

# THE HARBINGER OF LIGHT

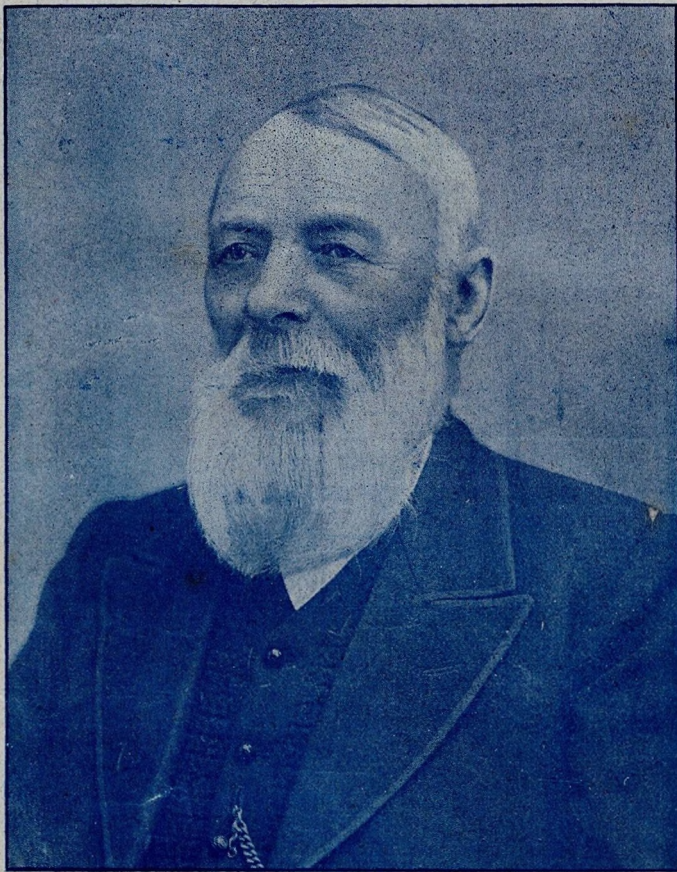
A MONTHLY JOURNAL  
DEVOTED TO  
PSYCHOLOGY, OCCULTISM,  
AND  
SPIRITUAL PHILOSOPHY.

Founded in 1870 by Mr. W. H. Terry. || "LIGHT, MORE LIGHT."—Goethe. || Edited by Mrs. Charles Bright.

Vol. 39. No. 487.

MELBOURNE, SEPTEMBER 1st, 1910.

SIXPENCE.



E. W. COLE.

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# The Harbinger of Light.

SEPTEMBER 1, 1910.

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## EDITORIAL NOTES.

It is a hopeful sign of the times that the most spiritual-minded among those who, by the study of psychic phenomena have gained a knowledge of the life beyond the grave, are seeing that to stop at that is to remain in the basement. For psychic phenomena, if rightly understood, should lead to an appreciation of the wondrous Universe in which we find ourselves, and thus lift us, as it were, out of the mud that still clings to this great movement, destined before the close of this century to revolutionise the religious thought of the world. It is indeed a combination of scientific investigation and spiritual teaching that is required, and this cannot be realised until the student resolutely puts aside all idea of messages from the Unseen as authoritative, and seeks for that direct personal inspiration open to all who seek from the unfailing reservoir of Light and Love and Power around us. All who have grown into what may be called telephonic touch with the spheres by this means have evidence showered daily all round them of the spiritual spheres and their potent influence on their lives. It should always be remembered, however, that this is personal to themselves, and should never be thrust upon others as an infallible word of God. This would be the beginning of another order of priestcraft, and would involve us in a new ecclesiasticism whose bondage, "as dubious and galling as ever cast around by priest or pope," would be as hard to break. Every human being can be his or her own priest, and it is or should be the ultimate of all religions for the soul to get into conscious realisation of divine guidance. The desire to dominate the intellect of others in this direction has led to a schism in a widely-known organisation that will inevitably lead to its downfall if persisted in. Revelations to the individual are personal, and all we should aim to do is by teaching, precept, and example to urge others to gain this wonderful knowledge for themselves.

How this can be best done can only be indicated. Two things are, however, indispensable—the habit of going into the silence and prayer of the real vitalising kind. One of the best books that has yet come into my hands, which gives advice to those whose lives are being touched by the great spiritual awakening of the present day, arrived by a recent mail. It is called "Within the Holy of Holies, or Attitudes of Attainment," by Relliméo, and published by L. N. Fowler & Co., London. "The simple exercises given constitute a portion of the ritualistic services in the 'Holy of Holies' of the writer," who is careful, however, to say that "no set or fixed formula can be of continuous service to any large number of growing souls. . . . They are sent forth in the hope that the outlines given will be suggestive and stimulating to original thinking—a mustard seed that shall take root and spring up in some rich soil." All aids of this kind are, as the writer points out, simply stepping stones to

the realization of that *summum bonum* of all spiritual truth, "I, and the Father are One." This is what is meant by being "In Tune with the Infinite," what Buddha realized in his "Day of Enlightenment," what teachers like Prentice Mulford or Swami Abhedananda have in view when advocating the setting aside of a building or a Meditation Room where the soul may gather strength. This may be done just as effectively in the silence of one's own room, magnetised by the daily inrush of spiritual power that comes in the morning hours of meditation and it may thus become the very gateway of heaven. In the last chapter of Prentice Mulford's volume, "Gifts of the Spirit," the outline of what he hoped might be the church of the Future is given—while Swami Abhedananda in an address given at the consecration of the Meditation Room in the Vedanta Society Headquarters, New York, said that the worship of the Supreme is impossible without meditation. In the little volume, "Within the Holy of Holies," the writer adds what is the most important of all—the necessity of putting our souls out in prayer. He says, "The highest development can only come from definite, methodical, systematic and persistent concentration: prayer without ceasing." This all brings us back to the simple teaching of the Gospels, and also to the heart of every religion on the face of the earth. Jesus said, "When thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly." And Jesus, the great Teacher, put this command of His in practice, for do we not read in the Gospels, "and when He had sent them away, He departed into a mountain to pray." It is as I have always striven to put before readers of this paper, that we must be our own saviours, and that every spirit, great or small, and whether in the flesh or out of the flesh, has to grow by calling on that great over-ruling power "in whom we live and move and have our being."

There is no desire to deprecate phenomena capable of scientific proof, as the esteemed editor of the *Hindu Spiritual Magazine* said lately, that "respected spiritual papers as *Light* and the *Harbinger of Light* seemed inclined to do." It is, indeed, the demonstration of physical phenomena, combined with spiritual teaching of the highest order, that has given Mr. Stanford's seances with the medium Charles Bailey their enormous value. Scientists are demonstrating that the basis of matter is electricity. In the address by Professor Denton in the seance article of this issue this is explained, and also the way in which solid objects are prepared to pass into the seance room. This is also admirably told in the leading article of this number, "Passage of Matter through Matter," which, while giving information on this subject obtained at Dr. Motherwell's circle over thirty years ago, confirms in a remarkable way the explanation given during the last month by Professor Denton. Unseen is the power of the flash of lightning that instantaneously shivers to atoms a giant tree of the forest. Potent unseen forces are also at work in the seance room and in every visible object around us. It is not for us to define or limit the powers of the Unseen World. A first instalment has been given by wireless telegraphy, which scientifically demonstrates how messages are carried through the ether which Professor Denton says is also the vehicle for spiritual communications. Great and deplorable is our ignorance of the natural laws concerning these things,

"Knowest thou the ordinances of heaven? canst thou set the dominion thereof in the earth?"

**E. W. COLE,**  
**Book Arcade, Melbourne.**  
**Philanthropist, Author, Thinker.**

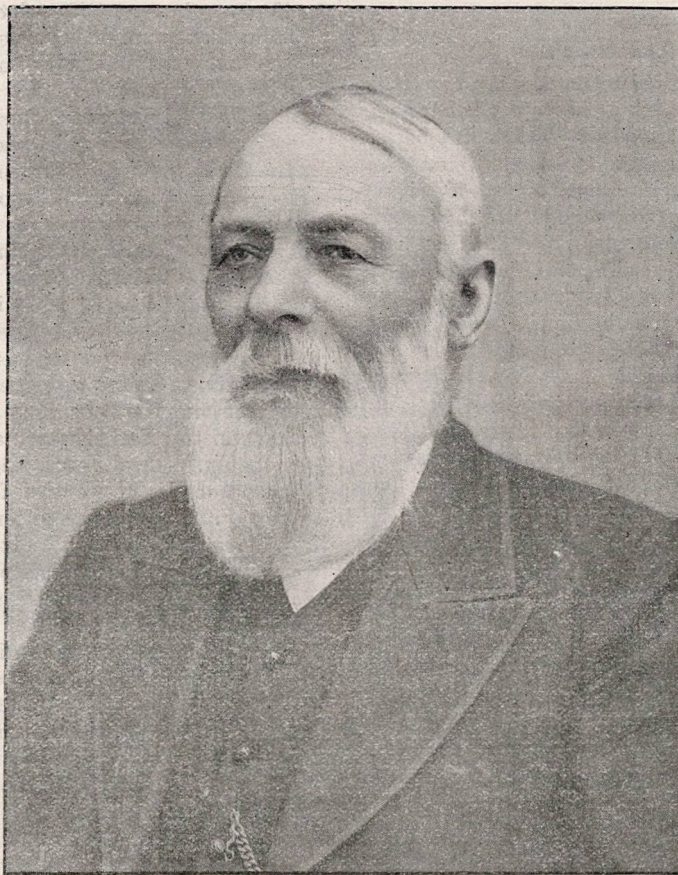
BY ANNIE BRIGHT.

When I sit down to write about E. W. Cole it seems as if a dozen copies of the *Harbinger* could be filled if I were to say all that readers would like to know of a man whose name is "familiar as household words" all over the Commonwealth and New Zealand. And there is just a limited number of columns at my disposal. It is over a quarter of a century ago since I first met Mr. Cole, when his famous Book Arcade had been established about three years on its present site. To look back on those twenty-five years is to see that on that sound foundation has been reared a business that is second to none in Australia, and that it is the result of that untiring pursuit of a fixed ideal which is at the back of every successful achievement. People are astonished when some name looms large in the public eye. "What a lucky man that is!" exclaims someone, but it is not luck that is at the back of great movements. The world did not know when Florence Nightingale started with her band of trained nurses to succour the wounded in the Crimean War nearly sixty years ago, that her fitness for the task of pioneer and founder of a new order of nursing in the world was due to years of severe training, filled with an ardent desire to be of use to her fellows. Nursing was her vocation, and now the world is filled with the results of her far-seeing effort, and thousands of nurses trained after her pattern, and others headed by Alexandra, the Queen Mother, have these last few days showered her grave with loving tokens of sympathy with her noble work and life. In similar quiet unobtrusive manner, leading the way with firm but gentle hand, has Mr. Cole worked with consummate skill, patience and foresight to build his colossal business. Dr. Talmage, the famous American preacher, said that the two things which *impressed* him most in Australia were Sydney Harbour and Cole's Book Arcade. Sala, the prince of journalists, called it one of the wonders of Melbourne; Froude, the historian, said it was a wonderful sight. When the Arcade was started it had a depth of 200 feet, now it goes right through from Bourke Street to Collins Street, with a depth of 600 feet. It is the constant resort of buyers in every department, of readers, sight seers, visitors from all parts, and it is estimated that over 30,000 pass through its doors every week. In 1896, when it was feared that the early closing regulations would cause it to be shut up after 6 o'clock in the evening, 30,800 people signed a petition to Parliament praying that it might be allowed to remain open until 10, and the section devoted to books remains so to this day.

HIS BROAD RELIGIOUS OUTLOOK.

It is, however, because the mainspring of his activities has been an underlying, profound religious sentiment that Mr. Cole has been able to reach the hearts of his

readers, and it is also for this reason that I desire to tell briefly the story of his life. Born in Woodstock, Kent, in 1832, the date of the passing of the great Reform Bill in England, he is now 78 years of age, and with almost undiminished vigour is simply immersed in business and literary activities. "I have 1,000 things to do," he says, as he points to the drawers in his sanctum full of classified notes and quotations ready for books to be produced, and he adds sadly, "work time has finished for most people when 80 milestones have been passed." "That is the only thing I would presume to advise you on," was my reply. "Never count your birthdays, and be just as young as you feel. That erroneous idea of three score years and ten as the span of human life will have to be eliminated before the race makes much progress. It has unconsciously checked the activities of many, and made advancing years something to be deplored rather than as the garnering time of a rich harvest of experience. At 90 years of age Cavalier James Smith wrote better than ever before, and surpassed men of half his age for vigour and facility of expression.



