

THE HARBINGER OF LIGHT

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

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

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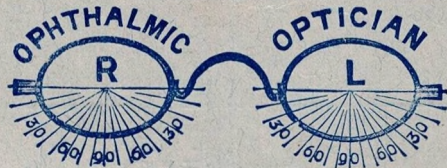
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MAY 1, 1910.

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EDITORIAL NOTES.

One often hears from those who have not gauged the potencies of this marvellous universe, and still less realise how psychic phenomena are leading the way to a world-wide conception of a Religion within Nature, that they have done with Spiritualism if a medium is suspected of fraud. There may not be fraud at all, but the attitude of inquirers of this kind shows that both their knowledge and faith are of the shallowest description. If all the mediums in the world were found guilty of trickery it would not affect my conviction of the truth of spirit communication or the Divine guidance of this world. As Lucy A. Mallory said recently, "We are all mediums." This world and its mass of surging souls is played upon by unseen spiritual forces, as well as individual entities that have passed onward. It is for us to choose whether we shall have good or evil influences around us. Every artist under the sun, whether an exponent of the drama, music, painting, literature, or minor callings, is the instrument of potent directors in the spheres. This is not abnormal mediumship, but normal, to which everyone can attain by a natural spiritual development open to all. But the abnormal, useful in its place, is not to be confounded with it. That psychic gifts and spiritual development are often wide as the poles asunder is an important fact that requires persistent dissemination. Very few spiritualists, and scarcely any outsiders, understand this question, and point to this or that medium as exhibiting none of the spiritual qualities expected from one supposed to be dealing with spiritual things, and naturally ask, "What is the good of it all?" Scientific investigators like Lombroso, Dr. Hyslop, and others, believe that mediumship is generally more physical than spiritual, the pineal gland, and in the case of Eusapia Paladino, an old wound on the scalp permitting radio-activity to work through the organisation of the medium. When "the power has gone," as is always asserted at the close of sittings with an accredited medium, it is not possible to obtain any more phenomena. This radio-activity has been described as a light illuminating the arm and brain of an automatic writing medium like Mrs. Piper, and when a certain light appears on Eusapia Paladino's fingers, she recognises it as the inrush of mediumistic power, and can promise a successful sitting.

After thirty years' investigation and earnest study of the ethics and philosophy of Spiritualism, I can say that it has brought a conception of the Universe so soul-satisfying, so full of potencies for still further developments, that I feel like a child, as Sir Isaac Newton said, on the seashore picking up fragments from the great ocean of Truth surging at my

feet. By a natural spiritual development I have been led to what may be called telephonic touch with the spheres. For many years it has not been belief merely, but a knowledge of the spiritual universe and the life beyond that has permeated my every thought and endeavour. Sometimes it seems as if the word spiritualist does not convey all that this knowledge has given me. But, as Dr. Alfred Russel Wallace said when asked by an interviewer if he were not interested in occult studies, "What is the matter with the word Spiritualism"? So, as I owe my present standpoint, which I would not barter for any worldly possession, to my work along these lines, I must try to raise the meaning of that much-abused name, not surrender it. I can, moreover, implicitly trust the guiding hand. Through my almost unconscious effort, and certainly through the control of Higher Powers, this paper became the medium for introducing to Australia that remarkable book "Oahspe." It is only on rare occasions that I can read a page or two, and even that is scarcely necessary, as I find there a fuller statement of what I have been teaching on my own account for the last quarter of a century. Whether that great Central Source of Love and Light is called Jehovih, or any other name, does not matter. It is the great fact that all spiritual growth comes from drawing on that unending reservoir that the world will have to learn. In the most remarkable manner eminent writers are leading the way of science also to this goal. Our disdainful rejection of a big-man God—an anthropomorphic deity—is giving way to an appreciation of a central force in the Universe, which, without a body such as our finite ideas clothed this force in primitive days, still is personal in the sense of responding to the spirit of man, as the spirit of an earthly parent responds to the appeal of his child. As Schiller says, "The potter is justified when the pots complain," so we may be sure that this love principle throughout the Universe is a responsive force. In a splendid review of Lord Kelvin's Life as "The Book of the Month" in the March issue of the "Review of Reviews," Mr. Stead remarks that, in 1903, Lord Kelvin said, "Science positively affirms creative power. Science makes everyone feel a miracle in himself. We are absolutely forced by science to admit and believe with absolute confidence in a Directive power, in an influence other than physical, dynamical, or electric forces. If you think strongly enough you will be forced by science to the belief in God, which is the foundation of all religion." It is difficult to over-estimate what this means when taken in conjunction with psychical research. I feel that I have a religion to give to thinking men and women that has potencies beyond any system now extant. Each day reveals new beauties to the aspiring soul till that at-onement with the Divine which is the ultimate of all religions is realised.

From every part of the world letters constantly reach me concerning the importance of the great truths I am not only privileged but commissioned to set forth in these pages. My sole desire is to do this work with the utmost fidelity and courage. Once having received undeniable evidence of a life beyond the grave it behoves us all to be distributors of this light from the spheres with no uncertain voice.

"'Tis an assured good to seek the noblest.
'Tis your only good now you have seen it.
For that higher vision poisons
All meaner choice for evermore."

CAVALIER JAMES SMITH.

BY ANNIE BRIGHT.

A picture of this distinguished journalist and generous contributor to the columns of this paper for so many years has come into my hands since the last issue, that I would fain present to every reader, as a memento of one of the pioneers in these Southern Lands of the great truths we uphold. It was taken for one of the public institutions of Melbourne, of which he was an honoured member, and is a most faithful representation of Mr. Smith in his last days. So much has been written in the daily press concerning Cavalier James Smith, that on this account, as well as the wishes of his relatives, no further mention would have been made in these columns as to his public work in this city. This can, indeed, be found in an article six columns long which I wrote for the *Harbinger* as far back as June, 1904, when it was my privilege to place him first in a series of "prominent Spiritualists" I was writing for this journal. There is fully outlined the whole story of his life and his introduction to Spiritualism, which came towards the close of 1870. Though at this date he was introduced to psychic phenomena for the first time, it must not be supposed that by that means alone he was made cognisant of the spiritual spheres or of the direct inspiration that comes to earnest souls without any phenomena at all. It is my constant effort to point to the essential difference between psychic phenomena and spiritual gifts and development. They are often wide as the poles asunder, and as I sit at my desk this morning the presence of my beloved friend is psychically felt, and I am urged to speak, as it were, from behind the veil of the importance of this phase of the subject.

A FRIEND'S TESTIMONY.

It was my privilege to have a visit one day in my office of a personal friend of Cavalier James Smith's in the early days, when literary circles were bright with stars like Marcus Clarke, and the columns of *Punch*, of which James Smith was an early editor, scintillated with the wit of men like Aspinall, the barrister, Dr. Stiffe, and many another shining light. This gentleman, who, although not a Spiritualist, has studied it from every point of view, and has probably one of the largest collections of books on the subject in any private library in this city, recalled how, before Mr. Smith had investigated the phenomena, he had a direct inspiration of a remarkable kind. This he told to a circle of friends one night, and described it as a most wonderful illumination. No details were given, but it coincides with what I have been made aware of since his transition. There is no doubt that when the enfranchised soul passes the frontier, leaving behind many preconceived notions and ideas, that scales fall, as it were, from the eyes, and the glory of the spiritual universe is revealed as never before. That he was in touch with great spiritual entities, however, may be accepted without doubt.

JUNIUS'S LETTERS.

In his young days it was still a subject for debate in literary circles as to the authorship of the above letters,

which appeared anonymously at a critical time in English politics, and were evidently from the pen of a master. Many years ago Mr. Smith got a clue, as he thought, from spiritual sources—the name of Gibbon, author of "The Decline and Fall of the Roman Empire," being given as the writer. From this hint Mr. Smith made a profound study of Gibbon's "Life and Letters," and collected a chain of evidence in which he could not discern a single weak link. The manuscript was read by two eminent judges in Australia, personal friends of Mr. Smith's, with no word as to the impulse for the research, and, as a matter of evidence, both reported it was complete. The volume was not published till a year or two ago. But a generation had arisen that takes no interest in a literary discussion of nearly a century ago, and to his great disappointment, this work, admirable from every point of view, fell comparatively flat and unheeded. There was never a more conscientious and diligent writer. In addition to "The Secret of the Sphinx," published about four years ago, several volumes are left in manuscript waiting for publication, and may possibly see the light. Be that as it may, Cavalier James Smith will live in the hearts of all of us who had learnt to love and revere him. Always filled with deeply religious feeling, I wrote at the close of my former article how he had realised that, without this, all psychical researches are in vain. "What is the use of it all," I asked, and I repeat it again with added emphasis, "if it does not fill our hearts with Love, which, as Myers tells us, is the basic fact of all spiritual phenomena. It is Love that constrains the spirits to visit us; it is Love that can bring us into telepathic communication with every spiritual entity throughout the Universe; it is Love that makes the Cosmos a homogeneous whole," and through the Higher Spiritualism brings us to the very heart of Christianity and every other religion on the face of the earth. All these are reflections from the great Source of



CAVALIER JAMES SMITH.

all Light and all Love, but we must not forget that we are all learners, not one of the many cults may say it has the whole of Truth—

"Our little systems have their day;
They have their day and cease to be;
They are but broken lights of thee,
And thou, O Lord, art more than they."

In Memoriam of Cavalier James Smith.

Written for the *Harbinger of Light*.

So great a soul has passed—from out our midst he rose,
We watched to see the wondrous gates unclose;
For long his hand upon the catch had been,
His thoughts had taken form in worlds unseen
To our weak sense of sight; we only knew
His great soul's progress to a grander view,
His ceaseless labor, and his patient care,
While in our midst, as one unspoken prayer.
Long years of deep research to him had given,
A knowledge of the truths which make our heaven;
His great thoughts moved us to a higher zeal,
His gentle manner served to make us feel

How God makes gentlemen of higher birth,
Than those the world calls such on this sad earth ;
His name will always to our hearts be dear,
This great, grand savant, our loved Cavalier.

Yet while we mourn his loss, and miss his hand,
We cannot grudge him welcome to that land,
Where such as he find royal welcome home,
Who crowned with laurel to their birthright come.
Earth could not know this man "before his time,"
Whose thoughts were turned to melodies sublime ;
But there are souls who claim him kindred now,
And see the haloed light around his brow.

Ripe sheaves are gathered in by angel hands,
Honored and loved, these souls from many lands,
Claim their reward, and added graces find,
In that bright sphere where heart, and soul, and mind,
Alike are *satisfied* ; each heart's desire
Is granted, each altar's holy fire
Burns quenchless, pure, and bright within its shrine,
For God reveals His presence, all Divine.

Thus rests our brother, thus he enters in,
With fuller consciousness, no veil between,
Where he so long has waited. Speed his flight
With blessed memories, and soft "Good night" !
For we shall see his face, and clasp his hand,
Within the precincts of that Holy land.
All radiant then, as seers have often seen,
Robed in the purple, crowned with peace serene.
Huaphiz, son of Light
Farewell ! Good night, Good night !

Auckland.

J. HARRIS ROBERTS.

CHARLES BAILEY IN EUROPE.

BY ANNIE BRIGHT.

