

THE HARBINGER OF LIGHT

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

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

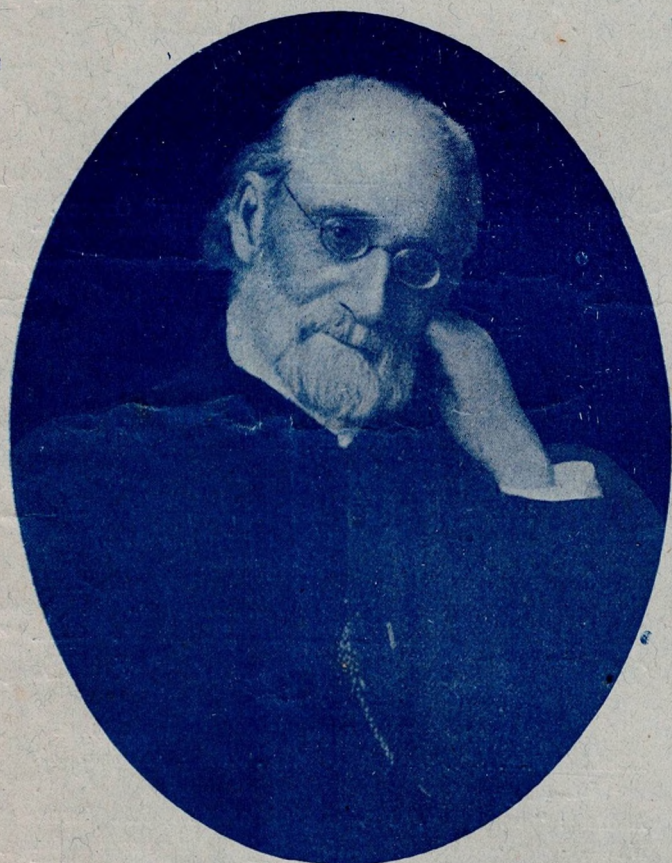
"LIGHT, MORE LIGHT."—Goethe.

Edited by Mrs. Charles Bright.

Vol. 39. No. 482.

MELBOURNE, APRIL 1st, 1910.

SIXPENCE.



ANDREW JACKSON DAVIS.
Father of Modern Spiritualism

NEW PAMPHLET by W. T. STEAD.
"Bridging the River of Death."

The Unseen World a Reality. (Portrait).

Price 3d. 2/9 doz. posted.

PUBLISHED E. W. COLE, BOOK ARCADE, MELBOURNE.

JUST PUBLISHED. Price 6d.

GOD, MAN, AND THE BIBLE.

By SIMEON.

Six Chapters showing that between this world and the NEXT there is no division save the denseness of man's mind.

Cole's Book Arcade; Miss Hinge, 178 Little Collins St.; "Harbinger of Light" Office.

Dr. O. L. M. ABRAMOWSKI, M.D., Ch.D., Berlin,

(Late of Mildura),

Specialist in Food & Dietetics

May be consulted daily, except Saturdays, from 11 till 1, and 8 to 4 at 32 Collins Street; Tel. 669 City.

and on Saturdays, or by previous arrangement at the "Sun-Sanitarium," Coronet Hill, Beach Rd., Black Rock. Tel. 106 Cheltenham.



W. DONAHAY,

181 COLLINS STREET, MELBOURNE Above "The Argus" Office.

OPHTHALMIC AND GENERAL OPTICIAN.

Accurate Sight Testing. Perfect Frame Fitting. Expert Refractionist. Occulists' Prescriptions Carefully Attended to. Repairs Promptly Effected.

Our Prices are to Scale and Reasonable.

Some Books at Cole's.

Cole's Cheap Edition, only 1/6, Post Free.

Is Death the End? or Conscious Personality after Death; by a well-known writer. Contents (1) The case for a future life; (2) The evidence we want; (3) The evidence forthcoming; (4) The Dawn of the New Science; (5) The Two Worlds and inter-communication; (6) Some latent powers of the mind; (7) Life and recognition after Death; (8) The State of the Dead; (9) The Activity of the other World; (10) Is new spirit-evidence coming? (11) Spiritual versus Material; (12) Front-rank witnesses for the case; (13) Some Investigations; (14) The evidence of the senses. Only 1/6. (A few copies of the English edition at 3/6 still on sale).

Spirit Identity; by "M. A. Oxon." 6/-.

Are the Dead Alive? by Fremont Rider. The problem of Psychical research that the World's Leading Scientists are

trying to solve, and the progress they have made, with statements of the personal beliefs of great scientists and other thinkers (half regular price), 5/-.

Psychic Philosophy as the foundation of a Religion of Creatural Law; by V. C. Desertes, with introductory note by Alfred Russel Wallace. 6/-.

Truth, 850 extracts from the best minds of the world; by E. W. Cole. 3/- Paper, 2/-.

Planchettes—New supply just received of this useful writing instrument, with book of instructions. Price, 2/6 post free.

ANDREW JACKSON DAVIS' WORKS. A new supply just received. Prospectus on application.

Send for Lists on any Subject, Post Free.

E. W. COLE, Book Arcade, Melbourne,
Sydney and Adelaide.

T. W. BULL, Medical Disease Reader
and Herbalist.President of the Australian Union of Herbalists, Regd. Estab. 20 years.
Successor to Mr. G. SPRIGGS.Diagnosis of Complaints & Symptoms given from personal interview, or letter
enclosing a lock of Patient's Hair without any information being asked for.
Hours: 10 to 4 daily and Thursday evening 6 to 8. Saturday out of town.Fee 10s. in Advance. Returned if Patient is not satisfied.
8 Brunswick Street South, East Melbourne
(Near St. Patrick's Cathedral).**DO YOU WANT HEALTH?**

Then consult the HEALER, who is also a PSYCHIC.

J. McLeod Craig, MENTAL and
MAGNETIC HEALER.Has successfully treated Throat and Chest Troubles,
Ulcerated Gums, Rheumatism, Nervous Prostration,
Failing Eyesight, Melancholia, Indigestion, Paralysis,
Deafness, Insomnia, Neuralgia, Sciatica, &c., &c.Without Drugs or Operations, Deafness cured after 25 years
by Magnetic Treatment.Private and Class instruction in Mental and Magnetic Healing,
Psychometry, Crystal Gazing, and all Occult Matters.**Absent Treatment.**—If you cannot come to us for Treatment
we will treat you in your own Home by Mental and
Spiritual Methods.Clairvoyant and Psychometric Diagnosis from Lock of Hair,
Fee—10/6.**Health and Success Club** forming. A sure means to gain
Poise. Write and enclose stamp for Particulars.

Address:

49 Regent Street, FITZROY.

MRS. TOM. GRAHAM,

Certificated Midwife.

73 GEORGE STREET, FITZROY,

Receives Patients. Doctor in Attendance if required.
First Class Accommodation. Terms Moderate.**THE LEADING ENGLISH MAGAZINE
DEALING WITH OCCULT SCIENCE.**Sample Copy of Back Number Gratis, direct from
London Office.**THE OCCULT REVIEW,**

Edited by RALPH SHIRLEY.

Annual Subscription, post free, 8s.

WILLIAM RIDER & SON LTD.,
164 Aldersgate Street, London, E.C., England.**P. DONECKER,**

(Successor to W. H. TERRY),

Importer of BOTANIC MEDICINES,

Barks, Roots, Seeds, Gums, Fluid Extracts, &c.

Wholesale and Retail Price Lists on Application.

All Mr. Terry's preparations kept in Stock.

Mr. Terry's Prescriptions Dispensed.

Medicines forwarded by Post.

Second Floor. Austral Buildings,
Take Lift. 117 Collins St., Melbourne.**Radiant Energy.**

A New Book by

EDGAR L. LARKIN,Director of the Lowe Observatory, Echo Mountain Post
Office, California.This Book treats in a popular and comprehensive style the
new discoveries in Astronomy, Spectrography, and Celestial
Photography, profusely illustrated with 141 cuts of stellar and
solar scenery, and of modern instruments. The vast subject of
radiation is explained. The chapters on the sun are replete with
illustrations. Photographs of the Milky Way and Nebulae are
worth the cost; likewise Cosmical Tides. 335 pages. Price,
delivered in Australia and New Zealand, 7/-. Would be pleased
to receive your order made payable in the Los Angeles,
California Post Office.**VICTORIAN ASSOCIATION OF SPIRITUALISTS
AND LYCEUM.**

OBJECTS:

"The Investigation and Advancement of Spiritual
Truths and Purposes."V.A.S. Occult Class meets Wednesday Evenings, 8 o'clock.
Leader—MRS. WASCHATZ.V.A.S. Developing Class, Friday evening, 8 p.m. Hon.
Psychic Leader, MRS. WASCHATZ.

V.A.S. Circle, Sunday Afternoon, 3 p.m.

Lectures Sunday Evenings, 7 o'clock. See Daily Papers.

Spiritualistic Books and Periodicals may be purchased at
V.A.S. Rooms.Gifts of Spiritualistic Books for V.A.S. Library will be
thankfully received by Hon. Sec.Subscription (which entitles Members to the use of Library),
2s. 6d. per quarter; with use of No. 1 Lending Library, 5s.
Catalogues free."The Proper Methods of Scientifically Investigating the Pheno-
mena of Spiritualism," Free on Application. Enclose postage.V.A.S. Tea Rooms now open. Tea and Biscuits, 3d., between
the hours of 1 and 5 p.m.M. J. BLOOMFIELD, Sec.,
117 Collins Street, City.**Picture Post Cards**

OF

Prominent Spiritualists.

1d. each, 9d. Packet of 12.

MISS HINGE, OF "HARBINGER OF LIGHT" OFFICE.

WELLINGTON ASSOCIATION OF SPIRITUALISTS, Registered

NEW CENTURY HALL, KENT TERRACE,

Public Meetings every Sunday at 7 p.m. Friday at 8 p.m.

Children's Lyceum at 2.30.

All country visitors made welcome. The Society has a splendi
Lending Library.W. McLEAN, President. MRS. W. E. MOORE, Hon. Sec.,
28 Bedwell St.**SPIRITUALISTS' CHURCH OF N.S.W.**

Leigh House, 233 Castlereagh St., SYDNEY.

Holds Spiritual Services every Sunday at 3 p.m. and 7.15 p.m.
Members' Fee, 1/6 per quarter.

MR. W. BANKS, President.

R. TOWNS, Hon. Sec.,
725 Bourke St., Surrey Hills, Sydney.**The METAPATHIC INSTITUTE.****Special Remedies and Treatment for
Chronic and other Maladies.**

LESLIE W. A. MACARTHUR, F.G.S., D.M.S., Demonstrator.

Specialist Medical Electro Galvanism.

Address: "Bronmor," No. 225 Domain Rd., Sth. Yarra.

N.B.—Write for circular containing full details of treatment, &c.

Just Published.

Price 6d.

**PRINCESS KARADJA'S POEM,
"TOWARDS THE LIGHT,"**A Charming Booklet for presentation, with portrait, view of
Bovigny Castle, and Introductory Notes by the editor of
Harbinger of Light.Published by E. W. COLE,
Book Arcade, Melbourne,Sydney, and Adelaide, to whom wholesale orders should be sent.
On sale at COLE'S; MISS HINGE'S, Little Collins Street; and
the office of *Harbinger of Light*, 117 Collins Street, Melbourne.**For Sale, Tasmania.****A GENTLEMANS ESTATE**This Property is unequalled for Dairying purposes. Average
rainfall for the district, 40 inches.Richly wooded and most picturesquely situated, and in one of
the healthiest parts of the State. Two Homesteads, and contain-
ing about 300 acres, which for charming scenery is unequalled.
Splendid investment for anyone with a little capital.

For full particulars apply—

EDITOR, "Harbinger of Light."

The Harbinger of Light.

APRIL 1, 1910.

CONTENTS:

Editorial Notes.....	49
Andrew Jackson Davis, Father of Modern Spiritualism (Portrait).....	50
Edgar Lucien Larkin and Halley's Comet.....	53
Mr. T. W. Stanford's Seances with the Medium Charles Bailey.....	54
The Passing of a Great Seer and Teacher.....	57
Illustrated Supplement—Photo. Reproduction of Apport at Bailey Seance	
Clerical Bigotry and Ignorance.....	58
The Discovery of the Greatest Medium of our Time.....	58
Dr. Mercer and Spiritualism.....	59
Sister Avabanna, of the Vedantic Philosophy (Portrait).....	60
The Avabanna, of the Cavalier James Smith.....	61
Personals.....	61
Reports of Spiritual Societies.....	62
Correspondence—Oahspe.....63; Spirit Photography.....	63
Bishop Mercer on Spiritualism.....	63

EDITORIAL NOTES.

Just as I sit down to write this page, in which as from heart to heart I speak to readers in every part of the world, comes the tidings that Cavalier James Smith, one of the great exponents of Spiritualism in these Southern lands—that unwearied and steadfast worker in the cause of truth and enlightenment—had entered into his rest. All my notes are therefore put aside. I can write of nothing else but the beloved friend and generous helper, whose last words to me ten days ago were full of loving sympathy and regret that his work for the *Harbinger* was finished. It was just the bodily frame that was giving way, but the intellect was as clear and incisive as ever, as is shown by his final contribution to this paper in the February number, on Jeanne d'Arc—a review of a notable volume by Léon Denis, the great French spiritualist, received only a few days before. In the columns of the *Age* during the last few months a new versatility in his writing seemed to have developed. An article of his, "The Mission of Childhood in the World," extending over three columns and appearing in two successive issues, rising above his usual highwater mark of excellence. He was even satisfied with it himself. "I never read my articles in print," he said to me at that time, "always fearing that I might find some defect of expression, but hearing so much of this from friends, I did read it; and," he added, "I do not think I could improve a single sentence." This was written when he was almost ninety, and suffering from a distressing bodily disorder and extreme weakness. It was only within the last six weeks, however, that he failed to meet me in his library for the usual delightful talk on our favourite subject and the latest developments, such as Sir Oliver Lodge's long delayed admission in "The Survival of Man" that the spiritualistic explanation of psychic facts was the only satisfactory one.

In the *Argus* of March 21st appeared a highly appreciative notice, which speaks most ungrudgingly of James Smith's remarkable career as a brilliant man of letters, which commenced with his being Editor of a paper at the age of twenty. His only fault in the eyes of the world was that he was a Spiritualist, and brave enough to say so. He was an accomplished linguist. French, Italian and Spanish he read as easily as English, and, with the help of a dictionary, German and other Teutonic languages—Dutch, Danish, Swedish, all of which are represented in spiritualistic papers—were easily translated. He was the founder of the Dante Society of Melbourne, and its first President for some years. For his Dante studies he was made a Cavalier of the Order of the Crown of Italy by the King of Italy, and also elected Officer of L'Academie Française for his work in connection with French literature and the establishment of L'Alliance Française in this city.