E. W. COLE

*Photo. by Talma.*

I could point to a number in my own circle of friends who are working more effectively than the average young man, although well past the allotted span. We do not half realise the power of the Spirit." Mr. Cole was just past middle life when he turned to the study which transformed his career. For two years, he tells me, he studied at the Public Library, Melbourne, on "The Analogies of Religion," which had always had a certain fascination for him. He went through universal literature with avidity, and read everything that would throw light on the subject. He then published a map showing the relative number of religions and their adherents, and brought out a book, "Religious Sects and Sacred Scriptures of all Nations," in which he showed the similarity of the essential teachings of all—their Heavens and Hells, their moral teachings, their views on Immortality, which was published at the *Argus* office in 1866. He had a passion for books of all kinds, and so when it became necessary to start some business, he began with the sale of second-hand books in the Eastern Market. Here his enterprising spirit showed itself, for he became in 1880 lessee for three years of these markets, and by good management increased the rent roll from £1,500 a year to £6,000. Then he moved to the present location. It shows the many-sided character of Mr. Cole just to glance at the titles of the books he has since published. Long before I had met him "Cole's Funny Picture Book" had been the delight of children everywhere. It is thirty years since this pioneer volume of his children's series was issued, and its sale has been phenomenal, surpassing even that of Mrs. Beecher Stowe's "Uncle Tom's Cabin" in America. It has sold regularly ever since at the rate of a thousand a month, and I will leave my readers to work out the grand total of sales to date for themselves. Every book published, whether it has borne the title of "Truth," one of his latest, "Hobbies," or innumerable others, have had for their object the instruction and upliftment of his fellows. He has always had in view also the fact that people need recreation and amusement, and so the

Book Arcade has become the resort of all classes of readers, buyers and sight seers.

In the second-hand book department on the 1st floor are to be found scores of readers and students; in the Arcade itself a feast of the newest books is spread before visitors, who eagerly scan their pages. "It amuses me," said Mr. Cole once to an interviewer, "to hear people talk about my books being spoilt by loungers. That only helps to stock the second-hand department upstairs. Look at the reserves of books in the drawers. My books number one million three hundred thousand." And by degrees department after department has been opened. On the top floor valuable glass, porcelain, and ornaments of all kinds are to be found; another department is wholly given up to music; still another to pictures and picture framing. Many are the attractions for young and old—a tea-room and large circulating libraries at Collins Street and Bourke Street entrances respectively, put the finishing touch in catering for the needs of the public.

FEDERATION OF THE WHOLE WORLD.

Universal Brotherhood has been the dominating note in all Mr. Cole's undertakings, and so in 1890 he offered £100 in prizes for the ten best concise essays for and against World Federation, and in a few weeks received from all parts of Australasia 660 compositions—about 450 in favour and 210 against. Three judges of consummate literary skill were appointed as adjudicators—Professor T. G. Tucker, of the Melbourne University, Dr. A. Gosman, and the late Mr. Alexander Sutherland. Fifty of the best essays were afterwards printed in book form, the whole expense incurred being £1,000. In my opinion the best and most practical of these essays is the one by Mr. Cole himself. In this he gives his famous prophecy of what will have been achieved in the world by the year 2000. At the time he wrote this, 20 years ago, flying machines were only in embryo; and I find the first two sentences out of the entire thirty have by this time found partial fulfilment, and long before 2000 will have become an accomplished fact. He says by the year 2000,

"Flying machines will be in general use, passing and re-passing over every spot on earth.

Men will travel by these or some other means to the Antipodes in a week."

Other items are:

"One sensible religion, including a belief in immortality, will be believed in generally throughout the world."

"Men will feel that eating, drinking, sleeping, dressing, playing and money-making are not the sole purposes of life; but that they are destined for something higher and nobler."

This last item is similar to what F. W. H. Myers sets out in the Epilogue to his famous "Human Personality," but he indicates the means as well, namely, that the study of psychic phenomena, which had brought to himself the reality of the Life Beyond and given to him a Religion within Nature, would by the end of this century restore to the world the early faith of the Apostles in the Resurrection of Christ; which but for this later evidence through psychic investigation, would have been quite discarded. It is the underlying faith of Mr. Cole in these great Unseen Realities that has always attracted me, and seems to be attaining even a fuller and richer development with his advancing years. Space will only permit a passing mention of his strong opposition to the idea of a "White Australia" as opposed to all climatic laws, and his dream of a "Universal Brotherhood," and he reminds his readers of Cicero's inspired words, "The whole world is the Fatherland of the Noble-minded."

WHAT HAS ALL THIS TO DO WITH SPIRITUALISM?

"Everything" is my immediate response. Under the name of the "New Psychology" which takes for its basis all the latest achievements of science, Spiritualists of the enlightened kind are seeking everywhere to lift the thoughts of men above phenomena-hunting to that wider conception of the Universe which shows that each individual is a part of the Universal Mind with an endless spiritual progression before him. As a powerful sidelight on man's religious outlook, Mr. Cole has studied psychic phenomena of every phase. He has had 130 private sittings with one of our best

accredited mediums in Melbourne, has attended her public séances, has witnessed mediumship in his own family, and has assimilated all these facts into his present philosophy. There is scarcely a province of human thought with which he is unfamiliar. With Walt. Whitman in conversation I could fancy Mr. Cole agreeing with all he has to say about the Universe and Death and Immortality. Whitman says—

"Why should I wish to see God better than this day?"

I find letters from God drop't in the street and everyone is signed by God's name.

And I leave them where they are, for I know that wheresoe'er I go,

Others will punctually come for ever and ever.

And as for you, Death, and you bitter hug of mortality, it is idle to try to alarm me."

Chatting one day in the Arcade with Mr. Cole, he asked me quite seriously, although I detected an undercurrent of hidden meaning, if I could tell him "the size of the Universe." "That is a very tall question," I replied, "but it has never been so satisfactorily answered to my mind as by those exquisite lines of Richter. These I heard for the first time nearly thirty years ago, recited with great impressiveness by R. A. Proctor, the great astronomer at the close of his lecture on 'The Sun.' I shall never forget it and the last words 'End is there none to the Universe of God. Lo! also there is no beginning' have been imprinted on my memory ever since." "The very thing I want," replied Mr. Cole, "and I have a copy of it carefully put away." So it was delightful to me to find in the Arcade a week or two ago a dainty little Booklet just the size to slip into a waistcoat pocket, entitled "God and The Universe." In the first half is a short essay of about 400 words by Mr. Cole himself, and in his best style, "God and the Universe." The latter half is taken up with Richter's magnificent lines which accord so closely with Mr. Cole's own great generalizations and the essence of his teaching, that I would fain ask my readers everywhere to read it for themselves. For it is to this uplifting view of the Universe, and ourselves as a necessary part of it that cannot be done without, that I earnestly try to direct the thought of the time. Talking to a gifted orthodox clergyman the other day, he deplored with myself the lack of any real belief in that wondrous life beyond the grave among regular church-goers. People talk of the hope of meeting again the friends who have passed the mysterious portal, but resent the idea that they are all around us, and more alive than ever. "Millions of spiritual creatures walk the earth unseen," says our inspired Milton, and Paul reminds the Hebrews of "the great cloud of witnesses" who watch how we run "the race that is set before us." It is our manifest duty to so enlarge the minds of this generation that it will be felt that to pass out of this life is merely to enter another room in our Father's house. Nothing can help this more surely than a study of the Universe as so eloquently set forth in some of Mr. Cole's essays. He may or he may not have gained this from his knowledge of psychic phenomena, but he has indeed gained an outlook that anyone may envy. To myself, for whom the next world even now permeates my life and work, it is good to think how he will find across the Borderland the fulfilment of all his hopes and desires, and the realisation of what for all of us must in this life remain unexpressed.

"All we have willed or hoped or dreamed of good shall exist; Not its semblance; but itself; no beauty, nor good, nor power Whose voice has gone forth, but each survives for the melodist, When eternity affirms the conception of an hour."

Dudley Wright, editor of the "Annals of Psychical Science," sends a most able pamphlet, "Spiritualism in relation to the Doctrine of Immortality. He says: "Though I do not recommend unguided or unsystematic investigation, yet I say that the man whose attention has been directed to the overwhelming proofs which Spiritualism offers in this direction, and who neglects to investigate them for himself, is shirking his duty as an individual—a duty he owes to himself as well as to his fellow men."

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

By ANNIE BRIGHT.

In the latest number to hand of the "Progressive Thinker" of Chicago there is a most valuable contribution by one of the old pioneers, writing under the nom-de-plume of "Sargis," in which the fatal defect in investigations like that of Bailey at Grenoble, or Eusapia Palladino at New York, is pointed out. "Sargis" sums up the official expose of Bailey as "the naked fact that the control of Bailey refused to submit to the demand to examine his person for birds. The demand," he goes on, "is not here given in the words of the official report, for it is too unseemly for use, except by scientists. . . . The fatal defect in these 'research investigations' is the basic concept as to spirit upon which they act. They seem to regard a spirit as an infinite personality in knowledge and power. And it must respond to their demands, and that, prima facie, a medium is a cheat. This as to what comes through an illiterate peasant woman. And so as to Bailey, save that in the mental field he is far superior to the Italian."

In another column reference will be found to the June number of "Annales des Sciences Psychiques," in which reference is made to the attitude of this journal in the May issue on the Grenoble incident. It is said that the honesty of the editor and conductor of the circle are above suspicion, and at the end the hope is expressed, although, as they say with less confidence than ourselves, that Bailey will be entirely freed from any imputation of fraud."

If any thing were wanting to prove the superior mental field of Charles Bailey's mediumship, or the genuineness of his physical phenomena, the proceedings of the last month have given ample evidence. Among the new features the accession to the Indian controls for apports of a group of Red Indian chiefs has given an interesting novelty to the proceedings. Unable to speak English properly, they have by gestures, obeisance and Indian customs of sitting in wigwam and a prolonged native whoop that rang through the seance room, shown their marked individuality. The next evening a pair of Mocassins, photographed for this issue, was presented to Mr. Stanford with much ceremony by "Swift-foot." By the acceptance of these, "The Great White Father," as they called Mr. Stanford, was to accept their services at his seances, and give them welcome.

In addition, some of the most brilliant addresses ever given through Charles Bailey have been delivered during the month. Dr. Robinson's on "The Footsteps of St. Paul in Rome," given before the Italian scientists during the medium's recent visit, and one by Signor Valetti, "The End of it All," stand out as marvels of their kind, and may be printed later. For this issue an address by Professor Denton, on "Occult Laws and Phenomena," has been chosen as containing information greatly needed by all investigators.

The following is a brief record of happenings at the circle since our last record of the same:—

**136TH SEANCE.** June 30th. First meeting after medium's return from Europe. Addresses by Dr. Whitcomb and Signor Valetti on the Grenoble seances and subsequent visit to Italy, where he sat with a group of scientists. Particulars are not yet given for publication. Phenomena. Lump of earth with two spear heads made of bone. Ancient manuscript from Thibet.

**137TH SEANCE.** July 7th. Address by Dr. Witherow on the text, "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? Let us eat and drink, for to-morrow we die." A new control, Rev. John Angell James, for over 50 years Pastor of a Congregational Church in Birmingham, and who passed over in 1859, was introduced, and spoke for a few minutes. Phenomena. Bird caught in full light. Lump of earth with spear heads.

**138TH SEANCE.** July 14th. Address by Signor Valetti on "The Satirican of Petronius." Phenomena. Two rare tablets in bag from neighbourhood of Bagdad. Quantity of earth containing jewels, showered through cage on to the medium in deep trance. Plant grown by Yogi from seed planted by one of the sitters.

**139TH SEANCE.** July 21st. Address by Rev. John Angell James, "Shadow and Sunshine." Phenomena curtailed, as a

number of Red Indians were present for the first time, and desired to pay their respects to the "Great White Father," Mr. Stanford. Their names were "Swiftfoot," "Little Horse," and "Coyote." Lump of clay with spear head. Fish hook used by the Red Indians brought in the light for Mr. Stanford.

**140TH SEANCE.** July 28th. Address by Dr. Robinson, "The Footsteps of St. Paul in Rome;" the same as delivered before Italian savants when the medium was in Italy. Phenomena. Lump of clay with spear heads. Pair of Mocassins brought by Red Indians as worn in life by Swiftfoot, who presented them to Mr. Stanford with much ceremony. These are photographed for this month's supplement.

### ADDRESS BY PROFESSOR DENTON.

#### ON "OCCULT LAWS AND PHENOMENA."

Delivered on Thursday evening, August 4th, 1910.

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

To intelligently communicate with the spirit world, it is necessary to know something about its laws. It would be just as rational to take a man out of the street, and put him into an operating room with the telegraph instruments, and expect him to send a message and receive a message, as it is to expect people to communicate with their friends who know nothing about the laws that obtain between the spirit world and the earth plane. This is a most important subject, because if you do not understand and strictly follow out what you are told in regard to these wondrous laws, you cannot possibly communicate with the spirit world successfully and satisfactorily. There are a great many people—so-called spiritualists—who think that they have only to assemble in a room, and that they will of a necessity get some communication. But the time has arrived when men should intelligently understand and observe the laws which obtain at the present time between the two worlds. To-night I will try to explain, in simple language, what to do, and how to do it.

