The other is a picture of Mr. Young with a bunch of lilies, spiritual emanations growing out of the region of the heart. Mr. Young says, "the lilies are emblematic of undying love, and are to me of supreme interest."

AN OPEN LETTER TO AUSTRALIAN SPIRITUALISTS.

OAH SPE.

It was with much pleasure that I received for publication in the present issue of the "Harbinger" the following letter from one of our most esteemed and level-headed Spiritualists, a man of great culture and intellectual force, Mr. J. Nelson Jones, of Ararat. For the slight knowledge I possess of this remarkable book, I am indebted to three friends—Mr. Nelson Jones, Mr. Thomas Green, who introduced it to Mr. Nelson Jones two or three years ago, and who has studied it himself over a quarter of a century, and Edgar Lucien Larkin, who has been its most active interpreter. Mr. Jones' statements concerning the book are so simple and direct, explaining what have been difficulties to many readers, that it is with much pleasure I am able to send it broadcast for general perusal. Authoritative statements concerning what Spiritualism means to the devout believer are too rare. To that large and increasing body of Spiritualists, therefore, who see in psychic phenomena only a means to the establishment of a Religion within Nature that the world is in need of. Mr. Jones' earnest appeal should meet with a hearty and immediate response.—Ed. H. of L.

To the Editor of the "Harbinger of Light."

Dear Madam,—You are, I see, making your readers acquainted with that wonder-book "Oahspe," and with your permission, I will try and say something about it.

We are living in a remarkable age, and to a large extent unconsciously so. Not only is the Earth convulsed by great geologic and seismic disturbances, but in sympathy, as it were, with these changes there is a corresponding upheaval in the mental, moral, and spiritual conditions of the world. Spiritualists, and all thoughtful people, who are not blinded by rigid religious ideas recognise this. In this domain the trend is to "ring out the old, ring in the new," Even from the pulpits of the land come utterances which are totally at variance with the old creeds and dogmas of the Christian Churches. Everywhere do we see that men are in an unsettled and restless state, dissatisfied with the old theologies and wistfully looking for the light. Oahspe is the revelation of the day; but the book is hardly known, and millions have never heard of it. Its title is: "Oahspe—A New Bible in the Words of Jehovih and His Angel Ambassadors. A sacred history of the Dominions of the Higher and Lower Heavens on the Earth for the past Twenty-four Thousand Years." It also embraces a brief history of the preceding fifty-five thousand years; thus dealing with the changes pertaining to Earth for a period of 79,000 years. The question will be asked—"Where did this pre-historic knowledge come from?" The answer is given by the book—"Transcripts from the Libraries in the Heavens." A book which sets up such a claim, must surely have come into the world in an unusual manner. So it did, and for the information of those who know nothing about it, I propose to say a few words upon the manner of its production. Mr. John Ballou Newbrough, a dentist, of New York, after several years of training, was controlled by a Band of Spirits of a high order, who were visibly present with him, and controlled his hands to write with a typewriter. He was not a good typist, but his hands went at the work with vigour, and apparently his brain was in it no further than was necessary to determine the muscular movements of his hands, for he did not know what he was writing, nor was he allowed to read it until the whole work was completed. This writing continued for fifty weeks, working every morning half an hour before sunrise, and when finished he was told to read and publish the work. This as a physical feat was a marvel in itself, for the work contains over 800 pages of double column type, which must have been accomplished in about 7

days of actual time; and when the wonderfully abstruse nature of much of the matter contained is considered, it becomes evident that its production was far beyond the normal powers of an ordinary mortal. Hence the book is unique—unique in its manner of production, in its wonderful revelations of pre-historic Ages, and in the fact that it is one consecutive work, given for the Age in which we live, and in the most extensively known language of the Earth. These things should surely give it a claim for careful study.

In its Religion Oahspe is in accord with the most advanced thinkers of the Age. It brands Christianity, i.e., the Christianity of the day which had its origin with Constantine, as one of the four false systems of the world; it shows how it became so, and maintains that there is but ONE true religion, nor ought there ever to have been any other in the world.—It may be summed up in the following curt sentence: The FATHERHOOD of the INFINITE JEHOVIH, and its correlative, the BROTHERHOOD of MAN. This great TRUTH has always been put into the world by teachers sent specially from the world of spirit, but has always been perverted by the Self-hood (Satan) inherent in humanity.

Oahspe is iconoclastic; but if it breaks down the idols, it sets up JEHOVIH in their place; here is its definition—"ALL was. ALL is. ALL ever shall be. The ALL spake, and Motion was, and is, and ever shall be; and being positive was called He and Him. The ALL MOTION was His speech. He said, I AM! And He comprehended all things, the seen and the unseen. Nor is there aught in all the universe but what is part of Him. He said, I am the soul of all; and the all that is seen is of My person and body. By virtue of My presence all things are. By virtue of My presence is life. By virtue of My presence are the living brought forth into life. I am the QUICKENER, the MOVER, the CREATOR, the destroyer. I am the FIRST and LAST. Of two apparent entities am I, nevertheless I AM BUT ONE. These entities are the UNSEEN, which is POTENT, and the SEEN, which is of itself IMPOTENT, and called CORPOR (Matter). With these two entities, in likeness thereby of Myself, made I all the living; for as the life is the potent part, so is the corporeal part the impotent part. Chief over all that live on the Earth I made man, male and female made I them. And that man might distinguish Me, I commanded him to give Me a name; by virtue of My presence commanded I him. And man named Me not after anything in heaven or on earth. In obedience of My will named he Me after the sounds the wind uttereth, and he said, E—O—Ih! Which is now pronounced Jehovih."