Like all the great leaders among spiritualists, James Smith had no sympathy with mere phenomena hunters.

As in the case of Andrew Jackson Davis, he considered, when once a conviction of the fact of communication between the two worlds was established, that a constant seeking after tests and direction in mundane affairs is spiritual debauchery. And so, like the great American seer, he withdrew for many years from public work in this city, excepting for the delivery of occasional addresses before members and friends of the Victorian Association of Spiritualists. Lilian Whiting says in her book on Elizabeth Barrett Browning, that "to limit one's consciousness of the unseen world to any physical demonstration of it through the phenomena of mediumship, would be like dwelling upon the alphabet and multiplication table throughout one's life." This has been my own conviction from my very earliest investigations. In an address on Spiritualism that I gave in Dunedin twenty-five years ago, I said that the phenomena should be considered merely as the ABC to a great philosophy. Each day it becomes more necessary to emphasise this. To attend a séance, as Bishop Mercer did, or to visit a medium, is not Spiritualism. But if these show that there are unseen forces in Nature that had not been hitherto suspected, then, as Minot J. Savage says, the Rubicon is passed and we can enter on a boundless field of inquiry.

And right before inquirers and within their grasp are spiritual realities of which they little dreamed before they turned their attention to these things. One can but reason from one's own experience, and I can say to all sunk in doubt and in the depths of Materialism, that psychic phenomena can give the assurance that nothing else can. Letters come to this office from all parts of Australasia, and still further afield, saying how the scientific aspect of psychic phenomena, as set forth in these pages, has brought conviction of continued existence that orthodox teaching had entirely failed to give. "I was brought up a Methodist and intended for the ministry," said a gentleman caller the other day, "but when I began to sift the evidence adduced for the creeds and dogmas put before me, like so many others, including F. W. H. Myers, I gave it all up, and for many years was a confirmed materialist. About two years ago I took up a copy of the *Harbinger* in a public Reading Room, read your definition of the spiritual basis of the Universe in connection with those wonderful circles of Mr. Stanford's, and saw that there was a logical basis to these demonstrations of the 'passage of matter through matter.' . . . Best of all I have come into close contact with the spiritual world, and have unmistakable proof that those we have loved and lost awhile have only passed through the gateway of a world more beautiful, more real than anything we have experienced here."

It is experiences of this kind that reconcile us to the scoffs and jeers of men with the "closed eyelids" that Mr. Stead talks about, like Bishop Mercer and the majority of people with whom we come in daily contact. It makes us value to the full the life work of our comrade in the fight—Cavalier James Smith. For lives like his we thank God and take courage. And then we come to the very heart of the subject—the way that we can attain eternal life. There is no mystery about it. We must, just as in Gospel times, become as little children, if we are to enter the Kingdom of God. Searchers after the light will find that prayer of the vital kind is the great spiritual lever of the Universe. We shall thereby learn to be our own Saviours and to know

"That not one life shall be destroyed,
Or cast as rubbish to the void,
When God has made the pile complete."

ANDREW JACKSON DAVIS.

Father of Modern Spiritualism. A Great Seer.

BY ANNIE BRIGHT.

Although the Rochester Knockings in 1848 are generally considered the starting point of the marvellous psychic phenomena which have revolutionised modern religious thought and broken down the materialism of the nineteenth century, they were simply a culminating incident in a gradual spiritual awakening of which seers like Boehme, Swedenborg, and Andrew Jackson Davis were the chosen instruments. Stripped of unnecessary verbiage and beclouding mystery, a mystic is one who has gained access to spiritual spheres, who believes that God and the human soul are one, and endeavours to realise this union in daily life. In every particular this was witnessed in the remarkable career of Andrew Jackson Davis, the Poughkeepsie Seer, who in the not very distant future will take his place as one of the great Spiritual Teachers of the world. He was something more than the "John the Baptist of Modern Spiritualism," as he has been designated, for, although his great work, "Nature's Divine Revelations," was given in trance in 1846, two years before the Fox Sisters' manifestations, this and the long series of succeeding volumes dealing with every phase of spiritual development are the groundwork of the grand harmonial philosophy now being expounded on every side. There is no phase of Spiritual Healing, New Thought in its varied sections, or Theosophy which is not to be found within the pages of Davis' inspired volumes. And yet he was the humblest of men, the living example of one who has daily converse with the spiritual world. With most of the current phases of psychic phenomena he had no sympathy, and had practically withdrawn from active work on the platform or in the press, and for many years had devoted himself to the diagnosis and cure of disease, for which he had qualified himself comparatively late in life. He was nearly 60 when he began the study of medicine and obtained his degree of M.D. from the U.S. Medical College in New York.

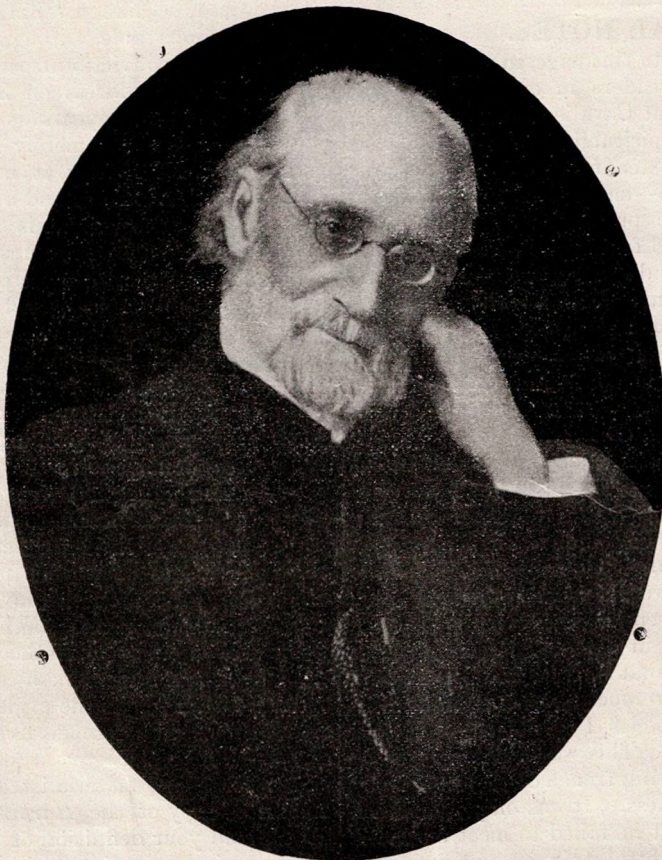
A LIFELONG NATURAL HEALER.

He was, however, a natural healer, and from 1844 to 1847, both under mesmeric control and later in the natural clairvoyant condition, treated successfully many thousands of patients, giving remarkable delineations of their condition, and prescribing appropriate remedies. Mr. William Fishbough, who met Davis at Poughkeepsie in July, 1844, when he was 18, declares that he had "almost no acquaintance with books," and was totally uninstructed in the arts and conventionalities of the world. He heard the young man while clairvoyant examine a number of his patients, and declares that the human system seemed to be transparent to his super-sensitive vision. To the utter astonishment of Mr.

Fishbough and others, young Davis was heard to employ the technical terms of anatomy, physiology and *materia medica* as familiarly as household words. He described and reasoned upon with "exceeding clearness" the nature, origin, and progress of disease and the appropriate remedies. This was all preliminary to the great work of his life, and it shows the sound judgment and level-headedness that characterised this great seer that he should nearly 40 years later qualify himself for practice as a normal physician according to the United States' laws, and carry on until a few months before his passing over a most successful practice in Boston.

WHAT THE SECULAR PRESS SAID OF HIS POWERS.

A most appreciative memoriam notice appeared in *The Boston Globe* on the day of his transition, in which it is stated that Dr. Davis' methods of diagnosis were peculiar to himself. "He did not feel the pulse, or look at the tongue, or take the temperature, or use the stethoscope on his patients, or ask them any questions. He merely put the tips of his fingers on the palm of his patient's hand, and thus 'sensed' his physical condition. Then he prescribed such remedies as his knowledge of therapeutics directed. He was immensely popular with his patients. Everyone loved him. He was always ready with wise counsel or pleasant jest. He had a keen sense of humour. With his medical and hygienic advice he mingled sound common sense and a great deal of genial, kindly philosophy, so that his patients always went away in a hopeful frame of mind. He was extremely benevolent, and devoted much of his time to patients who could afford to pay little or nothing. Thousands of men and women in and around Boston will feel that the world is poorer now that Mr. Davis has gone." This record in the daily press, written in January this year, will be interesting reading to his Australian admirers, whose acquaintance with



ANDREW JACKSON DAVIS.

this great lovable man begins and ends with his printed volumes.

HIS EARLY LIFE.

There is so much to be said about Andrew Jackson Davis that a large volume could be filled with incidents in his remarkable career. Readers are enjoined, therefore, to read for themselves the introduction to his masterpiece, "Nature's Divine Revelations," and that charming volume, "The Magic Staff," in which every detail of his wonderful spiritual development can be found. A later volume, "Beyond the Valley," is also auto-biographical in character. From these a full survey of his life can be gained. He was born on the 11th of August, 1826, in Blooming Grove, Orange Colony, N.Y., and after living with his parents in the township of Hyde Park, Dutchess County, N.Y., removed with them to Poughkeepsie, N.Y., in 1838, working with his father at his trade while still a lad in his teens. In the *Two Worlds* of February 4, Mr. J. J. Morse, the Editor, has a most sympathetic notice and leading article of Andrew Jackson Davis. Mr. Morse's acquaintance with him began by correspondence 40 years ago, and he mentions

their first personal meeting as taking place at his publishing and bookselling business in New York in November, 1874. In the time of financial stress in Boston a few years ago prior to the stopping of the *Banner of Light*, of which Mr. Morse was at that time Editor, "Dr. Davis," he says, "was one of the ever-to-be-remembered souls who, when everything we had was swept away, came to our aid with the strict injunction that his action was not to be disclosed."

HIS PARENTS AND EARLY CIRCUMSTANCES.

From Mr. Morse's article and other sources the following facts are gleaned:—

"Neither of Andrew Jackson Davis's parents was strongly intellectual, and so did not realise any obligation to give their son any education beyond the simple rudiments. This fact, together with their straitened circumstances, led to the limitation of the boy's education to five months in the district school. He could read imperfectly, write a fair hand, and do simple sums in arithmetic. From early youth he was engaged in manual employment contributing by his earnings and affectionate attentions to the family support. He had no knowledge of science, literature, or history. He was never known to frequent public libraries or to take up a book for serious study. He read little, and that chiefly juvenile works, light romances, and as estimated by a friend, not over 400 or 500 pages of this.

AS A MESMERIC SUBJECT.

It appears that in 1843 a Mr. Grimes, a lecturer on animal magnetism, excited some attention in Poughkeepsie, and young Davis presented himself as a subject, but the operator failed to mesmerise him. Later on, in a shop of Mr. Levingston, he yielded easily to the magnetic passes of that gentleman, and soon disclosed powers of clairvoyance truly wonderful. These were tested in many ways. He was required to read with bandaged eyes the pages of a closed book, to go to places he had never seen and describe them, all of which he succeeded in doing.

After submitting for some months to these tests in Mr. Levingston's house, to gratify curiosity or to establish the fact of clairvoyance, the young seer, while in the mesmeric state, protested against being used longer in this way, informing Mr. Levingston that the great purpose of his powers in their present state of development was to enable him to examine and prescribe for the diseased.

Soon after this his scientific powers became also immensely unfolded, so that there seemed to be no science, the general principles of which, and even its minutae, he did not apprehend and comprehend while in his abnormal condition. He also began, about this time, to present many novel and highly interesting views concerning the nature and powers of the human soul.

On the seventh of March, 1844, Davis fell into the abnormal condition without any magnetic process, and for nearly two days seemed insensible to external things, living in the interior world. Yet during this period he travelled long distances without any apparent fatigue. During this time, too, he received information of a very general character as to his future and his peculiar mission to the world. Instances of this kind appear in the life of Boehme.

In Bridgeport, Conn., in February, 1845, he met Dr. S. S. Lyon, then a successful medical practitioner there, afterwards the magnetiser who was with him during his 157 New York lectures, constituting "Nature's Divine Revelations." Mr. Fishbough (the recording scribe for "Nature's Divine Revelations") relates that in the following May he was at Bridgeport and met young Davis and Mr. Levingston, and Rev. S. B. Brittan, and that during a most interesting conversation with them he heard the young clairvoyant state that he was soon to commence the delivery of a series of lectures and revelations upon subjects which, as we know, were

embraced afterwards in "Nature's Divine Revelations." The following August Mr. Davis, while in the clairvoyant condition, voluntarily chose Dr. Lyon to be his magnetiser during the delivery of the lectures. In obedience to this "call," Dr. Lyon at once relinquished a remunerative and increasing practice in Bridgeport and removed to New York, where the clairvoyant chose that his lectures should be given.

During his three months' residence in New York, prior to the beginning of his lectures, young Davis was thrown into the clairvoyant state on the average twice a day—at least four hours daily on the average were consumed in his medical treatments. The intervals of his time were occupied in receiving the calls of hundreds who sought his acquaintance, or in visiting his friends, walking, and other engagements of a like character. He remained, then, up to the commencement of his lectures, the uneducated, unsophisticated child of Nature, entirely free from the creeds, theories, and philosophies of the world; and to this day he has never been inclined to seek the society of scientific men, but has rather avoided them. On the 27th of November, 1845, Mr. Fishbough, residing then in New Haven, received a note from Dr. Lyon stating that he (Mr. F.) had been chosen by Mr. Davis, while in the clairvoyant state, as scribe to report and prepare his lectures (which were to begin immediately) for the press. This unsolicited honour was at once accepted, and on the next day Mr. Fishbough went to New York, and wrote at Mr. Davis's dictation the first lecture of the season.

A MONUMENTAL MARVEL.

Before Mr. Davis began the remarkable lectures embodied in "Nature's Divine Revelations," and while in the abnormal state, he voluntarily chose three witnesses (mentioned in his "Address to the World") to be present at the delivery of the lectures, in order to testify of the medium through whom they were given and of the manner of their production. These were the Rev. J. N. Parker, Thereon R. Lapham, and T. Lea Smith, M.D. In addition to these, it may be mentioned that in 1852, when the eighth edition of this wonderful book was printed, there were living twenty-three incidental witnesses who were ready and willing to testify to the source from which, and the manner in which, this famous book came into the world. These witnesses were men of unimpeachable veracity.