#### MESSAGES TRANSMITTED THROUGH ETHER.

You are always breathing atmosphere. It is necessary for your life and good health, and to have really good health you should have a pure atmosphere. The life giving oxygen should be pure. Your scientists have recently discovered something, but of which they have been told for many long years by spirit intelligences through mediums, which they call Ether. There is a world of ether, and it is very wondrous, I assure you. It is a subtle something. It is in the atmosphere, but it is not part of it, for I know of places where there is really no atmosphere, but there is ether. There are also storms and calms in the ether as there are storms and calms in the atmosphere. Sometimes there are undulating waves; sometimes it is very placid. During electric storms, the ether is very much disturbed. You have at last been enabled to transmit messages over these waves of ether. The electricity discharged causes a vibration, and your message is carried hundreds or thousands of miles away. That is something to have discovered, but I assure you it is very little compared to what he shall ultimately accomplish when man shall have become as the gods.

Spirits from the realms of day make use of the ether for transmitting messages just as you make use of it. In a sense their messages are much more powerful, because the vibrations are stronger. The laws of attraction and gravitation hold the worlds in their courses, whirling in their orbits. When that law was discovered by Sir Isaac Newton, you understood why the stone fell to the ground. The first thing that you have to give your attention to in opening a seance to communicate with the unseen world, is to have a large, airy room, where the atmosphere and the ether are pure, and you can have sufficient play for these wondrous forces. A small, close, stuffy room is a very unsuitable place. You might get messages or phenomena, but it would be by what you people call luck, rather than by good management. Spirits labour under a great disadvantage in communicating with you, because you are ignorant of these simple natural laws. Supposing that you

were trying to signal the folk on Mars. You know all about your own signals, but you cannot make the people on the other planet understand these or your methods, and hence it all goes for naught. That is something the position of your spirit friends and yourselves. But the intelligent man who understands how to communicate with the spirit world will give due regard to all the conditions necessary for obtaining such phenomena or any phenomena.

#### FEW CHANNELS OF COMMUNICATION.

At present, to communicate with your world the spirit world has but few channels. One channel is per medium of the ether and the atmosphere. But spirits rarely avail themselves of that channel for the reason that it is a very uncertain one, and requires a great deal of power. More than this, those on the earth plane do not understand these forces, and some people would get scared or frightened if they received messages in that way.

A second channel is through a sensitive, which I suppose you will admit is the orthodox way. I know there are people here who will remember being present at a meeting some years ago, where direct voices were heard. I would like to tell you how this is accomplished. It is only difficult because you people make it so. You are not looking for a communication in that direction, and if it be in a room, the conditions very often are not right for hearing the direct voice. Take, for instance, a room in which a fire has been burning for some hours. A fire has an evil effect upon the ether in a room. The atmosphere becomes warm and close, and certain gases that are in the atmosphere are weakened, and the vibrations of the ether become mixed. Instead of undulating waves, there are mountains and chasms, and there is a whirlpool in the ether, so when the spirit friend causes a vibration, which should sound as his will directs like the human voice, he finds that he cannot do it because of the disturbed conditions. You must understand that spirit friends cannot speak as you speak. When they speak directly to you, it is through a concussion—the best word I know of to explain it—in the waves of the ether which can produce sounds like unto music. Some people, especially sensitives, have told you they have heard heavenly music. They have heard harmonious sounds produced by spirit friends through the ether, and so there can be produced a very good imitation of the human voice, if the conditions are right.

#### MESSAGES THROUGH SENSITIVES.

It is not always possible to get such messages. First you must take into account the condition of the sensitive. Being highly strung people—hyper-sensitive—it does not take much to put them out, and if the nervous system is not properly attuned, we on our side of life find it very difficult to close up the cells of the brain and take full possession or command of that sensitive. There is a sensitive spot in the brain which we spirit people by casting the influence that we all possess, upon that sensitive spot, are enabled to close up the cells of the brain. The sensitive does not then really know what is going on, and where you find one who does, you can always be sure that the spirit has not been in complete possession of the medium. Again, the surrounding influences may be against it. You all give off an aura, and if I had time I could describe the auras of each one present. I have seen people in this meeting even with especially bad auras, and it has been unknown to Mr. Stanford, or he would have quickly ejected them. Whenever persons are antagonistic to spiritual truth, and whose lives are not strictly upright, you find the aura very bad—mixed, cloudy, confused. The auras of people in good health vary in shades, from white, pale pink, to rose colour. But when the auras approach the dark colours, browns and grays and blacks, we know that the person is wrong in some way. Supposing, for instance, that one of you was told that to-night your aura was pale pink, but next night it is confused and much darker, fringed with gray,

shall I assume that in seven days that have elapsed you have gone away from the truth? No, the aura is influenced by the state of health, by passions, such as hate, envy, malice, evil speaking, anger; and when you set out to do an injury to another, let me assure you that you injure yourselves more. Therefore, to receive your spirit friends in your midst, and to intelligently communicate with them, there is one law you should observe. Previous to coming to the meeting, especially on that day, try to be calm, placid and cheerful. Certain mediums to be tested have been asked to change their clothes, and they have done so, and on nearly all occasions it has been noted from our side, and frequently from your side, that the results were not so good as when the medium was allowed to retain his own clothes. He might be stripped and examined closely, and then put on his own clothes again, and it would be all right, but to take those clothes away and replace them with others is not good, for the reason that the clothes the medium wears are magnetised. They contain a certain amount of power, and if the medium be a good man that magnetism is good magnetism, and you break one of the communicating links with the other side.

#### PASSAGE OF MATTER THROUGH MATTER.

In the production of phenomena such as you have here, you must observe the conditions, and should intelligently understand the underlying laws and observe them. You get accustomed, I have no doubt, to seeing lumps of stone and a variety of objects brought into the room, but have you ever thought what a tremendous power and force is needed to pass that solid piece of matter through another solid piece of matter? Let us look at the process for a short time. We have a piece of bluestone from the road, and the spirit controls to perform the work have to prepare that stone. They are all the time yoked up to this medium, and are drawing magnetism from the circle. All sitters should be in a right frame of mind, and if the mental attitude towards the medium and the spirit world is correct, their physical condition passable, everything is well. Then the aura, the magnetic current, the chain, if you like to call it, is a strong one, and holding on to that magnetic band the Hindoos perform a certain work. I do not care if it is done just outside the door, or in Bourke-street, or Tasmania—it is all the same. The further the distance, the harder perhaps to accomplish. Now, what takes place? That wondrous power which every spirit possesses in a lesser or greater degree, that power which is received from the Universal Spirit, that power which is said to have breathed upon the face of the waters on creation's morn, that same power in a lesser degree is exercised upon that piece of lava or bluestone. An act of levitation takes place at first. Judge Edmonds left it on record that he witnessed the levitation of human beings. Were you standing opposite that piece of stone, you would rub your eyes, and say you could have sworn there was a piece of bluestone there just now, but it is gone. It passes into ether. There commences a disintegration of the electrons of that stone. You scientific people are at last convinced that matter is not solid. We have told you this for a long time, and been jeered at for our pains. It is composed of innumerable electrons, and the basis of the electrons is simple electricity. To rightly define it, I shall say that electricity is a subtle ether, and there are many ethers as there are many forms of electricity. This disintegration is taking place in the atmosphere. The stone, separated by spiritual power, is at last held in position at their will by the wondrous law of attraction which at present you know nothing about. The law of gravitation, which you understand something about, applies to the earth plane and to the material world, and I am trying to show you that there is a world within a world all contained in this wondrous universe. Supposing I could give you spiritual eyes you would perceive that piece of stone rapidly becoming smaller and luminous. At last the solid mass has

disappeared into what looks like a luminous ball, fine, impalpable, ethereal. It is in a state of ether, but it has to be reduced to a still more subtle and finer ether than that which surrounds it, and that is the work of the Hindoos. This luminous ball is passing along and presently it strikes Russell and Bourke streets. But there is an object in the way—the wall of the building or maybe the roof. The same work has to be performed on a portion of the building. You may not be able to perceive it, even if it is pointed out to you, because it is done so rapidly. The lightning's flash is instantaneous, but just think of the work of destruction that it accomplishes. Look at the giant oak of the forest riven to matchwood! How long did it take? Just a flash. And so this work of which I am speaking is performed in a very short time. This ball of ether, this piece of stone reduced to a state of ether, can very easily pass through the opening that has been made for it. All that remains is the solidification of the stone, and that is very easily accomplished. How did such mediums as the Nazarene pass unseen through his enemies without opening the doors? Because he understood the divine, occult laws which gave him power over matter. Do I believe that he walked upon the sea? Certainly I do, and if you understand anything of occult powers and laws you will believe it also. He had power over material things. It was the triumph of mind over matter, and that is just your realm. It was intended that man should be as a god, having power, and when by investigation, reasoning, and spiritual inspiration, he arrives at that grand state, I tell you men will no longer be like animals, grovelling upon the earth plane.

#### UNSATISFACTORY MESSAGES.

In conclusion, I would like to speak of receiving messages through sensitives. Some of these messages are contradictory, some are intensely stupid, and some of them are unwise. There is a prevalent idea that the moment a man passes out of the flesh body, he becomes a god, possessed of all knowledge and all power. The most ignorant coal-heaver is supposed to become a Demos, a Solon, a Cicero, and to have all the knowledge of the combined scientists who have ever lived. The thing is absurd! How is that change called death going to give him this knowledge? If you have but little knowledge on the earth plane, the dissolution of the body and the spirit will not give you greater intelligence. You must acquire it. On the spirit side you will have greater facilities for obtaining such knowledge, but it has got to be acquired patiently and earnestly. That is the law of progression. So when you apply for information from the spirit side, you are sometimes misled, and so Spiritualism, especially by the press, is held up to ridicule. You are simply getting just what the intelligence knows—nothing more. If he is in the first class, you are getting knowledge you would expect from a child in the first class, but if he has graduated and taken his degrees in the intelligent world then you may expect from him greater knowledge and wisdom. Why don't the spirits return and give you all knowledge so that you should cease work? This is what a great many people would like—just to have pointed out where the diamonds and gold are. I want you to realise that your friends on the other side are a progressive people. For this reason you are exhorted to test the spirits. Of course, it is wise always to have the highest intelligences that you can draw near unto you, but your attitude towards them often repels them. Spirits have returned, and some have told you that there is no reincarnation; and others have told you that there is. Others have said there are seven heavens, and I have known some who say there are seven million heavens. All this is perplexing and contradictory. Then people say you cannot put any confidence in them. Oh, foolish man, you are just getting what the spirit knows, perhaps not being long enough in the spirit world, his spiritual condition debars him from acquiring the knowledge you are

seeking from them. There are intelligences who have the power and privilege to apply unto higher intelligences for information, but it is not given to all to be able to do that. Please bear that in mind. The contradictory or untruthful message should not stamp the medium as a fraud. Many people go away and vent their spite upon mediums because they have been deceived by messages. Not of necessity must the medium be a fraud, because you receive a wrong message. You are exhorted to test the spirits. If any advise you to do that which would lead you from the path of integrity and uprightness, the scripture says, reject him. It is not meant for you to be directed by spirit messages. Keep your own will and intelligence supreme. "Believe not every spirit," said John the beloved disciple, "but try the spirits whether they be of God: because many false prophets have gone out into the world."

### ARE ALL MEN IMMORTAL?

*Written for the "Harbinger of Light" by  
J. M. PEEBLES, M.D.*

By a recent mail came the following article from our revered friend, and a letter in which he told of incessant work, which included the writing of a book, "Five Journeys Round the World," that is sure to be of great interest to all who have met him during his journeyings. He sends the following article, suggested by an address on the same theme by Dr. Robinson, at one of Mr. Stanford's circles. His experiences with the medium Charles Bailey have been so remarkable that it is as impossible for him to accept any allegation of fraud as for Mr. Stanford and others in a position to know. So it is with pleasure that the good doctor's protest against the alleged fraud is also given below:—

There appeared awhile ago in the "Harbinger of Light" a very able address through the medium, Charles Bailey, from that erudite spirit, Dr. Robinson, upon the subject of "Immortality"—answering the question, Are all human beings immortal? The address was not only kindly but spiritually instructive and uplifting.

There is, be it known and remembered, a small Vedantic class of Hindus in India, touched with the materialism of Haeckel, who teach that death ends all personal consciousness; and there is a religious sect originating in America, the Seventh Day Adventists, which contends that there is not even a primordial germ of immortality in man. But those who accept Christ and die in the faith, will be raised and made immortal in the morning of the general resurrection.

And then there are Spiritualists in this birth land of Modern Spiritualism who teach and write that no ancestral animals, monkeys, and orangs, nor the lower races of humanity, will consciously exist hereafter. They lack, we are told, "A certain degree of advancement." This has been pronounced by the few, "The New Spiritualism." Hudson Tuttle, an extensive writer, takes this view of the subject—"conditional salvation." His latest words confirming this dubious teaching appear in the "Progressive Thinker," May 21st, 1910.