I have produced this long quotation from Oahspe, Book of Jehovih, Chap. I., because it seems to be imagined in some quarters that the teachings of the book is anthropomorphic in regard to Deity. I think a careful study of this chapter will serve to show that the anthropomorphic idea is utterly excluded. The general scope of the whole definition is that Jehovih is the SOUL of the whole universe of mind and matter; the only words which might be supposed to convey an anthropomorphic idea are, "person" and "body," but these must be read in connection with all the other definitions which convey the idea of the Transcendent ALL SPIRIT. If it be true that Jehovih is the ALL, and IN ALL, then He must be the All-Person, the All-Body, whatever the terms, person and body, may signify. The Latin word persona, from which our word comes originally, meant a mask, hence a character, also a man acting a part, and thus a person or individual. A body, as here used, has quite an analogous sense; it may mean a MANIFESTATION of Spirit. Paul speaks of "celestial bodies" and "terrestrial bodies," 1 Corinthians xv., 39-46. This shows that there are bodies composed of a SUBSTANCE which differs from material SUBSTANCE, possibly spiritual substance. It by no means follows that these words indicate

that we must regard the Infinite ONE as we regard a man; we may regard all material things as an EXPRESSION of His Life upon the material plane.

Oahspe, after describing the six Eras, Ages or Aeons, through which the Earth has been conducted by spirit-power, says: "Behold the seventh era is at hand. Neither shalt thou have any God, nor Lord, nor Saviour, but only thy Creator, Jehovih! Him only shalt thou worship henceforth for ever. I am sufficient unto Mine own creations." This new era is described as the "Kosmon Era," which appears to have begun about the time when the world was first attracted to Spiritualism, which may be said to have commenced about the time of the Rochester Knockings. The book seems to have been published about 1882, and says that it was then the 33rd year of the "Kosmon Era"; in fact, its production seems to have been coincident with the great movement known as Spiritualism. It is essentially a Spiritualist's book, and should commend itself to all Spiritualists who can rise above the mere externals involved in physical manifestations. A true Spiritualism means true spirituality of mind, and this is what Oahspe seeks to impress. It does not ignore the physical, on the contrary, it distinctly states that these things shall come, as we see them come to-day; but they are not the chief things. The all important is to rise above them into that conscious life of union with the Infinite Father; a perception that we are in Him and He in us, and that life of loving service which flows from this all absorbing idea.

Oahspe is such a stupendous work and involves so much study that it appears to me to be desirable that all earnest Spiritualists should band themselves together into a sort of Oahspian Society, with the special object of studying its ponderous truths. At the present time amongst Spiritualists there is too much of a tendency to run into little knots of different shades of thought, and thus assuming a kind of sectarianism in Spiritualism just as it is with religious organisations. This is undesirable. In Oahspe can be found a bond of union for the whole, because its teachings are of the widest, and embrace the one Everlasting verity, which all can accept, for all must worship the Everlasting Father in their OWN WAY, but it must be in works, not in prayer, but by DOING RIGHTEOUSLY. Oah. 313-19.

The main purpose of this letter is to try and ascertain whether there may not be amongst the Spiritualists of Victoria and elsewhere, some, who in the chaotic state of things, are earnestly searching after TRUTH, and also among those people who are drifting away from the Churches because they feel that there is something incongruous and erroneous that causes dissatisfaction; enough in numbers to form such a society as I now suggest. In that view I will ask all who feel sufficiently interested to signify their approval of the idea, by dropping a note to that effect with name and address, to "X," care of Mrs. Bright, Office of "Harbinger of Light," 117 Collins-street, Melbourne. If a sufficient number respond, an effort will be made to establish an Oahspian Society in Australia.

I am, dear Madam, yours very truly,
J. NELSON JONES,
Ararat, January 20th, 1910.

W. T. Stead takes for the "Book of the Month," in the December issue of "Review of Reviews" (English edition), Sir Oliver Lodge's just published work, "The Survival of Man." In a letter received from Mr. Stead by last mail, he says, "May I call your special attention to the last paragraph in my review of Sir Oliver Lodge's book in the December number of "Review of Reviews." I wonder if you can indicate where the first automatist ended and the second began. Sir Oliver Lodge tried and failed. This paragraph is headed "An Opinion from the Other Side," and is recommended to the study of those interested.

INITIATION AND NATURAL SPIRITUAL DEVELOPMENT.

Anyone gifted with open vision who reads W. J. Colville's valuable review of Dr. Rudolph Steiner's latest published work, "Initiation and its Results," will see that all that is contended for in its pages can be attained by every well-balanced individual who, without any knowledge of occultism, strives "to live the life." One question suggests itself that needs a satisfactory answer by those professing a knowledge of occult training. In the description given by Mr. Colville of the six "petals" of the astral body, he says, "Half this number of petals have been developed during bygone ages of human evolution, and are now distinctively operative, the remaining half it is for us to develop by force of our own volition." On behalf of the countless millions of human beings who never hear or are likely to hear of forced development which this species of "Initiation" really means, I would ask why the remaining undeveloped petals may not be expected to evolve as naturally as the others have done? The eight-fold path can be gained, the straight and narrow gate to eternal life entered by natural means open to every living soul who learns the lesson of love and service and self-surrender.—Ed. "Harbinger of Light."

INITIATION AND ITS RESULTS.

By W. J. COLVILLE.