The delivery of this course of lectures occupied fifteen months, and thousands were during this period freely admitted to his rooms, yet no one ever discovered any library or scientific treatises, or any natural source from which the profound spiritual, philosophical, and scientific truths concerning the whole natural and spiritual universe could have been given to the shoemaker's apprentice, to be by him given forth to the world! Here is, indeed, a stupendous fact worthy the deepest consideration of the theologian and the philosopher, and utterly unexplainable save on the ground of present-day inspiration and control.

James Victor Wilson, one of the twenty-three witnesses alluded to, in a published pamphlet on "Magnetism," in speaking of Mr. Davis, declared:—"During the past year this uneducated, unsophisticated, and amiable young man has been delivering verbally, day by day, a comprehensive, well-planned, and extraordinary book, relating to all the vast questions of the age, to the physical sciences, to Nature in all her infinite ramifications, to man in his innumerable modes of existence, to God in the unfathomable abysses of His love, power, and wisdom. No human author, in any department of literature or science, has ever electrified mankind to the degree that the eloquent yet simple reasonings, the lofty and sublime disclosures, will, that constitute this great compend of universal philosophy. Perhaps over four thousand different per-

sons who have witnessed him in his medical examinations, or in his scientific disclosures, live to testify to the astonishing exaltation of mind possessed by Mr. Davis in his abnormal state. The two new planets of our system recently conjectured were described in Davis's manuscripts fourteen months ago (March 15 and 16, 1846). I have seen him discoursing, in a most angelic manner, for more than four hours in succession."

In addition to the above, let it be noted that this volume containing these lectures, of nearly 800 pages, displays familiarity with the cosmogony, astronomy, geology, ethnology, archaeology, mythology, theology, history, and metaphysics of the various nations, and with their tongues, and classifies and criticises them all, and, in addition, makes flights into regions unexplored before by any human mind. Mr. Davis's associates at that time unanimously declare that he was totally unacquainted with these subjects in his normal condition until he read his own lectures. Whence, then, had this untaught boy of twenty his learning? Students of Dr. Davis—and to-day they are multiplying rapidly among the intelligent classes—assert that he was the chosen mouthpiece of higher intelligence in spirit-life, who voiced through him to humanity the truths of "Nature's Divine Revelations," and there is no other theory that can meet and explain the authenticated facts in this case.

The dictation of the book while in a mesmeric trance, nor the character of the contents of this wonderful volume, are not the monumental marvel upon which stress is to be laid, extraordinary as both matters undoubtedly are. The real point involved is that Davis could sufficiently detach himself as a conscious entity from his physical limitations to enter the second sphere, and, all apart from his external educational equipment and intellectual development, either receive from others or obtain for himself and comprehend the vast amount of knowledge which is contained in the volume under notice, for the stupendous fact emerges that if Davis could do so, then all other men must latently contain the like possibilities. A first-hand contact with the eternal principles of truth and fact is the literal outcome of Davis's remarkable experiences. The suggestion naturally arises here, viz., that by the cultivation of our own spiritual powers we can, each for himself, enter the temple of truth and find among the stores therein that which we are most desirous to possess.

THE CHILDREN'S PROGRESSIVE LYCEUM.

Perhaps the one thing which will endear the memory of this great-hearted man to the Spiritualists of the world is the association of his name with the origin of the plan and operation of which he saw when on visits to the second sphere, the details of which he was able to recall and write down upon his return to the normal state. The Lyceum was not originally specifically attached to, or denominated as of, the Spiritualistic movement, though, of course, it was derived from the spirit people. Mr. Davis, in his lecture introducing the Lyceum method, said: "This Sunday Meeting of the Young may, therefore, be appropriately described as 'The Children's Progressive Lyceum.' It is something truer and higher than what is ordinarily called a 'Sunday School.' It embraces within its plan the healthful development of the bodily functions, the conscientious exercise of the reasoning faculties, and the progressive unfolding of the social and divine affections, by harmonious and happy methods."

The address, from which the above extract is taken, was delivered in Dodsworth's Hall, 806 Broadway, New York City, U.S., on Sunday, January 25, 1863, on which date also the first Lyceum was established. That movement had a rapid growth and great success in the land of its origin in the early days of Spiritualism, but in later years it declined almost as rapidly as it at first grew though

to-day there are signs of a revival of interest in this invaluable work for our children and others. But it can be said without offence that in no country other than Great Britain has the Lyceum method taken such firm root, nor produced such luxuriant growth of foliage and fruit.

Andrew Jackson Davis was the most modest and retiring of men. Always reticent in matters pertaining to himself, yet willing to talk about what his wise teachers in the second sphere had shown and taught him. Not in the least mercenary, on the contrary generously benevolent, he literally "did good by stealth and blushed to find it fame." His books never brought him more than a very modest return, and some years ago he was badly victimised by the publishing firm which acted for him. His medical practice, and one other source of income, sustained him in comfort, while in the person of his second wife, Mrs. Della E. Davis, he had an ideal companion for the end of his long life journey, for he was in his 84th year of pilgrimage towards the shining shores of the second sphere, and the end came through the infirmities of advanced years, complicated with asthma."

THE HARMONIAL PHILOSOPHY.

The Magic Staff.

It is, however, in his conception and practice of a Harmonial Philosophy that Andrew Jackson Davis's fame will rest. Many incisive thinkers in Australia, whose attention was first called to spiritualism through its phenomena, have, by a careful study, especially of Davis's five volumes, "The Great Harmonia," obtained a clear and definite outline of the philosophy it is wished to establish as the result of psychic phenomena. Just as Davis retired from public association with the movement when platform tests were satisfying the cravings of mere curiosity-mongers, so are an ever-growing number of those who have gained from phenomena a knowledge of the spiritual spheres seeking to know more of their own spiritual powers, their great destiny, and the controlling influence of the other life on this one. Those who study A. J. Davis's "Natures Divine Revelations," and that equally remarkable volume, "Oahspe," will find the outlook as vast as the Universe itself. There is no limit to the spiritual progression of man when he has passed beyond the boundary of earthly existence. And it must be remembered that here and now is a life equally important. This is the seed-time, and in those fields of the Summer Land, so charmingly described by Davis, is the harvest to be gathered. In neither volume is there room for Re-incarnation in the narrow acceptance of that term. Progress is eternal, and is not delayed by re-birth on this infinitesimal speck in the universe—this tiny globe on which we dwell. A drop from the Universal Spirit is individualised at the conception of each child on this planet. That spirit has always existed, and after untold ages of development through the spheres, becomes at one with that great permeating Spirit of the Universe. Each soul must work out its own redemption on these personal lines, kindred souls on either side of the Borderland being companions with us on our upward road, not directors or even guides. This guidance will come direct to each soul who earnestly seeks for it, and is the sole direction that should be sought. Then, as we are told, "such spirits as are best adapted to thee for thy resurrection" will be sent

It is not, therefore, to less spiritual phenomena, but to that of a more exalted order, that these great seers are calling us. Good is it to remember meanwhile that Love, as well as Law, prevails, and that a personal answer, as true and real as that which goes from one soul enmeshed in flesh to another, comes from that Central Source which, under whatever name it is called, is Love. This is, indeed, the Spiritual Force of the Universe and Prayer is the great spiritual lever that ever brings

us into close and personal relation with its unflinching power to help and succour in every spiritual and bodily need. And then we come to the sheet-anchor of Andrew Jackson Davis's own life—"The Magic Staff"—his vision of which gave the title to that delightful piece of autobiography. In the early days of my own illumination from the spheres when surrounded with scoffers and doubters, who would throw ridicule on my treasured belief, the following sentences from "The Magic Staff" were my ever unflinching consolation. The last words form the motto for many a Lyceum gathering—"Learn to be wise and gentle," says the great seer, "and add to gentleness, love, and to love, wisdom, and wisdom, being pure, begets illumination, and illumination, happiness. Thou must learn not to be under any circumstances depressed, nor by any influences elated, for those are the extremes of an unguarded impulse in minds not strong with pure wisdom. Under all circumstances keep an even mind."

Edgar Lucien Larkin and Halley's Comet

By the last American mail came for Australian readers of the "Harbinger" the following brilliant article on Halley's Comet, just giving the latest information necessary to those in the Southern Hemisphere, who are interested in the fascinating study of Astronomy. Spiritualists, who have learnt to think about "the birth of stars," that Whitman talks about, will welcome an article that opens the mind to the wonders of the Universe in which we find ourselves. No spiritualism worthy the name is founded on a less profound basis. It is a study of the marvellous potencies of matter, its velocities and mutations that reveal as nothing else can its spiritual foundation. In Ronald Campbell Macfie's notable volume, "Science, Matter, and Immortality," he says, "Science has followed where great philosophic thinkers long ago led, and has come to the conclusion that matter is really energy, and nothing more—the Energy, if we will, of the Spirit in whom we live and move and have our being—The Power."

Edgar Lucien Larkin's article is one that would grace the columns of any newspaper in the world, and it is the intention of an unwearied helper in the cause of enlightenment to send this article broadcast throughout the length and breadth of Australia and New Zealand.

HALLEY'S COMET IS HERE AGAIN.

By EDGAR LUCIEN LARKIN

For the "Harbinger of Light."

Perihelion is a word meaning the nearest point of approach of any cosmical body to the sun. And Halley's magnificent comet will be in that position when the great mean time clock in Greenwich reads April 18 days, 16 hours and 36 minutes. The distance from the sun at that moment will be 54,740,000 miles. Aphelion means greatest distance from the sun, which point the comet reached in 1874, when its distance from the sun was 3,283,000,000 miles, a total length of the major axis of its mighty orbit of 3,338,000,000 miles. The first now mathematically identified apparition of this comet was B.C. 12; and the last in A.D. 1835, a long period of 1,847 years, during which it made 24 returns to perihelion; and 1,847

divided by 24 gives a quotient of 76 years 350 days, or 28,109 days for the time for it to make one gigantic revolution. But from perihelion in A.D. 1531 to its return to the same point in 1607, the period was 27,811 days, an acceleration of 298 days over the mean time. From perihelion 1607-1682, 27,352 days, a shortening of the average of 757 days, and from the last period of 459 days. And the period between the perihelion of 1682 and 1759 was 28,938 days, 829 days longer than the average of 24 passages; and 586 longer than the preceding circuit.

THE LAW OF GRAVITATION CHALLENGED.

Then trouble began. Green jealousy of the mighty Newton appeared. The jealous ones said that the grand laws of universal gravitation deduced by him were false; for if true, the comet should ever be on exact time. This assertion started up one of the most wonderful mathematical researches in the entire career of science. The most eminent mathematicians at once entered upon an arduous, and what proved to be a long continued series of elaborate computations to find the cause of these irregularities. The cause was searched out, and proved the Newtonian laws true with rigid demonstration of the truth. The changes in times of the revolutions of the comet were shown to be the gravitational attraction exerted by the masses of the planets on the mass of the comet. The sum of these planetary attractions varied with the constantly varying positions of all the planets. At times this attraction increased the speed of the comet; and at others retarded the motion. The great mathematicians, M. M. Clairaut, Lalande and Mdlle. Hortense Lepaute announced that the perihelion passage would be delayed 618 days at the return of 1758; 100 days being due to the attraction of Saturn, and 518 to that of Jupiter. They stated that this time might be in error 30 days, because of minute attractions of smaller planets. The error was 32 days. This tremendous achievement of the human mind has ever elicited the admiration of all who realise the almost insuperable difficulties. And then they gave high honours to the woman who helped solve the formidable equations. Since then, Uranus and Neptune, and 600 or more asteroids have been discovered. And all the planets and the sun also have been weighed with a high degree of accuracy.

THE NEAREST APPROACH TO THE EARTH.

When the comet is at minimum distance from the sun, it is not at its nearest to our little home—the earth. This position will be attained on May 18th, 1910. It will then be 13,020,000 miles from the earth, and the nucleus on the same straight line with the earth and sun, the comet being in between the two bodies. The streamers

of comets are always directed away from the sun. Then on that day the streamer will point straight this way, and if it is more than 13,020,000 miles long, then the earth will dash through it with the inconceivable speed of $50\frac{1}{2}$ miles during each second of time. The longest trail so far observed was almost 200,000,000 miles in length—that of the huge comet of 1843, and it started up good Millerit times and camp meetings in the woods galore, hoping that this earth would come to an end. Cometary trailers have ranged between the lengths of 6,000,000 and 200,000,000 miles. Our earth actually passed through the streamer of a comet in 1861. None is able to compute the length or diameter of the streamer of Halley's comet for May 18th, 1910. This is because data regarding the nucleus are not available. The train of Halley's comet when here in 1835 tapered from the head back to a narrow termination; but at the returns in 1066, 1301, 1456 and 1682 it was indeed large. Ancient chronicles recount conditions of terror in "All of Europe and in China." If the diameter of the tenuous streamer out here at the orbit of the earth on May 18th should be 3,000,000 miles, then the time required for the earth to pass through will be 60,000 seconds; there being 86,400 seconds in one solar day. Every big comet starts up holy rollers and calamity howlers. Here in the U.S.A. they have commenced long before the approaching comet is visible without a big telescope. They are predicting disaster to the earth and man.

NO DANGER TO THE EARTH.

It is probable that the streamers of comets present matter in a state as rare as that within the most nearly perfect vacuum obtainable by means of a mercurial air pump. Even the nucleus of a giant comet does not contain sufficient mass to disturb the motion of the little world—Mercury.

THE COMET'S FIRST RE-APPEARANCE.

The first report of the return of 1910 was made by Max Wolf, in Germany, who secured a very faint image of the visitor on September 11, 1909, by the majestic new science, celestial photography. Then the Greenwich astronomers looked up their negatives and discovered that they also had secured a dim photograph of it on September 9th. But then there will not be trouble like that of Cook and Peary about our earth's own North Pole. The earth moves in a direction *opposite* to that of the motion of the hands of a watch with a speed of $18\frac{1}{2}$ miles per second. This motion is direct like that of all the planets. Halley's comet moves *with* the hands of a watch, or in retrograde motion, one of the few comets which retrograde. On May 18, 1910, the comet will be moving with a speed of 32 miles per second, and the added speeds make the terrific velocity of passing, $50\frac{1}{2}$ miles per second. One of the great discoveries of all time was that of the

pressure exerted by light and all other modes of radiant energy. Cometary streamers are now known to be caused by the pressure of energy waves from the sun, upon excessively minute particles of matter within the interstices of the nuclei of comets. These beating waves repel this cosmic dust to the rear, and the appearance is that of a trailing streamer of light. The comet was first seen from this observatory on November 17, 1909; and was exceedingly small. It looked like a minute patch of pearly nebulosity. At present, January 23, it is much nearer and larger and far brighter in the great telescope. It will not be visible to the unaided eye until the last of April, unless indeed the sun forces out an extra quantity of fine dust. There is no doubt that the earth has been swept by cometary streamers a number of times since man appeared.

