

THE HARBINGER OF LIGHT

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

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"LIGHT, MORE LIGHT."—Goethe.

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MELBOURNE, JULY 1st, 1910.

SIXPENCE.



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President of the Psycho-Therapeutic Society, London.

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JULY 1, 1910.

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EDITORIAL NOTES.

There is surely no dogmatism so narrow and hide-bound as that of the average scientific man. In this limitless universe, of which we are beginning to realise man is an integral part, it is simply astounding to find in a speaker like Professor Osborne such utter ignorance of the trend of modern thought as portrayed in his latest lecture, "Science and Religion," given at the Athenaeum Hall. In the report lying before me it is said that touching the vexed question of man's immortality, Professor Osborne "poured ridicule on the experiments of Sir Oliver Lodge and other speculators in eschatology." "I regard such tests," he said, "as an impertinence, and though I hope for immortality, I want something better than can be demonstrated by American mediums." In this sentence Professor Osborne shows his entire lack of knowledge of the position of leading investigators. Their belief comes not from attending seances or consulting mediums, generally left to orthodox people, but from a study of evolution which has carried them beyond the limitations of matter, where men like Professor Osborne halt, into a realm of spirit which is at the back of all phenomena, taken in its widest sense—all that appeals to our consciousness. Sir Oliver Lodge, of whom Professor Osborne presumes to speak in such a derogatory manner, wrote when giving his reasons for accepting the fact of telepathy, which exposed him to the sarcasm of some of his fellow scientists: "It is a most unpardonable blunder for a scientific man to suppose that everything that can be known is already more or less within his cognizance, and his least justifiable attitude is that which holds that there are certain departments of truth in the universe which it is not lawful to investigate."

It seems to be quite unknown to Professor Osborne that most of the representatives of what is termed the "New Psychology" are evolutionists and men of profound knowledge, who have just gone a few steps further than their contemporaries. With a complete rationalistic basis for their faith, men like Alfred Russel Wallace, Sir Oliver Lodge, Dr. Hodgson, Professor Hyslop, are learning from psychic investigation that there are no such things as miracles in nature, but that everything, apparently abnormal, is due to some natural law not yet understood. It was the starting point for the New Psychology when, more than twenty years ago, that brilliant group of Cambridge scientists proclaimed to the world that they had proved by exhaustive study and experiment that mind could communicate with mind through any distance. F. W. H. Myers, pursuing still farther that marvellous chain of discovery, found that telepathy, as it was called, is not limited to earth measurements—say, as between the Indian Ocean and New York, but that the spirit in man, whether in the flesh or out of the flesh, can get into communication with other spirits. I have a profound respect for all workers on

scientific lines. With Professor Osborne and Mr. McCabe I go every inch of their ground, but I go further. Evolution takes me, I rejoice to say, as it has taken these great men whom I revere, to a deeper, wider and more soul-satisfying view of the Universe than either of these undoubtedly honest men have yet attained. It lies all before them either in this world or the next, where the scales will fall from people's eyes and the pride of intellect will have to give way to a child-like desire to learn, which we are told in the gospels is the only way to the spiritual life. "Whosoever shall not receive the kingdom of God as a little child shall not enter therein." And let it be remembered that all Spiritualists, or New Psychologists, or any other fighters against the deadening materialism of the day, worthy of the name, have a basis of rationalism and a firm belief in evolution for the faith that is in them.

It is a noticeable fact that Mr. McCabe, who has been doing such useful work in Melbourne by still further undermining the foundations of the old theology which one imagined was accomplished for thinking people several decades ago, is of much broader mind than Professor Osborne with regard to telepathy and cognate subjects. In an article by Mr. McCabe, contributed to the "Literary Guide," London, last March, on "The Meaning and Range of Telepathy," he shows that he is quite alive to its possibilities in the future as a factor in religious belief. He says that "there are those who tell us that they have empirical proof of the survival of the human mind. . . . The complaint is made even by men like Dr. Russel Wallace, that sheer prejudice stands in the way of its acceptance by more of their scientific colleagues. . . . Telepathy," Mr. McCabe affirms further on in his interesting article, "is the cause of this advance in the Spiritualist theory. . . . The next phase will be, as Sir Oliver Lodge will not obscurely intimate, that telepathy itself will be claimed to be a spiritual process. . . . Telepathy is, therefore, a formidable rival to this later phase of one of the chief religious beliefs"—(that of the survival of the human personality). Mr. McCabe ends his article with the significant sentence that "it (Telepathy) is worthy of more careful and candid consideration than it often received." This article has excited the fears of some of the denser materialists in England, and in a recent newspaper it is stated that Mr. McCabe has accepted a challenge to debate Telepathy with one of these on his return to England.

But the New Psychology takes us into higher realms of thought than men like Professor Osborne and Joseph McCabe can as yet dream of. One of the greatest scientists of his time, Lord Kelvin, beside whom these men could not be seriously compared, said as late as 1903, "We are absolutely forced by science to admit and to believe with absolute confidence in a Directive Power." This is the conclusion of Dr. Isaac W. Heysinger in his great work, "Spirit and Matter Before the Bar of Modern Science," Macfie, and others of equal reputation. To many of us the response that comes from this Directive Power to the waiting heart, the aspiring soul, is the supreme fact of the Universe. It is only by this means—call it prayer, inspiration, or any other name—that the soul can gain spiritual knowledge. This natural spiritual development, open to all, transcends all so-called mediumship, is the only gateway to eternal life, is the ultimate of all psychical research and investigation, and will eventually bring the world to a religion of reality instead of the faithless materialism that is honeycombing the outgrown creeds and dogmas of to-day.

MR. GEORGE SPRIGGS,

President of the Psycho-Therapeutic Society,
London.

BY ANNIE BRIGHT.

In an address given by Mr. George Spriggs to the members and friends of the London Spiritualist Alliance a few years ago, he spoke of his medical work as a diagnoser of disease as the most satisfactory phase of his mediumship. This statement followed an account, moreover, which he gave of his marvellous experiences as a materialising medium, with some personal recollections also of the power of the so-called dead to return to earth and prove their identity. But he doubtless felt, as all true psychics must at times, that there is a limit to the usefulness of test giving, and that people should rapidly pass from a seeking after wonders to the development of their own spiritual natures. To many of our readers Mr. Sprigg's name is a familiar one. Coming to Australia from Cardiff with an established reputation as a psychic more than a quarter of a century ago, his circles for materialisation were among the most remarkable recorded in any country. At this time he was earning his living in other directions, and it is striking testimony to his genuineness and single-mindedness that his services in this capacity were always given freely without any charge. It was not until he developed a wonderful power of medical clairvoyant diagnosis, and his whole time had to be devoted to patients, that a change had perforce to be made. It will be remembered how his rooms in Brunswick Street, East Melbourne, now occupied by Mr. T. W. Bull, his successor, were thronged, and many are the cases still spoken of in Melbourne of cures performed and operations put aside by his clairvoyant gifts. It seems as if the eyes of a seer of this description forestalled the work of the X rays, and could as accurately describe the condition of the internal organs as that recent scientific discovery. Both are the result of a natural law which, now confined to a limited number of sensitives, will possibly become the natural possession of a more fully developed humanity in the future.

FOUNDING THE PSYCHO-THERAPEUTIC SOCIETY.

True to the principles that had guided him through life, namely, to use his special gifts for the benefit of his fellows, Mr. Spriggs decided about ten years ago to retire from the lucrative practice that had come to him almost unsought in Melbourne, and return to England. It is typical of Mr. Spriggs that before his own annuity was secured he took the necessary steps to ensure his aged mother, now living in England, a fitting income for the rest of her life. This is mentioned without Mr. Spriggs' knowledge or consent, and simply as a sidelight on the generous springs of action that have

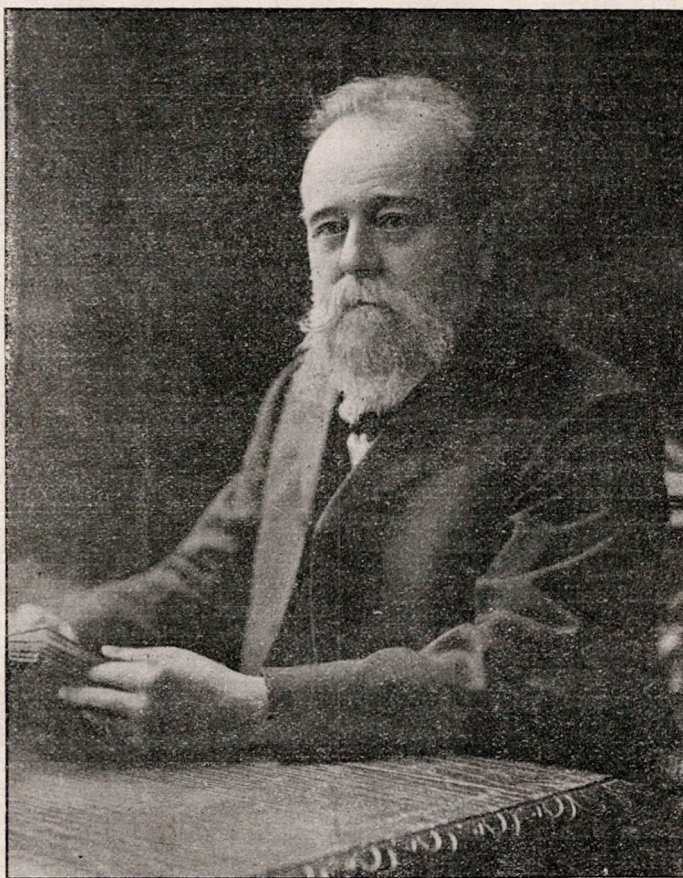
resulted in the establishment of the Psycho-Therapeutic Society of London. It was on April 1, 1901, that the Society began in a small way in Trafalgar Buildings, Trafalgar Square, London. Later it was removed to 3 Bayley Street, which has now proved quite inadequate for the work. It is of the inaugural ceremony of opening new and larger premises in Bloomsbury Square, of which advanced proofs have reached us, in which Australian readers will be interested.

INAUGURAL CEREMONY.

In one of the large rooms of the new premises the inauguration took place. Mr. George Spriggs presided, and he was supported on his left by Lady Coomaraswamy (Hon. Treasurer) and on his right by Mr. Arthur Hallam (Hon. Sec.) Amongst those present were Princess Annie de Lusignan, Dr. Jas. H. Jolliffe, Dr. Robert Bell, Dr. Forbes Winslow, and Dr. J. Stenson Hooker (Vice-Presidents), Dr. Abraham Wallace, Mr. Arthur W. Marks (Hon. Solicitor), the Rev. Dr. Young, Mr. Ernest Bell, Mrs. Gordon, Mrs. R. Bell, Mrs. Winslow, and the members of the Committee.

Letters of regret at inability to attend were read by the Hon. Sec. from several influential supporters of the Society, including Her Excellency Princess Karadja (a Vice-President), the Rev. Dr. Cobb, Dr. Dudley D'A. Wright, Mr. H. B. Wooldridge (a former Hon. Treasurer) and Alderman D. S. Ward (a Vice-President).

