

# 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 Annie Briggs.

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# The Harbinger of Light.

MARCH 1, 1911.

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## EDITORIAL NOTES.

There has always been a conflict between authority on the one hand in religious matters, and freedom of thought on the other—the right and duty of each individual to exercise his own reason and gain his own experience in spiritual things. There was never a time when this line of demarcation needed to be pointed out more strongly. For just as in the older ecclesiasticisms there is a constant assumption among those who have gained some knowledge of occult powers to put a yoke of authority on their followers and to thus deflect them from the great source of light and love open for every human soul to draw upon by giving as with authority visions, prophecies or messages filtered through themselves or other sources, which in any case are not infallible. To the enlightened soul, a priest of any kind is an impertinence, and all our great leaders from A. J. Davis down to the present time, have emphasised this all-important truth. It has, however, never been more ably stated or in a form that commends itself to intelligent thinkers and inquirers into psychic phenomena than in two remarkable volumes on the subject. The first published is "Psychic Philosophy," by V. Desertis, with an introduction by Dr. Alfred Russel Wallace; and the later volume is "The World of Life," by Dr. Alfred Russel Wallace himself, which Mr. Stead makes the "Book of the Month" in the "Review of Reviews" for January—English edition, and compares "The World of Life" with Milton's "Paradise Lost." "Poet and Scientist," says Mr. Stead, "however different their starting points and diverse their methods, arrive practically at the same conclusion. They both, with assured conviction and passionate earnestness, employ the utmost resources of their genius in asserting eternal Providence and in justifying the ways of God to man." In both these books the chief object is to demonstrate "the unknown reality which underlies both spirit and matter," and both writers—V. C. Desertis and Alfred Russel Wallace—affirm that Spiritualism confirms all this, and is the key whereby the mysteries of the universe will eventually be unlocked.

In a later issue fuller notice will be given of Alfred Russel Wallace's "World of Life," and it is only possible with limited space and time to indicate to our readers the great importance of a study of Desertis' "Psychic Philosophy as the Foundation of a Religion Within Natural Law." Its sub-title shows that, scientifically demonstrated, psychic phenomena will form the basis of the coming religion, as is so constantly pointed out in these pages. In this important volume of 400 pages, every aspect of the effect of this on human life is shown, and the writer

leads to a conception of religion which all attain who approach these great subjects with a devout intelligence.

About social matters Desertis says: "Before there can be any general change in public opinion and public morality, it is absolutely necessary that there be no more doubt of the real existence of intelligence entirely separate from matter as we know it, of personality which the instinct of man has rightly called spirit, than of the existence of magnetism, equally known only by its effects on matter." Throughout it is shown that the great necessity of the individual is the development of character. For this reason occultism, unless it tends to the healthy growth of a great personality, is of limited and doubtful value. But from the moment that it is perceived to be the study of the forces which everywhere underlie visible human evolution, it becomes a guide to enlightenment. Nowhere has this been more clearly shown than in the interest that has been aroused all over the world by the demonstration of the "passage of matter through matter" at Mr. Stanford's circles, that has led inquirers into the further study of what matter is, and the inevitable conclusion that spirit is not only the foundation of all life but at the back of all the changing phenomena of the universe. It gives also a scientific basis to immortality that nothing else can, for it is seen that—

'All are but parts of one stupendous whole,  
Whose body Nature is and God the soul.'

It is certain that when these great truths are realised that in the words of the prophet will be created "new heavens and a new earth." Desertis puts this forward on every page. In his chapter, "A Religion of Law," he says: "If we know we are spirits veiled in flesh, for whom there is no death; having within ourselves infinite possibilities of health and growth; having faculty to receive strength and guidance from the very Creative Spirit Himself in the silent recesses of our own being; if those glorious developments are latent in every human soul; if education consists in bringing home all those truths which make for fearless conduct and effective practice, then how differently would the world look to each one of us. We should see it as it is—the garden of God, wherein He brings flowers from corrupt and dead matter; as His undeveloped kingdom wherein we may be His agencies whereby shall be made the new heaven and the new earth." In the above quotation Desertis speaks of our "faculty to receive strength and guidance from the very Creative Spirit Himself," and he enlarges on this in his chapter on "Spirit and Directing Will," in which he shows that real prayer should be not to ask for "our duties to be changed," but for power to do them. "The prayer for strength and guidance is always granted," he says, "for it is here that spirit can normally act. Wisdom is never refused; the water of life is free to all." It is just as Ella Wheeler Wilcox puts it in some exquisite lines on Prayer. It is only when our own strength has been exerted to the utmost that the uplifting Divine strength is given.

"Lean on thyself until thy strength is tried;  
Then ask God's help; it will not be denied.

Use thine own sight to see the way to go;  
When darkness falls ask God the path to show.

Think for thyself and reason out thy plan;  
God has his work, and thou hast thine.

Exert thy Will and use it for control;  
God gave thee jurisdiction of thy soul.

All thine immortal powers bring into play;  
Think, act, strive, reason, then look up and pray."

## ELIZABETH TOWNE.

### Gifted Exponent of the New Religion.

BY ANNIE BRIGHT.

There is no greater work to be done by the exponents of the New Psychology than the placing before the world a religion free from prejudice and superstition, and above all, free from the yoke of mystery with which so many would-be religious teachers shroud the simple truth that underlies all religions, namely, the realisation of the Kingdom of God within. It just means getting in tune with the Infinite, but many would hide that goal from the earnest seekers after truth by binding upon their followers authoritative messages from the Unseen; relating visions which are only of value to the receiver; or retailing prophecies tending rather to lower the soul's vitality than to ennoble and sustain. In the early apostolic days the same class existed, and Paul in his epistles wages incessant warfare against psychic gifts being sought rather than the presence of the Eternal Love in the heart, which can alone bring the soul into conscious touch with the verities of the Unseen World. "Love never faileth," says Paul, "but whether there be prophecies they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away." Speaking in the next chapter of Corinthians, the fourteenth, he says in reference to speaking with unknown tongues, "I had rather speak five words with my understanding that by my voice I might teach others also, than ten thousand words in an unknown tongue." So important to the world is this great message, that each soul can and must attain its own salvation, that I hail with enthusiasm every teacher who has grasped this idea and is giving it fearlessly to the world. Elizabeth Towne, editor of the "Nautilus," U.S.A., is one of these.