Here are his verbatim words:—

"A certain degree of advancement must be made before the spiritual being could maintain its existence after the death of the physical body. And existence after death does not imply that such existence is necessarily immortal. It may in its imperfections continue a day, a year, a century, at last to fade."

This doctrinal teaching called Spiritualism, which is rather Haeckel-Spiritism, cuts off with one merciless swoop, all the premature born, all infants, and all playful children, as well as the "lower races," for they have not reached "that degree of advancement necessary to maintain existence" after death. And then, those who do exist after physical death may

exist only "a day, a year, a century, at last to fade out."

I have met more than one mother accepting the above doleful teachings, who was doubting, mourning, because fearing that her loved child, not having "advanced" far enough intellectually and spiritually, had been doomed to unconscious existence, eternal death! It had lived and been loved "at last to fade," using Mr. Tuttle's words.

This back-ground of materialism, extinction of consciousness, has the negative quality of making Dr. Robinson's cheering and logical discourse all the more consoling and enchanting. Quite possibly it was the witnessing of this degenerate sort of Spiritism, seen from spirit life, that induced the good doctor to deliver that masterly address. Oh, that we could have listened to it as it fell aflame with truth from his heaven-illuminated soul, rather than through the mortal lips of an uneducated trance speaker!

If your space permits, will you allow the following upon the endlessness of the future life, appearing a few weeks ago in the Spiritual press of America, to appear in your excellent magazine:—

We have received messages from spirits who had lived hundreds and thousands of years ago, even on the Isle of Atlantis; and independent clairvoyants have seen white-robed ancient spirits, have seen friends whom they readily recognised, and have seen their infant children unfolding and growing up to the stature of manhood and womanhood in the higher supernal spheres. And, further, the ancient Iranian records found in the Avesta—the teachings of the inspired prophets of Israel, the classics of the Greeks in the palmiest days of Grecian culture, and the New Testament writers, all employed the strongest possible words in their dialect to show the eternal existence of spiritual beings. Paul, both a Hebrew and a Greek scholar, employed the following Greek words when referring to the future life:—Akatalutos (endless, unending), athanasia (immortality, imperishability), aeidios (always divine, everlasting), aperantos (infinite, boundless), apthartos (incorruptible, undefiled, indissoluble). Again, Paul used this phrase: "After the power of an (aeidios) endless life," aie meaning always, and dios signifying divine; which dios is the root-word of eternity itself.

Now, here we have six Greek words referring to periods of time, embodying the best scholarship of Greek and Roman times, and corroborated by the most eminent philologists and lexicographers of the century, relating to the duration of time, touching the existence of spirits in the spiritual world—such words, I repeat, as aeidios, aptharsia, akatalutos, aperantos, athanasia, apthartos, translated and defined by such deep-searching, soul-inspiring words as endless, eternal, boundless, undefiled, always-being, infinite, indissoluble, immortal. Think of it, reader, ponder these proofs of a never-ending existence. These words, remember, are applied to God, to angels, and to the spirits peopling the invisible world. Do you not begin to understand why some thoughtful and logically inclined Spiritualists of Chicago prefer, such as Bishop Fallows, to be known as Immortalists?

I have no incense to burn at the shrine of church-ianic orthodoxy; it is already an emasculated monstrosity—a hairless, dumb dog, gradually dying, dying a deserved death. And let these words be engraved upon its grim and ghastly tombstone: "Born of Constantine, in a Roman palace, Constantine the murderer, and died after a lingering and painful illness, early in the twentieth century. May history mercifully blot its inquisitions and persecutions and blood-crimsoned war-infamies from human memory."

THE QUESTIONABLE EXPOSURE OF CHARLES BAILEY.

It did not in the least disturb the even tenor of my ways to hear, through the English press, of the exposure of the Melbourne medium, Charles Bailey,

at Grenoble, France. These pronounced exposures, the great majority of them false, fattening what we term in America "the yellow journals," pass away with no other effect than calling the attention of the masses to the subject of Spiritualism.

My first thought upon hearing of the expose was—well, if it be true, it is only another proof of the fallibility of humanity. The wisest make mistakes. This may have been a case of hypnotic obsession. The statement relating to the procuring of the birds is a matter of veracity between Bailey and the bird-seller. And, then, who testifies to the moral integrity and manliness of the latter? It is reported that men of old would lie for "the honour and glory of God." It is more than possible that the race of falsifiers is not yet extinct.

All said, however, I know—positively know—that Charles Bailey is a genuine medium, and know it not only from sitting scores of times in what were termed the Stanford seances, but from seances in my own private rooms, with none present save God and His angels, myself, and Bailey. At some of these seances in broad daylight in my bedroom, holding both his hands in mine, and my knees pressing firmly against his, apports, such as coins, sand-encrusted ancient papyri covered with hieroglyphs, fell at my feet. These, with other apports of large dimensions, have dropped upon the table before me. Tell me not, oh trifling sceptic, that I was hypnotised—tell me not that I had any selfish motive in view in witnessing these marvellous phenomena. They occurred in the presence of Charles Bailey and myself, as matters to me of absolute knowledge and infinite value. And these phenomena will stand as historic landmarks along the ages as demonstrations of psychic force and conscious converse with the dead.

J. M. PEEBLES, M.D.

Battle Creek, Michigan, U.S.A.

OAHSPE.

It is a matter of regret that copies of this marvellous book are not more easily obtainable, and at a price within the reach of all. Many are the letters that reach this office with reference to this, and also with expressions of thanks for the publication of extracts from its pages. The dominant note of the book, namely, that each individual must be his own redeemer, and that this sojourning on earth is an incessant warfare against lower impulses, is well set forth in the following chapters, selected by a student of "Oahspe" since its first publication, over a quarter of a century ago, and to whom I am greatly indebted for my own limited knowledge of its illuminated pages. Another chapter is given after the letter of an esteemed correspondent in New Zealand, which will serve to more fully explain that the name "God" is not used in the orthodox sense as an anthropomorphic deity, but is simply a spiritually developed mortal, once a dweller on the earth, or other planets, who has attained a position in the spheres open to every other individualised spirit.

"BOOK OF JUDGMENT."

CHAP. VII.

1. A man may be wise as to books and philosophy and mathematics and poetry and great learning, and yet be low in grade as to spirit.
2. A man may know little of all such knowledge, and may be poor withal, but by hardship and experience, developed in sympathy and good works done unto others, and be high in grade as to spirit.
3. So also may it be with spirits that manifest through you as great orators, who stand even in the lowest grade in heaven.
4. Let not thyself deceive thyself, O man, as to thy knowledge, or thy speech, or professions.
5. Thou hast the scales in thine own hands, and shall, soon or late, weigh thyself justly, and take thy place, even as thou hast prepared thyself.
6. Nor flatter thyself that thou canst cheat heaven, or change the ways thereof.

7. Nor hide thyself behind doctrines, or behind the promises of Gods or Saviors.

8. Old things are done away, and none of these things shall avail thee on earth or in heaven.

9. Be thou king or queen, or judge or servant, the same judgment shall stand upon all.

10. When the garment is gone, and the diadem and riches and the flesh withal, consider thou the grade of thy spirit and the bondage upon thee.

11. Thou shalt take that for which thou hast fitted thyself, according to what thou hast done.

#### GOD'S BOOK OF ESKRA.

##### CHAP. VIII.

1. Jehovah hath said: I gave to man legs and feet to walk; arms and hands to work; eyes to see, and ears to hear; and, withal, the capacity to reflect and comprehend and understand.

2. I gave none of these capacities to man to lie dormant or to be useless. Neither can any man advance to My higher kingdom if crippled, or weak, or uncultivated, in all or in part of these talents I have given him.

3. But he shall be perfected in all particulars before he is capacitated for companionship with My exalted ones.

4. The Lord said: It mattereth little what kind of workmanship a man doeth; for one may till the soil, and thus train his hands and arms to full development; and another may weave, or spin, or forge iron, and also attain full development. It is not the kind of labour, but the development that comes of useful practice, which maketh every talent to stand upright in heaven as a glory to the Creator.

5. For there be servants on earth, who neither read nor write, that are better developed in their talents and members than many of the rich, and kings and philosophers.

6. And when they die and enter my heavenly places the ranks and caste in My kingdoms seem to them upside down. The rich man, or the king, or the pleader (lawyer), or priest, or the philosopher, may be as a helpless child, whilst he who was as a pauper on earth, may be as a very God over them to lift them up.

7. Neither is the preference to the rich, nor the poor, nor to the philosopher, nor the fool: for any of these may be as dwarfs in some talent or part, whilst also any of these may be a most perfect man in spirit.

8. So, God established, through His high-raised officers, schools and colleges and factories, heavenly, adapted to the spirits of the dead, even as similar places are established on the earth for mortals.

### CORRESPONDENCE.

#### OAHSPÉ.

TO THE EDITOR "HARBINGER OF LIGHT."

Dear Madam,—

I have noticed many quotations from the pages of this most valuable Book, and one very important quotation seems to me always to have been missed. I crave space for it (abbreviated) herein. Book of Discipline, Chap. I.:—

"Hear thy God, O man, and distinguish then that the twain, God and Jehovah, are not the same one: nor more is thy God than what thou shalt be in time to come. As a kingdom on Earth hath a king, and the king is nevertheless a mortal, so in like manner is the heavenly place of thy God a kingdom of angels, and the chief over them is God, an angel also."

I ask all readers to note how clearly is set out, "Hear thy God," and again, "over them is God," and later on in the Chapter: "Are sent by thy God into Etherea." The writer unmistakably acknowledges this God to be "OUR God," and an angel—in other words, an Individual, whereas Jehovah is never so

spoken of but rather as "Spirit" permeating all things.

It is further worthy of note that a study of the New Testament will at once show that Jesus never confused between the use of the word "Father" and "God," or God and Jehovah, if you prefer the names Oahspe uses.

Both Bibles are beautifully cloaked, not to confound, but for the edification of mankind. TRUTH, like gold, must ever be difficult to find, and requires cleaning from the "wash" that carries it. Ever has it been so.

I have made a study of Oahspe, and appreciating this wonderful work as I do only makes me comprehend and love my Bible more, for now do I know that I have a FATHER in Heaven, as well as the great Jehovah whom it will take us all Eternity to understand.—I am, etc.,

Dunedin, N.Z.

W.E.R.

### BOOK OF DISCIPLINE.

#### CHAPTER I.

##### GOD REVEALETH WHO HE IS.

1. This is the word from the organic heaven:—

2. Hear the words of thy God, O man—I am thy brother, risen from mortality to a holy place in heaven; profit thou in My wisdom, and be admonished by My love.

3. For as I am thy elder brother, so shall it be with thee, to rise also in time to come, and look back to mortals and call them to the exalted heavens of the Almighty.

4. To Jehovah, all adoration and glory forever. Amen.

5. By and through Him is all life and motion, and power, things seen and unseen.

6. Nor is there an angel in heaven so high, or sufficiently wise to comprehend Jehovah in His entirety, nor to see Him as thou seest thy fellow man.

7. For He is within all; beyond and over all.

8. Being Ever Present, in all places.

9. Doing by Virtue of His presence.

10. Quickening all the living.

11. Adorable above all things.

12. Even as the sun is to the light of day, so is Jehovah to the understanding of all the living.

13. Whereon to contemplate is the road of everlasting life, rising in wisdom, love and power forever.

14. Hear thy God, O Man, and distinguish then that the twain, God and Jehovah, are not the same one, nor more is thy God than what thou shalt be in time to come.

15. First, mortality, then death, which is the first resurrection, such are the spirits of the dead—angels dwelling with mortals upon the earth, where they abide, some for a few years, some for a hundred, and some for a thousand or more years.

16. Second, Angel organisation in heaven, and then abandonment of mortals, which is the second resurrection.

17. As a kingdom on earth hath a King, and the King is nevertheless a mortal, so in like manner is the heavenly place of thy God a Kingdom of Angels, and the chief over them is God, an Angel also.

18. Howbeit the Kingdom of thy God embraceth all the heavens of the earth. So is it also with all corporeal worlds and their atmospherean heavens—a God and organic heavens belonging to each and all of them.

19. Nor is this all, for there is a third resurrection, in which the angels rise still higher in wisdom, love and power, and are sent by thy God into etherea, midway between the planets—the highest of all heavens—over which there are Chiefs, who are also Gods and Goddesses of still more comprehensive attributes.

20. Therefore, I am as any other spirit of the dead, a one time man upon earth, even as thou art in this day; but one within the organic heavens of the earth.