Quite recently the reading public was greatly edified by perusing a valuable treatise by Dr. Rudolf Steiner, entitled "The Way of Initiation," a book which immediately on publication secured wide reading and serious attention in practically all sections of the world. In response to a loud and earnest demand for an English translation of another valuable book by the same famous German author, an English version of "Initiation and its Results" is now before us. These two works are practically one, the second volume being a logical supplement to the first. In the "Way of Initiation," the whole vast subject was comprehensively outlined in so lucid and easily comprehensible a manner that the verdict in many places is that Dr. Steiner's works on Occultism and Mysticism are, in some respects, at least, the very clearest now before the public. The second volume in what promises to be a singularly important series of helpful manuals or guides for students, commences with the statement, "It is one of the essential principles of genuine Occultism that he who devotes himself to a study of it should only do so with a complete understanding, should neither undertake nor practise anything of which he does not realise the results. An occult teacher giving a person either instruction or counsel will invariably begin with an explanation of the effects in body, in soul, in spirit, which will occur to him who seeks for the higher knowledge." The author then asks us to consider some of these effects upon the soul of a student, and informs us very decidedly that "experimenting in the dark is very strongly discouraged," which clearly means that we must pursue the occult pathway to a definite goal toward which we have resolutely fared forth on the "way of initiation," never allowing ourselves to be blindly led, we know not whither, by any stray forces on unseen planes which are frequent sources of perplexity and danger to those who seek to navigate the psychic ocean with no definite intention of steering to any well-defined port or harbour of attainment. A very pregnant passage reads, "He who will not undergo with open eyes the period of schooling may become a medium, but all such efforts cannot bring him to clairvoyance as it is understood by the Occultist." The teaching thus conveyed is entirely lucid; it defines quite clearly the exact difference between clairvoyance itself and clairvoyant mediumship, two conditions greatly confounded in the popular mind. Clairvoyance per se is a result of more than average individual development, while clairvoyant mediumship (equally with all other phases of mediumship) is a result simply of more

than ordinary sensitiveness. There is no justification for assuming that mediumship is other than genuine and useful, because those who are determined to walk in the way of conscious initiation have resolved to transcend the mediumistic condition in their own experience, at least those phases of it usually denominated "unconscious." One who is clairvoyant in his own right, not merely a channel for the clairvoyance of another, is capable of discerning the human aura to the extent of perceiving its colour and density, being thereby in possession of a large fund of information entirely beyond the grasp of any who are solely dependent upon extraneous testimony. Dr. Steiner uses frequently the good word "super-physical," an excellent term open to none of the objections often brought against super-natural. To attain to knowledge of super-physical conditions, the astral body, or "organism of the soul," must undergo certain definite development, and it is the purpose of wise initiatory practices to bring about such changes in this astral body as serve to render it far more pliant or flexible than in the ordinary untrained woman or man. During recent years so much has been published concerning differing grades of human aura that the well-read person of to-day is scarcely surprised when told that the shape, colour, and texture of one's aura are all subject to constant alteration in consequence of fluctuating feelings, thoughts, and tempers, but it will be news to many to whom the more rudimentary knowledge is familiar, to learn from Dr. Steiner that we contain certain partially developed organs within us which can gradually be fully unfolded by treading in the path of initiation marked out by those experienced adepts who have themselves gone thoroughly over the ground over which they are now ready to conduct aspiring students. The further a student advances in genuine psychic development, the more thoroughly organised does his astral body become. In common cases, where one lives an ill-balanced and almost undirected life, the astral body is in so confused a condition that the exercise of well-defined clairvoyance is impossible, but when firm, self-direction commences and a student seriously resolves to "make a man of himself," latent organs begin to expand, and the "lotus flowers" within him increase the number of their petals.

Some of Dr. Steiner's statements with reference to these "lotus blossoms" are so unfamiliar to general readers that we shall only refer to them as he describes them, condensing his voluminous sentences into paragraphs of our own. Such condensation on our part can do no more than whet the appetites of those to whom the statements are named for perusal of the book, which elaborately describes these unfamiliar "organs." As the inner body pervades the outer and the clairvoyant sees the one through the other, we are led to suppose that these strange "organs" are really within our physical structures, and so they undoubtedly are, even though they properly pertain to the astral rather than to the physical organism. There are six of these peculiar organs, sometimes called "wheels" (in Oriental language, chakras). They are situated in the following sections of the body; the first between the eyes, the second at the larynx, the third in the region of the heart, the fourth in the pit of the stomach, the fifth and sixth in the abdomen.

These "lotus flowers" are present even in undeveloped persons, but in such instances clairvoyants see them very dark in colour and inert. In a well-developed clairvoyant, they appear bright and active. In a medium they are active in a somewhat different manner. As soon as a student of Occultism begins to practise the required exercises the "lotus flowers" become lucent, and at a later stage they begin to revolve. These are the sense-organs of the soul, and their revolutions make manifest the fact that one is able to perceive the super-physical world. The sense-organ in the vicinity of the larynx enables one to perceive the thoughts of others, and facili-