#### ELIZABETH TOWNE'S GREAT WORK.

For many years Elizabeth Towne's books on self-development have been recognised as a potent force in current literature. But in her latest book, "Lessons in Living," she reaches the high water mark of excellence. In the opening chapter, "The Foundation of Life," she postulates the Directive Force that our scientists are finding "at the back of all living forms—a Something that eye and microscope and scalpel cannot cope with . . . that informs everything, animate and inanimate." "In plain words," she says, "God is the primal substance that fills all space, all time; out of which and by which all things are made." With Andrew Jackson Davis she says, "The nature of God is mind. . . . God thought or spoke the universe into being, and God is still thinking this universe into greater being; thinking in and through you and me, and through all the lower forms of life as well." In the words "God is thinking in and through you and me," is the key to all self-knowledge and self-development. Every one of the sixteen chapters composing this little book, "Lessons in Living," has this great basic fact for its inspiration, and should be read

by all. It is, however, in the last chapter that Elizabeth Towne reaches the culminating point.

#### THE SONG OF YOURSELF.

Those who are familiar with Walt. Whitman's "Song of Myself," will recognise the same uplifting teaching which is as a trumpet-call to all who would free themselves from bondage of every kind, in Elizabeth Towne's last chapter. As in the distant parts of these great Southern Lands where this paper finds readers, it is not possible to procure books easily, Elizabeth Towne's last chapter, "The Song of Yourself," must be freely quoted from. It contains the same idea that is at the back of "Nature's Divine Revelations," "Oahspe," and the Bible abounds with it from cover to cover. "I think it is the Occult writers," says Elizabeth Towne, "to whom we are indebted for the idea that God is a very sublimated being a long way off, whose Lords rule over the solar systems in space, giving their commands to Mahatmas or something, some of whom dilute them and pass down stingily to a few very uncommon mortals scattered over

this earth, mainly in the Orient. . . .

According to this theory (for it is only a theory and nothing else) God is too intangible and superior to have anything whatever to do with directing man. . . . It seems to me this sort of theory is nothing in the world but a trituration of polytheism. . . . Right here I want to say that I don't believe in a poly-God. I believe in One God, who is just as close to me and to you as he is to any Mahatma or Lord in this universe, I don't care where he is nor whom.

I believe he speaks to us exactly as he did to Jesus of Nazareth.

I believe that we live in him and by him.

'In him we live and move and have our being, and by him we consist.' . . .

God is your life, your intelligence, your will, your love, your reality.

Without God you would be a hole in space

—if you can imagine such a thing.

Without God you could not live, nor move, nor be. . . .

Whatever Mahatmas and Lords there may be in the universe they can be nothing more than midwives at your spiritual birth, which is a continuous performance. . . .

This doesn't mean that you cannot learn anything from any school teacher, or Mahatma, or Lord, or whatever other instructors there may be in the world.

You can learn things from sticks and stones and running brooks.

The teachers in the temple learned from a twelve-year-old child, and I *have* been clear-seeing enough to learn things from a one-year-old child.

There are times and occasions when you can learn very much more from a baby than you can from the oldest Mahatma that ever posed.

Don't despise the child and worship the Mahatma. Don't stumble over the sticks and fall into the brooks while you are gazing adoringly at some self-styled 'Master.'

Don't believe everything you hear from persons who pretend to high places and superior knowledge.

They may be pretending and they may not.



ELIZABETH TOWNE.

*But in either event they can pass on to you none of the wisdom which God has passed on to them.*

Believe only the wisdom which God gives you in the sanctuary of your own heart and mind. In other words, do your own thinking and discovering, touch God for yourself and believe in the wisdom that God gives you in preference to accepting cock-and-bull stories from other people who pretend to be in closer touch with God than you are."

As in Whitman's "Song of Myself," Elizabeth Towne concludes: "*Nobody is any closer to God than you are.*

Nobody is dearer to God than you are.

Nobody has any more of a monopoly of God than you have.

*See that nobody has any greater faith in the God within him than you have.*

Remember that God is All-Wisdom, All-Power, and All-Presence; that he is all these things in every pin point of space in this universe; that he is all these things within you, for you to use, to confide in, to act upon.

Be still and know God.

Trust no authority but the authority of your own heart and mind, *which is the heart and mind of God.*

So shall you grow in consciousness of the One God which is your real self and power and wisdom as it is every other man's real self and power and wisdom.

Call no man Master, call no teacher Master, call no Mahatma Master, call no Lord Master.

Only One is your Master, the One within you."



AMANDA T. JONES.

AUTHOR OF A PSYCHIC AUTOBIOGRAPHY.

As a corollary to Elizabeth Towne's striking appeal to the individual soul, Amanda T. Jones' "A Psychic Autobiography" is most valuable. For Elizabeth Towne is inclined to believe that all the varied forms of psychic phenomena are due to hidden powers of the individual himself. She does not dogmatise about these things, and do not infer, she says, that "I don't believe in disembodied spirits, or in their power to communicate with man," but she has evidently not yet attained to a knowledge of the powers of the Unseen Universe and its intimate relation and constant influence on this mundane existence. Amanda T. Jones is just as firm a believer in the paramount importance of the development of a great personality, but just as Lilian Whiting and thousands of clear-headed people besides have realised, she knows that we are "compassed about with a great cloud of witnesses" who watch and cheer us on our upward way. She is as emphatic as Elizabeth Towne herself would

be in differentiating psychic experiences and spiritual development. It is doubtless because of the practical nature of her own life that the late Professor W. James urged upon the authress to record what she ventures to call, she says, "her supernormal experiences," and the book is dedicated to him. Dr. J. H. Hyslop says in his introduction that he has "read these life experiences of Miss Amanda T. Jones with extraordinary interest," and it is seldom that an aspect of spiritualism has appealed more strongly to myself. All through the book her experiences are given with such conviction that she is able in every instance to show that T. J. Hudson's theory of the unconscious mind has nothing to do with her spiritual revelations. She is descended from an old Puritan family, and after her own likeness, as the frontispiece, reproduced on this page, the first illustration is that of her great-grandfather, Seth Jones, born 1771, and a great pioneer Universalist preacher. He was noted for his "Power in Prayer," and he gives a corroborated story of an answer to his impassioned prayer for rain when ruin was facing the farmers from a prolonged drought, which must be read to be credited. Like Elizabeth Towne, she does not believe in looking to spirits for help, although they are doubtless messengers and agents of divine direction, and gives instances on every page of direct answer to prayer for help in which some human instrument, as in James Robertson's experience in his volume "Spiritualism," when sums of money wanted for a special purpose were sent.