As is well known to readers of the "Harbinger" in every part of the world, Professor Willy Reichel, author of "An Occultist's Travels," and other well-known works, made a special visit to Australia in 1910 for the purpose of attending Mr. T. W. Stanford's circles, with the medium Charles Bailey, the importance of which is now so universally recognised. At the time of his visit, Bailey was producing phenomena while enclosed in a cage, and the utmost facilities were afforded Professor Reichel, both at the ordinary circles and private meetings with Charles Bailey, of thoroughly testing the medium. He personally supervised the searching of the medium in an inner room, conducted him to the cage, which he had carefully inspected, locked the door, and sealed the opening in several places, put the key in his pocket, and finally took his seat next to the cage, where he watched every movement with the greatest scrutiny, and witnessed the materialisation of some birds and a manuscript in the light at the top of the cage, as stated in the "Harbinger." So convinced was he of the genuineness of the phenomena that he offered to defray the entire expenses of taking the medium to Europe, and submitting his phenomena to Colonel de Rochas, in the first instance, for a critical examination, and subsequently to other noted scientists. It was with intense interest that an account of Bailey's first sittings was looked for by those who had by a seven years' investigation established the fact of the "passage of matter through matter" in this city. It was hoped that the sittings would be conducted in a similarly satisfactory manner to those held in Italy a few years ago, or by "X," the well-known medico of Sydney, whose volume, "Rigid Tests of the Occult," presents unanswerable proofs of the genuineness of this remarkable phase of phenomena. On March 28th, the following letter from Professor Reichel to the editor of this paper came as a veritable shock:—

"Hotel Moderne,
Grenoble,
Feb. 23rd, 1910.

My dear Mrs. Bright,—

To-day I leave Grenoble, where Col. de Rochas is living. The committee was Col. de Rochas (and six

scientists, including three doctors, whose names cannot be deciphered). After the second sitting, in which two little birds came, the committee found that Bailey had bought those two birds in a bird store here. The bird-seller has been faced with Bailey, and the scandal began. Rochas is a very honest man, and will publish an article about Bailey in "Annales des Sciences Psychiques," and say that Bailey has genuine phenomena also. More I cannot say, as I dare not anticipate Rochas.—Many greetings,
PROF. WILLY REICHEL."

If it were not that Col. de Rochas, Professor Reichel, and also the editor of "Light," in the issue of March 5th, maintain that they are convinced of the genuineness of the phenomena given through Charles Bailey, one would imagine that the summary closing of the investigations at Grenoble had indicated fraud of a serious nature, and that the whole of our work at the Antipodes had been declared worthless. It is not to be supposed, however, that even if such a thing had happened, that seven years' close investigation by Mr. Stanford; the long series of sittings with "X" of Sydney, mentioned above, and the excellent results in Italy about three years ago, are all to go by the board, because a group of scientists at Grenoble, who, by proposing an abominable test, showed their unfitness for dealing with psychic phenomena, had alleged that Bailey had purchased the two birds produced at the second sitting from a bird dealer in that city. It has been constantly stated in the description of "apports" forming the illustrated supplements of this paper, that it was simply the phenomenon of "the passage of matter through matter" with which Mr. Stanford was concerned. It was manifestly impossible to ascertain that any of the "apports" came from the places stated by the controls, but it has been proved beyond any measure of doubt that none of these "apports" entered the seance room in any but an occult fashion, examples of which have also been obtained by leading investigators for the past 30 years, including such men as Alfred Russel Wallace and others of equally scientific standing. Many of the birds at Mr. Stanford's circles have been brought in the light, some humming birds were of so delicate a nature that after having been brought within a closed glass cage provided by Mr. Stanford, as requested, and shown to the sitters, were immediately taken away by unseen forces, and almost in view of the sitters. These birds could not live in this climate, nor have suitable food, and were at Mr. Stanford's request, taken away. On one occasion a brown snake, about 2½ ft. long, was found coiled round the medium's arm, he holding the reptile by the neck. It was a formidable looking "apport," and at Mr. Stanford's request it was taken away for fear of accident. Instructions were thereupon given for a cloth to be placed over it, and in view of all present, and in the light, it disappeared at once. Apart from the large pieces of tapestry, the Mandarin's dress, tiger skin, skull, fishing net (15ft. long), and other apports impossible to be concealed,—the growing of plants is a feature whose genuineness has been attested over and over again. One of the latest plants grown was an Indian myrtle which, in 20 minutes after the seed had been planted by one of the sitters, grew sixteen inches. These are not, however, magic plants; some that have been started in the circle are now flourishing in Mr. Stanford's garden, a loquat tree being now fully 10ft. high. When Professor Reichel was in Melbourne a mango plant was grown from a seed under his own strict supervision. He marked the seed with his initials, and placed it himself in the flower pot. After a few minutes the basket with which it was covered was removed, and it was found that several leaves had already shown themselves above the soil. Professor Reichel took up the plant, and found also a cluster of small roots from the seed. This he carefully examined under the lamp which had illumined the seance room during the proceeding,

and found the mark he had put on before planting it. So many tests have been given, and there is such overwhelming evidence of the genuineness of the phenomena that it has become a more manifest duty than ever to proclaim far and wide our undiminished confidence in the same.

Apart from the bringing of "apports," the delivery of addresses, which have called forth the admiration of readers all over the world, has been even more convincing to Mr. Stanford and many of the sitters than the marvels with which they were accompanied. The circle is, indeed, a unique one, and it is to be regretted that similar conditions did not obtain at Grenoble. At present nothing has been heard concerning details of the meetings. It is quite possible that finding such adverse conditions, Dr. Robinson, Signor Valetti, Prof. W. K. Clifford, and others declined to be present as it is well-known that they did in New Zealand, under similar conditions. At Wellington, too, several of the Indian controls also left the circle, we were told, "and did not join the band again until Mr. Stanford's sitting in Melbourne had been a week or two in progress." It has occurred once or twice, even in Mr. Stanford's seances, that the Indians were not present, and no "apports" were brought. No explanation could be given by Dr. Whitcomb, excepting that they were not there, and at the next meeting they themselves explained that they had to attend some school in the spirit sphere. These things are not done to the order of the sitters. If one thing is more apparent than another it is that these circles are under the guidance of a controlling conclave of spirits, and also that over the Borderland there is strict government which spirits from the lowest to the highest spheres have to submit to.

WHY THE GRENOBLE CIRCLES WERE ABANDONED.

As was stated above, although it is an absolute fact, vouched for also by Col. de Rochas and Professor Willy Reichel, that at these sittings genuine phenomena occur, it has never been certain whence the "apports" came. In a subtle and little understood sense the sensitive's magnetism has to be used in this dematerialising and materialising process that "apport" bringing implies. It has been known to Mr. Stanford that Charles Bailey has bought birds in Melbourne, and there is no manner of doubt that anything which could be magnetised by the medium would be more easily manipulated by those on the spirit side of life. In the lack of more detailed information it is possible, though not yet proved, that, finding the conditions atrocious, Bailey may have bought these birds, and yet they might be as genuine "apports" as anything else. That the conditions must have been almost intolerable is shown by the test to which the doctors at the third sitting wished Bailey to submit. If Mr. Stanford had been present, such a thing would have been sternly prohibited, as not only useless, but insulting to any man. As I write about it, I am boiling over with indignation that these French doctors should have suggested such a thing. Sensitives are admittedly weak vessels, and although it cannot be too deeply deplored that Bailey should have been foolish enough when a critical examination of his powers was in progress, to ensure phenomena which had already proved to be genuine, by buying birds, whatever the truth of the matter may be, he cannot be blamed for refusing to go on when he was exposed to an unnecessary insult. Nothing shows the character of the investigators, their entirely materialistic ideas, and their utter unfitness for their task than this. It is a most unfortunate circumstance, but in the end good will doubtless come out of it. And it is hoped that Bailey will be eventually cleared of every imputation of fraud.

PROFESSOR REICHEL'S LETTER TO BAILEY.

By the next mail came a copy of a letter written to Charles Bailey by Professor Reichel after his re-

turn to London. This has already been printed in "Light," and as it contains details omitted from the above statement, must be given in full.

London, February 28th, 1910.

Mr. Charles Bailey—

Since your alleged control, and yourself personally, when I was staying in Melbourne, begged me to present you to learned men in Europe in order to exhibit to them your mediumship for apports, and I myself considered that I was convinced of your honesty, I sent you £88 for the tickets. I set before you the prospect of high rewards in case you convinced the learned men, to whom I would take you, of the genuineness of your phenomena. Since I myself was very anxious, as a combatant on behalf of occultism for nearly thirty years, to convince the learned world of the possibility of occult phenomena, I would have done everything I could to assure your future, in case you had proved the genuineness of your apports before Colonel de Rochas and the committee of prominent scientists formed by him.

What did you do? It is established beyond all doubt that you yourself had purchased in Grenoble two birds which you declared at the second sitting to have been brought from India by your Hindu controls, and that you thereby practised an unheard-of deceit upon the scientific committee, and on me, who had up to that time treated you like a brother. When you were confronted with the bird dealer he recognised you at once, as well as his two birds, and told how you had not been able to speak a word of French, and had no French money, but that you had got some changed, and had come back again with French money.

When I asked you to give another sitting in order to prove your genuineness, you refused, and asked only to be allowed to leave the place. Your declaration that you had been insulted by the committee wishing to examine the back portion of your body is ridiculous, for this has to be done, because we know that mediums have hidden paraphernalia in this part of their persons.

Your deceptive mode of proceeding is all the more repugnant, as I, and I believe also Colonel de Rochas, am fully convinced that you are capable of producing genuine phenomena. If no apports had been forthcoming, we could have continued the experiments, for we know that conditions are often present which do not permit of occult manifestations; but in this case you are, without any doubt whatever, convicted of deception.

I brought you on to London with me, because you said you had acquaintances here, and I did not wish to leave you in a country of which you did not speak the language. I am now handing to Mr. Shipley the sum of £83 12s. for your return tickets, which you can receive from him in exchange for a receipt.

The report of the proceedings at Grenoble will, of course, be published by Colonel de Rochas and the committee in March or April, and I can only recommend you to leave Europe as quickly as possible, for any sittings at which money was taken would probably bring you into conflict with the authorities. I can easily pass over the 5200 francs which I have paid for you; but you have covered with ridicule not only me, but your patron, Mr. Stanford, and Mrs. Bright, who have done so much for you, and you have also caused unspeakable damage to the occult and spiritualist movement.

(Signed) PROFESSOR WILLY REICHEL.

MR. T. W. STANFORD'S REJOINER.

A copy of the above letter to Charles Bailey was also forwarded to Mr. Stanford by Professor Reichel, accompanied by a brief note, which, however, gave no further details. Every reader of the "Harbinger," who has followed for so many years Mr. Stanford's splendid work in connection with these seances, will be eager to know this gentleman's attitude at this important juncture. It is, therefore, at my earnest request, and as a necessary adjunct to my own account that

Mr. Stanford has given me permission to publish it. It runs as follows:—

142 Russell-street, Melbourne,
April 11, 1910.

Professor Willy Reichel,
"Scarsdale,"

New York.