tates increased insight into the laws governing natural phenomena. The organs near the heart permits one to become acquainted with the sentiments of others. The organ in the pit of the stomach furnishes information regarding the talents and capacities of others; it also serves to relate its possessor to the inner life of animals, and to the essences of the mineral kingdom, also to an understanding of atmospheric phenomena. The organ at the larynx has 16 "spokes" or "petals"; that in the region of the heart has 12; that in the pit of the stomach has 10. Half this number of "petals" have been developed during bygone ages of human evolution, and are now instinctively operative, the remaining half it is for us to develop by force of our own volition. Our author calls attention to 8 functions of the soul, which we usually exercise in a careless and perfunctory manner, but which we can learn to direct and govern in a new and higher manner. The first instruction concerns the way in which we receive ideas. We all know how customary it is to be led in this respect by seeming chance alone. We allow ourselves to be impressed without thought by anything we hear or see, and the inevitable result is that we are destitute of convictions of our own, being almost entirely subject to the ready-made opinions of any people with whom we may be brought in contact. For the student on the path of initiation, no such habit is permissible; he must reflect on everything before he makes it a portion of his mental assets. A second direction deals with control of resolutions. "One should only make resolutions after a well-founded, full consideration of even the most insignificant points, all thoughtless deeds and all meaningless actions, one should put far away from the soul. For everything one must have well-considered grounds, and one ought never to do a thing for which there is no real need." Were that sage counsel wisely heeded we should indeed be saved from an immense amount of what we often call "busy idleness," and the saving of energy gained in this economy would enable us to do so much beautiful and really useful work, now neglected, on the plea that we have neither time nor strength for it, that our dull, worried existence would soon grow fair and luminous as we walked in the light of wisdom in place of grovelling in the shades of ignorance. A third counsel concerns Speech, a topic on which we often need much good instruction. "The occult student should only utter what is sensible and purposeful; all talking for sake of talking draws him away from his path. He must avoid the usual method of conversation, in which all manner of things, unselected and heterogeneous, are spoken of together. In accomplishing this, however, he must not preclude himself from intercourse with his fellows. Precisely in such intercourse ought his conversation to grow in significance. He answers everybody, but does so thoughtfully and after careful consideration of the question. He never speaks without grounds for what he says; he seeks to use neither too many words nor too few." The fourth direction concerns external action. "In conduct, the student must adapt his behaviour to his environment in such a way as to cause no unnecessary antagonism; he seeks so to act that his deeds may combine harmoniously with those of others in the same position with himself, but in all respects where he is his own master he considers the effects of his modes of action with diligent care."

The 5th counsel pertains to the management of one's entire life. "The occult student endeavours to live in conformity with both Nature and Spirit; never over-hasty, he is also never idle. Indolence and superfluous activity lie equally far from him. He looks upon life as a means for work, and he lives accordingly. He arranges habits and fosters health so that a harmonious life is the outcome."

The sixth direction concerns human endeavour. The student is here counselled to attempt nothing beyond his present powers, but to omit nothing that seems within their province. There must, however,

be some high ideal; he does not merely regard himself half thoughtlessly as a wheel in the vast machinery of mankind, but endeavours to comprehend its problems, to look beyond the trivial and daily. He thus endeavours to fulfil his obligations, ever more and more perfectly. When attaining to the 7th state, the special effort is to learn from life in all ways as much as possible. Nothing at this stage passes before the student without affording him occasion to accumulate valuable experience. By watching self and others, he learns to profit by all past blunders, and never embarks on new enterprises without first considering how, in the light of experience already gained by himself and others, he may make only wise decisions, and act usefully. When the 8th stage is reached, the student must frequently look inward so as to take counsel with himself, "build up and test the foundations of his life, run over his store of knowledge, ponder upon his duties, consider the contents and aim of life, etc." By means of the exercises given in "The Way of Initiation," genuine progress on the upward path can surely be greatly aided. Throughout the two books we are considering, there is a thread of advice continually running to the effect that we should attend diligently to every duty of our actual state in life, never allowing ourselves to neglect any obligation on the dangerous plea that by so doing we might hasten our spiritual growth. "He who speaks or thinks anything untrue kills something in the bud of the 16-petalled lotus. Truthfulness, Uprightness, and Honesty are in this connection formative; Falsehood, Simulation, and Dishonesty are destructive forces. The student must recognise that not merely good intentions are needed, but also actual deeds. If I think or say anything which does not harmonise with Truth, I kill something in my astral organs, even though I believe myself to speak or think from intentions ever so good. It is here as with the child who needs must burn itself if it falls into the fire, even though this all may have occurred through ignorance." As we proceed diligently along the path, good habits become so spontaneous that we cease to have occasion to remind ourselves continually of directions necessary to follow; in earlier stages of development, whilst we are outgrowing habits which are detrimental to progress, we shall probably experience the need of vigilant effort in many directions. We are most wisely told that such a life as corresponds with Budha's "Eightfold Path" is highly beneficial for all who are truly seeking to live purely and usefully, even though many such persons direct no special thought to aught that is technically designated initiation.

The whole trend of this practical teaching reminds us of much with which we are most familiar in sacred literature. There can be no hurried mountings from foot to summit of a ladder; step by step we must advance, rung after rung must be climbed. How forcibly this all suggests to us the 33 degrees in Masonry; the steps from base to apex of the Great Pyramid at Gizeh; the 33 years of the earthly life of a typical Master; Jacob's Ladder; and much else that serves to illustrate Paul's declarations concerning "first the natural, then the spiritual." Our particular natural is whatever state we have been born into, for to this we are native. There is a native land for the soul in its terrestrial embodiment, even as there is a native country for the outer body, and as we pass from degree to degree in Mystic Masonry, we must grow into the higher by faithfully accomplishing all the work pertaining to the lower. In the third section of the book, engaging our attention, we are told much concerning Dream Life, which will prove intensely interesting to many who are eagerly enquiring for light on the vexed problem of regulating experiences while asleep. Before we can reasonably hope to do much in this more advanced field of effort, we must have learnt to control our thoughts, sentiments, words, and actions to an unusually large extent in waking hours; then we can

carry over our victories and enjoy their consequences on the more mysterious planes of astral activity. Occult students will recognise a familiar term, "the fire of Kundalini in the organ of the heart," but the totally uninitiated can comprehend scarcely anything of this hidden flame. This is really a spiritual light which illumines the path of the disciple through all his astral journeyings, and until this is to some extent developed he walks in darkness if he seeks to traverse some higher world. In the 5th section of the book, which is entitled "Dissociation of Human Personality during Initiation," Dr. Steiner deals largely with dangers encountered on the upward way, but instead of harping on these so as to scare young aspirants, he temperately discusses their nature, and points a way to their effective vanquishment. Some interesting anecdotes are related illustrative of the connection between soul and body during sleep, from which all careful readers can derive much profit. That extraordinary personage, "The Guardian of the Threshold," who usually figures very prominently in Occult literature, receives exhaustive treatment, and when we come to know him we shall think of him as a necessary agent of divinity, not as a hostile foe, menacing all who would attain to knowledge of the Mysteries.