The President, in declaring the new premises open, said that some of the old members present would recollect the formation of the Society on April 1, 1901. It would, therefore, soon be ten years old, and had greatly developed. They had now therefore taken the present commodious and beautiful rooms, and he was sure they would appreciate the change. He thought much of the success of the Society was due to the fact that



MR. GEORGE SPRIGGS.

it was an unsectarian Society. (Hear, hear.) They did not desire to force any beliefs upon the members; on the contrary, they wished everyone to enjoy and express their opinions as freely as the air they breathed. (Applause.) During the Society's existence they had successfully attended gratuitously to something like 2,500 patients and 22,000 free treatments had been given with remarkably successful results. Moreover, those treatments had been given by willing hands. The Society was based entirely on the voluntary system, everything being given free, and they had to thank their friends and workers for devoting so much time to such a great and noble work. The Society was gradually making progress, and it had been thought desirable to have it registered. He could assure them that their position had not been arrived at without a great amount of hard work, and in this connection he must not forget to mention the splendid services performed by their esteemed Hon. Secretary, Mr. Arthur Hallam, editor of the *Health Record*. No hours were too long or too late for Mr. Hallam to devote to the Society, and but for him the Society would not have



NINTH ANNIVERSARY SOCIAL OF THE PSYCHO-THERAPEUTIC SOCIETY, LONDON.

been in the position it was to-day. It was a great pleasure to be able to declare the new rooms open, and he would remind them that patients coming to them did not require to have a recommendation from anybody, and they never sent anyone away. They always did their best for their patients, whether white, black, or yellow; in fact, theirs was, indeed, a universal brotherhood.

Lady Coomaraswamy (Hon. Treasurer) said that it had long been felt that a change was necessary, and she thought it could not be denied that the new premises were much more suitable for their purposes. This desirable change had only been brought about, however, by the generosity of those who provided the necessary funds.

Mr. Arthur Hallam (Hon. Secretary), who received a most cordial greeting, said they were naturally on that occasion in a reminiscent mood, and it was extremely interesting to look back over the past nine years. At first there were only four members—Mr. Lovell, Mr. Spriggs, Mrs. Stannard, and himself—the fifth being Mrs. Gordon, whom he was pleased to see present that afternoon. For nine years they had struggled on, and he thought they could justly claim to-day to have healed the sick, educated the public, converted the press, and transformed what was hitherto surrounded by mystery, quackery, and superstition into a simple scientific art.

Throughout the proceedings, the greatest enthusiasm prevailed, and the speeches are punctuated with applause at almost every line. One of the most noteworthy things in connection with the society is the inclusion in its list of Vice-Presidents of the names of no less than eight medical practitioners of high reputation, as follows:—Robert Bell, M.D., F.F.P.S., A. D. Deane, M.R.C.S., L.R.C.P., J. Stenson Hooker, M.D., J. H. Jolliffe, M.D., L.R.C.P., D. J. Chowry Muthu, M.D., M.R.C.S., L.R.C.P., J. H. Pugh, B.A., M.R.C.S., L.S.A., Forbes Winslow, M.B., D.C.L., LL.D., C. W. Withinshaw, L.R.C.P., L.R.C.S., L.M., Edin.

NINTH ANNIVERSARY SOCIAL EVENING.

At the Caxton Hall, Westminster, on April 1st, the ninth anniversary was celebrated by a brilliant social gathering. From the flashlight photo taken on the occasion, the accompanying reproduced picture was secured. Amongst those present were Princess Karadja, Dr. Abraham Wallace, Dr. Forbes Winslow, Dr. Alpress Simmons, Dr. Dudley Wright, Alderman D. S. Ward, Mr. George Spriggs, president, and Lady Coomaraswamy, hon. treasurer. In the photo, Mr. George Spriggs, as the central figure in the front row will be easily recognised by his old friends in Australia, and a guess can be made of Princess Karadja, whose portrait has appeared in the

"Harbinger," and who is evidently sitting to the left hand of the president. Close upon 140 members, associates, and their friends were present, and the whole proceedings passed off most satisfactorily, the arrangements being complete in every detail. Among the many letters of regret received of inability to be present, Dr. C. Muthu, superintendent of an important medical establishment, wrote: "I am glad to say that the medical profession is more and more bearing round to our views of therapeutics, and our society, which has been the pioneer of the movement, has already done physical and moral good to thousands of people."

In 1905 Mrs. Annie Besant said at one of the Theosophical Congresses: "Clairvoyant vision and clairvoyant diagnosis in a condition of trance were being proved to be of the greatest value, and this must obviate the crime of vivisection. Some medical men were finding that the working of the human organism could be better studied under trance. Psycho-philosophy was being recognised in France, and vivisection was being less practised. The body being the home of the spirit should be dealt with by psychic methods."

VALUE OF MR. SPRIGGS' WORK.

It is here that the work of Mr. George Spriggs has been so eminently useful. Those who had the privilege of listening to any of his diagnoses will remember that to his clairvoyant vision every organ of the body was apparently laid bare. When to this diagnosis is added the divine power of healing by the magnetic force of the Universe—that all pervading spirit of which we are all parts—it will be seen that disease consists of lack in this regenerative force or vitality which each morning should renew our strength and make us, in the language of the Bible, to "mount up on wings as eagles." The Bible is indeed full of testimony to this power of healing, which comes from the Central Source of all light and strength and love. Are we not assured in the Psalms that He "healeth all our diseases," and Professor W. K. Clifford, in his wonderful address on "Healing," in this issue, given at Mr. Stanford's circle, exhorts all to follow in the footsteps of Christ in this direction. It is, indeed, as Mr. George Spriggs has exemplified in his own life, the most important work that lies before spiritualists—namely, to arouse mankind to the reality of spiritual power, and to thus raise them one step higher in the scale of being. In my own experience, this has been verified in a remarkable way. When told by the best doctors in England twenty-five years ago that no medical aid could restore me to health again, it seemed as if life had closed. But nearly twenty years ago, I learnt what spiritual healing meant,

and the ever-growing years have brought a strength and vitality that generally only belongs to youthful people. It is just a question of "seeking the Lord instead of physicians," and no words can express the joy that comes from this spiritual renewal. Each morning there is a rush of "that wondrous electric fire," which, as Dr. Clifford says, "can be made to circulate through every part of your body. The whole of your organism can be filled with electricity," he says, "and yet, so far as your physical senses are concerned, you would be unconscious of it." It is because Mr. George Spriggs, as president of the Psycho-Therapeutic Society, is devoting his life to a dissemination of these important truths that we are all so deeply indebted to him, and send heartiest congratulations and the hope that he may be able to continue for many years to come his valuable and successful work.

OUR FOREIGN EXCHANGES.

THREE NEW BOOKS.*

From the publishing house of Dorbon-Ainé, Paris, come three volumes not only of great interest but of very different types. The first, "The Law of Love and the Law of Violence," is a translation of Leon Tolstoi's new volume of that name translated from the manuscript, and published in French before the issue of the Russian edition. It is in some respects, although not intentionally so, an answer to a recent drama, "La Barricade," by Leon Bourget, which advocates violence for the retention of the rights of the privileged classes.

In a letter to E. Kalpérine Kamnisky, "who has admirably translated his volume," Tolstoi says:—"What strikes me most in the discussion raised by M. Bourget's piece is the astonishing mixture of profound learning, great intelligence, extraordinary elegance of language, refined courtesy towards the adversary, allied with the most brutal selfishness, only thinking of personal interest and of that of his class, entirely ignoring the religious and moral principles which are indispensable to the life of each of us, and without which man descends to the level of the beast, notwithstanding the inventions of flying machines and the extraordinary perfection of the actors on the French stage." "Those who occupy a high position," says Tolstoi in his story, "very rich men and those who, like some intellectual people justify the situation of these men, simply shrug their shoulders at any allusion to the law of non-resistance. All those whose lives are founded on violence judge with more or less contempt the application of the law of non-resistance or love."

To the occult student, Jacob Boehme's works are an ever-growing attraction. The key and explanation of the different points and principal terms employed by Boehme in his books is here translated from the rare German edition of his works published in 1826. In the introductory pages called "The Life and Death of Jacob Boehme," is given the account of a mysterious visit of a stranger which completely changed the life of Boehme. This answers to the teaching of men like Rudolf Steiner in his "Law of Initiation" that at the appointed time in a soul's development the proper person is sent by invisible teachers or guides for our enlightenment. Boehme was born in 1575, of poor parents, and early in youth had visions and times of ecstasy. He was apprenticed to a shoemaker, and when left in temporary charge of the shop, a stranger of venerable aspect and simply dressed, entered ostensibly to buy a pair of shoes. Boehme stated a high price, hoping it would stay the purchase, as he was not used to selling in the absence of his master. But the price

was paid, and the stranger took the shoes, calling out in a loud voice when he had passed a few steps from the door, "Jacob, Jacob, come hither." Surprised at hearing his name called by an entire stranger, he hesitated, but finally obeyed the call, when the stranger, with a serious but friendly air, took him by the hand, looked fixedly at him with eyes sparkling with fire, and said, "Jacob, thou art in a humble position, but thou wilt become great. Thou wilt become a man who will astonish the world. For this reason, be pious, fear God, and reverence His word; above all, read carefully the Holy Scriptures, in which thou wilt find consolation and instruction, for thou wilt suffer much; thou wilt have to bear poverty, misery, and persecution, but be courageous and persevering, for God loves thee, and is thy helper." Then the stranger pressed his hand, gave him a fixed look with his piercing eyes, and went away, never to be seen again during life. This interview was, however, the turning point in his career, and he soon began the work that not only brought him all the persecutions foretold, but filled the world, and has become the text book for spiritual students of every grade.

"Magic and Sorcery in France," by Th. de Couzons, is an imposing volume of over 400 pages, and gives for the first time a complete history of the sorcerers and diviners spoken of everywhere. Records of the past and present have been searched with the utmost diligence. Old books of sorcery, Papal Bulls, Records of the Inquisition, trials in the courts of law, modern authors, spiritualism, occultism, works for and against, have all been used to enlighten, amuse, or terrify the reader. But the author, in throwing light on the subject, seeks to take away the fear of malignant unseen forces that still dominates the human mind. "Fear," he says, "debilitates mankind, and prevents the courageous fighting of dangers, often imaginary." Above all, he says the idea of human beings clothed with supernatural powers to bring evil in their fellows should never be entertained.

EUSAPIA PALADINO IN THE UNITED STATES.

As is familiar to all students of psychic phenomena the cry of fraud is most often raised by people who have no knowledge of the laws governing such phenomena, and do not take the pains to make themselves conversant with the same. It is noticeable that after Hereward Carrington had just published his important volume affirming his complete belief in the genuineness of the phenomena of Eusapia Paladino, Professor Muensterberg, after two sittings, and prepared ostensibly to find fraud, should write to the "Metropolitan Magazine" affirming that while he and another held both hands and feet of Eusapia that a foot was found outside her shoe. It is one of the features of the mediumship of Paladino that arms, legs, and other materialised parts of the body appear. In the "Annales des Sciences Psychiques" for April, Dr. Hyslop answers this attack in the fullest way, extending over eighteen columns. He says that usually he does not answer such attacks, knowing, as is so well understood by those familiar with Charles Bailey's mediumship, that it is simply for lack of knowledge and investigation that such statements are made. He concludes his article, which is a complete refutation of fraud, with the following pertinent statement:—"As to incidents of the kind brought forward so deplorably by Prof. Muensterberg, we have seen a great number successively buried and forgotten, while metaphysical studies continue, and will continue to progress notwithstanding, because they are founded on facts that cannot be denied, unless people stop short at a second sitting, as Professor Muensterberg has done."