Dear Professor Reichel,—

Yours, enclosing a copy of your letter to Mr. Bailey, was duly received, and contents carefully noted, but they are so vague and inexplicit that my reply must be of like character. That Bailey was, as you state, untruthful to you as to whence the birds came, may or may not be true; at times, in my own experience of him, he did prove unreliable as to the place and distance from which certain apports were brought to my circle. But I always realised the weakness of the tool I had to work with, and was prepared to make allowances for certain faults he possessed in respect to veracity, and listened with unconcern to unsustained charges made from time to time as to his genuineness as an apport medium.

I learned by close observation that such objects—birds, or otherwise—that Bailey came in close magnetic touch with could the more readily pass through the walls, and be rematerialised in the seance room—within the cage, or on the table. But I did not let my knowledge of Bailey's faults interfere with our investigations, for it mattered not to me whence the birds and other apports came; what I wished to prove—and did prove beyond the possibility of doubt—was that matter, active and inert, passed through matter without injury to life or structure.

Now, had you, and those associated with you, confined your attention to the scientific side of the question, viz., as to how the two birds came into your circle, and continued your investigation, regardless of Bailey's veracity, you would in a short time have received such indisputable evidence of the passage of matter through matter, that any scientist present at your circle would have been forced to admit the genuineness of the phenomena. Of course, I take it for granted that your search of Bailey was crucial—not disgusting—and that the circle was free of confederates. As for the doctors, the less said about them the better, for if they could not discover the two birds without examining Bailey's rectum, they must have been unqualified for the investigation—an investigation of universal importance.

I am pleased to know that Bailey refused to submit to the indignity the doctors wished to impose, and I respect him for having done so, for what sense is there in thinking it possible for two live birds to be secreted in any part of a human body. I repeat, I approve of Bailey's refusal to be so examined, though it severed his connection with your circle, and greatly injured his financial prospects, and his reputation in Europe as a reliable medium for the passage of matter through matter without human contact.

If the burlesque proceedings of your circle should be reported they may slightly retard psychic investigation by the uninformed, but to those who have a personal knowledge of the psychic facts as corroborated by the many able men, unbiassed scientists included, it will have an opposite effect, and incite renewed exertion. The report of inexperienced investigators must not go unchallenged, and be used by the Church party to bolster up their tottering dogmas, and by the Agnostics for a wider spread of their materialistic doctrines.

I do not intend my remarks to be discourteous, but I feel a righteous indignation that because of Bailey's alleged untruthfulness, not lack of phenomena, you have allowed the spiritual awakening of the world to be retarded, and to some extent negated the great work accomplished by such farseeing scientists as Crookes, Wallace, Lombroso, and many other eminent men in every country, who have spared neither time nor expense in their search for increased knowledge of the origin of conscious individuality—its

existence apart from the material body, and the possibility and probability of its continuance in a higher state of existence, with unlimited progress in an unlimited universe.

I do hope, Professor Reichel, that for your own personal satisfaction and the advancement of psychic knowledge, you will dismiss personal differences, and give Bailey's controls another opportunity of demonstrating to the world that there is no Death; that life is continuous; that the mind is not changed by the change of body, and that progress there, as here, is without limitation, but optional with the individual.

And now, in conclusion, let me say that if my remarks are not in accord with the facts as you know them, it is because of my limited knowledge of all that transpired at the first two sittings. I take it for granted that the two birds were not the only apports you received, and if not, how were they accounted for? I am sorry your associates did not know that Bailey is a weak man, and unreliable, made so, I think, by the mixed mentality of those who made free use of his pliable organism. I never regarded Bailey as other than a tool for the accomplishment of specific work, and that work the demonstration of man's immortality.

Mr. Bailey has not written me since his departure from Australia—he does not like letter writing; but I trust, through you, I may yet have good news from him, and of your renewed intercourse with our friends in spirit life, who so kindly came to instruct humanity through the mediumship of Mr. Bailey.

With kind remembrances to Mrs. Reichel and yourself. I am, sincerely yours,

THOS. W. STANFORD.

IN CONCLUSION.

It may be added that "Light" says in "Notes by the Way" of the 12th March, of the reported imposition of Mr. Charles Bailey at Grenoble, that "full particulars have yet to come to hand, but Professor Reichel's statement seems convincing, and yet he is confident that Bailey is a genuine medium." In the Two Worlds of March 11th, Mr. J. J. Morse says:—"News reached us last week, too late for use, that a grave lapsus in conduct is alleged against the well-known medium, Charles Bailey, of Melbourne, Australia, at Grenoble. We agree with Prof. Reichel that the Melbourne seances were genuine, for on that point we can testify from personal knowledge. We at present offer no opinion, and the details before us are too meagre for such purpose."

Letters have also been received from Mr. W. T. Stead, of the Review of Reviews, who would doubtless have investigated Bailey himself, if possible. Ignorance of Bailey's whereabouts, and the great distance from London have, however, up to the present made further action, which is so greatly to be desired, impossible.

EXTRACT OF LETTER FROM CHARLES BAILEY.

A Melbourne resident, who was a regular sitter at Mr. Stanford's circle for some years prior to Mr. Bailey's departure for Europe, supplies the following extracts from a letter from the medium relating to the unfortunate contretemps that appears to have taken place in connection with seances arranged by Professor Reichel:—"At the second seance two birds and a nest were brought. Shortly afterwards they came and said that I bought the birds at a shop. I told them to take me to or bring the man, and they were not long about it. They brought round some man, who said he had sold them to me, and recognised the birds. Of a truth, I had never seen him in my life before, but they had it all their own way, as I could not speak the language to ask him questions, and a young lady who was there, and spoke a little English, told me afterwards that she believed the man was 'tipped' to say so. They came and asked me to give more sittings, showing they did not believe it themselves."

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

By ANNIE BRIGHT.

Correspondents from all parts of Australasia, from South Africa, and the United States, speak of decline of interest in Spiritualism, as presented on many of our platforms to spiritual-minded and intellectual people. Among the many readers of "Oahspe" in these various countries great satisfaction will be felt in reading the following striking address by Dr. Robinson, entitled "Are All Men Immortal?" as it is a direct commentary on the main teaching conveyed in its pages, namely, that every soul commencing at zero, as it were, spiritually, has the weaving of its own destiny, and may possibly rise to be a ruler in the Father's house, or remain a menial, just as is chosen. From Tasmania recently came a letter, but it is only one among hundreds, hoping that these addresses might ultimately be published in book form, so that those at a distance might share the privilege of those who have listened to them as they fell from the lips of an unlettered sensitive. In another part of the world it will be seen that the phenomena are declared genuine. This is vouched for without a manner of doubt by those best fitted to judge in this city and elsewhere. This address of Dr. Robinson is still stronger proof that spiritual powers of a high order control the circle which for seven years has been presided over by Mr. Stanford.

At one of the latest circles, before Charles Bailey left for Europe, the cloth of island manufacture photographed for this issue was brought, and is presented as supplement.

ADDRESS BY DR. ROBINSON.

"ARE ALL MEN IMMORTAL?"

Delivered on Friday evening, October 2nd, 1908.

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

I have been asked to-night to speak to you on a theme which is most interesting to religious students—"Are All Men Immortal?" or "Will all men who have lived upon the earth plane continue their existence in the spirit world?" There are a number of persons, not numerically large, who believe that at some appointed time God will judge between the good and the evil, and that evil men will be consigned to a lake of brimstone and fire, or utterly destroyed by fire, root and branch, which they say is "the second death." This theory is not new. It was held by schismatics right down to the fourth or fifth century, and is called the doctrine of total annihilation. Then there are a number of persons, including spiritualists—not a large number it is true—who believe with them that on the other side a man may keep on committing evil, and at last may be finally destroyed and become extinct. For a short time I shall speak about those theories, and draw your attention to the scripture teaching on the subject. I wish you to understand that from my position in the spirit life, I do not regard the Scriptures as I did when I journeyed upon your earth plane. Increased knowledge and light have shown me that the Bible is faulty in many ways, faulty in speech and construction, inaccurate as a history, and full of errors and interpolations. But amidst the chaff, the pure and wholesome wheat of truth may be found, and your reason allied with spiritual help will lead you unto all truth.

METAPHORS AND SYMBOLS IN THE BIBLE.

It is true that the Bible abounds in metaphors and symbolism. Here are a few instances. Christ said to His followers, "I am the true vine, ye are the branches." No one would suppose that Christ meant that He was literally a vine, though, strange to say, one section of so-called Christians has built upon the literal interpretation of Christ's words when giving His followers the bread and wine as symbols—"Take, eat; this is My Body." "This is my blood, of the New

Testament, which is shed for many." On these words the Roman Catholic Church declares that the real body and blood of Jesus are present at the Mass. They have made a gross mistake, for Christ spake in parables and symbols to His followers. Again: "God is a consuming fire," "The Lord God is a buckler and a shield; He is the shadow of a great rock in a weary land." We find similar expressions right throughout the Old and the New Testaments. I shall not enter into any dissertation or argument concerning man's origin—that is, his origin on the physical side, as to whether man came up from the lower animals or not. I should fail in my limited time to bring the proofs necessary to substantiate my assertions. All men, however, no matter how ignorant or how low down in the scale of humanity, possess a spirit, a part of the Divine, which is implanted in every human being. I pointed out to you recently that the soul of man was not identical with the spirit, and that beasts have souls which is "the life in the blood." But the spirit, the Ego, the true man, comes from the Father and returns to the Father—in other words, it returns to the spiritual kingdom and into the immediate presence of Him Who gave the spirit to man. Men may be very illiterate or unintelligent, as, for instance, the aboriginals of your own land. One would say that these men are not far removed from the beasts that perish. Perhaps not in intelligence; but remember that they are capable of being developed. Here lies the difference. Among the North American Indians my wife sojourned for a long time. She collected much evidence and many interesting facts to prove that some of the Red Indians had been taken and trained intellectually, and that they were then the equal of white men. I think that one of them was returned to the Senate some years ago in America. It has been found that many of them became erudite and scholarly, and we all know that they are sharp, keen, intelligent children of nature. Take the Chinese, for instance. There is a section of humanity which seems to think that the Chinese nation is wanting in intelligence. There are countless millions of them, and their ignorance or want of intelligence is due in a measure to their surroundings and the system of Government. An enlightened Government looking after the best interests of the people, spiritually and materially, would develop the Chinese, and they would soon be on a par with many of the white nations. Some seventy years ago the Japanese were looked upon as barbarians. You remember the quaint old armour in which their soldiers were dressed, which was sufficiently hideous to frighten each other. I am credibly informed that today they are building ships of war and have a standing army. So I would say to those who believe that their low-down brethren will ultimately perish, that the spirit world into which they ultimately enter is a school for the proper development of their spiritual life and nature. The source of all intelligence and all knowledge is God. He is powerful enough and rich enough to endow His children with great spirituality, but each one must in that other life put forth an effort as they would have had to do in the flesh if they desire to attain unto the high calling of God.

PUNISHMENT IS SPIRITUAL, NOT CORPOREAL.