"Initiation and its Results" can well be recommended as a very helpful treatise for all who are desirous of profiting by sane and plain directions given by a widely experienced preceptor.

LONDON PSYCHO-THERAPEUTIC SOCIETY

From the *Morning Post* of Dec. 6th the following report is taken.

"At a meeting of the Psycho-Therapeutic Society held last evening at the Caxton Hall, the Princess Karadja, author of 'Towards the Light,' delivered a lecture on 'The Ancient Therapeuts.' Mr. George Spriggs (president of the society) occupied the chair. The lecturer, in the course of her address, said that to most men in our days the welfare of the body was the chief desideratum. Physical health—the possibility of enjoying as much and as long as possible the pleasures of earth—was the main thing. Hecatombs of living creatures, who had rights as sacred as our own to enjoy existence, were sacrificed daily to the insatiable Moloch of vivisection, in the vain hope of purchasing immunity from suffering for guilty man. Happily a reaction was taking place. Various anti-vivisection societies were energetically at work trying to demolish the proud edifice erected on the foundation of iniquity, and silent healers had begun to reconstruct the Temple of Health on hallowed ground. They were all aware of the admirable work done by the Psycho-Therapeutic Society, and the magnificent results it had already achieved. She desired to express publicly her admiration for the unselfishness and patience of that society's workers, who devoted their time and strength to the relief of suffering, with no other remuneration than the inner satisfaction which was ever the blessed companion of true charity. Proceeding, the lecturer described the religious communities which existed more than fifteen centuries ago, and dealt particularly with the ancient Brotherhood of Healers, the Therapeuts, a community of Jewish ascetics, and the Essenes, one of the great sects into which the Jews were divided at the time of Christ. When the mysteries celebrated by the Brotherhood were profaned and vulgarised the true initiates retired silently to their inaccessible retreats in the desert. Ostensibly the Essenes ceased to exist, and even the name of the Therapeuts fell almost into oblivion, but they eluded their Roman persecutors and preserved intact their sacred treasure of occult wisdom. Their traditions descended to the Bannain, or Builders, from whom our modern secret societies, the Freemasons and others, in whom the Church of Rome recognised its deadliest enemies, might trace their descent. Lady Coomara proposed a vote of thanks, seconded by the Princess Annie de Lusignea and supported by the Rev. Tod Ferrier."

OUR SPIRIT BODIES.

For the "Harbinger of Light."

BY "IRVEN," AUTHOR OF "OPEN SPACES."

Oh, men eternal! Spirits clothed in flesh
To give that spirit its Identity!
Think you to weave a sentient pulsing mesh
That soon shall break, and let your spirits free?
Oh vain desire,
You build of flaming fire
The mould that shapes you for Eternity!
You build about you, with your every thought,
A character that shall outbuild the state
Surrounding you for aye. No heaven is bought
By gold or promise; and each deed shall mate
To its like deed.
Ay! harvests long shall seed
From that you sow in flesh, for future fate.
Say Death has spok'n, and opened wide the door
That leads from earth to what you dreamed as heaven;
Have earthly doings given you grace to soar?
Can you tone one pure note of God's high seven?
What are you worth,
Who come from wondrous earth?
What bring you that shall prove your holy leaven?
The God-thought that has started you sought dress
To garment Self in; and its texture fine
Must make you You! Your hand can curse or bless,
Can clothe a friend, or shrine a saint divine;
But as you weave—
Whate'er you may believe—
That dress about your soul you close entwine.
Say 'Forms are hid in graves, Death casts them off;'
You speak a half-truth, and its wholeness is
That body's replica you never doff,
And no one atom of it shall you miss;
Its sublimate form,
Like you a sentience warm,
Shall clothe your soul in lasting shame or bliss.
Weave rich apparel from your wealth of heart,
Or sullied rags from poverty of soul,
And you must progress long to rend apart
The clothing that is earth's own special goal;
And you alone
Can favour or disown
Fair clothes! Your thought itself must make them whole.
Oh, Men Eternal! Spirits clothed in flesh
To give that Spirit its Identity!
Weave seamless garment of Love's shining mesh
As fittest robe for fair Eternity!
Would'st symbol Heaven,
So it at last be given?
Then earn it by Life's pure entirety.

PERSONALS.

Eusapia Paladino is just now one of the most prominent mediums in the world. In another column is printed the report from the London "Sketch" and the Chicago "Herald," regarding her seances held on the Atlantic liner on her way to New York, where she is giving test sittings arranged by Hereward Carrington, Dr. Hyslop and others.