On p. 169 of "Light," for April 9th, a contributor referred to the assertion often made by continental investigators that at Eusapia Paladino's seances "supplementary limbs," or "fluidic arms," are found to issue from the medium's shoulders; and the writer

*"La Loi de l'Amour et La Loi de la Violence," par Léon Tolstoi, translated by E. Halpérine, Kaminsky.

"Clef ou Explication de Jacob Boehme."

"La Magie et la Sorcellerie en France," par Th. de Couzons. Librairie Dorbon-Ainé, Paris.

suggested that perhaps Mr. Carrington would tell our readers "whether he has personally observed the formation of supplementary arms actually proceeding from the shoulders of the medium." To this invitation, Mr. Carrington kindly sends us the following response, dated April 16th last:—

I notice the allusion in last week's "Light" to Eusapia's "supplementary arms." I am glad to be able to supply a few words in reply to the question there asked—a question which will be more fully answered in my book on the American sittings. In brief, then, I may say that, on several occasions, we have seen what was apparently a third arm—an arm exactly like Eusapia's own—coming out of her shoulder, and touching the sitter on the right hand side. While this was going on (it could be seen through the opening between the cabinet curtains) both Eusapia's hands were held, and visible on the table. At the seances held at Columbia University a small hole was cut in the roof of the cabinet, and one of the sitters looked through this constantly. On three occasions he saw odd projections coming from Eusapia's body—in one case from the middle of her back—and recede into it again. These "pseudopodia" were covered by the stuff of the curtain, so that their consistency could not be determined; but the one which was seen most clearly was rather pointed in shape, and extended about a foot from Eusapia's body. It approached the table, felt about over it, and finally, with a sideways movement, swept the objects upon it on to the floor. This was, I believe, seen quite clearly.—Yours, etc.,
H. CARRINGTON.

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

By ANNIE BRIGHT.

An almost unlimited number of subjects on spiritual matters have been treated in the addresses given at these circles, and many are the letters received in approbation of the high spiritual teaching to be found therein. This issue of the "Harbinger" has essentially to do with Healing, as Mr. George Spriggs, president of the London Psycho-Therapeutic Society, and an honoured exponent of this subtle power, forms the subject of the leading article. So the first of two addresses given by Professor W. K. Clifford on this subject, entitled "Faith Healing and Magnetic Healing," has been selected as peculiarly appropriate. At the following seance, the second lecture on the subject, dealing with "Natural Healing," formed an interesting sequel, and will probably find place in our next issue.

ILLUSTRATED SUPPLEMENT.

From many friends have come the request for a portrait of the late Cavalier James Smith, suitable for framing purposes. It is with great pleasure, therefore, that an enlarged portrait of our revered friend, beautifully executed, and printed on toned paper, is presented to our readers through the generosity of an unfailing helper of the cause. Extra copies will also be on sale at Cole's Book Arcade, Miss Hinge's, and "Harbinger of Light" office.

ADDRESS BY PROFESSOR W. K. CLIFFORD.

FAITH HEALING AND MAGNETIC HEALING.

Delivered on Friday evening, Dec. 11th, 1908.

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

To-night I desire to examine the claims put forward by teachers of faith healing, to show that Nature healing is faith healing, and that faith healing is magnetic healing. Teachers, whose utterances have caused a sensation and hostile criticism, such as Dr. A. Hand, of the United States, Rev. Baxter, of London, Dorothea Truedel, of Switzerland, J. A. Dowie, and others, have always asserted that to be healed, it was necessary to have faith in God, and that remedies were to be entirely discarded.

There are a number of Scripture texts, in corroboration of these statements. When Jesus was upon the earth plane, He laid hands upon many sick folk and healed them of their diseases. He also delivered many that were obsessed by evil spirits. The reason given for his healing the afflicted and obsessed is found in His own words, "The Father hath not left Me alone; for I do always those things that please Him." Then again He said, "I must be about My Father's business." We read in the Acts that Paul met a certain man afflicted with disease and "perceiving that he had faith to be healed, he said with a loud voice, Stand upright on thy feet, and he leaped and walked."

We are told, also, that Jesus entered into a city, and he could there do no mighty work, and " marvelled because of their unbelief." Again, He said to a certain woman, seeing her great faith, "Daughter, thy faith hath made thee whole; go in peace."

HEALING IN THE EARLY CHURCH.

After the martyrdom of Jesus Christ, the teaching of the truth was committed to faithful men and women, who were instructed how to relieve certain persons who were possessed of devils or suffering from evil diseases. The church of the first three centuries, as you were told by the speaker on the last occasion, had a special officer for casting out obsessing spirits. In the Epistle of James we read, "Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up." We are told that "Faith is the substance of things hoped for; the evidence of things not seen," and that "faith cometh by hearing, and hearing by the Word of God." Where it is not plainly stated, it is implied that the persons who were healed had faith in Jesus or in God.

HEALING AT THE PRESENT DAY.

At certain Roman Catholic shrines in Europe and other places, numbers of people assemble on stated occasions, believing that one of the saints will appear and that they will be cured of their diseases. Now, the Protestant world in the past has derided such statements of the Roman Catholic brethren, and have declared that the healings were all moonshine. But I venture to state that if they were seriously investigated, it would be found that some of them were genuine cases. It is true that healing through material agents, such as drugs, is very unsatisfactory. Every physician knows that. He has to guess what the effect will be of certain drugs administered to different persons, and I have met many eminent men in the profession on both sides of life who have told me that while surgery has made some headway, medicine has not progressed much. Healing diseases through drugs may be good, but to-night I desire to show you a more excellent way.

DIVINE HEALING.

God is the source of all life and light and purity. But remember, when I use the term God, I am not thinking of an anthropomorphic Deity, I am speaking of that eternal Essence, Spirit, which is omnipresent, omniscient and omnipotent, and which is not a personal being. He may be, and is both personal and impersonal; but I do not intend to go into this subject to-night. It is sufficient that we believe that God is the Fount of cleanliness, purity, life and light, and consequently of health. The misguided Christian teachers who have taught that when a person is suffering from disease, he should patiently suffer because it is the will of God, have done a great deal of harm, for they have blackened the character of Jehovah, and have made Him the fount of uncleanness and the source of disease. Therefore, I am in accord with those modern teachers, whose names I have mentioned, when they declare to the world that God was not the source of unclean-

ness, the fount of disease. The will of God is that a man should be sound, in spirit, soul and body. "I pray God," says Paul, "that your whole spirit and soul and body be preserved blameless." Man must have a purified spirit, which must dwell in a temple that is sound and healthy, making, as the Greeks were wont to say, a sound mind in a sound body. There are numbers of instances recorded where the patricians when afflicted with disease sought unto God as the Fount of Life and Health. It is said of King Asa, who was afflicted with disease in his feet, that because he sought not to the Lord, but to the physicians, that he "slept with his fathers." No doubt, the physicians of those days did their best, as they do now. I am one who holds the medical profession in the highest esteem, believing that the majority of them do their utmost to alleviate suffering. But the result is poor. Science and investigation proceed very slowly.

WHAT FAITH CAN DO.

Why was it necessary that those who came to Jesus should have faith? Because faith, effort of the will, can produce undoubted changes in the physical organism. There are certain neurotic diseases which are made better or worse, according to the condition of the patient's mind. Numbers of people take medicine, and say, "I have great faith in it," and they get better accordingly. The probabilities are that they would have got better without the medicine, but their faith had a great deal to do with the change that was produced in their physical condition. That man is a spiritual being truly must be emphasised. He dwells in a tabernacle, and, as Job declares, in a house of clay. The form which you see in front of you, consisting of flesh and blood and bones, is not the true man at all. The stars, the planets, the constellations, and the myriad wonders of the universe, are but an expression of the thoughts of Deity. He thought, and they were. The spirit man is a powerful and wondrous being. In a previous lecture I said that spirit dominates matter, manifests through matter, and is dependent on matter, that matter is constantly changing its form: and is never annihilated. Force and matter are always found together. As man is a spiritual being, and has certain powers, he may be able to harness or direct those powers of which he is possessed for unlimited good or evil. Let us think for a short time concerning the healing powers of Nature. Nature is always at work binding up wounds. Every physician will tell you that. As soon as you cut your hand, Nature begins to work to heal it. In Nature there are wondrous forces, some of which you have discovered, and some of which you have been able to turn to account for the benefit of humanity, and there are many others which have not yet come within your ken, and of which you have no knowledge. Hence, when the occult teacher declared there were emanations and auras from the individual, he was laughed at because the materialistic listener could not conceive that there could be any forces which his physical senses could not discern. You know something of electricity—just a little. But there are many kinds of electricity, though many people suppose that there is only one. There is something more subtle and finer, which is called ether. Then there is something still finer and more subtle than ether, which is an emanation, an aura. And there is something finer still, to which you have not given any name, and of which you know but little. Nature is constantly healing breaches everywhere. Sometimes she causes great destruction, but Nature is neither kind nor revengeful. Think of the convolutions of Nature—the riven rocks, the earthquakes, the tornadoes. If with one hand Nature destroys, with the other she heals. As man possesses a spirit which can rise superior to matter, that spirit should obtain knowledge of the forces and powers of Nature, and be able to convert them to his use for the benefit of mankind. It is re-

corded in the book of Genesis that when the animals were created, they were brought to Adam, that he might name them, and we are told that he was given power over them all. I do not say that I believe that story; I just quote it for the purpose of showing that not only were animals subject unto him, but that man, when he realises his high estate and takes possession of his inheritance, will assuredly know that he is master of the forces of Nature, because spirit is more powerful than matter. Until he realises this he must be the sport and the subject of those forces, of which he is destined to be master. Out away on the high mountains, in the forest, where the zephyr blows through the trees, where sometimes the tornado wrenches the great trees out of the earth, away on the bosom of old ocean, or gliding on the glassy stream, Nature has certain forces stored which man may use. In fact, he does use them, often unconsciously, for his own benefit and that of his fellows. The life-giving oxygen that rejuvenates and cleanses the blood, is purest upon the mountains. There are fewer microbes to be found on high mountains like the Swiss Alps, and away out on old ocean, than in stuffy towns and low-lying lands. For this reason men go to other countries for their health's sake. A man taking such a journey should say within himself—I am now going to the great storehouse of Nature, to gather those rejuvenating powers which she transfers to mankind.

HOW HEALTH CAN BE RECEIVED

The physical organism can become a medium for transmitting and receiving Nature's wonderful healing powers, which combine with the powers and the forces of the flesh. Here is an illustration, though a poor one. Go into the streets and grasp one of the naked electric wires, and you would be struck dead. But by a peculiar contrivance that wondrous electric force can be made to circulate through every part of your body, and yet you cannot feel it. The whole of your organism can be filled with electricity, and yet, so far as your physical senses are concerned, you would be unconscious of it. And so the man who desires to be a true benefactor, seeking to wrench from Nature her secrets, will find that he is able to transmit to others Nature's healing powers. Just think of the wondrous healing powers of Nature. In the sun, the source of most of the electric powers of your world, scientists have not yet discovered, nor do they recognise that besides electricity there is another force and power at work to which they have not yet given a name. What gives the colour to the rose, to the violet, or the perfume to the mignonette? It is this power, this force, this emanation of Nature. The body receives as a battery many of these finer forces, subtle but powerful, and every one of them is health-giving, healing. There are undoubtedly some persons better adapted by Nature as mediums for the diffusion or circulation of these powers, whom we call healing mediums, and the recipient of such healing power must be in a state of belief or expectancy. It is true that it can be used upon an unbeliever with good effect, but its force is doubled if a man have faith in this divine power. For this reason Paul could say to the lame man, seeing he had faith to be healed, "Stand upright on thy feet." On one occasion a woman, having an issue of blood, came to Jesus and touched the hem of His garment. We are told that He perceived that virtue or healing power had gone out of Him. Every magnetic person knows that this subtle force goes out of him and he goes to its source, which is Nature, and recuperates. Those people who live in dirty unventilated houses are sinning against themselves and posterity. If those who are living upon the earth plane would take a lesson from the birds and the animals and other true children of nature—they would discard much that you do, as well as many things that you eat and drink. A man may have magnetic power, he may be a medium, receive largely of the forces of Nature and be able to transit them, but if his life is not in

accord with truth and the highest science he makes that power null and void. Every man who sets out to help others should be able to say, As far as my knowledge goes I obey Nature's laws, and I am seeking knowledge, wisdom, and light to be used for the benefit of mankind.