-Lowe Observatory, Echo Mountain,
Cal., U.S.A.,

January 23, 1910.

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

By ANNIE BRIGHT.

One of the most noticeable facts in connection with the latest discoveries in the realms of science and the definitions of the most advanced exponents of Psychology, is that the names Force and Spirit are becoming almost inter-changeable. Thus, in Ronald Campbell Macfie's recent volume, "Science, Matter, and Immortality," he shows with unanswerable logic, that this spirit permeating the universe, and of which we are a part, has, in the spiritual sense, a "guiding power," which the "Daily News" reviewer named a "steersman." As finite beings, it is the most difficult thing to detach a spiritual directing force from the personal idea. But it is in the elucidation of this idea that science and psychology are tending. It is just this heightened sense of a spiritual direction of the Universe that is going to lead men back to the realities of religion—that is a dependence of humanity on a divine guiding hand now altogether ignored by average people. It is because the illustration of the "passage of matter through matter" at Mr. Stanford's circles has led to a study of the spiritual basis of matter that it has become so valuable an ally in combating the materialistic thought of the time. In my reply to the Bishop of Tasmania's attack on "Spiritualism," in the "Age" of March 9th, the concluding paragraph referred to this, and the way that psychic phenomena generally were leading to a wider conception of the Universe that would form the basis of the "Coming Religion." This most important part of my letter was ruthlessly cut out by the "Age," but neither that paper nor any other can thus stem the great tide of increasing knowledge which is advancing surely, if slowly.

With all these thoughts surging in my mind, Signor Valetti's address, "To the Unknown God," seemed of paramount importance, and it is sure to be widely appreciated by the great army of spiritual-minded inquirers, who are seeking for a higher demonstration of the truths they cherish and desire to bring before the world.

ADDRESS BY SIGNOR VALETTI.

"TO THE UNKNOWN GOD."

Delivered on Thursday Evening, May 20th, 1909.

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

If you were travelling, signors, in the forest, and you came to a place where you met someone who

had gone up and down the forest track—one who knew the way—you would ask him to direct you, and would be pleased to receive any information which would guide you to your destination. So to-night, as one who has passed over the track to the world of spirits, I am pleased if I can give you any direction, any information which will help you to your journey's end. The subject I desire to speak upon to-night is "To the Unknown God." It is recorded in the New Testament that Paul, the teacher to the Gentiles, when he arrived at the capital of Ancient Greece, beheld the splendid temples erected to the heathen gods and goddesses. Any one of you who has visited modern Athens, and looked upon the ruins of the old temples, the Parthenon, glorious in its ruins, the Theatre of Bacchus, and other places, will get some faint idea of the grand architecture, the magnificent buildings, erected to the pagan deities. Ah, signors, one can scarce realise how beautiful the city must have been in the days of her glory. The magnificent temples built of white marble, with sculptured columns and capping, the noble friezes representing scenes from the ancient myths—here a temple to Aesculapius, the god of healing, there to Zeus, the chief of the gods—a hundred and one temples on every hand met the eye. Paul beheld all these, but as he wended his way towards the Acropolis, he beheld an altar, and upon it was the inscription, "To the Unknown God." Arriving at the Hill of Mars, it was not long before Paul had around him an attentive audience. The philosophers of old were delighted to listen to any new teacher, and as they said among themselves, "He seemeth to be a setter forth of strange gods," they called him "a babbler." Let us, said the Stoics, go up and hear this new arrival, and see if his philosophy is better than ours. And then he held forth. I am quite sure, signors, that Paul, insignificant man though he was physically, must have been a splendid orator, and reading that chapter in the Acts, we can see that he knew very well how to take up and present every point in argument. I believe that he understood all the various modes and methods, and the Socratic method was no doubt employed by his auditors to ask him questions, and to corner him, as you would say. He said to them, "I perceive, men of Athens, that in all things ye are too superstitious." I do not pretend to be a Greek scholar, but I have it on the authority of Professor Robinson that this is an incorrect rendering; to have told the Athenians this would have been to insult them. What he desired, and what I presume he did say, was, I perceive that ye are too zealous in your desire to show your devotion to the deities. And I presume that he went on to speak of the various gods whom they worshipped. Then he drew their attention to the fact that as he passed by he beheld an altar "To the Unknown God." "Whom, therefore, ye ignorantly worship, Him declare I unto you." If I were a preacher, and desired a text for to-night, I should certainly take these words, "To the Unknown God: Whom, therefore, ye ignorantly worship, Him declare I unto you."

MAN'S LIMITED CONCEPTION OF GOD.

It has been well said that the gods of a nation are like unto the people who create them. If the people are refined and cultured they give the same attributes to their gods; if they are fierce, cruel, and warlike, so are their gods. Going back into the past, I desire to speak chiefly concerning the God of the Hebrews, and the God of the Christians. Reverently do I desire to show you that Christendom has made a huge mistake, and is worshipping it knows not what. This misconception of deity has caused a vast amount of trouble in religious life. If you rightly understand and realise Who and What is Deity it will be so much the better for your spiritual state and condition. Let it be said—and I have no doubt about it myself—that the God of the Hebrews was undoubtedly a tribal Deity. I

think all must be forced to admit that the Jews did not have an exalted conception of Deity. Had they witnessed His mighty power in the Wilderness, as we are told in the Old Testament, it is past understanding how they could have deliberately gone away and made unto themselves a golden calf. It appears, from reading the record, that they were always ready to be enticed away to worship false gods. Let us notice a few of the attributes of this tribal deity of the Jews. He is changeful, he is revengeful, he is wayward, he is vacillating. He is said at times to be omnipotent, omniscient, and omnipresent; at other times, he is described as weak and impotent. It is recorded that one city defied the Lord of Hosts for the reason that they had chariots of iron. You will remember also the many instances recorded of his changeableness and his ferocity. I do not stop to-night to speak about his countenancing slavery or many other things which you at the present day could not approve of. He was jealous, he would not permit of the worship of other gods, and he visited the sins of the fathers, he said, upon the third and fourth generation of them "that hate me." All this is not in keeping with justice, it is not in keeping with love. Achan, you will remember, went and stole something. He hid it in his tent, and at last it was discovered. Achan should by justice be punished, but who will dare to say that Jehovah did not err when He handed Achan, his cattle and family, to be destroyed, for the innocents of his family were not responsible for Achan's sin. His fierce denunciations of those who do not worship Him, and His orders to Joshua and others of His servants to smite hip and thigh, and to destroy root and branch the surrounding tribes, show that Jehovah was but a tribal deity, created by the warlike Jews in their onward march through the country. The Old Testament teems with instances which at once stamp the Yhava of the Jews to be a tribal god, created by the Hebrews themselves, and I believe that far back in old Chaldaea will be found the origin of the tribal god of the Hebrews.

THE GOD OF THE CHRISTIAN.

With the advent of Jesus the Nazarene, the Christian teaches that God became manifest in the flesh. I desire to speak very reverently concerning this. I would not hurt the fine religious susceptibilities of anyone present, but I must be true to myself, true to God, and speak plainly what is the truth at the back of all these conceptions. Christianity teaches that God was manifest in the flesh—in Christ. When confronted with a number of texts, which should lead one to believe to the contrary, we are met with texts that seem to support their declarations. But we are at once confronted with an impossibility, for the creeds teach that there are three gods in one; while in the Old Testament Jehovah directed and controlled everything. I do not stop to-night to argue about what have been called prophecies concerning the Messiah, because your greatest Hebrew scholars have combated this, and have sought to prove that there is no mention whatever of Jesus in the Old Testament. Passing from that, we are confronted with the astounding statement that there are three gods in one—God the Father, which is the Yhava of the Jews; God the Son, which is Jesus; and God, the third person, which is the Holy Ghost or Spirit. Yet one must believe that there is only one God. The declaration in the Old Testament, "Hear, oh Israel, for thy God is one God," cannot be true if there are three in one. The mind fails to understand how there can be three distinct personages in one. It is further said that Jesus is a mediator between God and man, and that God gave His Son to redeem the world. Here the mind becomes confused. The greatest philosophers cannot understand what is meant. Church people may cover up the issue, they may becloud the argument, but they cannot

satisfactorily explain how God could give Himself, how He Himself could suffer upon the cross and die; how, in fact, a part of Himself or one of the Trinity could suffer without the whole partaking of the suffering. I say all this cannot be understood. I desire, however, to show you the evil which is the outcome of these earth-born conceptions of deity. The persecuting, cruel ferocity of the God of the Jews is borrowed in certain statements which have been put into the mouth of the gentle Nazarene, who is reported to have said, "Bring hither mine enemies, and slay them before me." Again, "Depart from Me, ye cursed, into everlasting fire." At the same time, He is presented to the world as full of sympathy, love, and justice and mediating between the Father and man. If we are the handiwork of deity, and are a mistake, then God is responsible. Why, then, should His Son suffer, why should He attempt to mediate? Supposing that we could understand that God the Son exists as a personality, why should He mediate, why should He try to placate, to satisfy the wrath of His Father, who created the failure? I have never yet heard this satisfactorily explained by preacher or priest, and I have been associated in the days of my flesh with some of the most learned Cardinals of the Vatican. I have never yet been able to get from the most exalted and learned of them any explanation which would satisfy my intelligence, and help my spiritual life. This conception of sacrifice, the spilling of blood before Yhava, the tribal god of the Jews, who was always longing for blood—he smelt the sweet savour from the burnt offering, he delighted in the blood of bull and beasts, "without the shedding of blood there was no remission of sin," is a pandering to the old Judaic idea of Deity. Isaiah says there is something better than the fat of rams and the blood of bulls and beasts—and that was the service of heart and a life consecrated to mankind. "Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." Let me try to give you some better conception of deity than that of which we have been speaking.

GOD IS UNIVERSAL, GOD IS LOVE.

Deity cannot be a personality like unto man, because He would be limited, finite, and would occupy space. This conception is too narrow, too cramped. It is born of the human brain. Man cannot rise above the natural, and when he first thought of deity, he regarded Him as like unto himself, but much more powerful—a giant, but with the same attributes. This idea is earthly, grovelling, sensual. But surely, you will say, the universe did not come by chance! I don't know what you mean by chance. Nothing happens by chance. But I will tell you of the Spirit of God, and what it is. It is very hard for you to understand, because, as I have said, you cannot rise above the natural while you are cribbed, caged, and confined in the flesh. There is something which penetrates and permeates the whole universe. I am not speaking of the speck of matter on which I once lived, and on which you now dwell—that is but as the little dust or mote which gets into your eye in comparison with the great world round you. The Universe is vast, illimitable. There is nothing at the back of the universe, as you have been told before. Have you ever seriously thought of this matter? Some people delight in talking about the beginning. But can you conceive, my friends, of a beginning of time? Can you conceive of the first moment? Can you conceive of a time when there was nothing? It is impossible, it is unthinkable, for Spirit always existed. It is eternal, from everlasting unto everlasting. What is this Spirit? It is something so subtle that its power is manifest throughout the universe—in the twinkle of every star, in the lightning's flash, and in the blush upon the rose's bloom. This mighty power is manifest everywhere. It is seen in the destruction of Nature by Nature's earthquakes, tornadoes, and

hurricanes, and it is seen in the spiritual quickening in the heart of man. This Mighty Force is manifest everywhere. The Spirit of God, then, is eternal, and it is infinite. It is omnipresent, which the personal could not be. If God were a personality, that is an individual, personal being, He could not be in all places at once any more than you can be. It is an utter impossibility. But as the rays of light are in that corner of the room, and another at the same time, so is the Spirit, that Mysterious Power and Influence, which is the Vital Essence of the universe. That Divine Emanation can be, and is, in every part of His dominions. David realised this when he said, "Whither shall I go from Thy Spirit? or whither shall I flee from Thy presence?" Omnipresent! Omnipotent! Ah, you have no conception of the Mighty Power of Deity, of the true Deity which I am trying to explain to you. This is the Creative Power. A poetic writer has said, His thoughts are stars and constellations. His influence concentrates, and there appear worlds. There is no one living upon the earth plane who can realise, or has the least conception of the power of the Infinite Spirit. Forth from this Spirit as from a great ocean there come little rivulets, drops from the great reservoir, and they manifest through matter which has been taken from the north and from the south, and from the east and from the west, from the atmosphere, from the elements everywhere, and it grows together, and we say "There is man." Then the Spirit calls, and back to the great ocean of Intelligence go at last the tiny drops which were in very fact the spirits of men incarnate. We say Omniscient, but whence comes knowledge? Upon the earth plane it is born of experience, but in its essence all knowledge, all wisdom, comes from Deity. From this Eternal Spirit, is evolved the whole universe, because unless there be a manifestation of matter those who live as incarnate, sentient beings could not exist. Though matter is constantly changing, the Spirit changeth not. Has this Eternal Spirit attributes which would render him—I have to use the personal—wayward, vicious, ferocious, weak, vacillating? No. What is perfection? Is it in man now? Is it found anywhere functioning through matter? No, but it is found in the Spirit, it is found in Deity. There cannot be any weakness or imperfection in that which is omnipotent, omniscient and omnipresent. One little flaw, one weakness—and all would collapse, all would become chaos. But there is no weakness, there is no failure, and there is no injustice in the Eternal Spirit.

NO VICARIOUS SACRIFICE NECESSARY.

Will He be revengeful and create torments of hell for His children? Is it a necessity that He must send a part of Himself to be offered as a sacrifice? No, the idea is revolting. He seeks to have round Him in His universe sentient beings, with reason, and He says, "Exercising that reason which I have implanted in you, you will ultimately do great things for yourselves which will redound to my honour and glory, and to your happiness, which will ultimately bring about a beautiful state everywhere." Ah, but some say, there are imperfections! Yes, but that imperfection is in the manifesting, the functioning through matter; the Source, the Fountain Head is pure and perfect, you are reaching out towards perfection. Paul, in his epistle to the Hebrews, tried to show them that their sacrifices, and their subjections, were of no use to mankind nor to themselves. "It is not possible," he said, "that the blood of bulls and of goats should take away sins." They may have been types, but you are living in a better time, in a better dispensation, in an era when mind is about to rule and reign and lift men up. That is why you are here to-night, to receive accurate knowledge, so that at last you may take your stand upon that spiritual plane which God destined for you. The whole world can be lifted to that plane by the one who is already upon that high

spiritual plane stooping down and taking the hand of him who is below, and him who is still lower may lift the one below him. Ah, my friends, if you were standing upon a platform, and there were people above you, and the one on the highest platform was strong enough, you would pull the one at the bottom to the top ultimately, and that is what you are endeavouring to do in these circles, and unless you work on those lines humanity may not be bettered. You may present beautiful stories and tales to them. With the great philosophers of the past, you may point to the Stoics in their stoicism, and you may show how the Epicureans lived, and how they loved life, and sought to live for time and not for eternity; but unless you can show to humanity that his salvation, his betterment rests with himself, you will find it hard to get poor humanity to make the effort. Teach men that each one is his own saviour, that there is a high standard, a spiritual plane and ideal which he should reach, and that he can only reach it by his own efforts. Cease to teach men that they must get into heaven upon the merits of an unseen One. Refrain from teaching that which is a contradiction in every way, and present to them a Deity perfect in every respect. If there be Love, it is from the Spirit; if there be equity or justice, it is from the Spirit; if there be knowledge or wisdom or purity or power, peace or joy, or beauty, it is from the Spirit, for God is All in All.