Everard Feilding, brother to Lord Denbigh and hon. sec. of the Society for Psychical Research, takes Eusapia Paladino's mediumship as subject for an article in November issue of the "Nineteenth Century," entitled "Recent Experiments in the Physical Phenomena of Spiritualism." Mr. Feilding says: "While I have convinced myself of the reality of these phenomena, and of the existence of some force not yet generally recognised which is able to impress itself on matter and to simulate or create the appearance of matter, I refrain for the present from speculating on its nature." Mr. Feilding's article gives a full account of the recent sittings of himself and others with Eusapia Paladino in Italy. It is most interesting reading, and is recommended for perusal by all psychical students.

Sir Oliver Lodge has, in his latest work, "The Survival of Man," ranged himself on the side of convinced believers. He says, "The hypothesis of surviving intelligence and personality—not only surviving, but anxious and able with difficulty to communicate—is the simplest and most straightforward, and the only one that fits all the facts." In a letter from Mr. Stead, he tells me that it was the Myers control which dictated the last paragraph of his review as noted above, and that Sir Oliver Lodge's book "definitely commits him to the whole of our doctrine."

Mr. James Coates, of Rothesay, Scotland, who was the chief promoter of the visit of Mr. Edward Wyllie, spirit photographer of America, to Great Britain, writes in the "Two Worlds," of Dec. 19th, 1909, his sixth article on the results obtained. These have been entirely satisfactory to Mr. Coates, and a test committee, formed for the purpose, and Sir Oliver Lodge has consented to have a special examination made of Mr. Wyllie's spirit photography when that gentleman pays a visit to Birmingham.

Henry C. Hodges, the well-known Detroit capitalist, editor of the "Stellar Ray," and member of the Astro-Publishing Co., Detroit, and a most valued correspondent, sends a cutting from the "Detroit Journal" concerning his own experience in spirit-photography 35 years ago. He called the spirit photographer a "mountebank," and ordered him at first off the premises. Later, having consented to give a sitting under his own conditions, Mr. Hodges says, "Behind me stood a figure representing a middle-aged lady who had died three years before." It was an unmistakable likeness. It is with regret that similar interesting matter, enough to fill the "Harbinger" four times over, is excluded for want of space.

Possibly, later, a way may be opened for its enlargement.

Max Gysi, editor of Dr. Rudolf Steiner's latest translated book, "The Way of Initiation and its Results," reviewed in this issue by Mr. J. Colville, writes of the wide-spread demand for the book. This volume is translated by Clifford Bax from the German, and can be obtained from Miss Hinge, or direct from Max Gysi, 6 Belsize-lane, London, W.C.; post free, 3s. 9d.

Andrew Lang is beginning to think there is something in Spiritualism. In an article in the "Illustrated London News," of November 6th, on the "S.P.S. Report on Mrs. Piper's Hodgson Control," he says, after giving a fair two-column statement of the facts recorded, "I have been in the way of thinking that this kind of dealing with mediums is very disgusting bosh, but now——?"

Mr. J. Gott, President of the Johannesburg Society of Spiritualists, sends two addresses by the Rev. Andrew Brown, of the Fordsburg Presbyterian Church, on Spiritualism, reported in full in the "Transvaal Leader." From this clergyman's point of view, they are most able discourses and delivered to congregations that entirely filled the church. This shows the need of speakers of the advanced intellectual scientific type, like Mr. Stead, for instance, who are worthy the attention of cultured people. Mr. Stead is, undoubtedly, the herald of the new spiritual dispensation the world is waiting for.

W. J. Colville writes, on Nov. 12th, from Washington, U.S.A., that as far as he can see he is settled in that city for six months. He has splendid audiences at three places, and was arranging to add Baltimore, a city of 600,000 inhabitants, distant 45 minutes by fast train, to his regular list. He sends cordial greeting to all friends in Australia and New Zealand. His address is c/o T. A. Wood, 402 A Street, South, Washington, U.S.A.

Mr. Britton Harvey's charming booklet, "Human Pearls in a Beautiful Setting" is now in its fourth edition, completing 3000 copies, and is still in demand. It has proved a most acceptable gift for special festive occasions, and will serve as well for an Easter gift

as for Christmas and the New Year. It is on sale at Cole's Book Arcade, Miss Hinge's, and "Harbinger of Light" office, at 6d., postage 1d.

Miss Amy de L. Graham, of Otago, N.Z., sends a booklet, "the first fruits of her spiritual experience and the result of seven years' instruction and experience," which she has written in the hope that it may prove of service to other seekers after the truth. It is entitled, "The Holy Spirit," is beautifully got up, and is on sale at "Harbinger of Light" office, price 1s., postage 1d.

Mrs. Ellen Green left for England by the Orient s.s. "Otway," on December 28th. Quite a large crowd of friends and well-wishers attended to wish her "bon voyage," with the hope that she may revisit Australia. A few days previously, at a meeting of friends unconnected with any society who had met her at Mrs. Bright's "At Homes," Mrs. Green was presented with a beautiful brooch of Australian manufacture, and an autograph book in which the names of the donors were inscribed. The brooch was in the form of the Southern Cross in finest gold, set with five tourmalins, the beautiful Australian gem.

Mr. J. Isherwood said farewell at Mrs. Bright's "At Home," on January 12th, to the friends who had had the privilege of hearing his addresses there on one or two occasions. Mr. Isherwood speaks at Ballarat for two months, and will visit, later, other parts of Australia and South Africa on his return journey to England.

Mr. Charles Bailey left Adelaide for Europe by the German mail boat, "Friedrich der Grosse," on Jan. 3rd. He will be met at Southampton by Prof. Willy Reichel, who was to leave America towards the end of January, and will take control of his seances. It is of first-rate importance for this to be undertaken by a gentleman of such wide experience and intimate knowledge of psychic phenomena and their exponents, and the reports of Mr. Bailey's sittings will be looked for with exceptional interest.