**MATTER THROUGH MATTER.**

Among the varied phenomena of Spiritualism, one of the most difficult for the generality of mankind to conceive as practicable is the passing of matter through matter. We refer, of course, to what is usually called solid matter—stone, wood, iron, etc. Although science now affirms that there is no such thing as absolutely solid matter, it is still accepted as such by the community at large, and if one spoke of passing a brick or stone through a corresponding wall, or a thick board, without leaving an aperture or scar to mark its transit, it would be scouted by ninety-nine persons out of a hundred as repugnant to both experience and common sense. Yet the one per cent. who have witnessed it and had their senses of sight, hearing, and touch confirmed by several level-headed persons who witnessed the particular instance we purpose referring to, together with the testimony of eminent scientists, such as Professors Crookes and Zoellner, know it to be a fact. We do not wonder at the incredulity of the public as to the fact. We were ourselves incredulous, after some years of experience in other forms of phenomena pertaining to Spiritualism, when the first news of such phenomena arrived in Australia some thirty-seven years since. We could not conceive the possibility of its being reliable and determined to take the first opportunity to inquire from a reliable spiritual source as to the possibility of such. At that time, being a member of a select private circle held at the residence of the late Dr. J. B. Motherwell, in Collins-street, one of the mediums (Dr. C. B.) went in trance, and under control of a spirit in whom we had confidence, I referred to the matter and asked, "Is it possible for a stone or a brick to be brought through, say, this wall, without leaving a scar to indicate its transit?" A smile came over the medium's face as he replied: "We can scarcely forbear smiling at your crude notions regarding matter; what is matter but an aggregation of particles held together by affinity; destroy that affinity and they fly asunder, restore it and they again cohere. Such a manifestation could not take place, however, on the spur of the moment, but would require preparation. Had you a suitable medium, and we desirous to produce the phenomena, we should first examine the walls, ceilings, doors, floor, and windows, and determine which was the most convenient; we would next select an object (preferably something impregnated with the magnetism of the medium). We should then saturate the chosen area with a fluid you would liken to a fine oil to prepare it for dissolution; next we should connect the object with the chosen part by lines of magnetism, and finally, when the medium and circle were present, collect the forces of the circle about the medium, and at a given moment exert a powerful, attractive force and simultaneous action on the wall, which would dissolve and re-form at a rate of vibration far exceeding your power of vision, and the object would fall in the room."

This shook my incredulity and enabled me to conceive the possibility, though hardly to realise the fact, but about two years later Mrs. Paton, a non-professional medium and wife of a gentleman employed at the Post Office, Castlemaine, was reported to have developed this phase of mediumship, and was induced to give some fest seances in Castlemaine with satisfactory results. But these were discounted as usual by some ultra skeptics, and on the occasion of the medium and her husband visiting Melbourne for a holiday she was prevailed upon to give a few test seances at our office, 86 Russell-street. The first of these, held February 22nd, 1876, was reported in the "Harbinger of Light" of March 1st, of which the following is a condensation:—The investigating committee consisted of representative people, and Mr. Paton accompanied his wife, but sat at the opposite end of the table. The room was a first-floor front, with two windows and venetian blinds, connected with the rest of the house

by a passage in which the gas remained lighted during the whole of the seance. The street lamps partially lighted the room, and occasionally vehicles passing threw a stronger light into it. At no time was the room too dark for the sitters to discern each other, and there was no possibility of any person moving slightly without its being recognised by those next to them. The chimney was fitted with a grate, and the only furniture in the room besides the chairs and tables, two small globes, and a small harmonium, were a few books and papers. The medium was an entire stranger to the house. A chairman and secretary having been appointed, the room was thoroughly examined and sounded, and the members mutually examined, Mrs. Paton being carefully searched by the two ladies on the committee. The chairman locked the door, retaining the key, the grate lid was fastened with strong twine, and the door sealed with gummed paper marked by the secretary; the windows were closed at the bottom and opened a few inches at the top for ventilation, the venetians being down the full length. The members were then satisfied that all communication with the outside was cut off. Mrs. Paton sat at one end of the table, one of her hands was held by a leading citizen, and the other by Mr. Terry, the remainder of the sitters joining hands with them and forming a circle round the table. A hymn was sung, during which the medium (whose hands were noticed to have become very cold) was convulsed, and in about ten minutes, with a sudden thump, a heavy substance was deposited on the middle of the table, which, on the gas being lit, was discovered to be a large piece of rock measuring 12 x 6 x 4 inches, and weighing 14 pounds, smelling of the sea, and of a kind common between St. Kilda and Brighton.

Much pleased at so convincing a manifestation, the light was extinguished and the sitting resumed, when the medium almost immediately said that something cold and clammy was near her face. This was for some minutes disregarded till a member remarking a peculiar odour, a damp mass was felt on the table, which the gas revealed to be a large mass of coarse seaweed. On touching it a number of sea insectivora spread themselves over the table. For about ten minutes the circle rested in the light, and resumed sitting, the only result being the removal of the medium's earring, which was placed on the table, (whilst her hands were held), the whole time occupied being one hour and twenty minutes.

At a second sitting the following week, when other well-known citizens were added to the committee, an iron dumbbell, weighing six pounds, was brought. On this occasion a medical man assisted in searching the medium. Apart from the character of the medium and there being no motive for deception, the precautions taken left no loophole for fraud.

Dr. Wyld's experience with the medium Cecil Husk, as related by him in an address before the London Spiritual Alliance, early in 1890, entitled "Matter through Matter," records two instances as conclusive as our own; being the passing of an iron ring on to his arm whilst he held both hands of the medium. The control, addressing him by name, said—"Dr. Wyld, we will, if possible, get your ring back to-night, and we wish you to hold the medium's hand." I replied that I did not wish to hold his hand, as I knew that the ring was far too small to be forced on his hand. He replied, we want you to hold his hands, because we want to give you an absolute proof." I assented, and firmly grasped Husk's left hand with my right, and then made an exploration of his right hand with my left, and assured myself there was no ring on it, and now, all hands being joined, and Captain James holding Husk's right hand whilst I held his left, and the ring being held by the three disengaged fingers of my left hand, it was quietly taken from my fingers and rung three times on the table, and then instantly placed on Husk's wrist while I still holding Husk's left hand with a firm grasp. Again with my left hand I explored his arm, and there, sure enough, was the ring. The

lamp being lighted, I examined the ring and found it to be my own ring, not only by its shape, but by peculiar marks upon it."

Mr. Husk continued to wear this ring whilst a lengthened discussion took place as to the possibility of its being passed over his hand. It was asserted that if his hand were bandaged with fine copper wire it could possibly be passed through. Dr. Wyld then had a ring made of still smaller dimensions to make it absolutely impossible to pass it over the hand without fracturing the bones, and this was also passed on to Husk's arm by the spirit chemists. The ring was still being worn by Husk at the time of the lecture five years later. Corroborative testimony of the same phenomena was given us by Mr. Geo. Stow, our intimate friend, who had a larger ring put on his arm whilst he held both of Husk's hands, and subsequently his cousin, a blacksmith, who boasted that Husk could not put a ring he would make, on his arm, was induced to make the ring, and, accompanied by Mr. Stow, visited Husk, put the ring on the table, grasped the medium's hands with his far stronger ones, and, to his dismay, found his ring on his own arm whilst he still held the medium's.

We could supplement this testimony with many equally precise descriptions of carefully tested incidents analogous to the foregoing; wonderful as they seem, they are facts, and capable of ocular demonstration to those who will devote the time and give the necessary conditions for their evolution. Numerous instances are now occurring in our midst.

W. H. T.

### LILIAN WHITING.

In a letter received a few months ago from this gifted and most charming authoress, written on the steamer as it neared the coast of Italy, Lilian Whiting expressed her great interest in the work at the Antipodes, and has promised, when time will permit, to contribute something to the "Harbinger." So interesting is the following communication of her experiences with Mrs. Herbine, a remarkable medium which appeared in "Light" of July 2nd, that it is reproduced here, feeling assured that she will be glad to be thus put in touch with the many readers of her delightful books in Australia.

#### SOME REMARKABLE COMMUNICATIONS.

By Lilian Whiting.

A very remarkable psychic has been in Paris this winter—Mrs. Charlotte Herbine, of Indianapolis, Ind., U.S.A.—of whose work and unique and exceptional gift there is much to say. To begin at the beginning of my own experience with Mrs. Herbine, is to go back several years to a sojourn in Chicago. Several of the most prominent women in the city, Mrs. Milward Adams, Mrs. Lucy McDowell Milburn (the wife of an eminent clergyman), and others, urged that before going on to the far West, for which I was en route, I must have seances with Mrs. Herbine. Accordingly arrangements were made for her to come from Indianapolis to Chicago, and the sittings proved not only remarkable, but utterly different from any I had ever known. The method is slate writing, but with this there come audible whispers, perfectly easy to distinguish, and the sitter can talk with his friends, as well as receive the writings. Passing from that period to the present, Mrs. Herbine has been the marvel of Paris this winter and spring. In April I received (in Rome) a letter from Mrs. Henry Martyn R. Shepard, of Chicago (the widow of Judge Shepard, one of our distinguished American jurists), Mrs. Shepard being then in Paris. "I have found the most remarkable medium," she wrote; and copied for me pages of communications she had received. But she omitted to mention the name of the psychic, for which I wrote at once, and behold! it was none other than the "Mrs. Herbine," who had so impressed me years ago. A little later I shall ask permission to

mention in "Light" the name of a well and widely known man, an official, here in Paris, who has had a long series of communications this spring through Mrs. Herbine's mediumship, communications that include pages from statesmen, who were his personal friends in America, and much that, if I may have his permission to mention, will be most remarkable testimony. But, at all events, I can speak of my own experience in a recent seance with Mrs. Herbine, that she gave me in my own room here at the hotel on Tuesday, June 14th, which has been one of the most interesting of all that I have had within the past fifteen years of experience, with Mrs. Piper, Mrs. Minnie M. Soule (of Boston, U.S.A.), and many others.

My seance with Mrs. Herbine last week was in full light, Mrs. Herbine herself in a perfectly normal condition, and the writing inside the two slates fastened together, came when I was holding them, when they were lying on the floor, and on the table between us. All the time, too, there were raps all around the room, and on the table, and here and there.

Those who communicated with me included Bishop Phillips Brooks, Kate Field, Rev. Dr. Donald (my very dear friend and rector, who succeeded Phillips Brooks at Trinity Church, Boston), and two or three other personal friends, whose names I do not give, simply from deference to the feelings of their relatives, who would object to it. There is such a superabundance of testimony that we are all free to give, that it never seems worth while to me to try to offer that to which relatives can object, however unnecessary their objections may seem to us.

But one very convincing proof which I am quite at liberty to mention was this. An old and dearly-esteemed friend of mine, Mr. Frank Walter Callender, a Boston man, who had mostly lived in Europe for many years, died on Palm Sunday, last March, at Taormina, Sicily. Through long years of correspondence between us, his letters were almost invariably signed "F. Walter C." When not, he used his initials only; but, as a rule, he wrote his second name in full. In a communication from him in this sitting, with Mrs. Herbine last week, the signature was the familiar "F. Walter C." The substance of what he wrote was most characteristic. Mr. Callender was himself a person of most beautiful temperament, whose life on earth was fairly an ideal one, both in goodness to all and in his own deep religious trust, which was simply a part of life itself to him. Now, in this communication, he referred to a purely mental experience of my own the day before, which had not been put in words to anyone, a certain little anxiety that I had felt regarding a personal matter; and clearly alluding to it, urged me to have no fear, that all would be well, and that I was to receive a certain supply for a need very soon. The entire message was one of the utmost sympathetic reassurance that any anxiety was quite needless, that all was being arranged. This, as I have said, was on a Tuesday afternoon, and on Friday his assurance, which proved a true prophecy, was entirely fulfilled. One thing that he wrote was: "You little know how many of us are with you, or how much you are helped."

Of course, none of us who know the fundamental truth of the absolute inter-relations and inter-penetration of the ethereal and the physical worlds, need any more "proofs." For myself, I should as soon think of asking testimony and proofs that the sun shines as to ask further "tests" of communication; yet, all added facts have for us a value in increased comprehension of the conditions.

Mrs. Herbine has now, I am glad to say, gone to London for a month, and I have given myself the pleasure of introducing her, by letter, to the kind and wise friends at the office of "Light," whom I am anticipating, myself, also to see, very soon.

I may add that my winter in Italy has been the

most curious fulfilment of psychic prophecy and advice, a story that I shall venture to write out ere long for the columns of your valuable journal.

LILIAN WHITING.

Hotel Bellevue,  
39 Ave. de l'Opera, Paris.

### WHAT THE PRESS AND PUBLIC SAY ABOUT THE GRENOBLE SEANCES.

From every part of the Commonwealth and New Zealand letters continue to arrive expressing satisfaction at the renewal of Mr. Stanford's seances with the medium Charles Bailey, and unabated confidence in the genuineness of the phenomena. Most of these correspondents are personally unknown to me, and have gained their knowledge of the facts from the 'Harbinger,' in which both sides of the case have been fully stated. In the Chicago 'Progressive Thinker,' a writer points to the weak spot in all these scientific researches, and cites the cases of Eusapia Palladino and Charles Bailey as instances of failure through lack of proper knowledge and procedure. "Just now," says this writer, "the bete noire of modern Spiritualism is 'Psychical Research,' so-called, or as it should be labelled, 'How not to find it.'" In plain language it means a hunt for the soul. Did it ever strike you, the absurdity of a hunt for the human soul by science? . . . If scientists will listen to the soul, give it the conditions it requires for communication, we shall not have to wait a thousand years for a Franklin to discover the agency for its uses, or an added hundred years for a Morse to furnish him with a 'sound' alphabet to give from the Hydesville knockings the fruition of the lesson given by Franklin's kite-flying. . . . Take the recent cases of Palladino, the Italian, and Bailey, the Australian medium, and if the grotesque in absurdity has ever before been inflicted on an unoffending public, the record escapes memory."