HEALING AT A DISTANCE.

Those persons calling themselves faith healers have given instances of persons cured by them at a considerable distance, with no laying on of hands. That wondrous mind, the spirit in man, is able to act independently of the physical organism, and can project messages to those at a distance. Those thoughts, which are substances, may be a healing power and a source of strength, or they may be an influence for evil. I remember a case in Jacksonville where a sick lady had been written to saying that at twelve o'clock on a certain day some friends would pray for her healing, and at that hour she was in a state of expectancy of belief, and was restored to health. The power of the group of magnetic healers transmitted to her expectant, waiting, believing mind the healing thoughts, which produced health where disease existed, and gave strength instead of weakness.

IN CONCLUSION.

Faith and magnetic healing mean, therefore, the transmission of magnetic power or the recuperative forces of Nature filtering through the human organism of those adapted to the work. A state of prayer, expectancy, and faith, helps largely the success of the healing. Just take a person who disbelieves in emanations, auras, healing, or spirit power of any description. He might feel some benefit, even though stubborn as a mule, but he would not receive the same benefit that a person would whose mind was in accord with the healer—in tune with the Infinite. You are exhorted to follow in the footsteps of Christ. He was able to utilise those wondrous powers for the good of humanity. In His person was concentrated the healing force which went out to His poor, suffering brethren. You should be able to follow in His footsteps. Did He not say, "He that believeth in me the works that I do shall he do also, and greater works than these shall he do, because I go unto my Father."

SCIENCE AND KEY OF LIFE.

Volume VI.

By ALVIDAS ET AL.

Published by Henry Clay Hodges at the Astro Publishing Company, Detroit, Michigan.

This volume contains several chapters which must be of absorbing interest to all students of occult literature. The chapter on "Anras, and the effects of thoughts and emotions on the human form" is the very best of all. We think Mr. Hodges would do well to issue a cheap reprint of this, and also of chapters 14 and 15, on "The Awakening, and Development of the Soul," and "Objective and Subjective Concentration." From what we know of Mr. Hodges, we are sure that he would spare neither trouble nor expense if he can help his fellow men to a worthier life, and to a better understanding of their higher natures. It is, therefore, with a feeling of confidence that we venture to make the above suggestion, and we hope that, if acted upon, such a popular reprint will run into many, many thousands, and be made accessible to rich and poor alike. There is another chapter which might profitably be read by aspirants for truth, and that is, "The Sacredness of Life." We have not much space for quotations, but cannot deny ourselves just a sentence or two. As the first step in freeing ourselves from bondage, the authors say: "Dismiss all feelings of discontent, all thought spent in vain regrets. Lamentation at the hardness of our lot is a loss of power." "We must learn to take life as it comes, in a joyful spirit, realising its purpose."

With regard to the other chapters and to the book in general, we think it rather abstruse for the average student. It contains a great deal of deeply occult knowledge, and many esoteric truths, but considering that it presupposes a good many attainments on the part of the student, we are afraid that its circulation may be restricted to the very learned and erudite ones of the present generation. There is no doubt of it being a work of great merit, but it requires also a great love and some knowledge of the subject (astrology) to undertake its study.

E.G.

JAMES SMITH.

In every part of the world to which the "Harbinger of Light" goes the name of James Smith is an honoured one, and in view of this wide-spread sympathy the excellent portrait of this great upholder of the truths of Spiritualism is presented as supplement. So great were his intellectual attainments, so marvellous the grace and facility of his literary work that he was pronounced the most gifted journalist at the Antipodes. But for his courageous advocacy of a still unpopular cause, there is no doubt that his departure to the land of spirits would have been marked as almost a national loss instead of by the few meagre notices that appeared. It is true, however, that faithful work has its own exceeding great reward, and of him it can be well said, "He being dead yet speaketh."

In the latest number of "Light" to hand appears the following notice of the passing over of our distinguished co-worker:—

A NOTABLE AUSTRALIAN WORKER.

Cavalier James Smith, who recently passed over to the other side of life, was perhaps the most remarkable figure in Spiritualism under the Southern Cross. A brilliant man of letters, with a career lasting from the age of twenty, when he first became editor of a paper to his decease at the age of ninety, he was honoured by the King of Italy with the title of Cavalier on account of his Dante studies, and was also an officer of the French Academy; he had, in fact, founded societies in Melbourne for the study of French and Italian literature. With all this, and his brilliant reputation as a writer, he was not afraid or ashamed to call himself a Spiritualist. He was not a seeker after phenomena, but rather an exponent of the philosophy of which the phenomena are but the A B C, holding, like so many others, that when the fact of communication between the two worlds is established, there is far better use to be made of the knowledge than by seeking for "tests" or for advice as to mundane affairs. He was a regular contributor to the "Harbinger of Light" (in which his monthly column, devoted to "Foreign Exchanges," was a valuable and interesting feature) and joint author of a book, "The Secret of the Sphinx," giving a spiritual interpretation to events in Biblical history.

The passing of Cavalier Smith will be a great loss to those who are so valiantly upholding the cause in Australia, for he was one of the foremost in the fight, and his influence was widely felt among the workers on the Southern continent.

Ven. Archdeacon Colley sends a most interesting spiritual document "written by no mortal fingers," which will appear in August issue of this paper. On Wednesday evening, March 9, 1910, as one of the many "signs following our Domestic worship of Prayer and Praise," says the Archdeacon, "came a sermon for Easter on a half photo-plate sealed up from all access of light, as we know it, and held between the twelve hands of six Christian spiritualists for thirty-nine seconds." It consists of 1710 words closely but legibly written, and will be enlarged and produced as supplement.

HEALING MEDIUMSHIP.

Amongst the gifts of the spirit that usually accompany the era of a new dispensation, that of Healing is probably the most impressive, on account of its beneficence and perpetuity of proof. Jesus touched the eyes of the blind men and their sight was restored to them. He promised His disciples similar powers; these they manifested, but their methods of manifesting them were different. Peter cured the lame man simply by the concentration of his will, commanding him in the name of Jesus to "rise and walk," and directly thought he was the recipient of spirit aid (Acts iii., 12). Paul restored the man injured by a fall from a lofty height by embracing him. In all these cases it was simply different methods of transmitting soul force, the superabundant life principle, probably augmented by disembodied spirits who are ever ready and prompt to assist benevolent efforts to alleviate pain or overcome disease. Similar phenomena accompanied the advent of the modern spiritual dispensation, the most remarkable mediums for its expression being the "Zouave Jacob" in France, and Dr. J. R. Newton in America. Jacob, who was a bandsman in a Zouave regiment, attended a room in Paris after his morning duties, where crowds of the lame, halt and blind assembled to meet him, and in the course of his mission cured thousands of cripples and people labouring under various diseases where all medical or surgical skill had failed. In most instances the cure was immediate, and in others relief followed, as those cases that he was impressed were not remediable, he declined to attempt. He refused to accept any fee or gift of any kind, depending solely on his bandsman's salary, affirming that "he dare not sell what God had given him." Asked how he became a healing medium, he replied: "All that I can say is, that I have a conviction that this power is given to me for the relief of my fellow-men, and I have brought it to its present perfection by practising virtue, fraternity, charity, and the love of God, and by instructing all who come to me, in the doctrines of spiritualism. Before my initiation into spiritualism, I was living in darkness, my heart had never felt the sweet flowings of peace; my soul had never known true joy. I lived attached to the world, with all the excitements and turmoils of materiality, without realising that there was a better world, which God, the Father of All, had made for the ineffable enjoyment of those who practise goodness here below. . . . My intercourse with spirits and their good counsels have filled me with a living faith, and confirmed me in the truths of Spiritualism, which have strengthened my faith, and by that faith the faculty of healing has been given to me."

"My first conscious healing was to make rise from his bed a comrade suffering with the severe pains of cholera. I laid my hands on him by impression, and he was soon relieved. Love ye one another, and ye will find that ye possess more or less of the faculty of relieving each other's pains, and many of you will become skilful healers. Be ye always charitable and generous, and you will always be aided by good spirits. . . . This is my prayer—"My God, give me power, and permit good and benevolent spirits to come and assist me in my holy intention to do this work of charity which I desire

to accomplish, that this suffering one may be relieved, and unto Thy name be the praise, and may the blessing rest on all.' Believe! Have faith, when you would relieve pain. After your prayer, put your hand upon your heart and ask for the living fire of God to be given you, and I have a conviction that a Divine afflatus will fill you, and you will be enabled to relieve and heal your brethren who are suffering." This is the Gospel of Spiritualism as spoken and written by a simple soldier, who performed more (so-called) miraculous cures than anyone known to history!

Dr. Newton performed many cures as wonderful as those of Jacob, but though professing the same tenets, he did not refuse payment for results where his patients were able and willing, and if he had no other source of income he would be necessitated to do so.

Australians were not without their representative healer, as in 1880 and after, Mr. George Milner Stephen (who at one time was Acting-Governor of South Australia) had, whilst investigating spiritualism, developed remarkable healing powers, and under spirit guidance, publicly exercised them, giving a day each week for free cures. Many very remarkable cures, frequently immediate, occurred, some in cases that were considered incurable. Cancer at that time was considered so by the medical profession, the only remedy being the surgeon's knife, but Mr. Stephen cured several cases of that dreadful disease, the cancers under his treatment shrinking and ultimately falling out. To confound the incredulous he preserved several of these in spirits of wine. Many others might be mentioned, but the foregoing are sufficient for our purpose.

These beneficent manifestations of supra-mundane love and power are impressive and calculated to awaken the religious sentiment and produce a more active appreciation of the love of God and consequent desire to know and do His will, thereby raising the moral tone and promoting the happiness of humanity.

The impressions of the Zouave in regard to his mediumship were correct. Spiritualists believing in the immutability of God's laws, discard the miraculous theory of the past, substituting where disembodied spirits are the originators of physical phenomena the more rational and appropriate one of "supra mundane," considering "supernatural" a misnomer, all being as natural as here. Dr. Joseph Rodes Buchanan, an eminent physiologist and editor for many years of "The Journal of Man," located the psychic centre in the anterior superior portion of the brain. This portion of the brain, he says, "is intimately connected with religion—practical benevolence and love; hence, the cultivation of pure religion has always developed a large amount of true spirituality and given rise to spiritual phenomena, as we see in the lives of Wesley, Geo. Fox, Swedenborg, and hundreds of saints, mystics, and ecstasies of the Catholic Church." These are the class of people naturally chosen by powerful and benevolent minds in the spirit world as mediums capable of transmitting their beneficent influence to mankind and impressing them with the reality and power of the angel world. Every man or woman with a healthy body, a pure mind, and religious and benevolent aspirations, is capable of healing mediumship, and if they apply themselves earnestly to development will soon be conscious of inspiration, but they must not overestimate their qualifications, but seek the power in humbleness of spirit.