Miss Arthur, of Ballarat, has sent to this office a large drawing in water colours, done under spirit control in 16 hours, and which has evidently some spiritual significance. It is on view at Mrs. Bright's reading room, and friends are invited to call between 11 and 5 any day to inspect.

Mrs. S. E. Morrison writes from Auckland that, after a successful season there, she was leaving for Sydney on January 17th, and after a few days' stay there will come on to Melbourne, where she will receive a hearty welcome.

Miss Hinge wishes gratefully to acknowledge receipt of books and pamphlets from Wellwisher, and to give thanks for same.

Mrs. Bright will be "At Home" to friends and subscribers from 3 to 5 on Wednesday afternoon, February 9th, at "Harbinger of Light" Office, Austral Buildings, 117 Collins Street. Cordial invitation to all.

Mr. E. Burns Macdonald, Magnetic Healer, will speak on Spiritual Healing.

VICTORIAN ASSOCIATION OF SPIRITUALISTS AND LYCEUM.

There has been an interregnum during the Christmas and New Year holidays of the meetings of the classes and some other functions. Evening lectures and Afternoon Conferences have been held as usual at the Rooms, Austral Buildings, Collins Street. Mrs. Miller, of Adelaide, and Mrs. Trew have occupied the platform since Mrs. Green's departure, and a speaker new to Melbourne, Mr. J. Burns Macdonald, has been the lecturer for the latter half of January. This gentleman, who was a successful healer in Sydney about 7 years ago, has since visited England and New Zealand, and intends to settle in Melbourne. The Children's Lyceum is held in the Temperance Hall every Sunday morning at 11.

SPIRITUALISTIC CHURCH OF VICTORIA.

Mr. J. Brafield, Hon. Sec., writes:—

"It is with great regret that we say farewell to Mr. J. Isherwood, who for the past six months has ably sustained the platform work of this society. His two last lectures, 'Jesus—Man or God,' and 'Salvation by Cross, Creed, or Character,' were among the best he has delivered. Mrs. Knight McLennan has been engaged to succeed Mr. J. Isherwood, who speaks at Ballarat for the next two months. At the close of Mr. Isherwood's last lecture, a hearty vote of thanks for the good work he has done in Melbourne was proposed by Mr. Knight, supported by Mrs. Knight McLennan.

The Lyceum work has been going on successfully. One Sunday afternoon was devoted to the reading of Essays by the children on 'Our Lyceum,' in response to a prize offered by Mr. E. M. Knight."

THE SPIRITUAL CHURCH OF JESUS.

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

"I am pleased to report that notwithstanding the intense heat, our attendances have been well kept up. We were favored with an address on 'Peace Sunday' by Mrs. M. A. Redfern, the subject being 'How shall we attain peace?' which was greatly appreciated. Two of Mrs. McLennan's inspirational addresses, 'The Birth of the Christ,' and 'The Message of Spiritualism,' were listened to in the usual attentive manner, and Mrs. A. Benham delivered an address on Sunday 9th, subject being 'Vibrations.' Mr. J. McLeod Craig took the platform on January 16th, and received a hearty welcome. Miss Ichlaum sang very beautifully 'Angels Ever Bright and Fair' on one evening. It was much enjoyed by all present. Our three classes are now formed for the year, and we have every prospect of them being a success. Mrs. McLennan lectured in Ballarat for two Sundays, and returned to Melbourne for Sunday, 23rd ult."

VICTORIAN SPIRITUAL UNION.

On Sunday afternoon, January 23rd, the above Union held its first Anniversary Meeting at the Old Trades' Hall. The speakers included Mr. Drohan, Mr. Drake, and Mr. Miller, who spoke on "The Past, Present, and Future of the Union," Mrs. M. A. Redfern, Mr. Burns Macdonald, and Mrs. Knight McLennan.

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

Mr. A. J. Bush, Hon. Sec., writes:—

"I have to report good attendances. The platform has been occupied by Mr. Francis Malcolm, 'Temptation as a Means of Growth'; Sister Estelle, 'Welcome,' on her return from N.Z.; Miss Mitchell; Mr. Prosser Morris; Mr. Kerr; and Mesdames Levorna and Elise. The evening platform has been filled by Dr. Bell, Ph.D., who has lectured to large audiences on 'Eastern Adepts and Modern Mediums Compared,' 'Dreams, Visions, and Sleep Explained,' 'Is Spiritualism a Religion?' and 'The Death of his Satanic Majesty, the Devil.' Cordial greetings to all co-workers in Victoria, and best wishes for self and paper."

THE SPIRITUALISTS' CHURCH OF N.S.W.

Mr. R. Towns, Hon. Sec., writes:—

"I have much pleasure in reporting a large increase in the number of members and general progress. The speakers for the month have been Mrs. Banks, Messrs. Towns, Fatherly, and Wales. The last-named gentleman made his first appearance as a public speaker on this platform, and gives promise of future success. The monthly musical evening and the Mutual Debating Class maintain their interest for investigators. The latter is followed by the usual monthly seance for members, which is a great factor in the advancement of higher Spiritual Truths. The Half-yearly Members'

Meeting was held on the 18th, when Mr. W. Banks, President; Mr. Wales, Vice-President; Mr. R. Towns, Hon. Sec.; and Mrs. Banks, Treasurer, were returned unopposed. We are beginning the New Year with unabated interest in the work, and this Church sends its greeting to all co-workers through the columns of your paper."

INDEPENDENT SPIRITUALISTIC ASSOCIATION, GLEBE.