THE PASSING OF A GREAT SEER AND TEACHER.

The apotheosis of Andrew Jackson Davis is an event calculated to bring into greater prominence the life and works of a man too little known, though probably the greatest seer and most prolific and philosophic teacher the world has produced. The Harmonial Philosophy presented through him comprised in a large volume entitled "Nature's Divine Revelations, and a Voice to Mankind," and lucidly elaborated in the 26 volumes subsequently written by him, comprehend all the great questions of the age, and several events that he prophetically referred to have been exactly fulfilled.

Primarily he postulated—the supremacy of Reason; the wrong, selfish foundations upon which the world is existing; ignorance of the natural laws governing society; the necessity for free and unrestrained inquiry; the latent power in man to comprehend and analyse the important features of truth, and a steady, patient, but firm, and decided investigation of the causes and existence of present evils necessary to ensure steady mental progress. The great mistake of society is that it seeks Isolated, rather than General, good. The tree of evil has its roots in unsound principles. Truth is a positive principle, Error a negative—the positive must ultimately prevail. Anything which tends to oppose, or in any way to retard the progress of the highest and the holiest principle of man, which is Reason, carries by such opposition internal conviction to every person of capacity and intelligence that it is erroneous. Man is the internal, the body a transient changeable form, the Invisible is the eternal, the visible a temporary manifestation. These postulates form an extensive basis, but Professor George Bush, who attended the reception of many of his lectures, and was astounded at his "signal ability

on the profoundest questions of historical and biblical archaeology and mythology," says—"I am satisfied that were his mind directed to it, he could solve any problem in any science," and Davis at this time was a youth of 19, who had never read a scientific work! What stronger evidence could be given of his inspiration?

This volume alone would have immortalised and given a world-wide reputation to a reputed scientific man, but Davis never sought notoriety; he recognised that he was the instrument of higher powers and devoted his life to development and the fulfilment of his mission. He was the "John the Baptist" of Modern Spiritualism, and distinctly foretold its advent nearly three years prior to the Rochester Knockings, he also foretold the discovery of "Uranus," and in "The Penetralia" (published in 1856) foretold and minutely described the motor car and typewriter. His mission as a teacher was completed about 20 years ago, since when he transferred the copyright of all his books to Messrs. Colby and Rich, his publishers, subject to a guarantee that they were to be kept in print. But after the decease of Mr. Colby, the publishing firm fell into the hands of unbusinesslike people, and the whole of the works were unobtainable for several years, and have only recently been re-published by the Austin Publishing Co. The lack of them for so long a period was a great misfortune, for the Harmonial Philosophy comprehends the Higher Spiritualism which has not kept pace with Spiritism, or a belief in and hankering after phenomena without any uplifting influence on the character of the believer. No thoughtful person could study the principal works of Mr. Davis without being enlightened and uplifted, so lucidly does he treat the most profound or abstruse subjects that they are intelligible to the ordinary reader. We had the pleasure of meeting him when he was practising as a physician at Roxburgh, Boston, in December, 1893, and were charmed with his modesty and geniality. Our conversation was general and did not partake of a press interview, the accumulation of patients in the ante-room suggesting the propriety of withdrawing earlier than otherwise intended, hence no opportunity offered for the discussion of philosophical questions. In the last letter received from him about the non-publication of his works, he said that he could only enforce the publication by going to law, which was adverse to him, but feeling sure that all would be reprinted within half a century, he did not distress himself. Few authors would have taken the matter so philosophically, but he had faith and patience. We have faith that his works will grow in popularity and usefulness, and his reputation become world-wide.

W.H.T.

Edgar Lucien Larkin sends for this issue the best and most concise article yet written on the Halley's Comet. He had had the extreme pleasure of a visit from Dr. J. M. Peebles, who had spent a day and night with him at the Lowe Observatory. Prof. Larkin says: "Here I am in the Observatory, and Halley's Comet is straight overhead; likewise Mars and Saturn. Have just been looking at Venus; and it presents the appearance of a thin crescent, and will soon vanish in the flaming light of the sun. But what have planets and comets to do with my splendid and happy visit with good Dr. J. M. Peebles?" Then he tells of the wonderful talk they had of the work here, and of Mr. Stanford's circles, and how keenly he desires to be present.

CLERICAL BIGOTRY AND IGNORANCE.

By a recent English mail came a report of an address delivered at the Congregational Church, Doncaster, by Councillor Appleyard, of Sheffield. It was a reply to the attacks of the Rev. Frank Swainson, Vicar of Hillsborough, who has been occupying columns of space in English newspapers, and delivering fiery addresses everywhere against the ever-growing belief in spiritual communication. It is so apt a reply to the recent narrow-minded attack of the Bishop of Tasmania on the truths we uphold, that the account from the Sheffield "Daily Telegraph" of January 27th, is given in full:—

In the course of an interesting lecture on "Science and the Future Life," which he delivered at the Hallgate Congregational Church, Doncaster, on Tuesday night, Councillor Appleyard, of Sheffield, took occasion to criticise in the most vigorous language the attitude of the Rev. Frank Swainson and the Vicar of Hillsborough on the subject of Spiritualism. These gentlemen, he said, whose puerile vapourings had had so much publicity through the columns of the daily press, had given a pitiable exhibition of profound ignorance and religious bigotry not paralleled save in the Dark Ages. It was this spirit of unrestrained fanaticism which ignited the fires of Smithfield and hurried thousands of innocent victims to the stake.

AN APPEAL TO THE SCRIPTURES.

They could not have realised how serious a reflection they cast upon psychic manifestations recorded throughout Scripture; the visits of the heavenly messengers to the patriarchs; the mystic writing on the wall in the palace of Belshazzar; the cases of clairvoyance, clairaudience, and numerous other phenomena of the Bible; and the attendance of the angels in their affectionate solicitude for the Master when, treading the vine-press alone, He bowed His head beneath the oppression of His loneliness, and when, having on Calvary's summit paid the penalty of His fearlessness in the exercise of those psychic faculties with which He was so divinely endowed, He appeared in materialised form to assuage the grief of Mary's heart and to strengthen the drooping spirits of the disciples. They must surely have forgotten the incident of Saul's conversion, when he was arrested in his mad purpose of haling men and women to prison by the voice that was so familiar, the recollection of which, with the memory of Calvary's tragic scenes still fresh upon him, struck horror to his heart, and he at once changed his course, his name, and his character. And while they regarded St. Paul as an authority in their creeds, they appeared unmindful of his work and significant words: "Now, concerning spiritual gifts, brethren, I would not have you ignorant."

AN "UNSCRUPULOUS" PRESS.

Yet, notwithstanding those outbursts of clerical spleen, encouraged by the silly, grotesque, and distorted presentation of facts by an unscrupulous press, notwithstanding the cynical smile and superior air assumed by those who had no knowledge from personal experience, and whose covert antagonism, he (the speaker) met every day, either judiciously repressed or rudely displayed, he stood firm in his conviction that Christian Spiritualism, with its marvellous phenomena as demonstrated by psychic research, with its revelation of unrecognised spiritual faculties in the best and highest aspect, had brought to humanity in these later days, one of the greatest blessings the world had ever received.

It had rehabilitated the pages of sacred writ, suffusing them with a new light and rendering possible of acceptance by the agnostic mind the records of its so-called miracles, and so placing Christendom under a lasting obligation. It had arrested the progress of materialism grown so rampant. It had laid hold of the imagination, and secured the attention of the greatest intellects of the day, demanding at their hands the position denied it by the Church

since Christ left it as a great legacy to His disciples when He promised them that greater things should they do when He had gone to His Father, when they marvelled at His wondrous works.

"THERE IS NO DEATH."

Already had tens of thousands been gladdened with the cheering messages from higher spheres, changing the whole current of their thoughts, and revolutionising their conception of the future life. "We are compassed about," he said, "by a cloud of unseen witnesses, from whose ranks there are ever emerging with silent tread the messengers of peace, not with a gruesome story of an avenging God and a burning hell, but with the sweet song of triumphant life, bearing the glad tidings to the sons of men that God is good, and man is now immortal, for there is no death."

The Pastor (the Rev. Mr. Jones), in proposing a vote of thanks to Councillor Appleyard, said it was the most sane, the most instructive, and the most eloquent discourse on the subject he had ever heard.

THE DISCOVERY OF THE GREATEST MEDIUM OF OUR TIME.

By W. T. STEAD.

By the latest English mail came the following article from Mr. Stead, which will appear also in the "New York American." "The medium in question," says Mr. Stead, in a letter to myself, "is very extraordinary. The letter which her father has written describing the whole of the phenomena is an extremely sensible, somewhat sceptical, rational report upon phenomena, which seems to me to go far beyond anything that we have yet heard of. I, therefore, hasten to send you a copy of the article in order that you may have the first of it in Australia. The father has offered to bring the girl over to England if we will submit her to strict test seances."

It is not possible to over-estimate the value to Australian readers of Mr. Stead's unflinching help to the editor of the "Harbinger," in thus sending advance copies of important articles from his pen. Cordial thanks on their behalf and my own are sent to this brave and untiring worker in the cause of enlightenment across the seas.

Considerable interest has been aroused here by the reports received concerning the experiments which have recently been conducted with Eusapia Palladino, in New York. I have not a word to say in deprecation of the mediumship of this Neapolitan lady. The genuineness of the phenomena she produces under test conditions has been attested by Commission after Commission of the most eminent scientific men in the Old World, and I am glad to learn that she has given equally satisfactory tests to those who have subjected her to observation in New York.

But I am writing this letter to ask how it is that Americans should find it necessary to import an Italian psychic whose manifestations are of the crudest and most trivial character, when they have in their own hemisphere a medium whose psychic gifts immeasurably exceed the most marvellous of Eusapia's talents?

The medium of whom I speak is not a professional. She is a young lady, the daughter of a well-to-do citizen of one of the Central American Republics. She only discovered that she possessed supernormal powers twelve months since, when experimenting with a table with her brother and sister. Her father, a confirmed Voltairean materialist, was at first utterly incredulous. But repeated demonstrations of the reality of the phenomena drove him from his materialistic position.

Reports of the extraordinary occurrences which take place in his household have compelled him most reluctantly to believe in the existence of a world of

wonders, as amazing as any described in the Arabian Nights.

Hearing from a friend who had been present at some of the sittings, of what was going on, I wrote asking him for details, and I have just received a long and elaborate report from him, accompanied by photographs, and substantiated by the names of the sitters, who are merchants, school inspectors, magistrates, lawyers, and engineers of the highest standing in the city. The statement is so extraordinary that I hasten to lay it before your readers, for if it be correct, as I have every reason to believe that it is, a new medium has been discovered whose gifts throw completely into the shade those of every medium now known to exist in the Old World or the New.

The name of this extraordinary being is Miss Ophelia Corrales, eldest daughter of Senor B. Corrales, who is a well-known man of business in San Jose, Costa Rica.

The sittings take place in the house of Senor Corrales. The phenomena occur as often as not spontaneously in the family circle, but the more remarkable have been secured when a select company of friends meet under test conditions. There is no question of public exhibition. The element of professionalism is entirely absent.

All the ordinary phenomena of Eusapia and other physical mediums are produced; but as these are very elementary and familiar, they need not be dwelt upon, excepting that with Miss Corrales they occur both in the darkness and in light.

When the sitters are in circle in a room, with locked door and closed windows, various articles, such as books, articles of furniture, flowers, and other solid objects are mysteriously conveyed from outside, apparently through the walls or ceiling by an invisible agency.

Miss Corrales is not entranced. She stands with the rest of the company at some distance from the table. Upon sheets of paper lying on the table, direct writing is produced in Spanish, French, and English, although the medium only knows Spanish.

When seated at the table, Miss Corrales writes automatically with incredible rapidity messages in languages of which she knows nothing. She is also able to draw and paint in absolute darkness portraits of eminent persons. What is still more remarkable, she has the gift of imparting this capacity to draw and paint in the dark to any member of the circle, no matter how ignorant they may be of the rudiments of the art.

The phenomena of invisible voices talking and sometimes singing frequently occur in broad daylight, with the windows open.

All these things, however, are but as child's play to the phenomena I am now to describe. Miss Corrales is frequently transported from the seance room, doors and windows being carefully fastened, as if she could pass through the wall at will. Not only does she possess this faculty, but she shares it with her brother and sister. She goes and comes as in a flash of thought, apparently dematerialising and being re-materialised on the other side of the walls of the room. Spirit forms materialise, are felt, handled, and examined. Their pulses beat. Their heart-throb is felt. They converse. They are plainly visible by the light of the fireflies which, after long experiment, is found to be the only illuminant which does not cause dematerialisation. These materialised spirits play the piano, sing, argue, and behave just as they used to do before they laid aside their bodies. They have been photographed, and some of the photographs are in my possession.

The most remarkable and interesting of all the phenomena is that in which the Double of the medium is materialised inside the room while the medium herself is outside the locked door, vainly trying to obtain admittance. The materialised Double goes to the piano and plays, and sings, while the voice of the real Miss Corrales is heard outside calling to

those within to open the locked door, and allow her to enter.

The Double is an exact counterpart of the original, although perhaps a little more delicate, graceful, and fairylike. She collects rings, watches, handkerchiefs, and then, hey, presto! she vanishes with her collection. Then the door is opened, and the real Miss Corrales enters with the articles given to her Double.

All this sounds like the most preposterous of fairy tales. I can only say that the reality of these phenomena is vouched for by those who have attended these seances, and that they include many of the most intelligent citizens of San Jose. If this be so, why worry about Eusapia? A greater than Eusapia is in Costa Rica.

DR. MERCER AND SPIRITUALISM.

Letter to the "Age" of the Editor.