In France the "Annales des Sciences Psychiques" having received the May number of the "Harbinger of Light" most courteously reproduces a large part of the article on the alleged fraudulent exposure of Bailey at Grenoble, in which a record of seven years' experience, and the more striking phenomena were set against the three puerile sittings at Grenoble as reasons for our strong denial of fraud. "As might have been expected," says the writer, "the editors of the 'Harbinger of Light' in Melbourne do not easily admit that the medium, Charles Bailey, has been unmasked at Grenoble. In the May number there is, in fact, an article in which they attempt to prove that the proofs of fraud received by the commission have not the value attributed to them. The elegant spiritual magazine of Melbourne, being a highly respectable publication, the honour and good faith of its editors being above suspicion, it will be interesting to reproduce here the important part of their observations." Their long quotation concludes with one sentence which will be recalled by our readers. "It is hoped that Bailey will eventually be cleared of every imputation of fraud." "We echo this hope," says the writer in conclusion, "although possibly with less confidence."

Coming nearer home, it is good to find the Melbourne representative of the Sydney "Sunday Times" sending to that important and widely-circulated journal the following report of the resumption of Mr. Stanford's circles in this city, under date July 21st.:

Mr. T. W. Stanford, Melbourne, has resumed his occult investigation sittings with the medium, Mr. Charles Bailey, who returned from Europe about three weeks ago, after an absence of six months. The medium's trip to the Old Country was not a success, the results having been so small that they did not justify the journey, the expense, or the loss of time. He was induced to go abroad by a traveller, Mr. W. Reichel, who, while in Melbourne, attended several of Mr. Stanford's seances. As an investigator who had studied occult matters for many years, and had also written a book giving an account of his study and

observations, he was much impressed by what he saw of Mr. Bailey's strange powers as an "apport" and lecture medium, and he pronounced the results, under strict test conditions, as genuine. It was expected that the medium would be able to accomplish much in Europe under the guidance and management of Mr. Reichel; but there appears to have been a want of knowledge of the methods requisite for the conduct of seances, and for the maintenance of "conditions" necessary. The inevitable consequence was a misunderstanding at the third seance held in France, and a refusal on the part of the medium to continue the series of sittings that had been arranged. At the two meetings conducted before the breach took place "apports" were produced, under circumstances which seemed to preclude the possibility of fraud, the medium having been stripped and put into clothes specially provided for him by the investigators, who included scientists and experts in stage mystery. For the third sitting the party suggested a test that would have been absurdly crucial, and the medium refused to submit to it. He left the room and the company in indignation, and informed Mr. Reichel that so far as he was concerned the investigation was at an end. He would not be persuaded to remain, and shortly afterwards he left for Rome, where he stayed as the guest of an Italian student of the occult for six weeks.

On the day following the breach between Mr. Bailey and the French circle of inquirers someone stated that the medium had purchased from a bird fancier the two Jungle sparrows that had been produced at the second sitting, and a man came forward, saying he had sold Bailey the birds. His evidence was not corroborated, and the allegation was denied by Bailey; but the mere statement, unsupported by any witnesses, was enough to secure the publication of a press paragraph, which was repeated later in Australia, that the Melbourne medium had been "exposed." In any case, one man's word is as good as another's, and the matter stands, so far as the charge and denial are concerned, in such a position that the inquirer into the merits and demerits of the case can choose for himself which party he will believe; but, apart from the question whether the accusation is right or wrong, there is another fact for the sceptics to dispose of, and that is the production of the birds within the seance room under strict test conditions, the medium being a stranger in a strange and foreign land, with no possible confederates to help him, and with all the other people in confederation against him to prevent him from perpetrating a fraud.

Mr. Stanford is unswerving in his faith of Mr. Bailey as a medium, and so are the twenty members of the newly-constituted circle in Melbourne, as well as the many intelligent people of good standing in professional, commercial, and ecclesiastical circles who have attended these seances from time to time for several years past.—Melbourne Representative of the "Sunday Times."

### PERSONALS.

E. W. Cole, of Book Arcade, whose active life is briefly summarised in our first article, paid a memorable visit to the Japanese Exhibition in 1903, which was partly the result of his advocacy of the introduction of the coloured races into tropical Australia. During his visit he distributed 1,500 nickel medals and some silver ones with inscription in English and Japanese on either side of his Federation of the World motto, "All men are brothers"—"The people everywhere that we do not know are as good as the people that we do know." He mentions that when nations get to know each other better wars will cease.

Professor W. F. Barrett contributes to the new number of G. S. Mead's paper, "The Quest," a closely reasoned article on "Creative Thought." He reminds his readers that "the physical basis on which materialism has so long rested has been undermined, if not destroyed," by further scientific discoveries, and that "the crude materialistic view of the universe, with all its arrogant assumptions, instead of being

a popular, has become a damaged and discredited theory." Behind all the processes of the visible universe—formative, reparative and reproductive—we find a directive principle, ever pressing onward to higher types and higher faculties of life. "Whatever be the unseen, unknown and immanent Power behind, it presents all the characteristics of purposive guidance, having a definite aim, and, therefore, proposes to call this inscrutable factor "Thought."

Sir William Crookes has had the honour of the bestowal of the Order of Merit by the King in succession to the late Sir William Huggins, whose work with the spectroscope added a new domain of knowledge to science—the chemical constitution of the sun and stars. Sir William Crookes took us beyond the forms of matter we can handle and weigh by his researches on Radiant Matter, long before this branch of science was enriched by the discovery of Radium.

Miss H. A. Dallas, in a letter to the London "Daily News," says that Hereward Carrington's statement that Eusapia Palladino's reputation never stood so high in Europe as to-day, is correct. The fact that Professor Munsterberg thinks he has caught Eusapia tricking, does not in any degree disprove the fact that scientific authorities of European renown have, as the result of their own careful and prolonged investigations, become convinced of the genuineness of her powers." In passing it may be noticed that in the "Bulletin's" Red Page, after reviewing Hereward Carrington's book on Palladino, the writer says: "It would be absurd to say that such phenomena are impossible."

Sir Hiram Maxim, in the June number of the "Strand Magazine," relates his experience thirty years ago in America with the Davenport Brothers, and especially those with Fay, and affirms that Fay himself admitted they were inexplicable but on the ground of psychic power. Mr. Maskelyne accepted Sir Hiram Maxim's offer of £20 to anyone who could repeat the tricks and explain them, but it is probable that this will end in a similar fiasco to that of attempting to simulate Ven. Archdeacon Colley's account of materialisation with Dr. Monck. Sir Hiram Maxim's article is well worth reading.

Professor W. F. Barrett was the speaker at the mass meeting of the National Conference of Spiritualists held at Leicester. It will be remembered that at last year's Conference W. T. Stead spoke at the Halifax Theatre at the evening meeting, which address was afterwards reproduced in these columns. It may be possible in a later issue to give a report of Professor Barrett's speech. Mr. Albert Wilkinson is the new President, and Mr. Reuben Latham Vice-President. A gradually increasing influence was noted by all the speakers with a growing press recognition.

Frank Podmore, who has written so voluminously on psychic phenomena and laboriously endeavoured to prove, in spite of overwhelming evidence, that it is not due to spiritual agency, is reported by cable to have passed onward on August 22nd. He has now doubtless found the spirit world even more real than this one.

Dr. Forbes Winslow, a vice-president of the Psycho-Therapeutic Society of London, has just issued a valuable pamphlet, "The Suggestive Power of Hypnotism," which is published by Rebman Ltd., London. Price 1s.

Hon. Secretary of Sheffield District, Council of Spiritualist Societies, which includes eleven district associations, says in his annual report:—"The educational side of our movement is neglected. Our beautiful philosophy will lose nothing by being expounded in the most intelligent and beautiful language, whilst our phenomena will be more effective if the demonstrator is in a position to give expression to that which is seen, heard, or felt, in a correct, grammatical, and lucid form."

Ralph Shirley, whose "Occult Review" should be in the hands of investigators everywhere, has some

valuable notes on early Christian Origins in the August number. "It can hardly be doubted," he says "that a denial of the existence of the founder of Christianity will involve us in far greater difficulties than the alternative assumption that the Gospel narrative," although overcoloured, "contains within itself the nucleus of a true story of a great preacher, teacher, and mystic . . . who was for the most part unnoticed and ignored alike by the learned and political world. . . . Jesus," he says, "like Julius Caesar, may have appeared in his astral form to his disciples after death." After all it is the teachings that live from whatever source they may have come. Theodore Parker said "it would take a Jesus to forge a Jesus."

Rev. J. Huston, of 123 Blyth-street, Brunswick Congregational Church, has, in conjunction with Dr. Abramowski, medical superintendent, and Mr. W. Stanton, psycho-therapist, established an "Emmanuel Society" with the motto "Be Good, Do Good," whose commission is to preach the Gospel, Heal the Sick. Rev. Mr. Huston will be the speaker at Mrs. Bright's "At Home" on Wednesday, September 14th, when he will give an outline of the work. Dr. Abramowski and Mr. Stanton are also expected to be present.

Sasana Dhaja, the Buddhist priest, has sent a letter to the "Harbinger of Light," which appears in another column, in which he gives a remarkable account of a sitting with Mrs. Rising—a prophecy and totally unexpected fulfilment, which will be read with great interest. This takes the place of accounts sent of his lectures, which extreme pressure on our space prevents printing.

Mr. J. Isherwood is lecturing in Sydney for the N. S. Wales Spiritualists' Church. His first address on "Life After Death," on Sunday, August 21st, attracted a very large audience.

Sister Avabamia finishes her most successful season in Melbourne early in September. She has held five public meetings at the Masonic Hall every week, besides a series of classes, and has done excellent work. The pamphlet "Religion of Vedanta," by Swami Abedananda, successor to Swami Vivekananda, with whose writings most of us have long been familiar, is most interesting reading.

Mrs. Hartley announces by advertisement in another column that she has removed to 51 Charles-street, St. Kilda, and that she will hold circles every Wednesday evening at 8 o'clock at Mrs. Bright's rooms "Harbinger of Light" office.

Wilson Fritch has resumed lectures in Melbourne at Scourfield Chambers, Collins-street, every Sunday night, at 7.30. His private rooms are at "The Block," Collins-street end, 2nd floor, where his classes are held, and all particulars obtained.

Mr. Wilson Fritch's opening lecture on August 21st, "Is Satan Real? Does God send Poverty, Disease and Death," was a masterly address and attracted a large audience. Extreme pressure on our space forbids its inclusion in our columns this issue.

Miss E. R. Hinge, of 178 Little Collins Street, sends three books, "Light on the Problems of Life," "The Power that Worketh in Us," "The Hope that is in Me," by the Ven. Basil Wilberforce, D.D., Archdeacon of Westminster, which are delightful reading and filled with the highest spiritual teaching. It is a sign of the times that the great psychic facts are revealing themselves to every illumined soul. About Re-incarnation the Archdeacon says the Scripture points to pre-natal influences not previous births.

Mrs. Bright will be "At Home" to friends and subscribers from 3 to 5 on Wednesday afternoon, Sept. 14th, at "Harbinger of Light" Office, Austral Buildings, 117 Collins Street. Rev. J. T. Huston will speak on Emmanuel Society in Melbourne. Dr. Abramowski, Medical Diagnoser, and Mr. Stanton, Psycho-Therapist, will speak. Healing. Discussion. Cordial invitation to all.

### VICTORIAN ASSOCIATION OF SPIRITUALISTS.

During the month of August the afternoon and evening services have been held in the Austral Buildings, the headquarters of the Association, and local speakers have occupied the platform. Mr. Otto Waschatz, President, Mr. Engmann and others have been the speakers, followed by clairvoyant descriptions by Mrs. Trew. On Sunday, August 21st, Mrs. Waschatz gave messages and clairvoyance after the lecture.

Every Tuesday evening a séance is held, of which Mrs. Trew is the medium, and much interest is shown.

On alternate Sunday afternoons conference classes and medium meetings are held, which gave an opportunity for friendly discussion on spiritual subjects. Visitors are cordially invited to all these meetings. On Friday evenings the Developing Class of the V.A.S. is held, under the leadership of Mrs. Waschatz.

### M.P.S. LYCEUM.

There has been a series of speakers during the month, who have attracted large audiences. Sasana Dhaja, the Buddhist Monk, had a great audience on July 31st, and on the following two Sundays Mr. J. Isherwood gave two excellent addresses, "Life in the Spirit World," and "Are Mediums Born, not Made?" Mr. J. G. Swan was the speaker on August 21st on the "Psychological Outlook," and his address was most interesting as well as scientific. On some evenings the Oddfellows' Hall, in which these meetings are held, it was difficult to find seats for all present.