Mr. J. W. Oates, President, sends a most satisfactory report. At the half-yearly meeting, held on December 29th, the following officers were appointed:—President, Mr. J. W. Oates; Vice-Presidents, Mr. T. Jansen and Miss Pearson; Treasurer, Madame Peer; and Hon. Sec., Mr. W. Peer. New members are joining, and it is hoped in the near future to obtain a suitable hall for the meetings. Meanwhile, the work is carried on with enthusiasm. Mr. W. Peer has lectured every Sunday night on the aims and objects of Spiritualism, followed with Psychometric readings by his wife, and Mr. Oates says that the success of the society is in a great measure due to their work. Heartly greetings are sent to co-workers, and congratulations to the editor of the "Harbinger," and wishes for abundant success in the New Year.

NEWTOWN SPIRITUAL CHURCH.

Mrs. E. Huben, Deputy Leader, writes of successful meetings during the month, and an impressive memorial service for Miss Amy Ida Hartridge, daughter of one of the members, who passed suddenly to the Higher Life. At this impressive and beautiful service Madame Levorna, Mrs. Turner, Mr. C. M. Hudson, and Mrs. Huben took part. A "spiritual experience" night, when members relate how they became Spiritualists, has been inaugurated, and will be held monthly. Great regret is felt at the resignation of Mr. Stephen Gower, as hon. secretary, through private business.

BURWOOD SPIRITUALISTIC LYCEUM.

Mr. Leslie Jones, Hon. Sec., sends a long report of a successful social evening, held on December 20th, in Nettleton's Hall, at which prizes were distributed to the Lyceum children, and an excellent programme provided by the children and Miss Basford, the Conductor, fully reported in the local newspaper. Special thanks are sent to Mr. Daniel Clay for a copy of his booklet, "The Soul, Whence and Whither," and it would be well if a copy of every publication issued in Australia were sent to Hon. Sec., Burwood Spiritualistic Lyceum, Burwood, N. S. Wales, for library.

SPIRITUALISTIC ASSOCIATION, IPSWICH, QUEENSLAND.

Madame Alrene, who is lecturing for this newly formed society, writes that services were resumed on January 9th, after the Christmas recess to a good audience. It is intended to open a Children's Lyceum as soon as the great heat has passed over. This is a good sign that Lyceums are again coming to the front.

PSYCHICAL RESEARCH SOCIETY, ADELAIDE.

The Hon. Sec. writes:—Our annual meeting was held last week, when a balance-sheet in favour of the society was presented and a report of continued progress, new members joining every week. Mrs. Miller had resumed her work after visiting Melbourne, and friends passing through Adelaide are cordially invited to attend the meetings at 128 Flinders-street.

SPIRITUALISM IN NEW ZEALAND.

Mr. W. C. Nation, President of the National Association of Spiritualists, New Zealand, sends an

advance proof, from which the following is taken, of the passing into the Higher Life at Wanganui of

MRS. ELSIE STUMPF.

This lady, who was a most earnest worker, came from America last year, and represented Lily Dale, New York, at the Convention held at Wellington last Easter. Later on, she undertook work with the Wanganui Society, and there, suffering with severe internal pains, which she attributed to cancer, entered on a fast for 82 days, only taking water flavoured with lemon or orange juice. She found this no hardship, and at the end of this time—nearly 12 weeks—she resolved to take food, but injudiciously partook of ordinary viands, with the most disastrous effect. She contemplated another fast, but succumbed, as it is believed, to cancer, which she had vainly hoped to kill through fasting. Mr. W. C. Nation was telegraphed for, and conducted an impressive funeral service and, dropping white flowers on the casket, said they were the emblems of the loving thoughts which followed this noble soul, and which would reach her within the veil.

CHRISTCHURCH SPIRITUALIST SOCIETY.

At the annual meeting of the above society, now said to be one of the strongest and most harmonious in Australasia, Mr. R. H. Emerson, who has been Treasurer for seven years, and Mr. Moody, chairman, tendered their resignations. The new officers are Mr. Champness, President; Mr. Fabling, Vice-Pres.; Mr. Mills, Secretary, and Mr. Fryer, Treasurer. On the 6th of December, the new committee tendered a social to these two honoured workers, which was attended by 250 persons, when Mr. Moody was presented with a gold Albert chain and Mr. Emerson, whose services have been so long and invaluable, with a beautiful silver tea service and tray, suitably inscribed. It is with regret that Mr. Emerson's withdrawal from office is recorded, although his interest is unabated. The editor of this paper most cordially thanks Mr. Emerson for his valuable work as agent for the Christchurch Society, and also for his cordial wishes for continued success, and his promise of unabated interest in the "Harbinger of Light."

GISBORNE SPIRITUALISTS.

Mr. and Mrs. Weeks write that, although there is no organised society at Gisborne, a few earnest workers have rallied round, and that some very successful meetings have been held. They wish to be remembered to friends in Australia, and send best wishes for the continued success of the "Harbinger."

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.

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Photo. reproduction of Native Head-dress brought at Mr. T. W. Stanford's circle, through the mediumship of Charles Bailey.



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no death." It only remains to add that this head-dress made of coloured feathers was said to be brought from Borneo, that the natives of that island have a tremendous amount of hair, and that when fixed on the head it has the appearance of a helmet. Dr. Whitcomb added that it was a rare "apport," very valuable for a museum, and that he only knew of another one which was in the British Museum. As has been frequently pointed out in the *Harbinger*, there is little possibility of verifying these statements. The only thing that can be vouched for unhesitatingly is that "apports" such as these come under strict test conditions, and that our duty and that of scientific inquirers generally is to seek to find the natural law underlying such phenomena.