#### SPIRITUAL EXPERIENCES IN ACCORD WITH NATURAL LAW.

Everyone can gain the same psychic experiences, the same help on the upward way. "If then we speak with angels," Amanda Jones writes on page 221, "whether in sleep or trance, or by a happy flow and interflow of thoughts and words, we speak by natural law. Perhaps a little earlier than yourself, one whom you call a medium has recognised a spirit world. Oh, not his world alone, but yours and mine—the world of all mankind. One world with this—one school with ours—its classes more advanced no doubt, but not beyond our reach! . . . No single soul can have a super-added faculty or miss an attribute. If then I claim to be a "medium myself," I claim no less for you." Perhaps the most remarkable spiritual experience was the giving through her hand by automatic writing in 1872, by the spirit of a Liverpool judge named Evelyn, a series of writings called "The Crusade Documents," which comprise an elaborate scheme of industrial reform worked out apparently with all a lawyer's accuracy. When to this is added that she is a poetess who sings because she must, and a successful inventor of several useful domestic accessories, it will be seen that her life has been no ordinary one. At the age of 72 she gives these psychic facts in her life with all the freshness of youth. Every page is simply full of incident, and the volume, which includes over 400 pages, is well worth the careful study of all who see in psychic phenomena finger posts leading to eternal life. It is beautifully got up, published by Greaves Publishing Co., Tribune Building, New York, and should soon be available for Australian readers. The verses from Proverbs that are on the title page of "A Psychic Autobiography" would do equally well for Elizabeth Towne's "Lessons in Living."

"Drink waters out of thine own cistern, and running waters  
out of thine own well;  
Let thy fountains be dispersed abroad, and rivers of waters in  
the streets."

E. W. Wallis, editor of "Light," writes that with the issue of January 7th began the thirty-first volume. This number commenced a new decade, a new volume, and was set with new type, he writes in that issue. Our hearty congratulations are sent to our most able contemporary, and thanks for the many kindly notices of the work of "Harbinger of Light."

## 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, mention is made of that wonderful address given at Mr. Stanford's circle through the medium, Charles Bailey. "Am I My Brother's Keeper?" by that great orator, when in the flesh, John B. Gough. The writer says, before quoting the concluding sentences: "We have seen nothing else coming from the spirit world through a medium which spoke so eloquently along the familiar lines, and in the same eloquent strain as the following, which is the conclusion of an address lately given in trance in Melbourne, Australia, reported in shorthand, and printed in a recent issue of the "Harbinger of Light." Testimony of this kind has come also from England, and there is no doubt that the addresses are just as remarkable as the apports. Both come when the medium is in absolute unconscious trance. If the eyelids are lifted, the eyeballs have disappeared, and it is frequently a matter of difficulty to recall the medium to his normal condition. Then he is as a man wakened from the deepest slumber conceivable, and in a condition so dazed that everything around him seems confused and unreal. This address of John B. Gough was entirely from a mundane standpoint an appeal against the evils of drink, so forcible, so heart-rending, so real, that it was impossible to listen to it, to read over in manuscript, or correct proof sheets without the eyes filling with tears at the thought of the lives and homes wrecked thereby.

As a description of spirit life for children and what it is like for all of us, the following address by Dr. W. Ellery Channing has been selected as typical of exalted spiritual teaching. As Lilian Whiting says, one has to be spiritual minded to apprehend spiritual things. To outsiders, this address may appear vague, but there are thousands who will feel the truth of every line, and many who have children in spirit life *know* that their loved ones are in charge of angels who do always behold the face of the Father in Heaven. Good is it to remember also that these great truths come to all illumined souls. Who can read Longfellow's "Resignation," and not feel that his verses are a veritable message from the spirit world when he writes:—

"Not as a child shall we again behold her;  
For when with raptures wild  
In our fond arms we shall again enclose her,  
She will not be a child;

But a fair maiden, in her father's mansion,  
Clothed with celestial grace,  
And beautiful with all the soul's expansion  
Shall we behold her face."

For the Illustrated Supplement a second native dress from Samarai, New Guinea, has been selected. It is one belonging to the opposing tribe of that photographed in January issue, is of finer grass, and larger.

A brief report of addresses given and apports received, continued from February number, will be found below:—

**161ST SEANCE.** December 21st.—Christmas address by Dr. Robinson from the text, "Behold I bring you glad tidings of great joy." Phenomena. Rare Tablets from Babylon. A second tablet. Native dress from Samarai, New Guinea. Dr. Whitcomb and Professor Denton spoke of the passing over of Dr. Abramowski, whom they had met. Dr. Witherow intimated in an address a few weeks earlier that "one of the company would be passing over," but it was not thought that the doctor, then apparently quite well, was the one referred to.

**162ND SEANCE.** December 28th.—A review of the year's work and the future was the subject of the address by Dr. Whitcomb, entitled, "The Past and the Future." Phenomena. Two Tablets. Native Dress from New Guinea. Tablet in light. A noticeable feature is that many "apports" are now brought in the light, and almost immediately after Abdul takes control.