Man, being a spiritual being, any punishment that he must receive hereafter must therefore be a spiritual punishment. A material punishment is an absurdity viewed in the light of man as a spirit. It shows to the enlightened and intelligent how low down have been the so-called civilised nations—the Christianised nations of the world—when they have believed for so long that God would punish a spirit with material fire. If you were rightly seized of the whole truth the absurdity of it would cause you to smile; and yet it is only of late years that men have given up such an absurd idea. I do not say that it is impossible for the Source of all Intelligence, of Power, of Good, to reabsorb as an entity any spirit of man that he chooses so to do. I do not say it is impossible. But

God is no respecter of persons, and our sojourn in the spirit life with higher intelligences as teachers has shown us that God is no respecter of persons and that He will not apportion to some exceeding eternal bliss, while to others He will deny it. He will permit each and every one to choose for himself the happiness that is intended for all. He will permit them, if they so choose, to be a servant in a house where they might have been, so to speak, an officer. He permits them to be menials in his house, if they so choose, where they might have been guests or friends. There are certain passages in the Old and New Testaments which, taken by themselves, seem to support a doctrine of annihilation. We are not discussing the doctrine of eternal torments—that being palpably false we have nothing further to say about it. But as there may be some foundation for the assertion that some will be utterly destroyed, I will show you from Scripture teaching that it is not so. All men are the sons of God, and He has made Himself responsible for the whole human race. I will give you sufficient Scripture to prove that what I say is the truth. We are told that He will utterly destroy the wicked and will punish with death those who disobey Him. And He says, speaking of certain people. "They shall look down upon the carcasses of the men that have transgressed against me," through Isaiah, the prophet. Note that this text, sometimes quoted by annihilationists, cuts the ground from under their feet. Spiritual bodies are not "carcasses," which are the dead physical bodies of animals or men. But it is not asserted by spiritists who hold the doctrine of annihilation that God will destroy them in the flesh. They say that He will destroy them in the life to come. That passage alone will destroy such teaching. Then we read, "They will be cast into everlasting fire." The erroneous rendering of many of these words has brought about a vast amount of confusion in the minds of people. It should be "into cyclical fire," which means "age lasting" fire. In the affairs of the spirit world and those of the earth plane, for that matter, affairs go in cycles. The advent of Jesus opened a new age. That age will be closed soon and you will enter upon another grand cycle, which you will be able to see and take delight in from the spirit side of life. And so on through the various ages.

WORDS MUST NOT BE TAKEN LITERALLY.

In the Gospels we read, "He shall separate the sheep from the goats." Christ never said that. Those are words that have been put into his mouth by priestcraft to keep in terror those whom they sought to mould to their will. They must not be taken literally. We read that "The Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven"; and also that hundreds and hundreds of years after the cities were destroyed that the "smoke of their destruction ascendeth up for ever and ever." You know as well as I do that if those cities were punished in that way that the smoke and fire would have passed long ago. David said, "He asked life of thee, and thou gavest it him, even length of days for ever and ever." That simply means that he lengthened his time upon earth. There are many passages in the New Testament something similar. I have no need to quote them. "The wicked will He cast into a lake of fire," "And the smoke of their torment ascendeth up for ever and ever." It is quite true that for a long period of time men are punished in the prison house or spiritual reformatory. To proceed a step farther. We read, "For she is dead while she liveth." This reference is to the woman's spiritual state. Again, "They are dead in trespasses and sin." When a man deliberately sets himself against all that is right and good, and resolves to do that which is wrong it may be truly said of him that he is dead in trespasses and sin. Thousands of men upon your earth plane are spiritually but little removed from the beast. Some day they will find this out to their cost. They deliberately shut out the light which comes to them; they live for time and not for

eternity. We read in the Revelations, "They were cast into a lake of fire. This is the second death." Men go into the spirit world—I am not speaking, however, of those who through environment, heredity, and many other causes, have led evil lives, those men will receive punishment that will fit their crimes—but there are men upon your earth plane who have permitted the animal in them to get the upper hand. They have said deliberately, "I am going to have a good time," and in saying that they have resolved not to spare others, but have trampled them under their feet. Such men plunged into spirit life are said to be dead in trespasses and sins, and they are waiting, if they do not repent on the other side, the second death.

INDESTRUCTIBILITY OF THE SPIRIT.

It is utterly impossible for the spirit of man to become extinct, because it is part of the Divine. That which comes from God cannot perish because it is part of the Divine Nature, a drop as some of you people say, from the ocean of Intelligence. If this were not so there is something that comes from the Divine which is not immortal, and we would have the terrible, though impossible, aspect of a partially mortal God if such a thing could be. This man dead in trespasses and sins enters into the spirit life, where no one is coerced to repentance any more than they are upon the earth plane. No one on the spirit side of life will be cajoled or induced into progression, but the awful, solemn facts will be placed before each one, no matter how unintelligent they may be. While they remain of the earth, earthy, there is no doubt these men will refuse to listen, and are suffering the indeterminate sentence. If they refuse to be amenable to advice and good instruction given them by the high intelligences who come to the prison house they are increasing their responsibility and their burden, and are bringing upon themselves a longer confinement. Christ said to one who came to Him to settle a dispute:—

"Agree with thine adversary quickly, lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence till thou hast paid the uttermost farthing." I exhort you, therefore, to enter into that spiritual life with the full knowledge that you have done the best you could on the earth plane, under every circumstance. Your intentions were good, and you enter with the full expectation of being able to build up a spiritual house, until finally you shall be pure, perfected, and shall see God, or, in other words, that you shall be at one with Him and that felicity which comes to perfection. This perfect happiness is not received by any while progressing through the spiritual planes of progression. Perfect happiness only comes with perfection of spirit. We are exhorted, therefore, to reach out, to endeavour to attain unto that perfection. But these men of whom I have been speaking refuse the light, their sentences are lengthened, their punishment is increased. They may persist in that state of rebellion wherein they become spiritually dead, and God will ultimately have to bring them into line with their fellows "by a way they know not." They shall be saved as by fire, but this is the second death. In their persistent and consistent rebellion against God Himself they literally die spiritually, and God will bring them by a way they know not. This may be truthfully said to be the second death. We are told that no murderer hath eternal life dwelling in him. The crime of murder deliberately perpetrated by man in his senses is more awful than human beings can conceive of. You are destroying a physical organism, and you are sending into eternity the Ego which God had sent upon the earth plane to perform a certain work. You are literally by destroying that man, sending him into the spirit world before his time, and thwarting in a measure the purposes of the eternal. These men then are said to die a second death.

EACH ONE'S DESTINY IN HIS OWN HANDS.

It is an awful thing, my friends, to know that man has his destiny in his own hands, that on the other side of life it is given unto him to be spiritually bright or spiritually dead. Paul says these persons were "saved by fire," and then goes on to tell how in a great man's house are vessels of gold and vessels of silver—some to honour, while others are to dishonour. These persons who die the second death will ultimately be brought by a way they know not. I cannot say what it will be, for it is not revealed. I incline to think that through certain punishment they are brought to a knowledge of what they would not otherwise receive; but in the Father's house they will be as vessels of clay; they will be menials where, as I said, they might have been guests or high officials. Christ went to the prison house and preached unto the spirits in prison, not to taunt them. He went to give sight to the blind, and to liberate those that were bound. Man has the power to refuse or to accept, and many no doubt listened to His sublime teaching and accepted, while many doubtless turned away from Him, and in so doing brought down a longer sentence. Then we are told "For this reason was the gospel preached," that they might be judged according to men in the flesh, but that they might live according to God in the spirit. They were to be judged according to the weaknesses of men still in the flesh, but remember they had increased light which the men in the flesh had not. They had increased knowledge of the fact that they were able to liberate themselves. As the miser clings to his gold in the flesh, so may the spirit on the other side of life prefer to roam looking for that which has been his destruction, and will probably bring about the second death. But God's love was so great that they were to be judged according to poor humanity then in the flesh. They will be brought by a way they know not, and they will be menials. That means that there will be a loss. I shall not specify what that loss may be, but will say in conclusion that there is no evidence that God will destroy utterly any human spirit, only that those who are incorrigible and will not listen will undergo the second death, which is spiritual. The first death was the physical one. Then some drastic measure will be taken by the Prince of Life to bring rebels out of that second death by a way they know not, and I have no authority to state what that way will be. It is undoubtedly some drastic measure. John saw this in his vision on the Island of Patmos, when the angel said unto him, "Behold, I create all things new." This may take untold ages, but finally it will come about. What does that mean? It is simply that the former state of things has been utterly abolished and the great theocracy has been set up in which God rules and reigns by love, and that human spirits shall throughout the countless ages of eternity be admitted to the illimitable source of light, knowledge and happiness. How vast is this theme! You people have no idea! Science utterly fails to comprehend the magnitude, the wonder, the glory of the universe, which embraces all, encloses all within its scope. There is nothing back of the universe. It is so illimitable and vast that the finite mind cannot comprehend. Mercy and Justice hath kissed, and Love never faileth. I think you will have gathered from my remarks that each one's responsibility is so great that if they go away from the light and the truth, the punishment which remains is sufficiently awful without it being a fire of brimstone and a hell of fire.

E. W. Cole, of Book Arcade, George-street, Sydney, has taken the "Harbinger" agency surrendered by Mr. Cardew on giving up his retail business. Mr. Cardew sold a large quantity monthly, and purchasers are requested to call at Cole's, George-street, commencing with this May issue.

SPIRIT TEACHINGS.

"The Kingdom of Heaven is within you."—*Jesus*.

The above affirmation of the world's great teacher contains a truth that few who read it fully recognise. It is the essence of the teachings of the most advanced spirits, and is frequently elucidated in communications received in harmonial or orderly circles, or through individuals who have graduated in such, and are the recipients of teaching intended for diffusion. The volumes of those received by the late W. Stainton Moses, M.A., of which several editions have been published, and Judge Edmonds' "Spiritualism" are good illustrations. It is probable, however, that not one per cent. of our readers have had the good fortune to read these works, luminous of The Higher Spiritualism that appeals to both the intellect and the religious sentiment. They would seem to us particularly appropriate to the present day when millions are losing faith in Christian doctrine, and in doing so fail to fall back upon the beautiful and simple teachings of the Man of God. There is no discord between these and those given by advanced spirits through harmonial mediums in the present era, the latter, however, being more fully elaborated and elucidated to meet the comprehension of its recipients. As an illustration of what we affirm, we cannot do better than present the following short communications from the original manuscript of automatic writing received at Melbourne nearly fifty years since, the medium developed in a private circle, and unknown as such to the outer world.

"To be recipients of God's bounteous goodness requires no particular merit. God is good to all, and His tender mercies are over all His works. Ye easily perceive what constitutes the distinction between those who gratefully acknowledge and apply themselves to a life of gratitude and obedience to those laws revealed and known to man, and those who only selfishly regard all God's gifts and goodness as their just inheritance. One reflects from an honest nature the nature and image of God, as in His works He is manifested. Oh, that man were like Him in His nature, that the earth might be the nursery of angels."

"Man, if applying himself as assiduously to good all the facilities to make his fellow-man happy as to render him the reverse, he could soon convert the world to an enchanting spirit world. The glory of the highest spirit is in honouring God; let it be your chief delight to honour God. The good that is in man constantly seeks a corresponding wisdom and tends always to a unison with good, hence the worship of God and adoration of Him."

"As any seed sown in good ground, springing up to development of its kind, draws to itself whatever harmonizes with its nature, so whatever good in man's disposition, always finding some principle in harmony with itself draws towards and appropriates it—hence the strong in principle, and this constantly progressing to all eternity."