IMPORTANT.

Wilson Fritch is announced to give a costume recital, the "Ulysses" of Stephen Phillips, at the Masonic Hall on Monday evening, July 4th. Miss Irene Fletcher will supply the incidental music, and it is expected to be a great intellectual treat. Tickets, 3s. (reserved chairs), 2s., and 1s. Box plan at Allan's.

ANDREW JACKSON DAVIS.

NATURE'S DIVINE REVELATIONS.

There is no doubt that in the near future the works of the above will claim an even wider attention than at their first publication. It will be found that in the pages of "Nature's Divine Revelations" can be traced the basis of what is known as "The New Psychology" in all its phases. Throughout the ranks of Spiritualism there is a revolt against mere phenomenalism and a desire to put forward the higher teachings. In a recent article by Daniel W. Hull, in the "Progressive Thinker," of Chicago, this veteran spiritualist emphasises the importance of relegating tests to the seance rooms and directing inquiries to the works of our great writers for their upliftment.

Replying to the contention that these "readings" make converts, Mr. Hull says that there was a time when he was glad to get people to believe in Spiritualism, but now he is most concerned to make them think, for he knows that a thinker will investigate privately and calmly, and when that course is adopted there can only be one result. Continuing, he says:—

"In the early days Spiritualists were mostly thinkers and readers. Oh, how proud I was, how proud we all were of Spiritualists in those times. I still want my Spiritualist brethren to be men and women to whom I can point with pride, so that when people denounce us, we may point with triumph to the personnel of our societies and inform them, 'these are the kind of men and women who accept the teachings of Spiritualism.' For this reason I would separate our lecturing platform from the seance room; because the tendency would be to fill up our ranks with astute men and women, people both wise and spiritual; men and women who would continue to grow intellectually, and who would have an uplifting influence in the community where they are known."

There are some great thinkers among us now, and to one of these I am indebted for the choice of the following extract from A. J. Davis' wonderful book. When it is remembered that this large volume was given through an uneducated youth sixty-five years ago, when in trance condition, and two years before the "Rochester Knockings," the marvellous character of these teachings will be more fully realised. The "rappings" through the mediumship of the Fox sisters were meant to arouse the sluggish faculties of mankind to a knowledge of unseen forces. Since then the world has travelled far. Scientific inquiry has shown that everything we see around and the "great globe itself" is but spirit materialised for a season, and that there is no such thing as solid matter. Enlightened spiritualists recognise that Force is also creative energy, and greatest truth of all, that we ourselves are integral parts of the Universe with an unlimited future of spiritual development before us. It is this supreme fact which is emphasised by the New Psychology as well as Andrew Jackson Davis.

EXTRACT FROM

NATURE'S DIVINE REVELATIONS.

The first day of creation unfolded one of the laws or attributes connected with the great Whole; and that is *Power*: and this power was manifested in ceaseless Motion. The developments of the second day unfolded the attribute of *Wisdom*. And *Goodness* was manifested in the arrangement and adaptation of all things on the *third* day. The peculiar conditions and circumstances existing on the *fourth* day, and their results, which were "very good," manifested *Wisdom*, and also developed *Justice* and *Reciprocation*. The *fifth* day unfolded a new order of beings—such as possessed powers and faculties and a degree of sensibility not before existing; and therefore they were capable of *feeling* the difference between the lower and the higher forms—Hence they could feel a *forbearance*. For from the knowledge of

their own power and pre-eminence, a regard is always manifested by the more perfect forms for the lower orders. Thus a spirit of mercy and forbearance was established among the animated tribes. The beauties which were unfolded on the sixth day, connected as they are with all previous forms, and being a development of their interior qualities, correspond to the ultimate ascension of all forms, particles, and principles, and the unfolding of all the attributes originally involved in the first Type, or the Germ of all subsequent developments.

And while the last attribute unfolded corresponds to all others, its grandeur rises above the highest conceptions of the minds of the world. And notwithstanding the arduous efforts that have been made to conceal this unfolding principle, it is gradually becoming more and more revealed as the interior qualities of mankind are capable of receiving it. This principle comprehends all below its degree of refinement, and contains qualities that will unfold eternally beyond. It is the medium of association between all spiritually-expanded minds. It encompasses and pervades all Nature—the whole world—the Universe. It is the essential germ of more perfect beauties—the highest attribute of the present sphere. It is that which is to be admired and adored above every other thing. It should illuminate the interior constitution of every being, and should give character to every thought; and while it gradually becomes more and more unfolded, it will beget in the mind an affection for an interior knowledge of present and ultimate things. And this is therefore the highest and most perfect principle unfolded from the original Germ consisting of *Power*; and such is the attribute of immortal *TRUTH*. And while this is the highest of the present attributes, it is a Germ that will ascend, as all other things progress, to more perfect manifestations in higher spheres.

This, then, is an index—an introduction to the revelation of the whole creation of the sixth day. And its object is to prepare the mind to associate more familiarly with the tendencies of the present era to a *corresponding day of a more perfect creation*, in the investigation concerning which all the science of the world should be properly employed. But hitherto that which has been termed science has only been a mode by which the world has attempted to arrive at a correct knowledge of *external forms*, and barely to *conceive* of more *interior* qualities. Therefore that which has been termed "*science*" is neither knowledge nor understanding; but has a tendency to attract the mind from the *beginning principles* of Nature, and from all the qualities universally pervading her composition, and to enable it merely to conceive of the shadows or sheathings of truth. And thus the *interior cause* of every external form has been obscured and neglected.

But by the process at present adopted, *knowledge* becomes *righteousness*: for by it we conceive of all in a state of being below us, and correspondingly receive impressions of that which shall be. It begets energy and power, and unfolds wisdom and beauty. It breathes the spirit of goodness and benevolence, universal justice and reciprocation. It generates a dignified forbearance, unfolds a pure and reverential regard for all eternal truths, and establishes and constitutes a well-organized mind. Such are the endowments created by that knowledge which is obtained by an investigation of the composition and developments of *NATURE*.

Therefore *true* knowledge consists in a true conception of the stupendous operations of the immortal principles originating in the Fountain of the Omnipotent Mind!

Mark Twain had many out-of-the-way beliefs, says the "Daily News" in its notice of the great humorist. He liked to think he was a telepathist before the word was invented, and long before any mention of it came into current literature. He had often, he said, been able to put himself into purely mental communication with persons far distant. He knew what they were thinking without any material agency for transmission.

OAH SPE.

In various ways comes corroboration of many of the facts set forth in Oahspe. By a recent mail was received, through the kindness of a London friend, a cutting, among others, from T.P.'s weekly on "The Way of the Gods in Japan," by Miss Hope Huntly. It contains a love story, and Zuri, the Japanese girl, quotes what her Shinto Pontiff says about ancient books and "The Akasic Records." This same pontiff is satisfied that "the Japanese people are the righteous remnant that escaped the doom of Atlantis." But "Oahspe" describes how after the submersion of Pan, various bands escaped to different parts of the world, and that one sailing north gave the name of "Ja-pan" to its new found home." A much more likely explanation.

From a subscriber to this paper came a few days ago a letter which shows the widespread interest in "Oahspe," and also the demand for quotations from its pages. This gentleman says: "I wish to ask you, as I understand many have been asking you, if you would be kind enough to donate a page of the "Harbinger" to a chapter from 'Oahspe.'" I feel sure that all would highly appreciate it, and that it would be the means of making your paper even more widely known. Thus good would be done to you and the whole of humanity. I make this great Bible known to all I can."

Many articles will have to be curtailed, others omitted, to permit of the inclusion in this number of the following excerpts, kindly copied by Mr. Thomas Green, who has been a close student of "Oahspe" for over a quarter of a century, and is one of my most esteemed and generous helpers:—

OAH SPE.

THE NEW BIBLE.

THE EDITOR'S PREFACE.

When a man holds up a book and says, "Thus saith the Lord," should we not pity that man? Does he comprehend the liberty of man to acquire knowledge?

Any book that imparts knowledge of the life and destiny of man is a good book. Any book that unfolds the character and person of Jehovah, and the wonder and glory of His creations is a good book.

When a book gives us information of things we know not of, it should also give us a method of proving that information to be true. This book covers that ground.

The day has arrived when man will not accept proclamations and assertions; he wants plausible reasons or substantial proofs; that the authority be not merely a pretence, but a demonstrative fact.

The time of man worship is at an end; readers no longer accept a book as good and great merely because any certain one wrote it. The book must have merits of its own, otherwise it will soon pass out of existence.

When a man says, "I heard the voice of Jehovah saying," that part of his speech is worthless. When he says, "I heard the voice of Jehovah saying, 'Do unto others as ye would that they should do unto you,'" then the words become valuable. His assertion of his authority is of no use in this age of the world. The words purporting to be Jehovah's should therefore be the only consideration as to merit; and all men have a right to pass judgment thereon. Is it not the light of Jehovah within all men that makes them conscious of wisdom and truth? If so, then man's expression of any truth or wisdom is Jehovah's expression.

If a book were to fall down from the sky with Jehovah's signature to it, man would not accept the book on that account. Why then, should anything be said about how this book was written? It blows nobody's horn, it makes no leader. It is not a destroyer of old systems or religions. It reveals a new one adapted to this age.

SELECTIONS FROM OAH SPE.

BOOK OF OSIRIS.

Chap. 13, v. 8.—Jehovih said: Man shall search all things in order to find Me; but I gave this labour, not to one generation of men, nor to those of a hundred, or a thousand years, but to cycles. For, when I come in Kosmon, to found my Kingdom on earth, man shall have testimony of all speculations and philosophies before him; together with the fruits thereof. And he shall judge that which is good by the evidence of past practices.

Chap. vi., v. 13 to 18.—And now touching the law of resurrection, remember ye, this is the same in all created worlds; which is, that the spirit of man groweth by giving away of whatsoever the spirit hath to give. If ye have great learning, and ye give of it, then shall more learning be added unto you; if ye have goodness of heart, and gentle words, then, by giving this away, more shall be added unto you. As the corporeal man accumulath corporeal things by not giving them away, not so accumulath the spirit of any man.

14.—For he who locketh up the light of the Father that is in him, cannot obtain more light; he who locketh up goodness of heart, cannot obtain strength of spirit, no man can attain to the third resurrection. But, that man may learn to obtain strength of spirit, the second resurrection hath been established in atmospherea belonging to all the habitable corporeal worlds.

15.—The chief delight of man shall be, therefore, to find some way to impart his spiritual talents and strength, and to the greatest possible number of people. Think not that preaching to the ignorant is sufficient; but ye shall take hold with your own hands and show them how to accomplish. Yet, not labour alone, for some are so created that ye cannot inspire them without rites and ceremonies and music.

16.—Nor shall a man, after having taught and raised up a few, say, Behold, what a good work I have done. But as long as he findeth a man, or woman, or child, who lacketh in anything, he shall feel to say, Alas, what I have done is as nothing in the resurrection of my fellows.