**163RD SEANCE.** January 4th.—Address by Signor Valetti, a New Year's exhortation, from the text, "Be strong, quit you like men." Phenomena. Bird sitting on nest. Its mate was brought immediately after in the light, and both placed by Abdul in the cage provided. Fetich from Samarai, photographed in February issue.

**164TH SEANCE.** January 11th.—Address by Professor Clifford, entitled, "Life Throbs in the great Heart of Nature," printed in February issue. Phenomena. Tablet from Nineveh. Native Dress from Samarai belonging to a different tribe and worn by one of the combatants at a recent tribal fight. It is made of finer grass than one photographed in January, but similar in shape. Tablet brought in light.

### ADDRESS BY DR. W. E. CHANNING:

"THE LIFE OF THE BLESSED IN THE SPIRIT REALMS."

Delivered on Wednesday evening, Jan. 25th, 1911.

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

I shall take as the text of my discourse to-night the words of the Great Teacher, "For I say unto you that in heaven their angels do always behold the face of My Father which is in heaven." Speaking of the children, of which an innumerable company have gathered in the spiritual world, he impressed upon his hearers the great truth that the guardian angels of these innocents behold the face of the Father which is in heaven. Many people have been puzzled as to the state and condition of young children in the spirit world, and it is on that subject that I desire to speak, more particularly, to-night. Orthodoxy has not explained and cannot explain what children do in the spirit life. There are millions of young children of all ages passing into the spirit world every year. Some of them are of very tender age, while others know right from wrong. It is an interesting subject to inquire as to what they do in the spirit life. At the outset, I must tell you that there is a divine law in the spirit world, that whosoever passes into that kingdom before he has reached to man's estate upon the earth plane shall grow mentally to the stature of a man. You can gather from that that the youngest child, even the infant, which has been taken from you, will commence to grow mentally and spiritually on the other side of life. Clairvoyants and others have often described young children in the spirit life, who have been recognised by mothers and fathers, and perhaps years after have been somewhat astonished to hear of the child looking much older, and they have not been able to account for it. You will understand that the presentation of the spiritual forms is for the purpose that those in the flesh might thus be able to see them through the physical senses, and to note that they appear to be growing towards manhood and womanhood. The Great Teacher, when upon earth, showed great sympathy and love to these little ones, but I am afraid that many people upon your earth plane to-day are neglectful of their responsibilities towards their children. If God has given you such a flower, it is incumbent upon you that by example and precept you train that child in spiritual things, so that ultimately you will be with him in the kingdom of heaven and rejoice in the knowledge that you guided him spiritually when an infant. But how careless are many people with their children! They forget that the child is all the time taking note, not of what you are saying, but of what you are doing, and I tell you if you are unmindful of your responsibilities towards your children, that you will undoubtedly have to pay the penalty when you reach the spirit side of life.

### WHAT ARE THE SPIRITS DOING IN THE LAND OF JOY?

This is a question frequently asked, but not often answered. It arises from the difficulty of getting people to give their minds to a study of that which is spiritual. The fleshly mind that is always groveling in material things, finds it impossible to ascend to spiritual planes—just as it is said in the Scriptures, "the carnal mind is enmity against God." You know the diversity of occupations in which divers people are engaged upon the earth plane. You know the kind of life the English, the Germans, and the French lead, the savages in Africa and other uncivilised lands, and you find it extremely difficult to realise that when these pass to spirit life they shall be engaged continually in something that will be a

pleasure and profit to them. Remember that everyone, whether he be civilised or savage, if he is living according to his light and conscience, will find, on entering the world of spirits, the congenial occupation—that is, a labour of love. For labour on the spirit side of life is without weariness or discomfort. It is a joy and a pleasure, and no one asks for a cessation from it. But surely, some have said, if it be a place as well as a state, there must be something to give a description of. This is, of course, true, but the great difficulty is to get the fleshly mind to understand. It is almost impossible for the finite mind of man to comprehend the spiritual in all its fulness and beauty and satisfaction. Will you try, then, to realise that upon your entry into the spirit life you are passing into a world as real as the one in which you are now dwelling. It is far more beautiful than anything you have upon your earth plane, and we have to admit that there are many beauty spots in the world. Think of the wondrous scenery, think of your landscapes and seascapes! Think of the beauties of tropical regions, the glorious colouring of the flowers and the plumage of the birds, the immense rocks, the blue lakes and balmy atmosphere, the glorious sunshine—all that goes to make up a bewitching and delightful picture. And then realise, if you can, that instead of hard, material rocks, there are heaven-scapes more charming than the mind of man has ever conceived, nor can he imagine anything so beautiful. You will perhaps understand me better when I say that man's conception of the beautiful has progressed greatly, but you must realise at the same time that he has produced nothing original. The greatest artist painter or sculptor, is simply producing replicas he is copying from great Mother Nature. Go into any of your art galleries and look around. You see charming pictures upon the walls—landscapes and seascapes. Perhaps you may see a mythical picture conveying some crude or peculiar mystical idea that has entered the brain of the artist, but when you examine it you will find that he has not really risen above that which is round about him. It is a composite picture made up of copies and portions of that which exists. But in the spirit world we have scenes so beautiful, so entrancing, so satisfying to the soul and to the spiritual senses, that we feel that the receptive powers of the soul on the spirit side of life are infinitely greater than those in the flesh life. The spiritual powers are quickened on the spirit side of life, and that which would have delighted us upon the earth plane would be regarded in the spirit life as mediocrity.

If there are spiritual scenes, spiritual landscapes, if there is so much beauty, are there spiritual homes? Yes, and these are of wondrous design. They are not castles as you see them in some places in Europe, built probably in the fifteenth century, with great frowning walls and a keep and moat, nor will you see anything approaching the gorgeous palaces of tyrants. When we read what the old historians say in their descriptions of the mighty palaces erected by tyrants and others, we have felt that they had created something which man had never before attempted. When we read of the golden house of Nero that covered so many acres—its wonderful statuary, its ceilings of gold, its columns of alabaster and jasper, its revolving ceiling like unto the heavens, with sun, moon and stars set in the firmament, scattering roses and perfumes upon the guests—we realise the great expenditure of energy and power to produce a building that caused even the tyrant that built it to say: "I am housed as becomes a man." All this may be wonderful to men in the flesh, but from the spirit side of life and viewed with the quickened senses it is tawdry and miserable.