Anyone acquainted with the attitude of the daily press toward Spiritualism is aware that anything in the nature of an adequate reply to attacks on it, like that of Bishop Mercer, is ruthlessly consigned to the waste-paper basket. For this reason I have long ceased to take any notice of public attacks or private criticism, directing my attention solely to as wide a dissemination as possible of the great affirmations that have come to the world through psychic phenomena. But Dr. Mercer's statements were so puerile that it seemed advisable to point out the absurdity of two points in his speech. A third paragraph just dealing in a simple way with the aim of those who are directing attention to a special phase of phenomena in this city, was carefully excluded. I produce, therefore, my letter in its entirety, so that readers can see how the briefest statement of what is aimed at by prominent Spiritualists in this city is blue-pencilled by the editor.

It must not be forgotten that it is hopeless, except in special cases like those of Rev. H. R. Haweis and Archdeacon Colley, both brave, upright men, for clergymen to go beyond a certain tether. At heart Bishop Mercer is a thorough-going ecclesiastic, and is not "greatly daring" like his eminent confreres were, to rise above his surroundings and boldly enter on an honest investigation. He is not worthy of serious consideration, and he is not at all likely, as suggested by a contemporary, to enter into any public debate on the subject.

DR. MERCER AND SPIRITUALISM.

To the Editor of the "Age."

Sir,—It is not often that those who know the rapid advance of psychical research through the labours of men like Professor Lombroso, Sir Oliver Lodge, and a host of others, desire to answer attacks like that of Dr. Mercer in his address on Spiritualism at the Chapter House, reported in your columns on 4th inst. Their effect is only to make those who have gained knowledge on the subject work still harder in the cause of enlightenment.

There are, however, two points in Dr. Mercer's address which call for remark, and to which, with your permission, I will call attention in the briefest possible manner. In the first place, Dr. Mercer says—"He has only attended one seance at Manchester, and after great pressure," and yet he has the temerity to pass judgment on a subject to which leading scientists have not begrudged a score of years or more of the keenest and most severe investigation. It was evidently a table tilting affair at which he was present, and Dr. Mercer says he found "the medium doing it all himself." This is quite possible, for, unfortunately, quacks and impostors abound in every department of life. Strangely enough, this phenomenon of table tilting and levitation, through Eusapia Paladino, whose psychic powers have been proved by men like Sir Oliver Lodge, Lombroso, and quite recently endorsed by a special committee of the

SISTER AVABAMIA.

Psychical Research Society of London, has just been demonstrated in New York. In a late issue of the "New York Herald" Rev. Mr. Humphreys, of the Cathedral of St. John the Divine, New York, contributes an article nearly five columns long concerning three test sittings he had just had in that city with Eusapia Paladino. This clergyman says he went to those seances, which were attended by a few leading citizens, as an open, fair-minded observer, avoiding both "the prejudice of the sceptical materialist and the credulity of the gullible Spiritualist." The chief phenomenon was similar to that investigated by Professor Lombroso and photographed for the "Annals of Psychical Science," namely, the rising of the table about 14 inches from the floor, and remaining some seconds in the air without anyone touching it, the medium's hands and feet being held and the room lighted. Dr. Humphreys says he considers the phenomenon genuine, and due to some natural law, and he "looks forward to the time when all this will not only be thoroughly understood, but when these forces will be used and controlled by everyone." This is the verdict of all competent inquirers, who turn their attention to any section of this most important subject.

Dr. Mercer's "challenge" is too absurd for serious consideration. In the first place, no psychologist worthy of the name is anxious to convince anyone against his will. It is just as useless to take a horse to the water who does not want a drink. Moreover, none of these things is gained without study and research. Dr. Mercer must work like far more eminent men than he have worked in this great and almost unexplored field of inquiry. It took years of study and investigation to break down the innate prejudice and scepticism of Dr. Alfred Russel Wallace, who, like many others of equal rank with himself, had to finally give in to the exigency of facts. If both Dr. Mercer's "tests" were carried out, it would possibly be with him as with those doubters of gospel times, who would not be persuaded even "though one rose from the dead."

LEFT OUT PARAGRAPH.

In conclusion, I would like to say that those in Melbourne and elsewhere who undertake these experiments with the latent powers of humanity to control matter, look upon such manifestations as simply a means of breaking down the materialistic thought of the times. In the exposition of the "passage of matter through matter" at Mr. Stanford's circles, combined with a scientific study of what matter is, more exalted views of the Universe are given and of man's position as an integral part of it. Many sitters at Mr. Stanford's circles, who, as dense materialists, "came to scoff," have "remained to pray," and have been led to a spiritual conception of the Universe which their orthodox training had entirely failed to give. Your excellent article on "The Message of the Church," a few weeks ago, shows how the masses have left the church for want of belief in outworn dogmas. But Dr. Mercer, like the proverbial ostrich, hides his head in the sand, and would close his ears and eyes to the signs all around him of fading belief and interest in present-day religion. He tries, therefore, to throw ridicule on experiments which are pointing the way to an entirely new conception of Man and his relation to the Universe, destined, as all the signs of the times show, to form the basis of the Coming Religion.—Yours, etc.,

ANNIE BRIGHT,
Editor "Harbinger of Light."

March 7.

TO CORRESPONDENTS

The editor would ask a host of correspondents to kindly excuse delay in answering letters. During Easter week, it is hoped that a few leisure days will enable arrears of correspondence from every part of the world to be attended to.



From time to time, in reports sent to this office, has appeared the name of Sister Avabamia, representative in Australasia of the Vedantic Philosophy, whose headquarters are in New York; and it was not, therefore, as an entire stranger that I welcomed her on her arrival in this city early in March. For the Vedantic Philosophy has always interested me as a perusal of many articles by the great Swami Vivekananda, who established its headquarters at New York nearly twenty years ago, show that Truth is universal and open to all who earnestly seek for enlightenment. And so, as when I read the pages of great seers, or talk with other spiritual leaders, I found that all that I have set forth in these pages as the way to Eternal Life is the same in essence with these, and that Sister Avabamia in a long pilgrimage towards the goal has attained a similar outlook. The only difference is that I do not label myself anything, and seek to keep the mind free to assimilate every new advance that humanity is making on its upward road. For there are floods of effulgent light and knowledge still to be shed that the highest known philosophy has not yet dreamed of.

TWENTY-FOUR YEARS ON THE PLATFORM.

Very interesting is it to talk with this highly developed spiritual-minded woman, who knows every phase of psychic phenomena and has deduced therefrom the groundwork of her present teaching. Born in Sweden, and brought up in the orthodox Lutheran faith, which never satisfied her, she began her work on the platform as an exponent of the well-known Swedish physical culture. Eventually, she found in the teachings of Swami Vivekananda at the Worlds' Parliament of Religions, at Chicago, in 1893, what she had been searching for all her life. From the headquarters at New York, whose leader is Swami Abhedananda, successor to the late Swami Vivekananda, the founder, she is commissioned to travel round the world to introduce Vedanta. In her monthly paper, "Star of the East," she says in her Sydney letter for February that in soul she belongs to India. "I am working night and day," she says, to her pupils, "to finish my work on the platform, and go home to India, and live in the Temples, where I hold positions

in the invisible, in order to be in seclusion, and so find the quietude my soul longs for."

Its name comes from two Sanscrit words—Veda—Anti, the beginning and end of all wisdom. "A student of Vedanta," says Swami Abhedananda, in a recent lecture, "is a follower of that nameless and formless Eternal religion which underlies all the special religions of the world, and as he grows into a deeper understanding of this universal religion he cannot but declare, as did Prof. Max Muller, 'Vedanta has room for nearly all religions, nay, it embraces them all.' It is based on words from the Bhavagad Gita: "Whosoever comes to me, through whatever path, I reach him; all men are struggling in the paths which ultimately lead to Eternal Truth."

WHAT VEDANTA TEACHES.

For the last two years this lady has been travelling in Australia and New Zealand, having left America in January, 1908. Arriving first in Sydney, she established a club there, proceeded to New Zealand, where in Christchurch, Wellington, Dunedin, centres were formed, then returned to Sydney, whence after several more months' stay, she came on to Melbourne. At the Masonic Hall, at 11 and 7.15, Sunday lectures are given, also on Tuesday and Thursday evenings at the same place, with an address for ladies only on Wednesday afternoons. At all of these, particulars can be gained of classes.

WHAT IS THE ULTIMATE OF IT ALL?

As individuals it must always be borne in mind that it is the development in ourselves of the "inner voice" whose teachings come direct from the Central Source of Light and Love, which no one can do but ourselves. In a remarkable address by Sig. Valetti, in the account of Mr. Stanford's circles in this issue, called "To the Unknown God," he says, "Teach men that each one is his own saviour, that there is a high standard, a spiritual plane and ideal which he should reach, and that he can only reach it by his own efforts." This is the heart of the teaching given in this paper, and teachers like Sister Avabamia and scores of others are all helping to raise men to a realisation of their own spiritual possibilities and responsibilities.

A.B.

THE PASSING OF A GREAT WRITER. CAVALIER JAMES SMITH.

Just as the last copy for this issue was being finished came the announcement that this veteran spiritualist, this brave and untiring worker in the cause of enlightenment, had, on Saturday, Feb. 19th, entered into the rest he had so long craved. Just two weeks before, I had seen him as he lay weak and despondent on his couch in the verandah, and longing for his release. It was just the bodily weakness and suffering that cast him down, for his intellect was as clear and incisive as ever. Some of the best articles that ever fell from his pen have been contributed to the "Age" during the last few months, and up to the present issue, his "Foreign Exchanges" column has never been absent. It is only possible to give this brief notice in this issue, but in May more detailed reference will be made to his remarkable career, and his unswerving devotion to the cause which had entailed on himself great self-denial, mental suffering, and worldly loss. He has now happily passed the threshold of mortal life into a realm where love and justice reign. It is good to remember that, "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him."

PERSONALS.

W. T. Stead sends for this issue an account of a medium whom he designates as possibly "The Greatest Medium of our time." He says in a letter, referring to some expressions of opinion in Australia about his Gladstone interview and the wisdom of publishing it: "I suppose these things must give people shocks, but the question is whether they are true or not, and that is all we need ask about."

Dr. J. M. Peebles, who is at present in Los Angeles, U.S.A., is expected to visit England shortly, and be present at the 21st annual Conference of the British Spiritualists' Lyceum Union, which promises to be of much interest. All the past presidents of the Union are to be invited to the "coming of age" of the Union.

Dudley Wright, editor "Annals of Psychical Science," has some excellent articles in the quarterly number, January—March, 1910. A most valuable contribution by C. de Vesme, editor of the French edition, on Cesare Lombroso's conversion to Spiritualism, heads the list. One by Hereward Carrington, on "The Psychology of Planchette Writing," is of great interest for those who use either the planchette or onija board. In another column will be found an advertisement concerning subscriptions to a magazine that deserves a wide circulation in Australia.

Emmanuel Vauchez, our esteemed co-worker in France, is still to the front in his great work of reform, both religious and social. "La Nouvelle Presse" has an article on M. Vauchez' indefatigable efforts to have magnetic healers included in the list of registered practitioners. Results of his work in spirit photography are also anxiously looked for. Our cordial greetings are sent to Emmanuel Vauchez in this column, as letters are almost an impossibility.

Dr. Foveau de Courmelles, Directeur de l'Annee Electrique, has written a most valuable pamphlet, entitled, "Phenomenes Electriques, Nerveux ou Psychiques," in which he says, cannot all these be referred to electricity—radio-activity? Everything, he says, is force or motion. Truly, science and psychic phenomena are closely approaching!

H. Durville, editor of the "Journal du Magnetisme," monthly organ of the Magnetic Society of France, sends the December number, completing the 37th volume, full of accounts of successful magnetic treatment. This and other French papers are in the Reading Room of the "Harbinger of Light."

Mr. E. L. Jones, secretary of the Charters Towers Society for Spiritual Progress, writes of the formation of a class for spiritual development among their members. He asks for the sympathetic, helping thoughts of all kindred meetings throughout Australia. This has been done with good effect, both individually and collectively in other places. No stated time is necessary, and we would ask our readers to send sympathetic vibratory currents to our earnest co-workers in Charters Towers.

M. J. McLeod-Craig, mental healer and teacher, has taken Furlong's Rooms, Royal Arcade, Melbourne, every Sunday evening, for the purpose of teaching the Higher Spiritualism and Progressive Thought. In conjunction with these lectures, he is forming a Health and Success Club, the chief object being to bring psychic students in the country, and other States, in mental harmony, with the Psychic Vibrations of students in Melbourne. For further particulars, see advt.

Mrs. S. E. Morrison left for Christchurch on Wednesday, March 16th, where she expects to arrive for the opening of the Convention of the National Association of Spiritualists, to be held in that city during Easter week. A great number of friends assembled on the wharf to wish "bon voyage" to herself and daughter.

Mr. Arthur Brown sends some spiritual teachings of a high order received through a medium in Melbourne. This gentleman writes:—"Dear Mrs. Bright,—I am sending you the above as a specimen of the teaching I have lately been receiving, and I want to thank you and say God bless you for the great work you are doing through the 'Harbinger,' for it was through your paper about 18 months ago that I was brought to see the glorious light which is now coming to so many."

Space will not permit of the printing of these, but Mrs. Bright will read them at her "At Home," as evidence of the great work going on in our midst.

Mr. and Mrs. Weeks are at Gisborne, New Zealand, and working assiduously. An association is needed in this and other towns. Their present address is 275 Gladstone-road, Gisborne.

Mrs. Bright will be "At Home" to friends and subscribers from 3 to 5 on Wednesday afternoon, April 13th, at "Harbinger of Light" Office, Austral Buildings, 117 Collins Street. Welcome to Sister Avabamia of the Vedanta Movement, 4 to 5. Mr. J. Macleod Craig has kindly consented to speak on *Spiritual Helpers or Sub-conscious Mind—Which?* Cordial invitation to all.

VICTORIAN ASSOCIATION OF SPIRITUALISTS AND LYCEUM.

At every Sunday evening lecture at the Guild Hall, the building has been overcrowded by those anxious to hear Mrs. Morrison's short series of addresses before returning to New Zealand. Her farewell lecture was given on the 13th of March, and general regret was expressed at the brief season she had been able to spend in Melbourne. On Monday, March 14th, a farewell social was given to Mrs. Morrison, which was a great success. Mr. Waschatz the president, occupied the chair, wishing Mrs. Morrison a pleasant voyage and speedy return.

The Lyceum has been held in the Temperance Hall under the conductorship of Mr. Feinaigle, and the Sunday afternoon meetings at the V.A.S. rooms have been well attended.

On Wednesday evening, the Occult Class, under the leadership of Mrs. Waschatz, is making good progress, and a Developing Class conducted also by Mrs. Waschatz is open free to members of the V.A.S.

Mrs. Trew is announced to speak on Sunday evenings at the V.A.S. rooms, where the lectures are now held.