17.—For the rule holdeth good for all men, alike to desire exaltation, and everlasting liberty, and unlimited power, and unless ye are prepared to give even these unto others, then ye cannot attain them yourselves. Neither is it possible for man to turn away from responsibility; to whom the Father hath given, from him the Father requireth. Ye have had your kingdoms—yea, and boasted of them. Your boasts have ascended to etherea. Will ye go thither and be asked, Where is thy kingdom? Shall it be said ye shirked from the care of them the Father gave unto your keeping?

18.—Bethink ye, O brothers! When the conscience of man burneth inward, there is still darkness slumbering in his soul. The ethereal lights will burn him. He whose conscience no longer burned inward becometh a brilliant flame of light. Through him Jehovah speaketh.

CORRESPONDENCE.

The Editor, "Harbinger of Light."

Dear Madam,—Active consideration is being given to the proposal that readers of "Oahspe" should combine to assist in making the book more widely known. The response to Mr. Nelson Jones' recent letter in the "Harbinger" would have justified preliminary steps being taken had the number of replies received by him been confined to this State, but they were spread over the Commonwealth, the Dominion of N.Z., and even came from America. All the writers regard it as an honour and a privilege to take part in such work. It should, indeed, be regarded as a duty incumbent on all who have derived good from the divine teachings of "Oahspe"

to show their gratitude by thus taking part in spreading its message to mankind.

It should be understood that only readers' names are wanted at this stage, and it is not expected that they should know much about the book. It should be felt a special honour for readers to put their names on the first list in Australia. Would you kindly write a few lines in the "Harbinger," and ask everyone interested to send you the names and addresses of any who read Oahspe. The "Harbinger" may not reach them all, but will those who see the paper take the trouble to drop you a postcard and so help us to communicate with readers of Oahspe?

Sincerely yours,

E. W. NICOL.

Essendon, 15th June, 1910.

[NOTE.—The Editor will be glad to receive names as suggested by Mr. Nicol.]

FOOD NOT THE SOURCE OF STRENGTH.

As this issue is devoted chiefly to the power of the spirit in healing, the following article from a back number of "Light" is valuable reading, as showing the real source of vitality in the body. The point is, as the writer says, "that force is not produced by the body, it comes from an unseen, immaterial source." This is the argument also in that useful volume, "Health, Strength and Happiness," by a qualified medical practitioner, which can be obtained at Cole's for 1s. 6d., and should be read by all who take an interest in this important aspect of the food question.

"Reference has more than once been made in "Light" to the views advocated by the late Dr. Edward Hooker Dewey, and to the connection between spirituality and moderation in diet. In "The Metaphysical Magazine," Mr. Wallace D. Wattles ascribes to Dr. Dewey "the credit of giving to the world the greatest physiological discovery of modern times, consisting in the fact that the work-power of the human body is not drawn, at least in the manner described in the text-books, from the food consumed."

According to Dr. Dewey, the whole power of the body comes from the brain, which also directs the vital processes, and has the power, in cases of starvation, of drawing from all the rest of the body in order to keep its own substance unimpaired. Thus the real source of power, as far as the physical organism is concerned, is in the brain, and this power is replenished, not by eating, but by sleeping; the force thus centred in the brain is derived from some cosmic fund of energy as far removed from matter as are thought and will; this force is transmitted by the brain to the body by means of the nerves, and the body is a machine which needs to be repaired, by the renewal of outworn matter, in order that it may be capable of converting into external work the energy stored in the brain. Mr. Wattles says:—

Food furnishes heat and the necessary tissue elements for the repair and maintenance of the body, but no work-power. There is no such thing as a "strengthening" food; digestion is a tax on strength and not a source of strength; we do not get strong by eating; the more we eat the less strength we have: and the man who eats more than is necessary to maintain his weight is wasting his vital force and decreasing his chances for a long and healthy life.

Modern physiology has shown that food taken in excess is a source of disease and danger, a culture-ground for microbes, including the "microbe of old age," and that to undigested food in the system are to be ascribed many diseases, from colds to typhoid and diphtheria. The result of accepting and acting on these views would be that we should eat as little as is consistent with maintaining the physical efficiency of the bodily machine, leaving the brain with more strength for useful work; we should never try to induce a sick person to take food, because the

loss of appetite is a sign that rest, and not food, is what is urgently needed; in fact, in sickness, the main thing is to rid the body of an accumulation of surplus foods, and of toxic matters formed from that surplus. If we keep our bodies clean, inside as well as out, there can be no place for disease germs to find a lodgment; for unless they find a congenial home in the undigested food, or in blood charged with impurities, they cannot propagate, and are expelled by the vital action of the bodily economy.

The important point to be noted is the reiterated assertion that force is not produced in the body; it comes from an unseen, immaterial source, therefore in a way spiritual, and is stored in the brain during sleep; the body is but an instrument for applying it to physical work on the material plane."

PERSONALS.

W. T. Stead writes that he quite realises that *supposing* Bailey bought the birds, that it does not in any way prove that he fraudulently introduced them into the seance room. Mr. Stead gave an important lecture on "Some of my Psychic Experiences" at the Royal Pavilion, Brighton, just before the last English mail left. The chair was taken by Madame Delaire, President of the Brighton Lodge of the Theosophical Society, who warmly praised Mr. Stead's efforts in spiritualistic research. There was a large audience, and at the close many questions were asked, which were answered by Mr. Stead with perfect good nature. One questioner, a young man, made him, however, lose his temper. He wanted to know "whether a spirit was not better engaged in the presence of its Creator than in coming back to earth to hold conversations with mortal man?" Mr. Stead jumped to his feet, and gave an indignant repudiation of the idea that God was only in Heaven. "God is here," he cried, and declared his belief in divine immanence.

Rev. J. Page Hopps delivered an address to the members and associates of the London Spiritual Alliance, on "The Ministry of Angels," which says "Light," "ought to be published by the million." In connection with the help to mortals from the other side of life, Mr. Hopps says, "At this point we can offer a meeting place with Theosophy which can give us all the supposed helps of the doctrine of Re-incarnation without its endless improbabilities and confusions. Re-connection versus Re-incarnation is our suggestion—the return or reactivity of wise spirits by way of inspiration, guidance and control. In this way the ministry of angels in science and art, and in all the practical affairs of life, may be as constant as it is real."

"Hudson Tuttle, a modern "Prophet," is one of the important articles in "Light" of May 14th, and one of the best pictures of this veteran spiritualist forms the supplement. "Whenever the history of the rise and progress of Modern Spiritualism in America is written," says the writer of the article, "two names—those of Andrew Jackson Davis and Hudson Tuttle—will stand out prominently."

E. Schierhout, B.A., of Venterstad, Cape Colony, has a beautiful article on "Tennyson and Spiritualism," in "Light," of May 14th, for which it is hoped that space may be found in this or a later issue. In his poems, "The King," "Faith," "The Silent Voices," "Crossing the Bar," he does not look askance at psychic phenomena, says the writer, as in "In Memoriam," but accepts them as signs of what may be termed a "New Dispensation of the Spirit." In a later poem, Tennyson says:—

"The face of Death is towards the Sun of Life,
His shadow darkens earth; his truer name
Is 'Onward'—no discordance in the roll
And march of that Eternal Harmony
Whereto the worlds beat time."

Mr. H. Cardew, for so long editor of "Progressive Thought," whose publication has been suspended for

a few months, is bringing out a new edition of his popular paper on July 1st, under the slightly altered title of "Progressive Thinker." The many readers who have greatly missed this useful paper will rejoice at this news, and we all wish the paper a great and lasting success.

Mr. J. Howlett Ross, elocutionist and journalist, who, although not a spiritualist, is a most esteemed friend and reader of this paper, has just been selected out of a large number of applicants as Lecturer on the Speech Arts at the University Training College. Mr. Ross, who is one of the most prominent adjudicators in the competitions of the A.N.A., and similar ones throughout the Commonwealth and New Zealand, is also lecturer on the Speech Arts at the Baptist and Congregational Theological Colleges, Melbourne; lecturer for the Rechabite School of the Speech Arts, and editor for fourteen years of "Australian Financial Gazette and Insurance Chronicle." Many are the kindly notices of this paper and my work in the pages of this local journal, for he is a man of broad views and great insight—author of "The Laureate of the Centaurs" (Life and Work of Gordon, the poet), and more books and papers than can be mentioned in a brief paragraph.

Mrs. Knight McLellan was the guest at Mrs. Bright's "At Home" on June 8th, and was the recipient of many good wishes, and a beautiful gift—silver-backed brush and comb in case—from the friends who attend these monthly gatherings. The presentation was made by Mr. W. H. Terry, and addresses were also given by Mrs. W. J. McLennan, Mrs. Warren, Mrs. Stephens, Mrs. Fletcher, and the hostess. Mrs. Knight McLellan, in returning thanks, gave a beautiful address, relating her wonderful psychic experiences from a child in London, which she said always reminded herself of those of Madame d'Esperance, related in "Shadow Land." Mrs. Knight McLellan left in the "Afric" on June 16th, and takes with her the good wishes of her large circle of friends in Melbourne.

His Grace the Archbishop of Cape Town presided at the inaugural meeting of the South African Society for Psychical Research, which was held in the Dutch Reformed Hall on April 22nd. There was a large and representative gathering, those on the platform including the Dean of Cape Town, the Rev. Dr. McClure, Rev. R. Balmforth, Professor Alfred Hoernle, Sir Edmond Stevenson, Doctors Casalis, Arderne Wilson, Maberly, and others.

"It is," said His Grace, in his introductory remarks, "because I believe we are to-day face to face with discoveries with regard to psychology that I have ventured to take the chair at this meeting. I am not quite sure that the word 'discovery' is right, because I believe that those things into which we are now inquiring are things which, in bygone days, were perhaps better known by those great Eastern races than are known to-day, and therefore perhaps the word 'discovery' ought to be rather 're-discovery.'" And so the great work in which we are engaged moves on.

Mrs. W. J. McLennan left for Brisbane on June 26th, where she will resume lecturing for a time. Mrs. McLennan is, by medical advice, going north for the winter months, and also received a cordial invitation to re-visit Brisbane. She may possibly visit Charters Towers and other cities in North Queensland.

Sister Avabamia, her many friends will be sorry to learn, has been suffering for some weeks with a severely sprained ankle. This has not interfered with her work, however, which must have been carried on in much pain, but has been as earnest and successful as ever. Sincere hopes are expressed for her speedy recovery.

Miss Louie Stacey, whose lectures will be remembered in every part of Australia and New Zealand, has just published a book, "Thoughts for Meditation,"

which will be welcomed by her many friends at the antipodes. It is a simple statement in the form of question and answer, of her teaching of the healing power to be obtained by all who put themselves in the right attitude.

Mrs. Bright will be "At Home" to friends and subscribers from 3 to 5 on Wednesday afternoon, July 13th, at "Harbinger of Light" Office, Austral Buildings, 117 Collins Street. Madame Pahtey will be the guest of the afternoon. Psychic Experiences, Cordial invitation to all.

VICTORIAN ASSOCIATION OF SPIRITUALISTS AND LYCEUM.