WHAT ARE THESE SPIRITUAL HOMES AND WHO DWELLS IN THEM?

As the spirit of man is mind in operation, so the mind can weave for itself even in the flesh wonderful surroundings. There have been men in the flesh

who have, per medium of their minds, created for themselves such surroundings that they have become entirely lost to the physical, and they have become oblivious that they were living in a world of matter. As the progressive soul with enlarged powers is enabled to create for itself a spiritual home, so if his desires are in accord with the mind of God he is able to actually create for himself the highest happiness, and in the most beautiful and perfect surroundings which he is capable to conceive. If you can realise the truth of what I am saying, you will see that each one has it also in his power to build his own spiritual home and dwell therein for ever. Little children dwell also in these spiritual homes created for them by the messengers of God who are called the angels in the Scripture. Entering in the spirit life as infants they have passed through progressive stages to the stature of a man spiritually, and they are kept, comforted, held in peace and happiness by the spirit messengers of God, who forever behold the face of the Father which is in heaven. I know that there are few persons able to declare the whole counsel of God concerning these verses, and they read them not understanding what is meant. It is true that the angels who create the spiritual houses, the spiritual environment, for these little innocents until they grow to the stature of a man, do forever behold the face of the Father which is in heaven. And so I would say to mothers and fathers to-night who have lost little children—do not doubt, do not grieve concerning them. When you pass into the spirit world you will find to your joy that the little girl who was snatched away from you by a fever, or by accident, comes with open arms radiant with immortality, and your spiritual senses will perceive that she is not a little infant, but grown in every way—grown in the spirit, grown in holiness, grown in beauty.

#### HOW DO THEY SPEND THE TIME?

To a man in the flesh who ponders over this subject, I say that it is extremely difficult for him to understand a state of being where a man can be extremely happy and never weary because he reasons from that which he knows and understands. On the earth plane day comes with its labor, and then the night brings weariness of body, with Nature's great restorer, sleep, which enables him to renew his strength for the life struggle of the following day. And so the time goes on, bringing joy, sorrow, trial and trouble, and finally death. The spirit world is so vast that millions of years can be spent in traversing or exploring its illimitable dominions. As you proceed upon your onward journey, new scenes of delight are opened up to you, until the soul feels at last that it has entered upon a haven of rest. He revels in it. Enlightenment comes to him which more than compensates for all he had endured when on the earth, and for him there is no cessation of this delight. Spirit messengers pass to and fro, and everyone is bound with links of love. Upon your earth plane even the greatest festivities are marred by something. It may be perhaps the frown of someone in the company which mars the proceedings and the joy of meeting together. But nothing shall offend in the high spiritual spheres, for all that offends is without. Out in the prison house, out in the darkness, are all degraded souls until they shall repent—all those who shall have rebelled against conscience and against God. Until that great just law of compensation shall work out their liberation, until they have paid the uttermost farthing, then, and not till then, shall they be delivered.

#### IN THE SUMMERLAND.

In the summerland of love there are gathered myriad hosts to-night. Thousands entered it with no knowledge. Some who were upon the earth plane were unable to comprehend it; some while desiring to do right felt it was all in vain. They trusted, however, in the goodness of God, and passed to that

land of light and beauty, and to-night they realise that He has done all things well. Kindly and lovingly have they been taken and the way has been pointed out to them. They, too, wander hand in hand over the beautiful fields of heaven; they view the wonderful, glorious landscape; they see and hear the music, and the song of those who shall never die any more. Love infinite and holy dwells and reigns there, and as they strive to rise to still greater heights, to reach that perfection which is promised in God, their happiness and ecstasy increases. They say with one great hallelujah to our God and to Him who sitteth upon the throne, that He has done all things well. The songs of the glorified to-night ascend, and they will ascend for evermore. Think how vast are our Father's dominions—His creatures are in every direction. Think of the great honour awaiting you in the spirit world, when resting with your friends, you note the approach of one of these angels who do forever behold the face of the Father which is in heaven. He is on a mission of peace, and as you stand in his glorified presence, he speaks the words that empower you to work and labour for the Father. Then away on the wings of love you speed to other lands to do the Father's Will. It may be to the old world again, it may be to some portion of His realm so far away that the mind of man would reel in trying to solve the distance. Think of the glory and honour it brings, what peace and joy and love, and realise, if you can, all this and much more, is reserved for those who love God—for those who work for Him and His children, whose lives are given up to the service of man, and who count themselves as nothing. Such are the joys of the spirit life, such is the state of your little children who pass away, and there are also thousands of helpless ones who are cast away by cruel parents. Think for a moment of the crimes of a great city, and realise that in the land of love justice rules. Those who had not, to them shall be given, and what they had shall be taken away, until it shall be restored a thousand fold, and they shall be happy with the sons and daughters of kings and princes.

## OUR FOREIGN EXCHANGES.

### OFELIA CORRALES.

ONE OF THE WORLD'S GREATEST MEDIUMS.

Translated from the "Annales des Sciences Psychiques," by J. Nelson Jones.

Under the heading of "The Greatest Medium in the World," Mr. W. T. Stead sent a letter over a year ago to the "Harbinger of Light," being an account of the first recorded seances of this wonderful medium, daughter of a well-known and highly-respected citizen of San Jose, Costa Rica. I am therefore greatly indebted to Mr. J. Nelson Jones, of Ararat, for his translation from the French of the latest seance.—Ed. "H. of L."