It is to be regretted that the union between the above societies has proved unsatisfactory. There are good, earnest workers on both sides of the present conflict, but it is evident that the spirit of union is lacking.

SPIRITUALISTIC CHURCH OF VICTORIA.

Miss J. Brafield, hon. sec., writes:—"Some excellent trance addresses have been given at the Sunday evening services by our old and much-esteemed friend, Mrs. Knight McLellan. "What Does Spiritualism Teach?" was a remarkable address, and the best of the month. After the lecture, questions dealing with spiritualism or the subject of the lecture, are answered, followed by messages from spirit friends.

The Lyceum progresses well. Miss Schiebel gave an excellent address one Sunday afternoon. Recitation Sunday is always interesting, and friends are cordially invited to attend. The afternoon has been fixed for Lyceum sessions to enable adult friends to be present.

SPIRITUAL CHURCH OF JESUS.

During the month Mrs. McLennan has delivered some very fine addresses, two of which stand out more prominently than the others on account of the controversy which is exercising the minds of many

people in the city—the "sub-conscious mind." The subjects chosen were "The experience of Paul on his way to Damascus; was it the sub-conscious mind" and "Jesus—or Christ?" Our attendances are increasing weekly.

Mrs. Francis Elizabeth Jones, the foundation member of our Church, passed to the Higher Life on the 18th ult., after many years of suffering. She was buried on the 19th in the Melbourne Cemetery. Mrs. McLennan officiated at the graveside.

Mrs. McLennan is holding a series of lectures on Wednesday evenings at 8 o'clock on "The Phenomena of the Old and New Testament," at Mrs. Bright's room.

We have been favoured with songs by Messrs. Tozer and Ladd, and Mrs. Ernest and Miss Tozer.—There are a few vacancies in the Occult Class, conducted by Mr. R. B. Arthur. Apply to the hon. sec., Mrs. Credgington.

CHURCH OF SEERS, SYDNEY.

Mr. A. J. Bush, Hon. Sec., writes:—

I have to report fair attendances. The platform has been occupied on Sunday afternoons by Sister Estelle, "Farewell," Mr. Glover, Mr. Alexander Mitchell, and Madame Lemaine. The evening lectures have been given by Mrs. Annie Turner (Victoria), who has lectured and demonstrated to packed halls. On March 6th she gave a splendid account of the spirit's transit from the body to the spirit world. On the 13th, "Psychic gifts as proved by the Bible." Our Lyceum is progressing. On April 30th the Sydney and Burwood branches will hold a joint picnic at Rodd Island. On April 18th Professor Betteridge will give a hypnotic entertainment in aid of the picnic fund at Leigh House. Cordial greetings to all co-workers in Victoria. Best wishes to yourself and paper.

SPIRITUALISM AT IPSWICH, QUEENSLAND.

Mr. W. J. Kerlin writes:—

We are still having very good attendances at all our meetings. Mr. W. Stepherson has occupied the platform for the last two Sundays. He has formed a developing class of about 20 members. Our Society's roll is increasing, having now nearly 30 members. Mr. Blakley of Brisbane is lecturing for us to-morrow. This medium is much appreciated here. Greetings to all co-workers, and very much success to yourself and paper.

PSYCHICAL RESEARCH SOCIETY, ADELAIDE.

Mrs. E. M. McEgan, hon. sec., writes that excellent progress is being made in Society and class work through their able medium, Mrs. A. Miller. She wishes to renew the invitation to all visitors to Adelaide to attend their meetings held 138 Flinders-st., Adelaide.

SPIRITUAL SCIENTISTS' SOCIETY, DUNEDIN.

Mr. H. Broadbent, hon. sec., writes:—

Our society has had the valuable services of Mr. Howard Taylor for the last few weeks. He is the finest trance speaker that has occupied our platform, and it is with regret that we lose his services at the end of the month. We can recommend him to any society as an honest, gifted medium. Mr. J. M. Moorey, who is now in Christchurch, will follow Mr. Taylor.

400 King-street, Dunedin.

AUCKLAND SOCIETY OF SPIRITUALISTS.

Just as we go to press a report comes from the above society which tells of steady progress. Sister Estelle was the speaker for two months, followed by Mrs. Steinman, of Sydney, who finishes a three months' season at the end of March. After the Convention at Christchurch, in Easter week, Mrs. Sounsen

will resume her work for the association. The society sends best wishes to all co-workers, and for the "Harbinger."

At time of going to press, no other reports had been received, as Easter holidays at printing office necessitated an early setting up of the paper.

To Lyceum Conductors.—With the view of helping this excellent movement, Mr. W. H. Terry has advised us that he will forward gratuitously copies of the Spiritualist Lyceum Lessons (issued by the American National Association) on receipt of application from Conductor or Secretary.

MR. JOSEPH ISHERWOOD.

A beautiful address, in book form, bound in morocco, and illuminated, has been presented to Mr. Isherwood by a number of his Melbourne friends, who desired to acknowledge the benefit they had derived from his stay in that city. It reads as follows:—

"To Mr. Joseph Isherwood.—

"After six months' association with you in the study and development of the spiritual nature of man, we desire as members of your classes in Melbourne to testify to the value of the teachings we have received and the high esteem in which we hold you. As an exponent of the higher Spiritualism which insists on the development of character as shown by the 'fruits of the Spirit—Love, Joy, Peace, Gentleness, Goodness and Faith,' we have not met your equal either in precept or practice. It is evident to us all that you are on the threshold of a long and useful career, and it is our wish that this great work of enlightenment, for which you are specially gifted and set apart, may be crowned with still more abundant success."

The other half of the book was filled with the names of members. Mr. Isherwood's Ballarat engagement has been extended to three months.

TO CORRESPONDENTS.

OAHSPÉ.

Corrimal, N.S.W.,
16th March, 1910.

The Editor, "Harbinger of Light."

Dear Madam,—We desire to bring under the notice of the readers of your paper, including many, perhaps, who are acquainted with that wonderful book, "Oahspe," that some six or seven years ago the first "Community of Faithists" (of recent times, we might add) was established in England, at Brixton, S.W. The community is founded upon the teachings in "Oahspe." They had a "Correspondence Group" in their "Brotherhood of Groups" (Oahspe, chap. VII., p. 813). We have been in communication with them. The Community issues a small periodical called "The Faithist." The "Faithist Confraternity" in England was noticed in an article entitled "Modern Zoroastrians," which appeared in "The Christian Commonwealth," of Dec. 4th, 1907, p. 158. In this article, in reply to the question, "Who are the Faithists?" the following was given:—"We are mystics searching past and present religions for the gems of truth, given by great prophets and teachers of all ages, and all lands. We are a band of open-minded men and women, diving into the mysteries of life and death and heavenly government. We interrogate various schools of thought.—We ask the Brahmins, the Buddhists, the Moslems, the Christians, the Confucians, the Rosicrucians, the Freemasons, the Druids, for their quota of truth, and to join us in giving to the world the Universal Religion."

The term Kosmon Church is applied to the services held for the benefit of the public. The ideal of the Church is the communal life. Its Bible is Oahspe. No colony on Oahspeic. Communal lines has so far proved successful, though attempts have been made in the land of Gautama (America), viz.,

at Detroit, and La Crescenta, etc. The experience of them all has been a lack of funds to keep the children and other pressing needs. That such a community is possible may be exemplified by the Christian Community of the Shakers of America, founded upwards of a century ago. The aim in England is to do as much as can be done, towards success, by uniting for worship, angel communion, spiritual unfoldment, mutual help, and individually putting into practice as far as possible the teachings of Oahspe on diet, etc. While services are held for the public, the rites and ceremonies according to the teachings of Oahspe are conducted in private. The Correspondence Group already alluded to is for the purpose of extending the good works of the members. Members may join in any part of the world by signing the declaration.

Trusting this may be of service in extending the good cause,

We are, yours sincerely,
A.B.
A.G.M.

P.S.—May we suggest that all who feel they can honestly subscribe themselves Faithists should do so on the census forms in April, 1911. Between now and then, it is possible for many thousands to be able to do so.

SPIRIT PHOTOGRAPHY.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

DEAR MADAM,—Since reading a paper on "Spirit Photography," in last month's *Harbinger*, it has occurred to me that out of the great number of amateur photographers who are to be met with in nearly all parts of the world, there should be a considerable number who would be successful were they to experiment for abnormal results. Psychic force, which is probably latent in many of us, might be easily developed were it known how to go to work. It is not generally known that a camera is not absolutely necessary. Curious results, other than portraits, are frequently obtained by simply placing the hands on a photographic plate, which has been enclosed in a light-tight envelope (the light used being akin to X-rays, penetrates the envelope).

Great patience is required in conducting these experiments, owing to our imperfect knowledge of the conditions which favour or oppose the manifestations of this force. To the apparently capricious manner in which it is exerted, and to the fact that all mediums are more or less subject to ebbs and flows of the force, it but seldom happens that a result obtained on one occasion can be subsequently confirmed.

The normal laws of photography do not apply to this class of work.

I have a friend in Sydney who places his camera in his bedroom, allows the plate to remain exposed all night, and develops later on. And another, who does not possess a camera, simply places them under his pillow. The former is very successful in photographing flowers, especially roses, usually getting abnormal results.

PHOTOGRAPHER.

Melbourne, 10th March, 1910.

BISHOP MERCER ON SPIRITUALISM.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

DEAR MADAM,

I suppose it is somewhat presumptuous in me to attempt to criticise one of his Lordship's calibre, but I must say I arose from a perusal of the report in the *Age* of his lecture with a feeling of disappointment. Certainly from a man of his reputation I expected better things. It seemed to me he did not approach the subject in a philosophical spirit, or from the standpoint of the earnest Truth-seeker. The Bishop hints at the credulity of many Spiritualists who attend circles, yet he himself exhibits unbounded credulity in accepting—apparently without a grain of salt—the pranks of what he terms "the sub-conscious self."

I am not a Spiritualist in the general acceptance of the term, but, if granted there is a Spiritual World, and that man retains his *conscious personality* after the death

of the body, then I say the simple spiritualistic interpretation of certain psychic phenomena is a far less strain upon my credulity than to swallow his Lordship's complicated theory of that wonderful "sub-conscious self." Besides, his Lordship is cutting away the basis for a belief in a Spiritual World at all, and playing right into the hands of the Materialists. For, if all alleged modern psychological phenomena can be explained by the vagaries of the "sub-conscious mind," what guarantee have we that the supposed spiritual phenomena recorded in all the Bibles of the world may not also be explained away in like manner.

The Rev. John Wesley, even in his day, was more broad-minded than his Lordship, for he was very emphatic in exposing the inconsistency of such a line of reasoning, evidently showing that he was endowed with plain common sense in the matter. The Bishop's remarks about many of those who go to seances not being in a frame of mind to critically observe what is going on, &c., is utterly beside the mark. Spiritualists admit this, and the whole spiritualistic press is continually sounding a note of warning to investigators in this respect. But why did not his Lordship also tell his audience that very many in the front ranks of science had critically investigated the phenomena, and had to give in to the Spiritual hypothesis—men who were eminently fitted for such a task, not "hysterical credulous women." But that would have spoilt his little game.

I am, dear Madam,
Yours truly,
COMMON SENSE.

Tasmania,
March 15, 1910.

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.

Annals of Psychical Science

A Quarterly Journal contributed
to by the leading Scientists of
Psychic Research. . . .

Edited by DUDLEY WRIGHT.

Subscription abroad, 12s. 6d. per annum.
Post Free.

Address:

110 ST. MARTIN'S LANE, LONDON, W.C.

Independent Spiritualistic Association SYDNEY.

PROGRESSIVE THOUGHT HALL,
5 Moore Street. City.

PUBLIC MEETINGS every SUNDAY, at 7 p.m.

MR. PEER, Lecturer.
MADAME PEER, Psychometrist.

DEVELOPMENT CLASS. For Terms apply to—

W. J. OATES, *President.* W. PEER, *Hon. Sec.,*
12 Glebe Road, Glebe, Sydney.

THE BALANCE MAGAZINE.

A Strictly Up-to-date New Thought Publication.

Subscription Price, Australia and N.Z., 6/- per annum.

Send orders to—OLIVE A. KILLIN, Editor,
1143 Josephine Street, Denver, Colo, U.S.A.
or Editor "Harbinger of Light."

The Vedanta Movement in Melbourne.

Sister Avabamia, Representative of the Vedanta Movement in the Colonies, late of America, has arrived in this City, and will hold meetings at the **MASONIC HALL**, 25 Collins Street, Sundays 11 a.m and 7.15 p.m. Tuesdays and Thursdays, 8 p.m.; Wednesday, Ladies only, 3 p.m.

She will deal with the inner meaning of man and the higher laws of life in the lectures she intends to give, and she will also form Classes for Physical Culture and Breathing, as well as for the Study of the Realisation of Man as a higher being.

Please see Daily Papers for Subjects.

Information given at meetings by J. S. Warner, Manager.

Mr. J. Isherwood,

Teacher of Mediumship & Clairvoyance.
Lecturer and Psychic.

Open for Engagements in any part of AUSTRALASIA.

Apply early. G.P.O., BALLARAT.

A NEW BOOK, By J. M. PEEBLES.

M.D., M.A., Ph.D.

SPIRIT MATES.

Their Origin—Relation to life—Sex—Marriage—Divorce—
Re-unions in Spirit Life.

Revelations from spirits to counterparts on earth.

Talks with the dead—Their occupations—How they influence
Marriages, Divorces, and Soul-Mates.

Symposium by Forty Prominent Writers—

Cora L. V. Richmond, Mrs. Longley, Mrs. Petersilia,
A. J. Davis, Hudson Tuttle, Eugene Crowell, and many others.

How Soul-Mates are brought together.

Valuable testimonies and experiences.

Handsome heavy Volume, 340 pages, 5/- post paid.

Address—J. M. Peebles, Battle Creek, Michigan, U.S.A.

Madame Nancie Pahtey,

Inspirational Speaker of London Societies;

requires engagements in Australasia.

Clairvoyante, Psychometrist, and Telepathist.

Opens Spiritual Church of Victoria 1st Sunday in May.

PROF. H. HUTTON

(Diploma Amer. School of Naturopathy).

Cert. Masseur, London.

Reg. Metaphysician, England and N.Z.

Reg. Business Clairvoyant, Brit. Inst. Ment. Sc.

c/o Wellington Association of Spiritualists,
Wellington, N.Z.

Mr. Prosser Morris

Lecturer, Platform Psychic & Magnetic Healer,

Is open for Engagement in—

AUSTRALIA or NEW ZEALAND.

Address - G.P.O., BRISBANE.

"Human Pearls in a Beautiful Setting."

AN ARTISTIC BOOKLET.