At the Guild Hall, Mr. Wilson Fritch has continued his series of addresses to audiences that have completely filled the building, many being unable to obtain admittance. He is a type of the lecturer that is to be, when the great outlook afforded to all students of psychic manifestations in the light of the "New Psychology" will give the soul-satisfying philosophy that is the result of awakened intellect and power to grasp the meaning of individual life and its relation to the Universe. With speakers of this calibre there is no need for tests, and they answer the question raised by one of the veteran American Spiritualists lately—"how to attract intellectual people—thinkers—again into our ranks? In the early days of the movement in every part of the world people could point to the men of standing and intellect who took part of the movement. It is the degeneracy in the aims of the majority of Spiritualists which has alienated such as these. We are doubtless on the eve of new and higher developments.

All the classes are well attended, and Sunday afternoon meetings at Austral Buildings, in which discussion and psychic phenomena are taken on alternate Sundays at 3, are attractive and helpful to inquirers.

Mr. Fritch's lectures are advertised in the daily papers, and will be continued until further notice.

M.P.S. LYCEUM.

During the month good attendances have been the rule at the evening meetings, and also at the Lyceum session in the morning, and circle meetings in the afternoon, all held at the Oddfellows' Hall. Mrs. Schultze gave a farewell address on June 12th, and on Tuesday evening, June 14th, a complimentary social was tendered her before her departure for New Zealand. Mrs. Knight-McLellan, Messrs. D. Edelsten, Lumley, and E. M. Knight have given morning addresses at the Lyceum.

SPIRITUALISTIC CHURCH OF VICTORIA.

Miss J. Brafield reports:—

During the month splendid addresses have been given by Madame Pahtey, under special engagement to the church. Her subjects have been "Divine Worship," "Power of Thought," "Prayer," and "From the Stage to the Spiritual Platform," in which Madame Pahtey gave her experience when on the stage and how the light of Spiritualism came into her life. Great regret is expressed at the loss the church has sustained in Mrs. Knight-McLellan's visit to England. On the last Sunday before her departure, on June 16th, in the "Afric," she gave a farewell address to the Lyceum, when she related how she had been a natural medium from a child, and had never been developed. All express the hope that Mrs. McLellan will have a pleasant visit to England and return to Melbourne at no distant date. A most enjoyable feature of the month was a "Pleasant Sunday Afternoon" arranged by Mr. G. Prince, jun., in conjunction with Recitation Sunday for the Lyceum. Great regret is expressed at Mrs. G. Prince, sen., having to be absent for some time through ill-health, and helpful thoughts are sent for her recovery.

THE SPIRITUAL CHURCH OF JESUS.

Mrs. Credgington, hon. secretary, writes:—

It is with much regret that I have to announce that Mrs. McLennan is compelled to follow the advice of her medical attendant and leave Melbourne for a warmer climate during the winter months. She left for Brisbane on 25th ult., and was to lecture at Sydney on June 26th. In consequence our Sunday services have been well attended during the month, all being anxious to hear as many as possible of her beautiful and instructive addresses. "The New Religion" and "Tests or Teachings" stand out most prominently, the latter appealing greatly to all present, who are earnest seekers after "Higher Spiritualism." It is the question of the hour for us to decide.

Mrs. McLennan has held meetings every Wednesday evening with great acceptance; the last one, on June 22nd, was largely attended. With Mrs. McLennan goes the love, best wishes and thoughts of all the members of the Spiritual Church of Jesus.

BRUNSWICK P.S. LYCEUM.

The "Oahspe" class in connection with the above society continues to make good progress. There is a large roll of students, and the attendant spiritual influence described by clairvoyant members is remarkable. Indeed, the deliberations of the class are apparently taken considerable advantage of by many on the other side, and this is reward and encouragement to all students to support the class by their presence.

**SPIRITUALISM IN N.S. WALES.
CHURCH OF SEERS, SYDNEY.**

Mr. A. J. Bush, hon. secretary, writes:—

I have to report splendid attendances during the month, the platform being taken by Mrs. Alexander Mitchell, who gave a farewell address on June 5th, prior to leaving for Queensland, to the regret of all. Other speakers were Mr. A. Ferguson, Mr. and Mrs. Williamson, Mesdames Lamont and Laceta. The evening platform has been filled by Mr. Muggleston, "Spiritualism, Ancient and Modern;" Mr. Betteridge, "Personal Magnetism;" Mrs. R. E. Steel, "Astrology, the Soul of the Stars, and Planetary Influences," with Mrs. Kitty Hayes, Mr. H. Sullivan and Madam Levorna as psychic demonstrators. We expect Madam Pahtey to arrive here July 19th, and are giving her a welcome social at Leigh House on that date. The Lyceum is progressing fairly. Cordial greetings to all co-workers, and best wishes for self and paper.

THE SPIRITUALISTIC CHURCH OF N.S.W.

Mr. R. Towns, hon. secretary, writes:—

In addition to the successful work of our local mediums, we have had the pleasure this month of accepting the services of Mr. Castleman, U.S.A., and also Mr. Prendergast. The first-named lecturer attracted and interested a large audience, while our Sydney friend, Mr. Prendergast, in "The Rise and Fall of Nations," dealt learnedly with his subject. The monthly social, added to the usual work of the members, prove the great interest manifested for the upliftment of mankind. Realising that unity is strength combined with a sincere desire for the good of all, church societies are sure to progress. Best wishes for all co-workers and for yourself and paper.

AUSTRALIAN SPIRITUAL CHURCH, NEWTOWN.

Mrs. E. Luben, deputy leader, writes:—

On July 25th we shall celebrate the first anniversary of above church, and rejoice that some solid work has been done and difficulties overcome. During the month the speakers have been Messrs. T. H. Betteridge; T. Downs, and C. M. Hudson. At an open evening several speakers gave their experiences in Spiritualism. Good wishes are sent to all other societies and to yourself and "Harbinger."

CHRISTIAN SPIRITUAL CHURCH OF PROGRESS.

H. W. Moore, hon. secretary, writes:—

This is the first report that you have had from our little church, but hope this will appear in July issue. We hold two services every Sunday in Foresters' Hall, 330 Castlereagh-street, Sydney, and our attendances are increasing. Speakers for the month were Messrs. Touzalin, Gibson, Briggs and Neal, Mesdames Kruger and Briggs, Miss Briggs, Madame Elise, Mrs. Turner (Surrey Hills) and Madame Levorna. In March last, the end of our first year, the following officers were elected:—H. V. Touzalin, president; W. Briggs, vice-president; H. W. Moore, hon. secretary; F. Neal, hon. treasurer; and a committee of four, viz., Mr. and Mrs. Horsnail, Mrs. Kruger and Mrs. Briggs. Greetings to co-workers, yourself, and paper.

SPIRITUALISM IN QUEENSLAND.

Mr. M. J. Kerlin, Ipswich S. Society, writes:—

I am pleased to report that our society is still progressing, having had many good speakers in June and well filled halls. Miss Reinhold, of Brisbane, who is a much favoured speaker, also Mrs. McLaughlan and Mrs. Reinhold, two promising mediums, have occupied the platform. Mrs. Alexander Mitchell, late of Sydney, is our present speaker. Her lectures and clairvoyant descriptions are very satisfactory. Very best wishes to all co-workers, yourself and paper.

SPIRITUALISM IN ROCKHAMPTON.

Mr. J. F. Bostock lectured to a large and appreciative audience in the Masonic Hall, Rockhampton, on Sunday evening, 29th May, the subject chosen being "Is Spiritualism in Harmony with the Bible?" At the conclusion of the lecture Mr. Bostock gave a number of readings from articles placed upon the table. The chair was taken by Mr. W. S. Palmer, of Bowen, N.Q., an old Spiritualist who was visiting Rockhampton at the time.

Another address by the same medium was given on the Sunday following, on which occasion the subject was "Is Spiritualism true?" Mr. Bostock was heartily congratulated by those present on his lecture. Mr. Bostock has been very successful as a water diviner, and is making a name for himself in this connection.

THE SPIRITUALISTIC SOCIETY OF ADELAIDE.

Olive Russell, hon. secretary, writes:—

Mr. Joseph Isherwood, the well-known Lancashire trance medium and clairvoyant, has been lecturing in Adelaide under the auspices of above society on occult and spiritual subjects. Mr. Isherwood has arranged to extend his addresses for a month or two longer. Mr. Isherwood's work is greatly appreciated by those who have heard him, and the public are manifesting a growing interest, and we Spiritualists are anticipating an intellectual and refreshing time.

SPIRITUALISTIC CHURCH OF W.A. (INCORPORATED).

Mrs. Randell, rec. secretary, writes:—

Since our last report, church matters have progressed slowly but surely. The fifth annual meeting of members of S.C. of W.A., Incor., was held in the Lyceum room, May 18th, 1910, the president being in the chair. Reports read by hon. secretary showed progress during the year. Financially the church was on a firm basis, the year having closed with a credit balance. Five members were dedicated during the year. Peace and harmony prevail, and great interest had been taken by members and visitors in the services. The Children's Lyceum, under the conductorship of the minister, Mrs. Edwards, had made marked progress. The election of officers resulted as follows:—Mr. W. D. Campbell (re-elected), president; Mr. E. J. F. Randell, vice-president; Mr. J. T. Spicer, hon. secretary; Mrs. Logie, organist; Mrs. Edwards, treasurer (pro tem.); and Mr. Robinson, choir master.

Mrs. Edwards was asked to take charge of the church for the coming year, which she consented to do, amidst much applause. The members then appointed Mrs. Logie and Mr. W. D. Campbell to represent the S.C. of W.A. at the Western Australian Alliance State Council. Mr. George Richards to represent the Lyceum. The meeting closed with expressions of sorrow at the nation's great loss by the death of King Edward (the Peacemaker) and of loyalty to his Majesty King George.

WELLINGTON ASSOCIATION OF SPIRITUALISTS.

A well-attended social was held at the New Century Hall, Wellington, to bid farewell to Madame Pahtey before leaving to take up her engagement in Melbourne. The proceedings were most pleasant and showed that Madame had made many friends and done excellent work. She was presented with a greenstone and gold bangle and a lovely bouquet of flowers. The Rev. Barnett acts as lecturer for the next three months.

AUCKLAND UNITED CHURCH OF SPIRITUALISTS.

An increasing roll of members, which now stand at 76, is reported. For the past three months Madam Nordica has held the platform, with splendid results. Her Sunday tests on a strictly spiritual plane, are very convincing. Madam Nordica is most successful in the development of spiritual gifts in her classes which she holds. They are worked on sound lines, and results are already appearing. The society has secured the service of Madam for a further term of three months, when Mr. J. M. Moorey will return to us for three months. Mrs. Sorenson is doing a good work for the society in Pitt-street, while Sister Estelle is also holding service in another hall. Am glad to say the circulation of the "Harbinger" is steadily increasing. Thanks for June issue just received. We have held several socials in aid of building fund, general fund, and also for the furnishing of the new offices for psychometry in the city, all the socials being a phenomenal success. Best wishes to yourself and paper.

NAPIER SERVICES.

Mr. and Mrs. Weeks continue to hold successful meetings and report a growing inquiry into the philosophy of Spiritualism in above city. An agent of the "Harbinger" is needed in Napier, and name of a suitable person will be welcomed at this office. Mr. and Mrs. Weeks are doing a useful work as missionaries in New Zealand.

HARMSWORTH SOCIETY OF SPIRITUALISTS, BIRMINGHAM, ENGLAND.