The seance was held at San Jose, Costa Rica, on the 13th October, 1910, commenced at 8 o'clock in the evening and closed at 10. There were present in addition to the family of M. B. Corrales, Don Cecilio V. Lindo, Mr. F. H. Hemmann and Senorita Quesada. The narrative runs thus:—A period of obscurity. Ofelia harmonises the ambient fluids; for this purpose she puts one of her hands into contact with the right hand of each one of the assistants; then the young girl returns to her place, and we wait. The mistress of the house plays the piano, and several voices are heard singing at the extremity of the room opposite to the group, i.e., near to the piano. "Mary Brown" presents herself, salutes affably, and announces that, this evening she was about to exhibit a phenomenon entirely new and of great importance in the class of investigations being made. She commenced by putting Ofelia into a state of complete unconsciousness. This being accomplished, she approached again and said much as follows:—"I propose to demonstrate to you the fact, still insufficiently

studied, that the medium can serve as a docile instrument for wills other than her own; this is, automatically and without any consciousness of what her physical envelope (independently of her ego) may be doing before the eyes of the experimenters. Kindly lend your greatest attention to the different phases and details of this extraordinary phenomenon, which will give you the key to many ambiguous facts observed in these subtle and delicate studies."

"Mary" then gave the necessary instructions for us to divide into two groups, and requested one of the assistants to be seated beside Ofelia for the purpose of controlling her. The consciousness of Ofelia having been restored, without informing her of the instructions we had received from "Mary," the candle was lighted. Conformably with instructions, we now divided into two groups, each one taking opposite corners of the room; in one group was placed Ofelia, Senor Lindo and the Senorita Quesada; in the other Mr. Hemmann, Senor Corrales, and the children of the house (Ofelia's brothers).

We darkened the room, and immediately Mary incorporated herself in Ofelia's body. Then, quitting the chair, she went towards the opposite side of the chamber, where she commenced to talk with the group stationed there, and was touched by all the assistants. Not only did she talk, but gave explanation of what was taking place. Here we come to the most marvellous phase of the phenomenon. Whilst Mary was on the other side—in possession of Ofelia's body—this latter was actively talking with M. Lindo, sitting upon the chair that Mary had just quitted, and which was—as said before—quite empty. Ofelia believed herself to be in her body; she was not aware that her body was not there, and she did not suspect what was passing in the other group.

In these conditions, at first sight so absurd, Ofelia called her double, which commenced to sing and to talk, while she was near to the piano, i.e., at the other extremity of the chamber from whence proceeded also other known voices.

Thus, three different phenomena were developing at the same time in the chamber, to wit: 1st: In one corner, Ofelia was conversing, remaining beside M. Lindo and Mademoiselle Quesada, and as she was stripped of her physical organs, her chair remained empty. 2nd: In the opposite corner, Mary, incorporated in Ofelia's body, chatted with MM. Hemmann and Corrales. 3rd: In another place the double of Ofelia, with other spirits, was singing, accompanied on the piano by Senora Corrales. All this was produced at the same time, and, although the three scenes in question were of a clearness and precision absolute, it was difficult to grasp the grand whole.

Mary talked to us at length of the instruction that flows from the marvellous phenomena, for those who devote themselves to this class of studies and afterwards, seated upon the chair, rendered to Ofelia her corporeal envelope. Ofelia, on regaining her body and her veritable consciousness, was totally ignorant of what had passed, except the episode of the calling of her double, in which she had taken a part. She learned with surprise, and even with fright, that Mary had dispossessed her of her body, the series of phenomena having been produced without her knowledge and against her own will.

### SECOND PART.

We darkened the chamber, and Mary again manifested to tell us that the conditions were favourable for a repetition of the phenomenon of the "separation of the spirit," which could be realised in full light.

We lighted the candles, and seated Ofelia upon the sofa, between M. Lindo and Hemmann. Immediately she fell into a trance, and laid her head gently upon the back of the sofa. Her look was fixed and without expression, and the beatings of her pulse almost stopped. At call of the figure three, Ofelia spoke from the extremity of the room, talking gaily with the assistants. Her double manifested itself.

and accompanied her when she commenced to sing. In this condition Ofelia requested us to ascertain the insensibility of her body, but none ventured to submit her to this trial, which would cause suffering to her after she returned into her body.

Don Constantino (a frequently manifesting spirit) animated the entranced body, and sat beside us, making comments upon the wonderful phenomena of the evening. Afterwards he approached the piano, and sang accompanied by Ofelia herself.

The fluids being exhausted, he seated himself on the sofa, took farewell of the assistants, and the body of Ofelia remained empty again. We called Ofelia, and she emitted a profound sigh, and was again in the midst of us in her normal state.

We declare that this is one of the most surprising seances at which we have assisted in this circle; we draw up the report of it, although persuaded that the description of it gives but a slight idea of the reality.

Signed:—B. Corrales, C. Vernor Lindo, J. C. Hemmann.

In submitting this report to M. C. Vesme, the Editor of the "Annales des Sciences Psychiques," M. B. Corrales, Ofelia's father, makes the following remarks:—

"Although all commentary may appear superfluous, permit me to call your attention specially to the phenomena observed in the first part of this instructive seance. They shed much light upon the complicated and confused problem of mediumship. They teach much to persons who believe, but who have not experimented much, and who devote themselves to a study of the difficult problems of the incarnate human soul. For me, at least, what I have observed this evening has been a veritable revelation. It is as though a bandage had fallen from my eyes. Now, I understand. I realise better the multitudinous dangers to which a medium is exposed, and I do not hide it. I tremble for Ofelia. The incorporation of the unconscious soul the substitution of the personality is, not only a thing possible, but a certainly proved fact, and, what is better, proved with a loyalty which does them honour by the very ones who might have interest in hiding it—viz., by the spirits themselves.

I look anxiously around me, and admit the possibility that we may have committed grave and irreparable injustice towards certain authentic mediums. Spiritism, without doubt, has been, and will continue to be, an excellent field for trickery, charlatanism and false prophets; but, without doubt, in view of the striking experiences which cause these remarks, reason counsels that, in the interests of the cause, we should proceed with greater circumspection and prudence in the study of these exceptional faculties of soul which we call mediumship. It is fortunate for us that Ofelia is surrounded by good entities, and honest enough to show us the rocks in the road; introducing us, so to say, into the compartments behind the scenes, where they operate, and nobly claiming their share in the responsibility.