"We say to you in good faith, that man can find no better standard of self judgment than what he sympathizes with, what he approves, what he admires in others, what qualities he would make his own. Judging, then, of their tendencies and qualities he may know his own. By your fruits ye may know yourselves, and your natural fruit would be as that you would appropriate. The knowledge of self is the first step to improvement of self."

"Man is not improved by external or extraordinary means, but from within his own heart, by means of

what is there implanted and will readily conjoin to just and pure purposes and principles, and so upward to the highest state."

"Man must be true to himself and he will be true to his God. He only requires to know what is within him to desire to be fully developed to the highest Angelic state of existence; the greatest progress is by those who have the greatest confidence in the truth of man's God-like nature, and ultimate attainments."

"God has in man an image of Himself, however much it may be clouded or deformed, but it may be made more or less apparent as His image; it may or may not be seen, but there deeply and securely placed it is. You need little beyond a knowledge of that fact, and all would be applied to the object of development of the good germ within himself."

Can our orthodox friends find any fault with teachings such as these? Do they antagonize in any way with the teachings of Jesus, or do they not breathe a pure and elevated influence in harmony with the sentiments of the great teacher whose text they amplify? The Sacred Canon is not closed, but is opening wider, and the Angels of the Lord, the progressed spirits of good men and women, respond to the call of earnest souls for more light and knowledge from the spirit world. It only needs the realization of the affirmation of Jesus to open the path to Heavenly wisdom.

W. H. T.

W. J. COLVILLE. HIS NEW VOLUME.

It is always refreshing to read something by W. J. Colville, and in the midst of so many cults, all professing to be the sole receptacle of truth, his new volume, "Ancient Mystery and Modern Revelation," is sure to be sane and wholesome reading. In a letter received by last American mail, he says, "I am endeavouring to finish my new book by Easter, and if I can get it out I can visit Australia for your winter. . . I cannot say definitely when I can leave America until my new book is in the hands of subscribers. As soon as it is delivered to them I am honourably free to re-cross Atlantic or Pacific." The book sets forth the mighty truths veiled in allegory in the Sacred Books of all nations, rendering them intelligible to earnest students of the mysteries who have not the opportunity or the leisure to ransack libraries in which the key is found which will unlock the secrets of the Bibles of Humanity. A strictly restricted subscribers' edition will be published as soon as 1000 subscribers have been obtained. The many friends of W. J. Colville in Australia and New Zealand are invited, therefore, to send one dollar (4s. 2d.), with full name and post office address, to W. J. Colville, care F. A. Wood, 402 A-street, S.E., Washington, D.C., U.S. America. Immediately on publication, the book will be forwarded post paid to every subscriber throughout the world.

W. J. COLVILLE IN THE MAGAZINES.

Some of the best articles on Occult subjects in the magazines are from the pen of W. J. Colville. In the "Occult Review" for March, there is one specially interesting to Australian readers on "The Philosophy of Prentice Mulford," as his volumes, "The Gift of the Spirit" and "The Gift of Understanding," selections from the original White Cross Library, are widely read at the Antipodes. Space will not permit of the inclusion of the article in its entirety, but the salient points will be found in the following quotations:—

Among the many distinguished contributors to characteristically optimistic modern literature, no name stands out more prominently than that of

Prentice Mulford, whose striking individuality won for him a unique place among the many powerful American writers of the nineteenth century. Prentice Mulford belonged professedly to no distinctively labelled school of thought or practice; he was a pronouncedly individual teacher, one who gave his own message to the world exactly as he conceived it without even inquiring whether it accorded with the doctrine of any recognised institution or if any of his contemporaries shared his peculiar sentiments. Thoughts are Things was one of his favourite mottoes, and he always laid much stress upon a somewhat mystical and imaginative organisation which he lovingly called the "Church of Silent Demand." Under the title of the "White Cross Library," an immense number of his valuable essays were sold freely all over America immediately on their publication, and the fame of them soon spread to England and, indeed, over the whole of the British Empire. These famous tracts have made as decided an impression in all parts of Australia and New Zealand as in New York and Boston, where they were actually written.

It was in California, in early pioneer days directly following the discovery of gold on the Pacific Coast in 1849, that Prentice Mulford first achieved a literary reputation that remained with him and steadily increased to the very end of his terrestrial career. His earliest literary work was forceful and original, and it breathed the fresh free spirit of the newly-awakened West. Long before 1870, when the Union Pacific Railway first rendered a trip from the Eastern States to California a comparatively easy and pleasant undertaking, this enthusiastic son of the Golden West was making the vast resources of the Western edge of the American continent attractive to multitudes through his thrilling narratives of arduous enterprise. Daring adventure was entirely in his line, when as a young enthusiast, he enlisted in the ranks of those early and intrepid Western journalists who did very much to lay the foundation of what is now one of the most prosperous and celebrated districts in the world. Always a retiring and in some respects also an eccentric man, Prentice Mulford gained much insight into Nature through quiet introspection. The inner life of the spirit was far from a sealed book to him, and this is clearly one of the chief reasons why those excellent volumes of his essays published in England under the titles of "The Gift of the Spirit" and "The Gift of Understanding," and in America under the general name of "Your Forces and How to Use Them," appeal so widely and so powerfully to ever-increasing numbers among the studious elements in every English-speaking population.

Prentice Mulford, while producing the best and most enduring portions of his literary work, was very happy in his friends, among whom Mr. and Mrs. Needham, the original American publishers of his works, for many years held foremost place. The present writer was privileged on many occasions, both in Boston and New York, to co-operate with this rare company of three devoted workers for human elevation in the days when these famous essays were marking a new type of literature. Month by month the White Cross Tracts, as they were called, regularly appeared, each one eagerly anticipated and highly treasured, and each producing a profound impression upon an ever-widening circle of readers, from which it called forth extended comment and discussion. The White Cross essays, dealing as they do with the intimate relations between the human mind and body, aided many perplexed inquirers into the rising schools of metaphysics to find some comprehensible foundation on which to build a solid intellectual edifice which would incorporate the best elements scattered through the teachings of the several varying schools.

Since the day when his essays were written there has appeared a large literature comprising the works of many now distinguished authors, bearing on this

very theme, but in the eighties of the nineteenth century only a very few popular essayists had attempted to simplify, and thus popularise, the metaphysical ideas which Prentice Mulford invariably couched in strong, simple, every-day English.

He tells the story of a boy whose parents had designed him for collegiate training, but who instinctively rebelled against preparation for a career for which he had no temperamental aptitude. Having displeased his parents by refusing a college course, he was cast adrift at an early age, and compelled to shift for himself. For a time he drifted about and seemingly accomplished nothing of any serious account, but despite an apparently vacillating bent of mind he, before very long, was led into a position of active usefulness which accorded exactly with his capacity and needs. Prentice Mulford argues that a lad in such a situation is being truly "led of the spirit" to find exactly his proper place in the world of necessary, human activity, and though these temporary drifters are often ignorantly characterised as idle and incompetent, while they are wandering aimlessly, as it often appears, toward their rightful goal, no sooner have they reached it than they astonish all their acquaintances by the great ability and industry they evince as soon as they feel within themselves that they are now where they rightfully belong and engaged in work which it is a veritable part of their life mission to accomplish.

The particular essay which furnishes this salutary suggestion to those who are in perplexity as to their own course, or who are placed where immature youth must look to them for guidance, ends with this beautiful ejaculation, "One spiritual force pervades the Universe." But there are millions on millions of different manifestations of this Spirit.

Apropos of the present enormous and constantly increasing popular interest in all that may be classified as Psychical Research, it is both interesting and edifying to review Mulford's position on Spiritualism, as he had abundant opportunity to investigate its philosophy and phenomena. No one would call him a Spiritualist in the common acceptation of the term, but his own conclusions regarding the soul and the future life were substantially in accord with the general teachings of a majority of intelligent Spiritualists at the present day.

A very fascinating essay, entitled "The Mystery of Sleep, or Our Double Existence," shows that the writer was fully convinced that we function intelligently on more than one plane of consciousness. We can easily discover that Prentice Mulford's idea of sleep and our experiences during it, was in complete accord with the views of both ancient and modern Occultists, all of whom maintain that there is nothing whatever incredible in any Biblical or other narrative which informs us that much useful knowledge has often been vouchsafed to ordinary people, as well as to special prophets, during their natural slumber, for, as Iamblichus and other distinguished authors of olden time have stated, "the night-time of the body is the day-time of the soul."

Without making actual quotations from these decidedly startling essays, we may sum up the author's teaching in a few words by stating that he regards the average person of to-day as in a somewhat bewildered condition when functioning on some other plane than the well-accustomed physical. Were we to deliberately control our thoughts and emotions during waking hours, we should not carry with us into slumberland so much occasion for mental perplexity and aimless drifting, which is the chief cause for the absurd and often annoying dreams from which many people continually suffer, and also for the entirely unreasonable sense of fatigue in place of proper exhilaration which we ought to experience on waking.

The concluding essay in the volume entitled "The Gift of the Spirit" deals with Prentice Mulford's pet hobby (if such a word be here permissible), the Church of Silent Demand. In this essay we find the

summary of this peculiar author's views on the power of thought silently to bring to pass external consequences. His idea of the church is much more that of a silent sanctuary, where aspiring natures may quietly meditate and pray, than of a massive building devoted to stated services of the type with which we are all now familiar. Nothing whatever is said against accepted forms of worship, but Prentice Mulford felt that despite the numerous temples of all denominations already open and active, there was not only room, but also pressing need in New York and other large cities, for the especial type of quiet chapel which he hoped to be instrumental in inaugurating; and should no public edifice be built which would fully carry out this plan he still felt that in many homes specially dedicated rooms could be set apart for the accomplishment of the work for which the larger structure, whenever built, would stand. So enthusiastic was he when contemplating the carrying out of this design that he did not hesitate to predict that many sick people would be healed, drunkards reformed, and all classes of weak and erring people uplifted through the ministry of such a consecrated building. Now that these essays are circulating more widely than ever, and their author's name is becoming an honoured household word, practically all over the earth, the time may be far riper than when he was on earth to carry this wise and kindly project into practical effect. If this be done we shall certainly witness a large amount of good result flowing from the wise and kindly use of thought force exerted silently, which is certainly the most highly potential and truly universal of all the forces with which we have to deal.

PASSED TO THE HIGHER LIFE.

It will be learnt with deep regret that Mr. James Meyers, whose important work as a pharmaceutical chemist and herbalist in this city, has brought him into correspondence with people in all parts of Australia and New Zealand, passed into that other life after a few months of illness on April 12th. He was only 50 years of age, and until last November his tall stalwart figure gave expectation of many years of unselfish work before him in the cause of Spiritualism. Then he felt the need of a change and stayed for a lengthened period at his country home at Macedon but gradually it became apparent that some deadly disease had seized him and his recovery became hopeless. If good wishes could have spared him he would still be with us, for no one has been a more generous helper to every cause that needed assistance. Many can speak from an experience of a quarter of a century, but my own dates from the time I assumed the editorship of this paper. In every possible way—in its circulation among friends, obtaining new subscribers, and by donations to its funds—Mr. Meyers was my unflinching helper. It is due to several friends, equally earnest and generous as himself, that the work and anxiety attendant on the production of this paper has been lightened. Many in this city would gladly state the same from their own experience.

The end came peacefully, and sustained as he had been throughout by the knowledge of the continued existence awaiting him. It was as though his spirit calmly walked through the opened door into that larger life.