Frederick London, president, writes:—

Mrs. Ellen Green, of Manchester, occupied the platform of this society for the first time on her return from her long tour in the colonies, and met with a hearty reception from large congregations. On the 2nd April she met a limited number of the members, and gave special psychic readings which were deeply appreciated, and the phenomena were most convincing. On Sunday, the 3rd, Mrs. Green addressed the congregation morning and evening upon "The Strengthening Influence of Spiritualism," and "The Message of Spiritualism," and at the close of each she gave special spiritual clairvoyant descriptions. On the 4th Mrs. Green again met a large number of our friends, and gave numerous psychometric readings. In the course of her remarks she referred to her Colonial tour, and said how much she enjoyed it, and but for the fact of duty binding her to this country at least for a time she would most certainly go back to Australia, and pass the rest of her days there. She liked the people and their ways, and admired the honest freedom of life there generally.

OCCULT STUDENTS' SOCIAL.

One of the most successful meetings in connection with the above society was held at the Australian Church Lecture Hall on June 20th. There was an attendance that completely filled the hall, great interest being evidently taken in the promised address by Wilson Fritch on "The Basis of Occultism," and also an address by Mrs. Van Assche. "Christianity in Occultism" was the subject of this lady's address, which proved to be an appeal for unselfish aims in the study, not personal profit. The refusal of the Master when in the wilderness to use His spiritual power for His own benefit was quoted as an example to follow, in an admirable paper, to which space will only permit a passing reference. In Wilson Fritch's address he pleaded throughout for the supremacy of the soul in all things, occultism being no mystery, but simply a way of learning something more of our own latent powers and possibilities. All knowledge of an occult kind is open to every seeker. Elbert Hubbard says, which is an apt illustration of Mr. Fritch's lecture, although not quoted by him, "The secret of the brotherhood is that there is no secret."

Beautiful flowers and decorations, and an attractive programme made the evening a memorable one.

THE TWO WORLDS.

In the issue of May 6th, the above paper, published weekly at Manchester, England, and with a very large circulation, appeared a portrait of the editor of this paper with a most friendly introduction by J. J. Morse, its editor, to a brief autobiographical note by Mrs. Bright. The following is the concluding paragraph:—

"The Harbinger of Light" has had a long and honourable career, and Mrs. Bright is steadily upholding the traditions of the past. Handsomely produced, filled with most interesting matter, and occupying a high place in the esteem of a very wide circle of readers, the journal is among the best in our movement in any land to-day. When in Sydney some years ago we had the pleasure of meeting Mrs. Bright, little thinking then that she would succeed our long-time friend, W. H. Terry, in the conduct of this journal. But, so it fell out, for the burden of increasing years, and a very lengthy service for our Cause, entitled our friend to an honourable retirement, hence the change in the editorship of our esteemed contemporary.

It affords us much pleasure to introduce to British Spiritualists the able lady and earnest Spiritualist who is the subject of the following brief autobiographical sketch.—Ed. "T.W."

SOFT PERSUASION.

By IRVEN.

In "Soft Persuasion," from the pen of the authoress of "Open Spaces," one recognises the source of this sweet writer's inspiration. "The wind bloweth where it listeth; we hear the sound thereof, but thou canst not tell whence it cometh and whither it goeth, so is everyone that is borne of the Spirit!" If the teaching conveyed in this wee booklet were faithfully carried out, the new generation would escape the long and weary road (often because of prenatal influences) many of us have had to travel before we came to our Spiritual birth. We hail the dawn of a spiritual era, and welcome all who are working that the full splendour of the sun of righteousness may shine on this coming generation.

M. McL.

It is with pleasure one makes the acquaintance of "The Oriental Mystic Magazine," devoted to the study of the Holy Scriptures of all nations, published at 27 Gardner's-lane, Calcutta, by the editor. The numbers for March and April are full of pearls culled from the minds of writers whose ideas appeal

to one's own mind, and so many facets of the eternal jewel of Truth — each appropriate to the different stages of our evolution, etc. "The Miracle of the Loaves and Fishes," by Celestia Root Lang, Editor of "The Divine Life," is a masterpiece of spiritual analogy. This magazine is edited by Mrs. M. C. Robinson, a member of the Association of Uranian Mystics, whose centre is in New Mexico, U.S.A., a society formed for the sole aim of spiritual attainment. We can heartily recommend it to all seeking "Light on the Path."—M. McL.

PSYCHIC TRUTHS.

"TOLD IN THE AFTER LIFE,"

By EDWARD C. RANDALL,

Author of "Future of Man," "Life's Progression."

In a letter received from Edward C. Randall, author of the above volumes, which are among the best published of psychic experiences, he kindly offered to send for publication in the "Harbinger of Light" the above work. The MSS. arrived by last American mail, and a first instalment is given at once. In the Foreword, Mr. Randall says:—

FOREWORD.

Some eighteen years ago, investigating psychic phenomena, I discovered that conditions could be made that would enable me to talk with people in the after-life, which unusual privilege I have since enjoyed. Many men, that the world calls dead, have discussed with me some of the fundamental laws of the universe, explained many great problems, and taught a new psychic philosophy.

Some of Nature's truths gathered this way, I give in this little book.

EDWARD C. RANDALL.

Is death the end? Is that sleep so deep it never finds its day? This has been a problem of life ever since men came out of savagery, of greater importance than all other aims, ambitions, and desires combined.

Long ago, free from prejudice, I began a search for the truth regarding the change called death. I heard a whisper from that land whence it is said no traveller returns, and with it a hope was born, that has ever since been watered by desire, and nourished with effort.

As one comprehends a little of Nature, there comes a limited conception of its immensity and grandeur, and knowledge begins in wonder.

Death is like birth, with this exception: In death one takes with him the knowledge acquired in this material existence, which we are told is a period of preparation for eternity.

All life has intelligence; all intelligence has language; all language, expression.

The Psychic sphere is still unknown, unmarked; only the borderlands have been explored.

One who does right and has the courage of his conviction will find in the after-life a radiant happiness, and the censure of this little world will fail to sting.

There is not a cubic inch of space in all the universe that is not filled with life.

Force, the breath of nature, wherever found, or how expressed, is life.

We are beginning to realise that it is the invisible that is the real, and that the seen is only the effect of invisible causes.

What to us seems space is filled with intelligent and comprehensive life, governed by laws as fixed and immutable as our own.

Origin and destiny are no longer beyond the grasp of the human mind.

God is universal good, and dwells in the heart of mankind.

These are the times when we are akin to Nature, when our spirits are uplifted and strengthened, and we feel the heart of the universe beating close to us.

Thought is a wonderful force, and we cannot grasp its magnitude, nor understand all its power. It is a living, vital thing.

A thought born in your mind is for good or evil, a thing to be reckoned with again in the after-life, when it will confront you face to face, and claim you as its author.

A thought can have many branches, but the parent stem is planted deep in your own soul, and only your hand can remove it.

You can truthfully say that thoughts are different notes of sound.

Do you not think that the great intelligence that planned millions of worlds, and made them move with perfect harmony and precision, that peopled them, that fixed and marked each one's course, and lighted its pathway in infinite space, knows what is best?

The sun touches the mountain tops before it does the valleys. It never penetrates mental caves, where ignorance and prejudice dwell.

Suppose that here and now the secret thoughts, motives, selfishness, greed, and desires of men could be photographed, suppose a camera would make character visible, how startled the world would be.

There has never been, and never can be, a secret in the world; our every thought is visible to the inhabitants of the invisible world.

Into the dull face of superstition we throw the shining lance of reason; in the darkened room of prejudice we light a torch.

Around and about us are great forces of occult power. Vast influences are continually at play upon the well-being of man. Research is making this field classic. It is no feverish excitement or vain ambition that leads men to this thought, it is a higher feeling, a holier motive, a desire to understand and to comprehend the economy of Nature, and to grow wiser and better through that knowledge.

Death is natural. In the change we only work along new lines, learning new laws, and how to apply them; the condition there is a perfectly natural one, just one step beyond. It is only good-night and good-morning.

Nature has always been revealing herself, not through a single book, but through all perfection and beauty. In every tree that grows and fruits, in every seed that flowers, and in every birth, there is a revelation.

Early training can develop a small virtue and kill a vice.

At dissolution, each sense is quickened, and all that fills what we call space is visible to the spiritual senses and tangible to spiritual touch and brain. Space must then take form, substance, and reality—a world of thought, boundless and endless.

Progression is unlimited. It stretches away into the vast future. One may climb and soar, but never reach the end of all that can be done to make oneself a perfect being.

Nature is God, is always good, always smiling, even in her storms nature is but fulfilling her promise of future plenty, as a mother goes through the storm of childbirth that she may replenish the earth.

Nature is natural in all her changes. The God-spirit is breathing through every fold of the rose, every leaf and ear of corn.

The rains will come when they are timed. They will replenish the green of the harvest, and make it richer. The storms of life may beat upon you, but you will find they only break down the dead branches,

and you will be more straight and fair for their passing.

This Earth is yet young. When it came into being and was first peopled, millions of other planets, teeming with life, were growing old.

This soul of ours was first a part of the universal spirit of the exalted, which man calls God. It was an atom, which at the instant of conception impregnated and entered receptive matter, which clothed with material, became individual, and commenced its journey back from whence it came.

I see good in every act of kindness, in all the words of tenderness that fall from human lips, and to me the universal sum of all the good in all this world is God.

All Nature's laws are natural laws. Those things that to mortal minds are mysterious, are called phenomena. But Nature never made anything phenomenal. Things seem so to the undeveloped mentally.

In the forest deep, Nature's mirror of the waters reflects the forms of rocks and trees, the glorious shine of sun and stars and journeying clouds, only less divine than man.

We are as leaves tossed on the broad river of life, sometimes lying in the small dark shallows near the shore, until a breeze or ripple quickens us to action, and then we are carried toward the ultimate end of all, the great Ocean of Exaltation. Wise are they who seek the faster current, avoiding the stagnant pools.

The span of earth-life is pitifully short, and one's deeds are mighty in comparison.

God is love, and permeates every condition of Nature; love yields to the higher, turns the bad to good, and it is good, because love has touched it.

In the presence of dissolution, faith, belief, and creeds wither and decay. In such a presence, acts and deeds burst into perfect form, and we feel what speech cannot tell, and hope that what seems night here is somewhere else a dawn.

Little at best can be comprehended of the after-life, so boundless its scope; yet enough can be learned, while in the body, to dispel the awful fear and to lighten the sorrows that fill the human heart, and make men lead better lives, because they can live more intelligently, and so enrich the world.

The bridge of death no longer rests upon the clouds of hope, but upon great piers of knowledge. Every act is the product of conditions, and the heart applauds the brain when one works to increase the force of universal good.

The so-called dead live here about us, know our sorrows, and grieve with us; our happiness they share; our hopes and ambitions they know, and, by suggestion, through our sub-conscious brain, they influence our daily conduct.

All about this material world of ours, exists, in fact, the psychic or spiritual universe, more active and real than this, peopled with all the countless dead, who, no longer burdened with a physical body, move at will within the boundaries of their sphere, in what appears as space to mortal man.

The highest duty of every man is to contribute what he can to the prosperity of the many, who, rich in worldly goods, are mentally poor in a land of opportunity.

This individual life of ours, whether it had birth within the palace or the hut, no matter how it turns and curves and falls among the hills as it courses from mountain-tops, through valley-lands, or, lies at times in stagnant pools of ignorance and vice, festering in the sun, must some day reach the great ocean of eternal life, from whence it came, clean and pure.

The age of faith is past. The teaching of the church no longer satisfies the hunger of heart and brain, this is an age of fact. The present calls upon all men to think, not to believe.

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