These experiences are, without doubt, very useful, both to ourselves and to science; but how many difficulties one meets on the road. At times one is tempted to despair; one feels the brain reel, the powers give way, and it is impossible to proceed. It is a question of climbing a Himalaya.

A direct message from Mary that I have before me terminates thus;—"May you go on along the straight and narrow road that leads to knowledge. It is long and hard, and often tiresome; but it is worth while to keep on, as you will some day be well assured." (This was given in English.)

It may be mentioned that "Mary Brown" is a materialised spirit, whose picture was in a group reproduced in *Harbinger* with an account of a previous seance.—Ed. H OF L.

## FAREWELL TO MRS. KNIGHT McLELLAN.

### A REMARKABLE SEANCE.

In "Light" of January 14th appeared the following account of a farewell to Mrs. Knight McLellan, which, in view of this lady's return to Melbourne at the end of last month, will be read with great interest. Mr. E. W. Wallis, editor of "Light," writes also of Mrs. Knight McLellan's mediumistic powers, and his pleasure in including this account furnished by Mr. Gow in the columns of "Light":—

A noteworthy exhibition of the resources of mediumship was afforded by Mrs. Knight McLellan on Wednesday evening, the 4th inst., at a farewell reception given by Miss McCreddie, at her residence, 6 Blomfield-road, W., to signalise Mrs. McLellan's impending departure to her home in Melbourne, Australia. Some thirty friends attended, and after a pleasant conversational interval, a circle was formed, and Mrs. McLellan, under control, gave some striking messages and delineations to each of those present. Then followed a reunion with the unseen friends and relatives of the sitters, and this proved the most remarkable part of the proceedings. One by one the spirit visitants took control, uttering their own names or those of the friends to whom they wished to speak. Touching and impressive, indeed, were the meetings that took place, Mrs. McLellan reproducing with extraordinary fidelity the personal characteristics of those who spoke through her instrumentality. Peculiarities of accent and diction were, in some cases, so marked that these alone were sufficient to establish the identity, apart from the allusions made by the visitors in their interviews with their friends in the body. The most notable "control" was Mr. E. Dawson Rogers, who so faithfully expressed the characteristics familiar to his friends in the body that the astonishment and delight were general, especially on the part of those who were acquainted with him "in his habit as he lived." Gesture, voice, phrase and manner were accurately reproduced, if, indeed, it be necessary for a spirit visitor to simulate his earthly mannerisms. In this case it seemed that the visitor was merely expressing himself naturally through an unusually ductile medium. "How like Mr. Rogers!" exclaimed a friend present. "Why, it is Mr. Rogers," said another, and that remark adequately summed up the position. The former president of the Alliance and editor of "Light" greeted the assembly in his old genial way, and amongst other remarks addressed to various members of the circle, made a jocular reference to the "unceremonious departure" of Mr. J. B. Shipley, who, he stated, was with him at the time. Some of the clairvoyants present were able to perceive "the old Chief," but to those not gifted with this deeper sight, the illusion of reality created by the impersonation through the medium seemed almost equivalent to actually seeing the welcome visitor.

It was, indeed, a memorable seance for all present, and full appreciation of the fact was expressed in the brief speeches that followed from the hostess (who assisted Mrs. McLellan by herself giving clairvoyant descriptions), Mr. Meads, Madame St. Leonard, and others. Tributes of affection and esteem were paid to Mrs. McLellan and messages of goodwill sent to the friends in Melbourne. Mrs. McLellan replied, cordially reciprocating the good wishes conveyed to her, and echoing the hope expressed by all present that she would yet pay another visit to this country. The proceedings closed with the singing of "Auld Lang Syne."

Wilson Fritch has been doing well in Wellington. A recent newspaper cutting shows that his lecture at the Opera House on Maeterlinck's "Blue Bird" was highly appreciated. This piece is being presented now in provincial Russia by 59 different companies, where allegorical plays conveying spiritual truths are greatly appreciated.

### TRANSITION OF HUDSON TUTTLE.

Another eminent pioneer of the modern spiritual dispensation combining the qualities of seer, medium, author and speaker, in the person of Hudson Tuttle, has crossed the bar and left this mundane sphere in which under the inspiration of advanced intelligences he has devoted a lifetime to the diffusion of a knowledge of the future life and its relation to this. Born in a log cabin, educated in a local school of a primal character, yet with a thirst for knowledge for which there appeared no prospect of gratification, the way was opened in an unexpected manner. His father who had become a strict Calvinist, was so imbued with the doctrines he had been taught as vital for salvation that, his son remarks, he had never prior to the time they came in contact with the spirit world "known him smile." At this time (when Hudson was sixteen) a circle was formed, including the boy, who was controlled to write messages to friends which were recognised, and subsequently, a description of life in the spirit world. This, however, was followed by a more pretentious work entitled "The Arcana of Nature," a purely scientific work involving the then new theory of Evolution. Among those interested in what was transpiring was a Mr. Datus Kelly, who was so impressed with the value of the work that he undertook the responsibility of publication. Its publication created a sensation, and amongst those who were impressed by it was Dr. Neschenbrenner, who obtained permission to translate it and publish in German. It was received with favour, its recognition being largely due to the praise of Dr. Büchner, who used its contents freely in the composition of his renowned book, "Force and Matter," selecting passages for mottoes to head his chapters, and embodying paragraphs without giving credit for it. It appears that the German edition did not contain the appendix describing the circumstances under which it was received, and he was under the impression that Hudson Tuttle was a professor in one of the American Universities, so that when subsequently he visited America, he made inquiries of Dr. Cyriax, president of the Cleveland Turn Verein, for Mr. Tuttle. Cyriax happened to be a spiritualist, and was delighted to have the opportunity to open Büchner's eyes with regard to the origin of the book, so, after the introduction, he said, in substance: "My dear doctor, you have spoken in the highest praise of the "Arcana of Nature," you have said it was far in advance of the profoundest scientist of the day; you have quoted it largely and followed its lead. Now, do you know who wrote it? I suppose this young gentleman, though I confess disappointment in his years, and I had taken him for a professor in your college." "No," replied Dr. Cyriax, "he did not write it; he was a boy, uneducated, working hard on a farm, and when weary from labour at night, the power I call spirits, and which you scoff at, came and wrote it through him. He had no library, no books even, and no access to any." Büchner affected to treat it as a joke, but Mr. Teime,

editor of the German paper, who was present, affirmed that every word that Dr. Cyriax had spoken was true, and Dr. Büchner was nonplussed. Later, he asked Mr. Tuttle the question, "If spirits do all this, what is spirit?" To which Mr. Tuttle replied: "You claim matter as the foundation of everything, and has within itself all possibilities, hence you should first tell me what matter is, then will I define spirit."