At the afternoon mediums' meetings the attendances have exceeded expectation, and it has been decided to close the doors at 3.15.

Speakers at the Lyceum sessions in the evenings were Mr. W. H. Lumley, Mr. E. Knight, and a good programme was in preparation by the scholars for Recitation Sunday, August 28th.

On Monday evening, September 12th, a Dramatic Performance and Dance will be held at the Oddfellows' Hall, to help to the extinction of the Lyceum debt.

At a general meeting of V.A.S. and M.P.S. Lyceum, on August 15th, a dissolution of the two Societies was amicably agreed to.

### SPIRITUALISTIC CHURCH OF VICTORIA.

Among the speakers for the month were Mrs. Reid, who gave two addresses, followed by clairvoyant descriptions, Mrs. Thomson, Miss Schneidel, Mr. E. M. Knight and Mr. Arthur all giving excellent addresses. Recitation Sunday by the scholars was successful, a good programme being provided.

On August 21st the church services were closed for the day in order to give all friends the opportunity of being present at the opening of the new Hall by the Brunswick Progressive Lyceum.

### SPIRITUAL CHURCH OF JESUS.

Since the departure of Mrs. W. J. McLennan for Brisbane, Mrs. M. A. Redfern has been asked to take the position of Leader, and has given spiritual teachings of a high order. Mrs. Reid, who is a good psychic, was the speaker on August 7th.

Much regret is felt at the loss for a time of the services of Mrs. H. Credgington, who as hon. sec. has given much valuable service to the Church. Before her departure for England a social evening was tendered to Mrs. Credgington at Gladstone Hall, when a Teacher's Bible and Autograph Album were presented to her, and the best wishes tendered for a pleasant voyage and safe return.

For the future the Sunday Evening Services will be held at Gladstone Hall, 66 Victoria Street, North Melbourne, at 7 p.m.

### BRUNSWICK P.S. LYCEUM.

To the above Society the honour of opening the first Hall in Australia for the use of Spiritualists has fallen. On Sunday, August 21st, a very large gathering assembled at afternoon and evening services to show their appreciation of what unity and earnest spiritual

workers can accomplish. The S.C. of Victoria attended *en masse* at both services, another closed its afternoon session, and another sent a late President to speak at the evening service, while a fourth offered financial assistance to maintain the hall if necessary. The utmost good feeling and unanimity prevailed. No list of the speakers has reached this office at time of going to press, but Miss Rentle spoke for the editor of *Harbinger*, giving congratulations and promising hearty co-operation on her behalf. "To the editor of this paper," said the speaker, "it is the realisation of my cherished dream that some day, somewhere, some spiritualists would show their zeal by erecting a building and dedicating it to the service of God." Miss Rentle finished her eloquent address by the prayer that many would find God in that building. Mr. F. H. Drake, Hon. Sec., and his faithful band of workers have shown what united effort can do, and they will have the good wishes of their fellow-workers everywhere.

### SPIRITUALISM IN GEELONG.

An esteemed correspondent writes:

Mr. and Mrs. Lincoln Scott have been enlightening the thinking public at Geelong by a series of twice-a-week lectures and psychometric readings at the Temperance Hall. "A few evenings ago," says our correspondent, "I had the pleasure of a thrilling interview with James Smith through Mrs. Scott. There was no doubt," he says, "about the identity, for the flow of language, combined with great accuracy and force of expression, followed by a sublime invocation, convinced us that we had been in touch with that wonderful personality."

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

Mr. A. J. Bush, Hon. Sec., writes:

Since my last I have to report splendid audiences to greet Madam Patey, who completed her engagement to the Church of Seers August 7th, and sailed for New Zealand August 10th, to our great regret. For the first time the daily press has been fair to us, her last lecture being fully reported and published in the daily press without comment.

Mrs. Annie Turner, of Melbourne, is now occupying the platform with great success, her lectures being attended by large audiences.

### CHRISTIAN SPIRITUAL CHURCH OF PROGRESS.

Mr. S. W. Moore, Hon. Sec., writes:

There is nothing special to report this month, but the attendance has been up to the average. The speakers were Mesdames Kruger, Hayes, Briggs, Turner, Terrey, Gardiner and Griffiths, Madame Levorna, Miss Briggs, and Messrs. Touzalin and Briggs. Spiritual descriptions by Mrs. R. Turner (Surrey Hills), Mrs. Hayes, Mrs. Gardiner, and Mr. F. Neal. Hearty greetings to co-workers, self, and paper.

### AUSTRALIAN SPIRITUAL CHURCH, NEWTOWN.

Mrs. E. Lüben, Deputy Leader, writes of successful meetings on Sundays and of their first Annual Social held in St. George's Hall, and reported in the local press. Anniversary services were well attended on a previous Sunday. Good wishes are sent to all co-workers and the *Harbinger* and editor, which are cordially reciprocated.

### INDEPENDENT SPIRITUALISTIC CHURCH, GLEBE, SYDNEY.

Mr. W. Peer, by whose efforts and those of his wife the above Society was founded, has decided to leave for America, and at the last meeting was presented with a copy of "Oahspe" as a parting gift by the members. Mr. Peer has been the speaker, and for the present the Society has been disbanded.

### BURWOOD PSYCHIC SOCIETY.

Dear *Harbinger*,—It is with pleasure I have to report that our Society is making steady progress. We are now located in the Burwood School of Arts, and great interest has been manifested in the different speakers.

Madam Malu occupies our platform for the month of August. Our library is still growing, and we have loaned about 400 books to date, and our members also look forward on the 1st of each month for the *Harbinger*. We have formed a reserve fund with the ultimate object of owning our own building. Several of our friends subscribe weekly. Our Lyceum is well attended, though the change of meeting from afternoon to morning makes it impossible for all to be present. We had the members photographed on July 24th, and you may see by copy sent how we are getting on. All the officers take the kindest interest in the children, and stimulate their efforts by prizes given from time to time. With fraternal greetings to all Societies and your own good self.

I am, Yours for the Cause,  
F. C. TANNER, Hon. Sec.

#### NEWCASTLE PSYCHIC SOCIETY.

A Society under the above name has been formed at Newcastle, and at the opening meeting on July 24th an address was given by Mr. Stepherson, followed by psychometric tests by Madame Dunlop. The attendances are increasing, and the Society will be glad to hear of speakers willing to give their services. Address—Hon. Sec., Robert Elliott, Gibb-street, Carrington, Newcastle, N.S.W.

#### SPIRITUALISM IN QUEENSLAND. THE BRISBANE SPIRITUAL CHURCH

celebrated their entry into new rooms, Adelaide-street, Petrie Bight, on Tuesday, 2nd August, by holding a social, at which over two hundred members and friends attended. A most enjoyable evening was spent, the hope being generally expressed that many more would be held.

On Tuesday, 16th, the annual general meeting was held for the presentation of report and election of officers. There was a good attendance, and the treasurer stated that after paying all expenses the Church stood with a small sum to credit.

The election of officers resulted in the selection of a strong and representative committee, with a full complement of other officers. It was decided to register the Church as a body, and make every effort to place the cause of Spiritualism in Brisbane on a much firmer basis than heretofore.

#### IPSWICH SPIRITUAL ASSOCIATION.

Mr. W. J. Kerlin writes:—"Our platform has been occupied for the last month by Mrs. Alexander Mitchell with very great success, our Hall being well filled on each occasion; her clairvoyant descriptions are a great attraction. We expect Sister Alrene back from the West shortly, who will take up again the Children's Lyceum classes. Very best wishes for all co-workers, yourself, and paper."

#### THE SPIRITUALISTIC SOCIETY OF ADELAIDE.

Miss O. M. Russell writes:—"On the eve of Mr. Isherwood's departure a social was given in his honour at the Shakespearian Rooms, and a most enjoyable evening was spent. Good wishes for his success in the good work he has undertaken were given, and general regret expressed at his early departure after his successful meetings in our city. The Association continues to hold its meetings, which have been satisfactorily attended, new members being constantly enrolled.

#### SPIRITUALISM IN NEW ZEALAND. THE SPIRITUALISTIC BAND OF HELPERS, Reg., WELLINGTON.

The above Association is reported to be increasing both in membership and usefulness; and the hall is nightly thronged by earnest seekers after truth. Mrs. Weeks occupies the platform at present most successfully. At the last annual meeting a lady was unanimously elected to the office of President—Mrs. Hill-Beckett. She is a sincere and devoted philanthropist whose heart and soul are bound up in the great cause of real Spiritualism, and has been President of the Psychic Research Society in 1896. Gifted with tact, organising

power, and a fair share of local influence, there is little doubt that under Mrs. Hill-Beckett's able guidance the future prospect of the Band of Helpers is exceedingly promising and bright."

#### DUNEDIN SPIRITUAL SCIENTISTS' SOCIETY.

F. O. Neill, Hon. Sec. of above Society, sends a most gratifying report of Mrs. Morrison's lectures in Dunedin and of the general progress of the Society. The Sunday meetings are held in the Victoria Hall to accommodate the large audiences. Mrs. Morrison's addresses are greatly appreciated, and the new committee are working hard to place the Society on a firm footing. Fraternal greetings are sent to all co-workers in Victoria, and the most cordial and helpful greetings and congratulations are sent to the "Harbinger" and its editor. These are heartily reciprocated.

#### CHURCH OF SPIRITUAL PHILOSOPHY, AUCKLAND.

At the invitation of this newly formed society, Mr. W. C. Nation, President N.A.S., New Zealand, occupied the platform at the opening meeting on August 4th, held at the Hibernian Hall. This society has been formed by Sister Estelle who was warmly complimented by Mr. Nation on her successful work and on the society being the first to apply for Government Registration in Auckland as a religious society. The officers are—President, Sister Estelle; Vice-Presidents, Messrs. W. Mason and J. Ewart; Hon. Treasurer, Mr. W. Roach; Hon. Sec., Mrs. W. Mason; with a committee of nineteen and a large membership roll. On the following Sunday evening Mr. Nation in a lecture "How I became a Spiritualist" delighted an audience that filled the building to its utmost capacity. The church was commenced with every prospect of success, and hearty congratulations are tendered.

#### CHRISTCHURCH SPIRITUAL CHURCH.

In a private letter it is reported that Mr. J. Moorey's lectures are so highly appreciated that that it is hoped his three months' engagement may be extended to six. This society is one of the strongest in the Southern Hemisphere, and cordial greeting is sent to its earnest and consistent workers.

The editor would again ask friends to send in reports of the most concise nature as space is valuable and many important articles have to be held over. Lengthy reports have inevitably to be cut down.

#### CORRESPONDENCE.

The Editor "Harbinger of Light."

Dear Madam,—

I was interested in reading in your Aug. "Harbinger" of the proposed badge for Spiritualists in New Zealand. Would they be only for the N.A.S. there, or for all in the colonies? I have often thought how useful a badge would be. When returning from England in the White Star Runic, which left Liverpool on February 12th, some "Harbingers" and other papers were left in the music-room two or three times during the voyage. Though I tried to find out who left them, I never succeeded. Had a badge been worn I should soon have known. Possibly this letter may meet the eyes of the owner. I am sure the Society in Hobart would be glad to adopt the badge.—I am, yours, etc.,

F. A. CRANSTOUN.

Hon. Sec. H.S.S.P.

Clovelly, Risdon-road, Hobart, Aug. 18th.

#### SASANA-DHAJA AND THE MEDIUM.

TO THE EDITOR OF THE "HARBINGER OF LIGHT."

Dear Mrs. Bright,

You know that I recently have been spending a month in Melbourne. Two days before I left for India I thought I would like to call upon Mrs. Rising, of St. Kilda Rd., as I had a letter of introduction to her. Previous to my visit I knew nothing whatever of this lady, and she

if possible, knew less of me. I called upon her not for consultation, or for a "sitting," but just for a friendly call. Before I had been with her five minutes she surprised me by saying, "I see your mother present by you side." I asked what she was like; she told me exactly. I then asked her name. She replied "Jane"; and further, that my father's name was "Henry." (There is not a single soul in Australia besides myself that could know these facts.) But now I come to the remarkable point of my letter. She asked me if I would call again. I replied that I was sorry, but it was impossible, as I had booked my passage to Rangoon, and was leaving Australia at once, and was returning to my loved home amidst the Sagaing Hills in Upper Burma. I did not tell her, however, the fact that I never intended to leave Burma again, the land I love above all other lands, and whose people have found a place in my heart's affections that none have ever found before; but such was my inward determination. Mrs. Rising replied in surprise, "Returning to Burma! but you will not stay there; you are coming back to Australia, and that very quickly. You have a great work yet to do here in Australia, and later on in both America and England." I knew she had made a mistake this time! for if there was one place in this world I never intended to re-visit it was Australia! The following day I left to return to India. *En route* we called in at Sydney, and there I met Mr. Edward Price, a gentleman of whose existence I had never even heard. He met me on board the S.S. "Euryalus," and almost immediately asked me if I would join him in a lecturing tour through Australia, and afterwards America and England. He explained that he had received a message from the spirit world that I was coming along, and looking for Divine guidance, he approached me. The result is that, although to-day we are fast steaming through the Barrier Reef on our way to the Far East, I have promised to join Mr. Price in Sydney again before the end of the year, and to commence a long lecturing tour through Australia, America and England. Strange! is it not? You know, Mrs. Bright, that I know little or nothing of Spiritualism, but you cannot wonder that after this pretty and interesting experience I am anxious to learn.