By W. Britton Harvey,

Author of "Science and the Soul."

Printed in Colors on Antique paper and beautifully Illustrated.
First Edition Sold Out. Second Edition Now Ready.

Price 6d. Postage 1d.

Obtainable from E. W. COLE, Book Arcade, Melbourne,
Sydney, and Adelaide;

MISS HINGES' DEPOT, & "Harbinger of Light" Office.

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

Mrs. Knight McLellan,

57 SIMPSON STREET, EAST MELBOURNE.

Will see Friends and Clients at above address from 11 to 4 every day in the week (Saturday excepted).
Circle every Tuesday at 8 p.m.

MR. & MRS. WEEKS,

78 Grey Street, Gisborne, New Zealand.

Are open for engagement as Speakers on the Spiritual Philosophy, with Psychometric and Clairvoyant tests.

All communications to be addressed as above.

MISS M. WILSON,

Typiste and Shorthand Writer.

Special Verbatim Reporter for T. W. Stanford, Esq., at the Bailey Séances.

Orders for Typewriting of all descriptions carefully and promptly executed at Reasonable rates.

Verbatim reports of Addresses, Lectures, Sermons, &c., as per arrangement.

Address: Premier Buildings, 229 Collins St., City.

MRS. McLEOD CRAIG,

Medical Clairvoyant and Herbalist.

Diagnosis from Lock of Hair. Fee—10/6.

Herbal Remedies posted to any Address.

Health and Success Club forming. Write and enclose stamp for Particulars.

49 REGENT STREET, FITZROY.

CLAIRVOYANCE.

By J. C. F. GRUMBINE, B.D., F.S.S., Lond.,

Teaches how to see spirits, read the future and past, the crystal, develop seership. "An inspired book"—Progressive Thinker. "Clearest clew of Clairvoyance yet presented"—W. J. Colville. "Epoch-Making"—Lillian Whiting. Price, \$1.50.

Send for Free Delineation and Circulars of How to Develop Supernormal Powers

Address—J. C. F. GRUMBINE, 1890 Beacon St., Brookline, Mass., U.S.A.

SCIENTIFIC ASTROLOGY

is an exact science. My pamphlet tells what it is, its scope and limits, and how it will aid you to live a higher, better, more successful life.

SENT FREE ON APPLICATION.

BENJAMIN WILLIAMS, Adel, Iowa, U.S.A.

Newtown Spiritual Church.

PUBLIC MEETINGS every Sunday at 7 p.m. at St. George's Hall, Newtown, Sydney. Visitors and Investigators cordially invited.

CHAS. M. HUDSON, Hon. Sec., 279 Watkin Street, Newtown, Sydney.

The Spiritual Church of Jesus.

SCOURFIELD CHAMBERS, 165 COLLINS ST.

Services are held every Sunday at 7 p.m.

MRS. W. J. McLENNAN, Leader.

Private Address: "Arcadia," 4 Davis St., Brunswick.

Weekly Meetings—

Monday—Occult Class (Mr. Arthur).

Wednesday—Spiritual Circle.

Thursday—Materialization Circle.

MRS. H. CREDGINGTON, Hon. Sec., 8 York St., St. Kilda.

Auckland United Church of Spiritualists.

NORTH STREET, NEWTOWN.

Visitors Specially invited. Good Library for Members.

Public Services every Sunday at 3 and 7 p.m.

President: JAS. AGGERS.

GEORGE McKAY, Hon. Secretary, Haslett Street, Eden Terrace, Auckland.



W. H. TERRY'S THERMAL ESSENCE

For Influenza, Colds, Cramps, Colic, Diarrhoea and Neuralgia. A Specific for Influenza.

Bottles, 1/6 & 2/6.

Sole Proprietor: **J. MEYERS, M.P.S.,** Consulting Chemist.

Herbal Remedies. Advice Free.

Botanic Pharmacy, 133 BOURKE STREET, MELBOURNE.

MADAME SPONTINI.

Consulting Herbalist and Dietetician

(Member of the Australian Union of Herbalists Registered) May be Consulted Daily at her Rooms.

BROOKMAN'S BUILDINGS, BARRACK ST., PERTH, W.A.

HOURS: 10.30 till 6. Saturdays, 10.30 till 1.

Herbs and Herbal Remedies posted to any address in the world

Correspondence promptly attended to.

"Pulsator" Massage Treatment administered to Patients daily by Trained Nurses & Masseuses. Deafness permanently cured by Vibration Treatment.

MRS. S. E. MORRISON, Psychic.

After March—Address:

Spiritualistic Association, Christchurch, N.Z.

Interviews Daily, 10 to 7 (Saturdays excepted).

Circle every Thursday Evening at 8.

A BOON TO LADIES.

Superfluous Hair successfully removed without electricity. Painless, Markless, no after effect.

INDIA'S HOOD UNVEILED. OCCULT MYSTERIES REVEALED.

A Correspondence Course in Occult Sciences.

Price 12/- or 3 dollars.

THE LATENT LIGHT CULTURE, Tinnevely Bridge, South India.

The Health Record

And Psycho-Therapeutic Journal.

Edited by ARTHUR HALLAM.

Annual Subscription, 4/-; Single Copies, 4d. Post Free.

3 Bayley Street, Bedford Square, London, W.C.

TO ADVERTISERS.

OWING to its large and increasing circulation among thoughtful and intelligent people of all classes throughout the Commonwealth and New Zealand, "THE HARBINGER OF LIGHT" has become an exceptionally valuable medium for Advertisements.

PREPAID ADVERTISEMENT RATES—NETT PRICES—

ONE INCH SPACE, one insertion, 4s.; 3 insertions, 9s.

6 insertions, 15s.

FRONT PAGE, 5s. per inch.

Special Rates for Yearly Advertisements.

"PROGRESSIVE THOUGHT."

Interesting Magazine on Nature's Finer Forces. Problems of Every-Day Life, Character Building, Health, Mental and Physical Culture, Notes on Current Topics, etc.

5/6 year; 3s. six months; Post Free Australia and New Zealand. Other countries, 6/6 or \$1.50 year.

PROGRESSIVE THOUGHT LIBRARY, 5 Moore St., Sydney.

MRS. E. SCHUTZE,

Mental and Magnetic Healer.

Can be Consulted at 77 Millswyn Street, South Yarra.

Hours—2 p.m. to 5 p.m. Saturdays excepted.

BOOKS TO READ.

	Price.	Post.
The Magic Staff, an Autobiography of Andrew Jackson Davis	7 6	7
Answers to Ever-recurring Questions from the People; by A. J. Davis	7 6	6
Every Man a King, or Might in Mind-mastery; by O. S. Marden	4 6	5
The History and Power of Mind; by Richard Ingalese. Dealing with Occult Forces and Laws	7 6	6
The Culture of the Soul Amongst Western Nations; by P. Ramanathan (Solicitor-General of Ceylon)	5 6	4
The Perfect Way, or Finding of Christ; by Anna Kingsford and Edward Maitland	2 0	4
Raja Yoga, or Mental Development; by Yogi Ramacharaka	6 6	5
Steps to the Crown; by Arthur E. Waite	3 0	4
The Gift of the Spirit; by Prentice Mulford	4 6	5
Bible Mystery and Bible Meaning; by T. Troward (late Divisional Judge, Punjab)	5 6	4
Krishna and Orpheus, the Great Initiates of the East and West; by Edouard Schuré	4 6	3
The Seven Deadly Sins (A Series of Sonnets) and Other Verses; by Bernard O'Dowd	3 6	2
Numbers, Their Magic and Mystery; by Isidore Kozminsky (Fra Ros. Crus.)	1 0	1
Just How to Concentrate; by Eliz. Towne	1 3	1
Human Pearls in a Beautiful Setting; by W. Britton Harvey	0 6	1

Psychographs 7/6; Planchettes 3/- and 4/- Post extra.

MISS E. R. HINGE,

**Occult and New Thought Depot,
178 LITTLE COLLINS STREET,
MELBOURNE, AUSTRALIA.**

Students of Generics and Eternal Life.

Read

“The Soul, Whence and Whither;”

To enlarge the Idea of human life, and sanctify its Powers and Possibilities.

To be had at **COLE'S BOOK ARCADE, MISS HINGE'S,** and Office of “Harbinger.” **Price 6d.**

Mrs. Stephens,

Face and Scalp Masseuse.

Superfluous Hair permanently removed without Electricity.

Hours: 10 to 6 Daily.

283 PUNT ROAD, RICHMOND.

Agents for the Sale of the “Harbinger”—

- Melbourne—E. W. Cole, Book Arcade, Bourke-st.
- Miss E. R. Hinge, 178 Little Collins St.
- Prahran—Beck Bros., 128 Greville Street.
- Fitzroy—W. D. Menck, 232 Nicholson Street.
- Camberwell—Miss Raisbeck, 86 Burke Road.
- Castlemaine—Miss Vale.
- Bendigo—Mr. H. Hampton, View Point.
- T. A. Grant, Railway Bookstall.
- Ballarat East—Mr. Thos. Brownhill, Wells & Humfray Sts
- Williamstown—J. Berriman.
- Kerang—Mr. Paul Cadusch.
- Maryborough—Mr. McNab.
- Sydney—Messrs. Turner & Henderson, 16 Hunter-st.
- “Progressive Thought” Office, 5 Moore St.
- Balmain, E.—W. Adam, 74 Darling-st.
- Homebush—Mr. G. W. Carter, Underwood Road
- Auburn—W. Kerkhoff, Auburn Road.
- Bathurst N.S.W.—Mr. Luckhurst, Howick-st.
- W. R. Smith, George Street.
- Newcastle “Mr. Vale, Hunter-st. West.
- Adelaide—W. C. Rigby, King William-st.
- E. W. Cole, Book Arcade.
- W. Atkinson & Co., Gresham-st.
- Christchurch, N.Z.—R. H. Emerson, 48 St. Albans St.
- J. H. Fabling, Buccleugh-st.
- Auckland, N.Z.—Mrs. Hoskin, Hobson St.
- R. E. Finch, 156 Queen-st.
- J. H. Graham.
- Miss Renouf, Sydney Bazaar, Pitt-st. Buildings.
- Mr. J. Lepper.
- “New Thought Book Store,” 3 Victoria-st. E.
- Masterton “Mr. T. N Holmes, Queen-st.
- Dunedin “Mr. Geo. Gibbs.
- Reefton “E. J. Scantlebury.
- Gisborne “Mrs. K. Warburton.
- Wellington “Wellington Association of Spiritualists, Reg.
- Robert Holliday & Co., Lambton Quay.
- Gore—J. A. Forbes.
- Wanganui—H. I. Jones & Son Ltd.
- Perth, “W.A.”—Gordon & Gotch, T. W. Jones, 353 William St.
- J. W. Barnard, 100 Barrack St.
- H. B. Albert & Co., 20 to 38 Central Arcade.
- Brisbane—Gordon & Gotch.
- J. H. Thompson, 80 Queen-st.
- Charters Towers, Queensland.—E. H. Lindsey.
- Launceston, Tasmania—A. W. Birchall & Son, Central Brisbane-st.

Agents wanted for all parts of Australia and New Zealand.

KUGELMANN'S Pure .. Herbal
Medicinal and Toilet SKIN SOAP

SOOTHING FRAGRANT ANTI-SEPTIC Better than Imported

THE AID TO BEAUTY FREE SAMPLE Sent on Receipt of Twopenny Stamp.



Contains no Animal or Mineral Fat.

For Skin Complexion Scalp Hair Roughness Sunburn Chapping Freckles And Quite Unequaled For Shaving And Baby.

Kugelmann's Pure Herbal Skin Soap may be obtained at all Chemists, Drapers and Storekeepers throughout Australasia at 2/- per Box of 3 Tablets. If not obtainable locally, send Postal Note or Stamps of any State to the value of 2/- to the Proprietors, when it will be posted per return mail. Sole Proprietors—

H. E. KUGELMANN & CO., Wholesale Druggists and Manufacturers,
14-16 QUEEN STREET, MELBOURNE 199 CLARENCE STREET, SYDNEY.
And at Adelaide and Brisbane.

THE HARBINGER OF LIGHT.

AUSTRALIAN EXPONENT OF SPIRITUALISM AND ADVANCED THOUGHT.

(Now in its Thirty-ninth Year of Issue.)

Subscription, Commonwealth and New Zealand, 5/6; Great Britain, 6/-; America, 1 dollar 50 cents a year. Single Copy, 6d. All Subscriptions strictly in Advance.

No receipts recognised but the publisher's official one.

Reading Room available for Subscribers, 11 to 5, excepting Monday and Saturday.

Published by ANNIE BRIGHT, Austral Buildings, Collins Street E.

24 copies of the “Harbinger,” containing illustrated Supplements, may be obtained, bound 2 vols. in one at 15/-, postage 1/4.

THE ASTROLOGICAL MAGAZINE

Published monthly in English, containing the most valuable information.

ANNUAL SUBSCRIPTION:

Australia and England - - - 7 shillings.
America - - - - - 2 dollars.

Horoscopes Read, Reasonable Fees. Address Editor, B. SURYANARAIN ROW, B.A., M.R.A.S., Madras, India.

W. H. TERRY,

Attends at

AUSTRAL BUILDINGS,

117 COLLINS STREET, MELBOURNE.

EVERY MONDAY. 10 to 4.30.

Photo. reproduction of Mosaics in Clay brought to Mr. T. W. Stanford's circle, through the mediumship of Charles Bailey.



Those of our readers who have read the list of "Apports" brought in the record of Mr. Stanford's circles will have noticed that "Mosaics in Clay" have been for some time in evidence at almost every sitting. It was announced at the beginning that these Mosaics formed part of a buried pavement in Central America, and that when the whole was completed it would be possible for the controlling spirits to form it in its original design. These lumps of clay were always the first "apport." They were dropped on the table with a heavy thud, and were often moist as if brought, as was stated, from marshy ground. It had been said in the "Harbinger" to the amusement of Abdul that these Mosaics came with "monotonous regularity," and on the evening of November 27, 1908, he gleefully announced that the last had come.

The Mosaics have been carefully taken from the clay by Mr.

Stanford, and there are some hundreds of pieces in his museum of "Apports." The fragments photographed are some that have been left to show in what manner the Mosaics came, and with sufficient clay cleared off to indicate how they were embedded in what looked just like a lump of ordinary earth, the Mosaics not showing from the outside. Those who have studied the latest experiments by scientific men as to what is the basic property of matter, know that what seems incredible to the "man in the street" is capable of the most exact explanation not only by those on the other side of life but by scientific spiritualists in the flesh. Everything that appears so solid in this world is but—

"Such stuff
As dreams are made on, and our little life
Is rounded with a sleep."