Mrs. Knight McLellan conducted the funeral service at the Melbourne Cemetery most impressively, Mr. W. H. Terry not receiving the telegram at his country residence in time to officiate as desired by Mr. Meyers. Mrs. Meyers and family will receive the sincere sympathy of friends in every part of Australia in their bereavement.

Mrs. Harris-Roberts, whose verses in memory of Cavalier James Smith appear in this issue, writes from Auckland of improved health, and that she has formed a class for the study of "Oahspe" in that city.

WILSON FRITCH.

AMERICAN TEACHER AND ORATOR.

A FRIEND OF ELBERT HUBBARD.

"Self-Realization is the Solution of Every Problem."

It was with pleasure that I greeted Mr. Wilson Fritch at my office, for in "Progressive Thought," of Sydney, I had seen his picture, and read also of his lectures and teaching in that city. The "Evening News" said, "There was a full attendance, and late comers were unable to gain admission. Mr. Fritch's discourse was out of the ordinary groove, and of an interesting character, tending to awaken the inner powers of the people to the Reality of Being." Those of us in Australia who know Elbert Hubbard through "The Philistine," "Little Journeys," and "The Fra," will be interested in the following letter, sent by this distinguished author to Wilson Fritch, after an address he had given at Roycroft, and must be quoted in full:—

"East Aurora, N. Y., Aug. 31, 1905.

My dear Mr. Fritch:

Now that the tumult and the shouting has died away, and the captains and kings have departed, things at Roycroft have settled down to their norm. Of all the addresses given at Roycroft, yours seems to have made the deepest and most lasting impression. You certainly have the ability to create an atmosphere and compel attention as very few speakers in the U.S. have to-day. I guess after all it is soul that wins. But I suppose our friends of the Emerson School of Oratory would say that things have to be expressed in the proper way, otherwise they do not count. In any event you seem to me to be a master in this thing of expression, and you have the big and generous spirit that compels attention. We will always be glad to welcome you at Roycroft. So here is a hand-grasp over the miles, and I am ever

Your sincere
ELBERT HUBBARD."

HOW WILSON FRITCH LEFT ORTHODOXY.

Like so many other speakers in America, he started as a Methodist Minister. B. F. Austin, of Plymouth Spiritual Church, Rochester, New York, is another shining example; and in my latest English files I read of Mr. G. R. Symons, speaking at the Spiritualists' Hall, Grovedale-road, London, and saying that for fifteen years he was an orthodox minister in the Wesleyan denomination. It was in Boston that his first work as a preacher began in the Methodist Church. Gradually his views changed, and for about eight years he was a Congregational minister in that city until even the freer bonds of that church could no longer hold him, and he resigned his pulpit. But a committee of business-men, not churchgoers, headed by the proprietor of the Opera House, Boston, formed an Independent Church for him, and for four years he spoke from the stage of that theatre, whose free use was given by its proprietor for the purpose. Then

the drama itself attracted him, and for a year he took leading parts in Shakespearian plays, and delights in giving a dramatic recital when occasion offers. On returning to the lecture platform after a year, he found that the only one broad enough to receive him was the Spiritualistic, and he lectured first at Ousett Bay camp meeting, on "Self Realisation," which is the keynote of his teaching. He spoke later for six months at Seattle for the first Society of Spiritualists there and then at Oregon. Last year he had independent classes at San Francisco, when the way became clear for him to come to Australia, and he left for Sydney, arriving there last October.

In reference to his coming to Australia, Mr. Fritch relates a curious experience. He was at a spiritualist gathering at Boston about five years ago, when Mr. Wiggin, the well-known American lecturer, singled him out among the audience, and said, "I see you in Australia with a larger following than ever before." At this time Mr. Fritch said the idea of a visit to Australia had not occurred to him, and it took five years to eventuate.

Wilson Fritch is to appear at the Guild Hall, Swanston-street, on April 24th and following Sundays, at 7 o'clock, under the auspices of the Victorian Association of Spiritualists. Mr. Fritch presents a phase of teaching which is rapidly superseding all other in advanced spiritual circles. His "Wireless Superseded," a treatise on Telepathy, conveys teaching similar to that of Sir Oliver Lodge and F. W. H. Myers in its spiritual side.

TO CORRESPONDENTS.

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

DR. MERCER AND SPIRITUALISM.

To the Editor, "Harbinger of Light."

Dear Madam,—I was very sorry to note a few weeks ago that the Bishop of Tasmania, whom we look upon as one of the most progressive of Anglican educationalists, had seen fit to refer in sceptical and disparaging terms to the great cause you are advancing in this city. I greatly regretted that anything had been said to hinder the progress of a movement that must as inevitably displace the churches' traditional interpretation of the Master Psychologist of Palestine as the consciousness of man's own latent curative powers must ere long displace the medical man's pills, potions and Latin prescriptions. That the Bishop should seek to discredit the genuineness of advanced psychic phenomena at this hour of the day is altogether incomprehensible, and as rational a procedure as an attempt would be to discredit the X-ray, liquid air or wireless telegraphy.

The phenomena are indisputable facts whatever the interpretation might be, and I find it difficult to believe that anyone claiming to be in any sense a thinker and a worker in the psychic field, would betray so great a want of knowledge as to go in the face of the contemporary results of modern psychic research and such confirmed psychologists and avowed Spiritualists as Crookes, Lombroso, Flammarion, and others equally enthusiastic and eminent. Personally, as you know, I am not a Spiritualist. Like Podmore, I do not feel myself able yet to say I believe in the Spiritualistic interpretation of the phenomena in question, and I am still weighted to some extent with the "traditionalism" that my life and work as an Anglican priest for 17 years imposed on me. For all that, I am unable to deny the phenomena or to shut my eyes to the fact that the phenomena are daily coming to be regarded in the highest scientific circles as inexplicable on any other theory. The Bishop, it seems to me, has made a great and an unpardonable error in denying the facts of psychic force; and in refusing to accept their Spiritualistic interpretation I incline to the view that his lordship has come very

near to denying the Book on his church's lectern—for where in that Book will he find a page, one might say, which is not a witness of such facts. Two things, however, must be considered. The Bishop is an Anglican, and he is a Bishop. He is a Bishop of a church that recognises no gift of healing, or discerning of spirits as possible to-day. To the Anglican these things are miracles that occurred in the first century to convince an unbelieving world. To be true to his position he is obliged to concur with, may I say, the scientific infidelity of the Anglican, and to keep within the covers of a book of common prayer at variance in every respect to progressive thought in this direction. One day perhaps the church will awake to a consciousness of the forces of the soul, and then such educational work as you are doing will enter into its reward, but when that day comes the church will be in the rear—not in the van. With regard to the Bishop's excursion into the sub-conscious, I refrain from speaking, though this is a point upon which I am qualified to speak. The Bishop is a recognised humorist and a good fellow, and it is only in the light of this fact (an abnormal psychological fact for a Bishop), that I can find myself able to explain the excursion at all. To be guilty of a colloquialism with some meaning, however, in this case, "nuf said."

Yours sincerely,
J. G. SWAN.

The Swan Institute,
Park-street, South Yarra.

OAH SPE IN TASMANIA.

To the Editor "Harbinger of Light."

Dear Madam,—Your interesting magazine has become a potent influence for spiritual enlightenment in Australasia, and is undoubtedly doing valuable work in bringing so forcibly to the public mind such important psychical researches as Mr. Stanford's "circles" and "Julia's Bureau," etc. I desire to express my indebtedness to the "Harbinger" for drawing my attention to that wonderful book, "Oahspe." The articles by Prof. Larkin aroused my interest, and on learning that a copy of Oahspe was in our local library, I lost no time in investigating its contents. The result was that I became profoundly impressed with the importance of this "New Bible," and have since lost no opportunity of presenting it to others. I had the pleasure of introducing it to two societies in this city, the Theosophical Society and the Progressive Thought Society, and as a result a few friends are now meeting weekly to study its pages.

With your permission, I would like to offer a few comments and suggestions to students, and would-be students of this wonderful book.

First, then, to yourself, Madam. I am hoping that ere long we shall see in the "Harbinger" a permanent column or page devoted to Oahspe, comprising discussion, comment, exposition, and correspondence respecting its teachings, revelations, and prophecies. In such a "corner" the younger students could ask questions of the more advanced Faithists touching any troublesome passages. Further, any historical or other information corroborative of its teachings might be forwarded for publication, likewise any fair and reasonable criticism of the teachings and claims of Oahspe should be temperately discussed. If this "Book" is what it purports to be, a Revelation for this age, no opportunity should be missed of placing its teachings judiciously before the public at large, and you, Madam, I feel sure, will further any reasonable effort having this end in view. To the would-be student or casual reader of Oahspe I would say, Do not be too hasty in forming a conclusion regarding this Book.

Its scope and plan is so vast that it needs persevering reading to get anything like a fair idea of what it is all about. To open it here and there, and read portions at random, is not to do it justice. There is but one of its divisions or chapters that can be read

and passably understood apart from any context, and that is the "Book of Cosmogony and Prophecy."

A perusal of that chapter I can thoroughly recommend as a stimulant to the study of Oahspe as a whole, for it is without doubt the most forceful and comprehensive exposition of the laws of the cosmos that exists in all literature. Read that chapter, and you cannot doubt that some commanding intelligence is speaking in its illuminating pages.

To students who have become Faithists, not only in Jehovih, but also in His revelation, Oahspe, I would suggest the creation of a vigilance department, whose purpose it would be, first, to collect, and then to disseminate information of all kinds corroborative of the revelations of Oahspe. Archeological discoveries, say, in relation to the submerged continent "Pan," or any data as to the history of the early races and nations mentioned, giving proof that such actually did exist. Anything bearing upon the true history and the original teachings of the several prophets and teachers sent in different ages to the various nations.

Then, again, we wish to know the relation existing between Grecian and Egyptian mythology, and the numerous gods and goddesses, both true and false, mentioned in Oahspe.

What, again, can modern science say regarding the cosmogony of Oahspe, with its revised conception of Gravitation and Evolution? And is there complete harmony between the teachings of this new revelation and the experience and phenomena of present-day spiritualism and psychology?

These are a few of the problems for those who intend to seriously undertake the study of this marvellous book.

I note with pleasure that Mr. J. Nelson Jones, of Ararat, is asking for a census of those desirous of forming an Oahspean Society. I, for one, would gladly join such a society, and do what I can to further the study and promulgate the teachings of this "New Bible." Thanking you sincerely in anticipation of the publication of this somewhat rambling letter,—Believe me, yours sincerely,

EDWIN WATERWORTH.

Launceston, Tas.

PERSONALS.

Mr. George Spriggs, writing from London of the Bailey episode, says: "The opinion is here that under Mr. Stan ord's care Bailey had good conditions, and he was genuine." This has been proved in Melbourne beyond the shadow of a doubt, and, possibly, good may eventually come out of this Grenoble incident.

B. F. Austin, of the Plymouth Spiritual Church, Rochester, New York, writes of the building, one of the best in the city, which cost originally £20,000, being now free from debt. He is hoping to see a good American circulation for the "Harbinger," and is doing all he can in this direction. He says "first-class magazines like the 'Harbinger' and 'Light' give our cause a standing with the scholarly and intelligent classes." A. J. Davis' works are having a good sale, and our best wishes are sent to the Austin Publishing Co., who have undertaken the risk and great expense of the new edition.