With warmest thanks to you for your kindly interest, and to all who showed me kindness during my recent visit to Melbourne.

I remain,  
Yours very faithfully,  
SASANA-DHAJA,  
Buddhist Monk,  
Order of the Yellow Robe,  
Monastery, Sagaing Hills, Burma.

At Sea,  
August 20, '10.

OAHSPE.

Mr. E. W. Nicol writes:

Names received of readers of Oahspe:—Mrs. J. Robb, H. C. Hansen, Murdoch McLeod, J. Donald Harris, Chr. Christiansen, Frank Povah, R. D. Cox, R. Griffith, Mrs. T. King, W. Martin, A. E. Long, Mrs. J. E. Hutton, Mrs. W. H. Sunderland, E. Sunderland, Miss A. J. Horne, W. Lord, Mrs. W. Lord, Edwin Waterworth.

As gathered from the correspondence, readers do good work in lending their copies freely to others. The power of healing has been acquired in one instance by means of this new Bible. A new issue is being arranged by the Kosmon Church, London, as to the progress of which we will keep you informed. Are there any other readers who have not yet sent in their names, and will they please do so?

SPECIAL NOTICE.

From great pressure on our space several articles in type including one by J. Nelson Jones on the newly published book "Origins of Christianity," reviews of books, etc., are held over till next issue.

PSYCHIC TRUTHS.

"TOLD IN THE AFTER LIFE,"

By EDWARD C. RANDALL,

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

Savages rubbing sticks to produce fire, looked upon the traveller with suspicion and fear; but when they saw him produce fire with a match their souls were filled with wonder. Spirit-people look with sorrow upon the people of this generation, for the great majority, in their simplicity, are still rubbing sticks to obtain light.

There are sounds that our ears have never heard; there is light that our physical eyes can never see; there is an invisible world filled with people that few have ever imagined.

To the masses, spirit-life is a mystery; death a hopeless problem; while the world of the invisible, just another community all around us, cannot be comprehended by the average mortal mind.

The genuine scholar is a plain man of simple ways, somewhat reserved in his expressions and criticisms, because what he knows makes him diffident about speaking in an adverse manner of new propositions which he has not investigated.

Great minds require proof of small things, and this is right; but it does not require that great truths should be placed before great minds. Many minds, of more simple attainment, grasp great truths much more easily than do minds which possess the quality of greatness.

Life comes from the great force of a mighty blending of souls which permeates all things and all space; life enters in, and is taken up by the material atoms, when nature's law, which governs all things, deem the conditions in a productive state.

That death is the end, is a belief that a well-balanced mind cannot accept.

Life would be but a futile thing, and all effort useless, if the future did not stretch before us endless and unlimited in its possibilities. The justice that meets the naked soul, on the threshold of its spirit-life, is terrible in its completeness.

We have eyes, and we see what nature has created; and ears upon whose drums fall all the wealth of sound. We taste the fruits and smell the perfume of all that grows, and with our hands fashion and build what the brain conceives.

The Master's great purpose is the gradual, yet positive, improvement of matter until an observant and grateful mortal is the final result.

Evolution is but the action of that great power called by mortal man, God, but which really is the process of refinement and purification of gross matter until the resultant product is living, thinking, mortal man, and then the intellectual man. The next step in that ever-changing, ever-progressing evolution, is the endowment of that physical, intellectual man, with what we call spirit.

This power of thought and constructive reasoning, then, is the line of demarcation which determines whether the particular life force is to continue and hold individuality beyond the physical, or pass into some other form of gross matter.

The tendency of all life, wheresoever found or howsoever clothed, is to perfect, improve, increase, and extend its sphere of usefulness. This is evolution. It is a fact, a law and not a theory, and its possibilities are as boundless as the imagination.

The atom holds within itself the properties of all form and material things. It is the central point from which universal creative energy proceeds. It is the basis of all power that manifests form or force. It is indestructible in its nature; its existence is regulated by definite and fixed laws; and the substance into which it enters is held in position as regards

form, by the inherent energy of the atoms composing that form.

The atom, alone, has eternal duration of form, for it alone has the power to enter and dominate all other forms. It has no master except force, and to force alone is it amenable.

Beyond the atom is an intelligence which has imbued it with these properties and powers.

What, then, is this life, this intellectual force, which is back of the atom and expressed in or through it? What or who controls and directs its movement with perfect precision. Some call it energy; some force; some nature; and others call it God.

Beyond the atom are minds, that have at some time lived in a physical body, working in unison and combining substance that will endow matter with energy which will give expression to life force in the physical.

The conscious mind is controlled by yourself. In it are held all the material part of your thoughts, I mean those connected with and controlled by earth-things.

The subconscious mind is the one controlled by psychic forces entirely. It is the spiritual brain of man. I mean that it is subject to the laws of vibration, which the other part of the brain is not sensitive enough to catch.

It is the subconscious mind that gets suggestion from spirit-people, the connecting link, or battery, that for an instant holds the suggestion, and passes it on, to grow into a thought or impulse.

The subconscious mind does not retain suggestion. It is the embryo thought, which takes definite form only as it reaches the conscious mind.

On earth there are weeds, as well as useful grain and beautiful flowers, so among our people are there apparently worthless mortals; but who can say when or how the weeds, following the great law of progress, will evolve into useful or beautiful plants; and yet, as simple weeds, may they not serve a great, if hidden purpose?

All knowledge is the result of suggestion, which may be divided into three classes: physical, mental and spiritual.

The wealth that all in this physical world should seek has not the ring of gold; it is gathered by right living and by helping others to live right, and by doing something each day that will bring joy to hearts that are sad, encouragement to those who falter, good cheer to those who are depressed, bread to those who hunger, and clothing to the naked.

One good act, sent out with love as its companion, will reach beyond the confines of the stars, and touch eternity. Charity means giving to those in need our best and purest thought.

And the greatest of all is charity of thought, without which the utmost gifts of money become as pebbles in the mouths of the hungry.

Right rears its head majestically and scorns disgrace; wrong seeks to hide, and turns away to shield its face.

The poorly-equipped for earth-life will more easily acquire the lessons in the next, for those of patience and humility are learned already.

Let your hearts be fallow ground; plant therein the seeds of love, charity and purity; nourish them daily with the clear water of tenderness, and you will have a wonderful garden.

Self-control is man's perfect condition. To know charity and practice its meaning; to know selfishness and keep it from you, this is self-control.

Charity is not a formula; it is thought clothed with a kind act.

Cultivate charity in judging others; try to draw out the latent good in others, rather than to discover

a hidden evil. We must do this, if we would rise to the dignity of true living, to the supreme charity of the world.

It is far better to have committed an honest error and reaped no profit, than to have great profit and to have honesty gone from your own heart.

Vital force is the refined essence of all the gross matter that constitutes the being physical. So long as an expression of life is existent in the physical body, this expression is but the activity of that vital force, which at dissolution leaves the body, and is again taken up by nature and utilised to perform a similar duty to the one just suspended.

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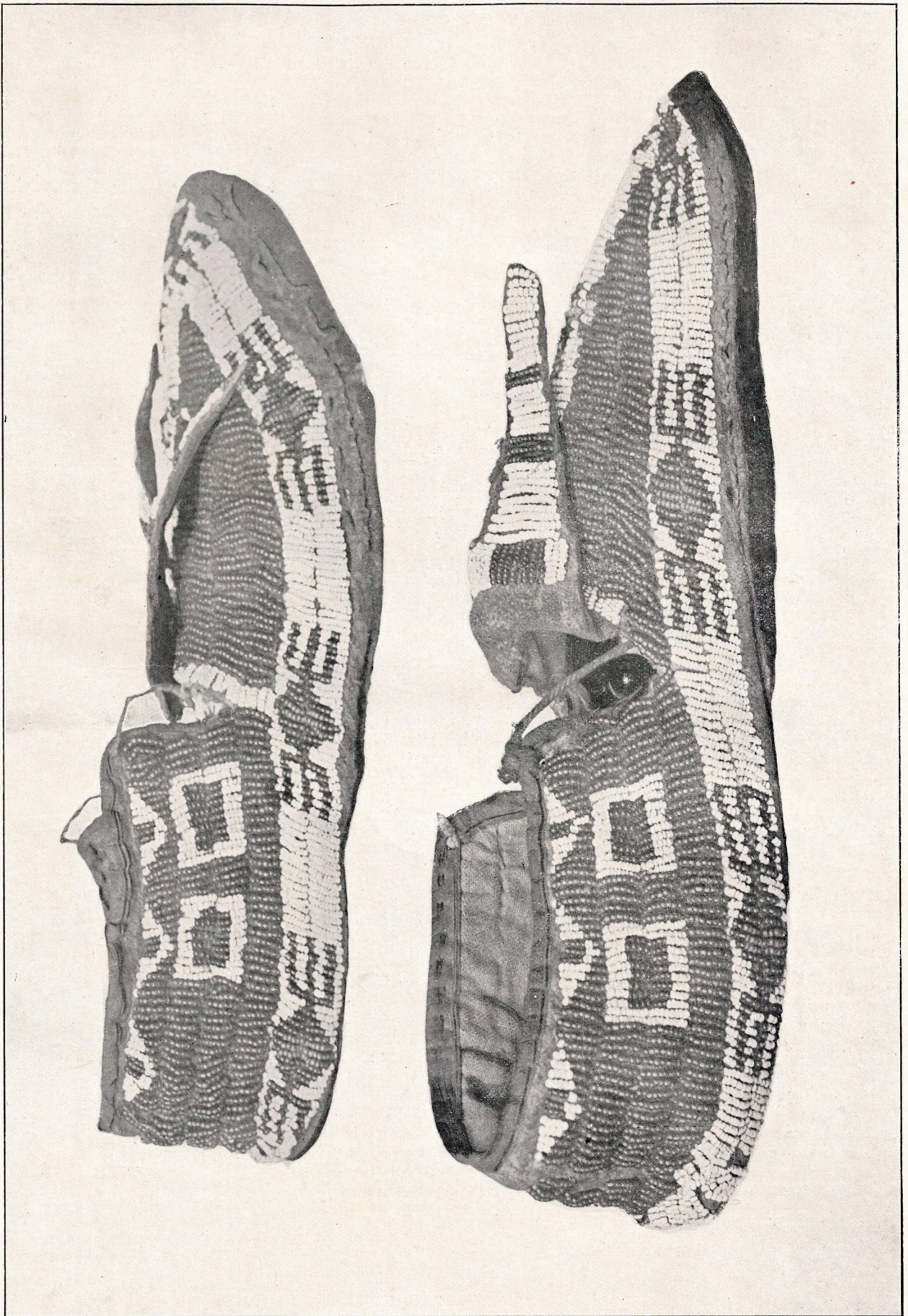
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Photo. reproduction of Mocassins brought to Mr. T. W. Stanford's circle, through the mediumship of Charles Bailey.



On the evening of July 21st it was announced by Dr. Whitcomb that a number of new controls were present, "a band of Red Indians who will be very faithful allies and workers. They have offered to show the Hindoos treasures in their wigwams and other places and to-night they desire to pay their respects to Mr. Stanford whom they name 'The Great White Father.'" They were said to be Fish River Indian chiefs, and their names were "Swiftfoot," "Little Horse" and "Coyote," besides half-a-dozen minor people of the tribe. A native Fish-hook was caught in the light, and on the following evening, July 28th, Mr. Stanford was presented with the "Mocassins" photographed above as a peace-offering. Dr. Whitcomb said after the presentation had been made by "Swiftfoot," "These are the very Mocassins that this Indian chief wore in life. The significance attached to them is that you permit the foot of the Red Indian within your wigwam and he is welcome. He cannot put his feet in here but he puts his shoes." These shoes show unmistakable signs of coming from the source indicated. The soles are almost worn through,

although the uppers beautifully worked in beads as distinctly shown in the photograph, retain a certain freshness in appearance. Recently a prominent clergyman of this city inspecting the "apports" in Mr. Stanford's museum, expressed great surprise that these wonderful happenings in our midst were not more generally known. As our readers and others are well aware the only publicity possible is given in the *Harbinger* itself. There is a conspiracy of silence in the press generally, and if a seance is reported, as the one held in a Collins Street surgery by an *Argus* representative, it is only to attempt to throw ridicule on experiments, destined in the long run to teach humanity the occult laws of the Universe, and that Matter itself is not the solid thing generally supposed. To every part of the world these illustrations go. Thousands have been led out of Materialism by their means, and the world may rest assured that there will be increased energy displayed in the future in bringing this wonderful phase of mediumship into prominence; for it tends to prove an Unseen Universe and its abiding influence on our lives both here and hereafter.