Madame de Thebes, the famous French palmist and prophetess, has her picture in the London "Sketch" of February 16th. "She was a personal friend," says this paper, "of men like Alexandre Dumas and Ernest Daudet. Among her most famous predictions, which afterwards came true, were the Boer War, the great Charity Bazaar fire in Paris, and the discovery of Radium."

Miss H. A. Dallas, in her book "Mors Zanua Vitae," reviewed by the "Westminster Gazette," has set out a precis of the evidence in favour of the supposition that certain messages received by Mrs. Verrall, Miss Verrall, and Mrs. Piper were due to the

spirit of the late F. W. H. Myers. The volume is highly spoken of, and when a copy reaches this office will be reviewed. Will the publishers take note of this?

S. C. Hall, editor of the "Art Journal," wrote to Gerald Massey a short time before his death, "I have much to thank God for. Spiritualism has made that clear which at one time was more than cloudy. . . I shall rejoice when the call comes. It must be very near, and I shall soon join my beloved."

Mr. H. W. Hunt, president of the Besant Lodge, in Melbourne, of the Theosophical Society, was (says the "Times of India") one of the speakers at the Central Hindu College, Benares, where the anniversary meeting of the society was held last December.

Le Clement de St. Marcq, President of the Belgium Spiritual Federation, Antwerp, Belgium, sends a prospectus of the forthcoming Universal Spiritualism Congress to be held at Brussels, May 14th, to 19th, 1910. An exhibition will be held in Brussels at the same time, and in the scientific section will be shown the most up-to-date methods of studying psychic phenomena. In the photographic section spirit photographs will find place. Visitors are invited from all parts of the globe.

William Marriott, in "Pearson's Magazine" for March, has an illustrated article to prove that every seance at which phenomena occur is simply an exaggerated conjuring entertainment. It is only mentioned as showing how writers find psychic investigation acceptable "copy" in leading magazines. His frauds are, however, but clumsy imitations of real phenomena.

W. Kingsland's volume "The Physics of the Secret Doctrine" shows how occult science investigating without mechanical contrivances has anticipated many of the discoveries of modern science. This is notably the case in Sir W. Crookes' "Law of Vibrations," which anticipated such a work as Macfie's "Science, Matter, and Immortality," often referred to in these columns.

Dr. J. Milne Bramwell, in a lecture before the Cambridge University Society for Psychical Research on "Suggestion in Medical Practice and Quackery," said that the theory of the late F. W. H. Myers had formed the basis of all his own successful work which was confined to one class of mental disorders known as obsessions. Myers' monumental work, "Human Personality," is indeed becoming, as Stead foretold on its publication seven years ago, the "book of the century."

Saint-Yves D'Alveydre's posthumous and monumental volume, "La Théogonie des Patriarches," will be noticed in June issue. It is a magnificent production, folio size, illustrated, and is published by Amis de Saint-Yves at the Hermetic Library, Paris. On every side are cults professing to have some special illumination, and one has to maintain a clear head amidst claims to infallibility. Truth is many-sided, and comes through many windows. All are "but broken lights" from the great Source of Light.

Charles L. Tweedale, F.R.A.S., Vicar of Weston, Otley, is the author of a remarkable book, "Man's Survival After Death," which gives his own experience of spiritual appearances after death, investigated by S. P. R., also many familiar to readers of Myers, Crookes, Wallace, and others. He is a whole-souled believer, anxious throughout to show the agreement between scriptural accounts and the spiritual facts of to-day. A perusal of his book would open the eyes of Dr. Mercer to what churchmen are doing. It has an introduction by Rev. Arthur Chambers, another believer and also a Vicar.

S. P. Bartlett, of Port Elizabeth, South Africa, sends an excellent paper, "Is There a Life Beyond,"

which, with many others of equal merit, cannot be printed through lack of space.

H. Cardew, of "Progressive Thought," Sydney, writes that this excellent paper is temporarily suspended, but will be published again regularly in a few weeks, of which due notice will be given.

Mrs. Knight McLellan, whose presentation at Spiritual Church of Victoria is noticed in another column, leaves for London in June next. Her Tuesday evening class will be held until then at her private residence, 57 Simpson-street, East Melbourne, to which inquirers are cordially invited.

Rev. Fergus Ferguson, whose advertisement appears on the front page, writes that a nervous breakdown has necessitated complete rest from preaching for a time, by orders from his medical adviser. When recovered, Mr. Ferguson will hold services in the University High School, Victoria-street, opposite Trades Hall.

Mrs. S. E. Morrison writes from Christchurch that the Conference of National Association of Spiritualists of New Zealand, held there at Easter, passed off well, all meetings being very successful. Mrs. Morrison had suffered a great bereavement in the passing over in Melbourne of her brother, Mr. William Visby, and sends greetings to all her Melbourne friends.

Mrs. E. Schutze writes that, "having concluded a four-months' engagement with the Melbourne P. S. Lyceum, she is about to visit New Zealand, leaving Melbourne the last week in June, and travelling via Hobart and the Bluff."

George Vernon Tyler, of Brisbane, writes of his own spiritual experience and the great help he has received through the lectures of Mr. J. F. Bostock, now in Brisbane. Mr. Tyler says that Mr. Bostock drew his attention and that of many others in Queensland to the "Harbinger," and he "blesses the day it came into his hands." It is regretted that many notices of special illumination of this kind come to this office that cannot be published for want of space. The paper could be filled three times over with matter of absorbing interest.

Mrs. Bright will be "At Home" to friends and subscribers from 3 to 5 on Wednesday afternoon, May 11th, at "Harbinger of Light" Office, Austral Buildings, 117 Collins Street. Welcome to Wilson Fritch, American teacher and orator. "Self-Realization" the theme for afternoon discussion. Cordial invitation to all.

Many articles and notices of books are held over. Will friends at a distance kindly accept this intimation, and apologies also, for unavoidable delay in answering letters.

VICTORIAN ASSOCIATION OF SPIRITUALISTS AND LYCEUM.

During the month of April services were held in the V.A.S. rooms, Austral Buildings, on Tuesday evenings, when Mrs. Trew gave some convincing messages from the platform; the usual Sunday afternoon Conference and Mediums' meetings at the same place, and Lyceum gathering in the morning at the Temperance Hall, have kept all functions well to the front. At the half-yearly meeting of the V.A.S. and M.P.S. Lyceum, held on March 28th, it was decided to effect an amicable separation of the two societies, which will be shortly carried into effect.

On Sunday afternoon a service was held in memory of Mr. James Meyers, at the Austral Buildings. It was largely attended, and was very impressive. The chief speakers were Mr. Engman, Mr. E. Bridge, Mrs. Knight McLellan, Mrs. Wood, and others, who bore eloquent testimony to the noble character and generosity of Mr. Meyers in all the relations of life.

WILSON FRITCH.

On Sunday evening, April 24th, this celebrated teacher and speaker from America began a series of

lectures at the Guild Hall, under the auspices of this Association. This gentleman brings the highest credentials from America, and has just finished a successful season in Sydney. The subjects of Mr. Fritch's lectures at the Guild Hall are—"Wireless Suspended," "What is God?" "What Shall Take the Place of Religion?" and "The Building of a Personality," on April 24th, May 1st, 8th, and 15th, respectively.

At the Athenæum Hall Mr. Fritch is holding afternoon and evening week-day meetings at 3 and 8 p.m. on "Self-Realisation," particulars of which will be found in advertisements.

M.P.S. LYCEUM.

Many of the old workers have been conducting Lyceum afternoon and evening services at the Oddfellows' Hall pending an adjustment of differences, and report satisfactory work and attendances. For four months Mrs. E. Schutze has been the evening speaker for the benefit of the society, and it is now intended to thoroughly re-organise and work with renewed vigour.

SPIRITUALISTIC CHURCH OF VICTORIA.

On the last Sunday in April Mrs. Knight McLellan gave her parting address at the church before leaving for England in June, and thus concluded what has been a most successful series of trance lectures, lasting three months. On Saturday evening, April 16th, a conversazione was held, when a presentation was made to Mrs. McLellan, in recognition of her valuable services in the cause of Spiritualism. Representatives were present from the Richmond, Brunswick, and Prahran Lyceums, and the V.A.S. was represented by Mr. Engman, vice-president, and the Lyceum by Mr. Lumley. The present was a beautiful silver-mounted travelling case, and was presented to Mrs. McLellan, on behalf of subscribers, by her oldest friend, Mr. W. H. Terry, a few notes of which have been furnished for publication.

Mr. Terry said that he felt great pleasure in participating in the proceedings. He had known Mrs. McLellan for many years, and while he held her in high appreciation as a woman he had a still higher appreciation for her as a consistent promulgator of the Higher Spiritualism, confining herself to the ethics and religion, which were the soul of it. Spiritualism was a science, a philosophy, and a religion. The phenomena represented the scientific basis, and that had been proved by thousands of competent investigators, including large numbers of eminent scientists. Dr. Alfred Russel Wallace had affirmed it proven at least fifteen years since, and now the cumulative evidence has doubled. The present need was the promulgation and practice of its Religion and ethical teaching. He had no doubt that all present shared the regret that he felt at Mrs. McLellan's departure, and hoped that when she had fulfilled her mission she would return to Australia. Doubtless the gift they were presenting to her would serve to direct her thoughts towards us, and if we sent loving thoughts to her it would be helpful to her and maintain a sympathetic connexion. This was no chimera; he had proved in his own experiences that no kind thought is ever lost, though it may not be realised by the recipient.

Madame Pahtey, who has just concluded a three-months' engagement with the Wellington Association of Spiritualists, gives her opening lecture at above church on Sunday, May 1st, and brings with her excellent testimonials of her work there and in England.

THE SPIRITUAL CHURCH OF JESUS.

Owing to a rather sudden illness of our leader, Mrs. W. J. McLennan, we have been favoured with

only two addresses from her during the month. On March 27th a most impressive memorial service was delivered by Mrs. McLennan to the memory of our foundation member, Mrs. Elizabeth Frances Jones. Mrs. Redfern gave during the month a very fine address, "Influence—personal and collective," which was much enjoyed by those present. Mr. Ernest Tozer also delivered an address which was listened to with pleasure. A circle in connection with the church will be held every Wednesday evening, at 8 p.m., in Mrs. Bright's rooms, Austral Building.

MRS. FRANCES ELIZABETH JONES.

On March 18th there passed to the higher life one of the most remarkable magnetic healers and clairvoyant diagnosticians and spiritual helpers generally of these later days in Melbourne. It is interesting to note that it was the late G. Milner Stephen, who was the first to enlighten Mrs. Jones in 1893 of her wonderful powers. She was the first foundation member of the Spiritual Church of Jesus, under Mrs. W. J. McLennan's leadership, and also a member of the Spiritualistic Church of Victoria, and at both these associations memorial services were held. Mrs. W. J. McLennan officiated at the graveside, and Mr. Barnard, vice-president of the Spiritual Church of Victoria, of which Mr. Prince, Mrs. Jones' brother, is president, gave an appropriate reading. Through the illness of Mrs. W. J. McLennan, a more extended notice of Mrs. Jones' work was not received at time of going to press.

BRUNSWICK PROGRESSIVE SPIRITUALISTIC LYCEUM.

The hon. sec., Mr. F. H. Drake, writes:—

Thanks to the interest recently aroused in the study of "Oahspe" by the articles in the "Harbinger," we have been brought into touch with Mr. Nicol, a gentleman enthusiastically studious of this latest of Bibles, who has kindly taken charge of a group in our Lyceum for the study of this work. Its various members are charmed with the book, and one expressed herself thus: "If only the members will attend regularly to the work and keep the rules laid down, I am sure we shall develop a power capable of performing things apparently impossible now." The hall project is moving. An offer of a local financier to build is even now under consideration.

BALLARAT SOCIETY FOR SPIRITUAL PROGRESS.

J. F. Willoughby, hon. sec., writes:—It gives me great pleasure to report wonderful progress of the above society through the visit of Mr. Isherwood. The Sunday attendances at the A.N.A. Hall have been most successful, and the vast audiences have been greatly interested. Mr. Isherwood is also giving most remarkable tests of the presence of departed friends and relatives after his lectures. It is with regret that, owing to other engagements, the 28th inst. will close his present visit.

SPIRITUALISM IN SYDNEY. CHURCH OF SEERS AND LYCEUM.

Mr. A. J. Bush, hon. sec., writes:—The evening platform has been occupied by Mrs. Annie Turner, of Victoria, who has lectured and demonstrated to packed halls. On her farewell Sunday, April 10th, when she gave her experiences of spirit mediumship, it was not possible to seat all the friends who came to hear. On the 24th Mr. H. Scott Bennett gave a splendid address on "The Crescent and the Cross in Spain," a chapter in Christian history. Our Lyceum is progressing under the joint conductorship of Mr. Adams and Mrs. Hughes. Greetings to all co-workers. Best wishes to yourself and paper.

THE SPIRITUALISTS' CHURCH OF N.S.W.

Mr. R. Towns, hon. sec., writes:—Since last report a decided improvement has manifested itself in the

conditions of our church. For some considerable time the platform has been occupied by local mediums, and spiritualists in Sydney are appreciating the efforts put forward by workers from among themselves. The celebration of the 4th Anniversary of the Church by special services on Sunday April 17th proved a marked success. This will be followed by the annual concert and social on April 22nd. Mesdames Laceta, Malu, Banks, K. Hayes, Hughes, and Mitchell, and Messrs. Brown, Muggleston, Wales, and Towns, were the chief speakers. Messrs. Bush and Jenkins, of the Church of Seers and Auburn Society respectively, gave kind greetings also at the anniversary. To them and all co-workers would this church, through the columns of your paper, send good wishes, with the same for yourself and paper.

PSYCHICAL RESEARCH SOCIETY, ADELAIDE.

Mrs. McEgan, hon. sec., writes of continued success at their meetings and classes under the leader, Mrs. A. Miller, and sends greetings to co-workers everywhere. The address of society is 38 Flinders-street, and cordial invitation is extended to visitors from other societies.

SPIRITUALISM IN BRISBANE.

Mr. T. Reinhold writes:—

THE QUEENSLAND SPIRITUAL CHURCH

holds meetings regularly on Sunday afternoon and evening in the Trades Hall, Turbot-street, the attendance being very satisfactory. Latterly several visiting mediums have assisted, but when such are not available the platform is occupied by local mediums. This was the case on Sunday, April 3rd, when Mr. T. Blakely gave a telling address under control, on the subject of "Spiritualism," and on the 10th Mr. J. F. Bostock, a public medium of long standing in Brisbane, spoke forcibly and well on the question, "The Bible in State Schools," this being the first of a series of addresses which he proposes to deliver during the next month.

IPSWICH SPIRITUAL SOCIETY.

Madame Alrene writes of successful meetings of above society, of which she has been a worker for some time, and of addresses given by Mr. Stepherson. On Easter Sunday, which was also the Eisteddfod Sunday, Miss Reinhold, of Brisbane, gave some inspirational songs. The report, written in pencil, was almost obliterated in transit, and has to be shortened in consequence. Greetings are sent to co-workers and to the "Harbinger" and its editor.

SPIRITUALISM IN NEW ZEALAND.

THE NATIONAL ASSOCIATION OF SPIRITUALISTS

The Fourth Annual Convention of the above opened at Christchurch on Good Friday, and was brought to a conclusion on Easter Monday. So overcrowded is this issue of the "Harbinger" that it is only possible to report a most harmonious gathering and the passing of several important resolutions. The following were the officers elected for the ensuing year:—President, Mr. W. C. Nation (re-elected); vice-presidents, Messrs. J. Jamieson (re-elected) and C. J. Champness; secretary, Mrs. W. E. Moore (re-elected); treasurer, Mr. T. McNicholl; and Mrs. McDonald and Mr. J. H. Fabling, trustees.

WELLINGTON ASSOCIATION OF SPIRITUALISTS.

Mrs. Moore, hon. sec., writes that Rev. Mr. Barnett is lecturing with great acceptance for above society. Further news in June issue.

SPIRITUALIST BAND OF HELPERS, WELLINGTON

The hon. sec. of above writes of the rapid success of their society under Madame Nordica, who gave

her concluding lecture on March 27th. Mrs. Steinman, of Sydney, was to take the platform on the following Sundays.

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MR. AND MRS. WEEKS AT GISBORNE.

Improved attendances and great interest at the celebration of the anniversary of Modern Spiritualism are reported. Much assistance has been given to the mission by Mr. and Mrs. Brown, and Mr. Brown is now officiating as chairman at the meetings. Our sympathy is sent to these untiring workers.

SCIENCE AND THE SOUL.

NEW AND ENLARGED EDITION.

There is perhaps no book, amidst the mass of psychic propaganda literature circulating in Australia, with which our readers are more familiar than with that fortunately-conceived and strikingly-executed work entitled "Science and the Soul." It was a phenomenal success from the moment it was published, and within the past eighteen months has passed through two substantial editions. The third, and enlarged, edition has now been issued, completing 7000 copies, and without in any way suggesting disparagement of the previous editions, it must be at once admitted that the present issue is even more attractively prepared and more comprehensive in its treatment of the scientific aspect of the subject than previous ones. It, in fact, may be said to represent in a lucidly-written and summarised form, the case to date for the reality of psychic phenomena from the view point of the scientist, and incidentally embraces the convincing testimony of scores of eminent minds in the realms of Religion, Philosophy, Literature, and Art. The added matter in this new edition contains over 20 pages of most valuable and interesting information, as well as many additional illustrations. In fact, we cannot speak too highly of the nature of the contents and the artistic form in which they have been presented to the public. The publisher is Mr. E. W. Cole, Book Arcade, Melbourne, and a speedy sale may safely be predicted.

THE POLE AND THEOSOPHY.

An American journal points out a curious bearing which our recently gained knowledge of the North Pole has upon the teachings of Theosophy. Both Commander Peary and Dr. Cook have given out that they found no land at the North Pole. Many years ago, when the Pole was deemed absolutely inaccessible, Madame Blavatsky, the then High Priestess of the cult, now represented by Mrs. Annie Besant, was told by her invisible spirit teachers that land existed at the top of the world. Since then this has been a part of the regular teaching of Theosophy. Madame Blavatsky, in her book, "The Secret Doctrine," speaks of it thus: "If, then, the teaching is understood correctly, the first continent which came into existence capped over the whole North Pole like one unbroken crust, and remains so to this day beyond that inlaid sea which seemed like an unreachable mirage to the few Arctic travellers who perceived it." It is also identified by the Theosophists as the Imperishable Sacred Land "of which very little can be said except, perhaps, that the Pole Star has its watchful eye upon it, from the dawn to the close of twilight of a day of Brahma." Mrs. Besant, in the course of her lectures at Adyar in December, 1903, on the "Pedigree of Man," makes constant reference to it. In one place she refers to it thus: "Slowly that land emerges from the swelling wave of the tepid watery globe, and like the lotus of seven leaves, their centre Mount Meru, at the Pole, seven great promontories of land appear." And again: "The gorgeous hues of the tropics faded away before the breath of the ice-king; the polar days and nights of six months began, and for awhile the remnants of plaksha showed but a scanty population. Beyond it, in the polar region, smiled ever the Imperishable Sacred Land."

TRANSITION OF JOHN R. FRANCIS.

In the *Two Worlds* received by latest mail the unexpected transition of the editor of *The Progressive Thinker*, of Chicago, was announced as follows:—

"To a large number of Spiritualists in Great Britain it will be a surprise to learn that John R. Francis, the indefatigable and wideawake Editor of *The Progressive Thinker*, of Chicago, suddenly passed to spirit life at 2 a.m. on Wednesday, March 2nd, at the age of 78 years, he having been born at New Hope, in the State of New York, in 1832. For many years he was associated with Col. Jno. C. Bundy in editing the old-time *Religio-Philosophical Journal*, subsequently starting his own paper upwards of twenty years ago. From its commencement the *Thinker* has been a breezy and strenuously edited paper, a stern denunciator of fraud and simulation in our movement, and its columns have contained many vigorous articles upon the various aspects of Spiritualism, theology and general reform. Mrs. Francis, in a brief note in the copy of the paper to hand containing the announcement referred to in this note, intimates that the same policy will be pursued. We knew our arisen brother well, and saw him at work in his office. Keen, alert, a typical New Englander, he possessed all the elements required for success. He will be much missed, and whoever his successor may be, his task will not be a light one to maintain the traditions of the chair to which he will succeed. We tender our fraternal sympathies to Mrs. Francis and the family, as will scores who read the paper in this land.

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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.

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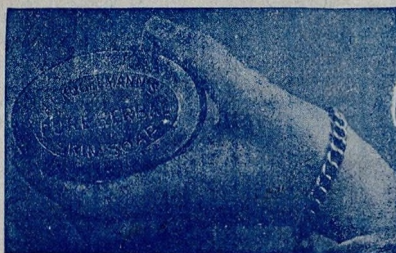
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Photo. reproduction of Turban cloth brought to Mr. T. W. Stanford's circle, through the mediumship of Charles Bailey.



On December 9th, 1909, at the last meeting of Mr. Stanford's circle, before the medium left for Europe, the Turban cloth photographed above was the first "apport." It measures 8 feet 7 inches in length by 16 inches in width, and is of a light brown or tan colour. In texture it is thin and could be easily twisted into a turban. As has been constantly pointed out in the description of these apports, there is no means of verifying the statements made concerning the places where it is stated they are secured. This turban came, as can be testified by those present, in an occult fashion after the medium had been searched by gentlemen present, who took every precaution against fraud. The medium was then conducted to the cage which was also carefully examined and locked and sealed.

This long piece of native cloth, evidently of rare manufacture, was found enveloping the medium during the séance. Abdul said "This turban worn by native of Santa Cruz . . . made of what called 'smoked cloth.' It is worn by chief and very hard to get. This is from a house all made of bark. Cannot buy for money this place at all." The "apport" itself certainly bears out this statement, but it cannot be too strongly insisted on, in view of the proceedings at Grenoble, that it is entirely a secondary matter whence the apports are brought. Competent and reliable witnesses are prepared to vouch for the fact of the "passage of matter through matter" at Mr. Stanford's circles and the genuineness of the phenomena they have been demonstrating for the last seven years.