The "Arcana of Nature" referred to the physical, the "Arcana of Spiritualism," which followed, to the spiritual world, and both are equally profound and scientific. Six thousand copies were published by or for Mr. Tuttle, and recently two thousand by Dr. Densmore, who purchased the copyright. Several others have followed—"The Evolution of the God Idea," of "The Christ Idea," "Studies in the Outlying Fields of Psychic Science," "Religion of Man," etc., for all of which Mr. Tuttle modestly has given credit to inspiration from the spirit world. In addition to these, he contributed not only to the spiritual press, but to all the secular papers that were open to receive his contributions, and was for some years the "editor at large" of the National Association of Spiritualists, replying to all attacks made by the papers, and correcting misstatements wherever practicable, his status generally insuring space for his contributions. For some years past he has answered the Question Column of "The Progressive Thinker," the leading American spiritualistic paper, and nearly all his work for spiritualism has been gratuitous.

When touring America some eighteen years since, we had the pleasure of his company for about a fortnight, nine days of which were spent under his roof, and in the course of conversation learned somewhat of his history (including the Büchner episode) which was reported in the "Harbinger of Light," February 1st, 1894. We had been in friendly correspondence for several years prior to this, and the closer contact cemented our friendship and strengthened our admiration of the man and his work, of which the following extract from the above report will give an idea of our estimate which time has tended to confirm:—

"Friend Tuttle is at work about the farm; not superintending, but doing manual labour. There is nothing derogatory in this, rather the reverse, and could one realise that it was as pleasurable to him as his mental work, there would be nothing to take exception to; but it appears to me that the hard work of the farm is a necessity connected with the bread and butter question, and however congenial it might have been in the days of his physical vigour, it is more or less a toil now, and consumes energies which would be of infinitely more value to the world if directed into intellectual channels. The world has been enriched by his writings, though he was but an instrument in the production of the early ones, the ability to translate the ideas presupposes an ability to contain and formulate, and ultimately to evolve, corresponding ideas. He has the inherent capacity for a teacher of men, and it seems lamentable that for the lack of a few handfuls of gold, the time and energy necessary to evolve and present mental and spiritual pabulum appropriate to the times is diverted into a comparatively valueless channel. Still, it is the same with many of the world's benefactors; they toil on to the end, and posterity recognises the value of their labour after they have left the body."

W.H.T.

## PASSING OF HUDSON TUTTLE.

In the "Progressive Thinker" of Chicago of January 7th, appears the following letter from Emma Rood Tuttle, the life companion and eminent co-worker with her husband for the upliftment of Spiritualism. So many readers in Australia are familiar with Hudson Tuttle's two greatest works, "The Arcana of Nature" and "The Arcana of Spiritualism," that readers will be glad to know of the final scenes in his remarkable life.

Mrs Tuttle writes :—

I wish to tell you, dear readers of The Progressive Thinker, all about the transition to the invisible realms of one who considered you as warm personal friends. Your questions, letters asking advice, giving words of encouragement, orders for books, psychographs, and all the various things Mr. Tuttle kept in store to meet the spiritual wants of seeking souls, have come to our table by thousands, and were always given a welcome, with as much time as he could give to each. They were the sweets of his life, and an invigorating tonic during his long illness, Bright's disease, which terminated his mortal career more suddenly than he or we had expected in case he did not recover, as we fondly hoped. Neither he nor myself was told that he had the fatal disease, nor that his case was hopeless. So we built our castles, cheering each other, and planning where we would go, and what we would do when he was well again. We did take a trip of one hundred miles in October last, to visit my relatives in my old hometown, and had a happy visit, Mr. Tuttle returning feeling better than when we started.

But about the first of December we saw that his disease was advancing as surely and as deceptively as is the way of that fatal antagonist—the sure ally of physical death. For a week he struggled against weakness, loss of appetite, nausea, but still would be up, dressed, and about the house every day, glancing over the papers, listening to his letters which were read him by his daughter, Clair, dictating replies and advising about business with his wife, whom he desired to go on with all his plans if anything befell him. He made that arrangement long ago, she never dreaming of outliving him, nor that she could live a day without him, so closely were their lives and work interblended.

The second week of the month he was decidedly worse, could take very little nourishment, had the wild look, which is a symptom of the disease, and looked hopeless. Not until four days preceding his going would he take to his bed, and then reluctantly.

When his son, Dr. Carl Tuttle, said to him Saturday afternoon, "Father. I think you had better go on the bed downstairs; you are too weak to go up to your room; we will carry you in," he clasped his hands about his son's neck, while he and an attendant placed him on the bed from which he never arose except as a liberated spirit.

As he sank back on the bed, he looked up sadly, but bravely, to his daughter-in-law, Agnes, and said, "The inevitable has come." He lingered most of the time conscious, until the morning of December 14, when his grand soul withdrew from its mortal temple, and joined the waiting angels, leaving the dear home so permeated with his influence and emanations from his life that we can hardly sense that he is absent from sight. Our love must now find expression in carrying on his plans, which he so longed to live and finish himself. He was seventy-four years of age, and one of long-lived ancestry. He left a wife, Emma Rood Tuttle, a son, Dr. Carl Tuttle, a daughter, Clair Tuttle Yerance, and five grandchildren, to mourn his loss and perpetuate his virtues.

He was one of the most remarkable men of the century; one of God's grand successes who lived to know there is scarcely a country in the civilised

world where his books are not purchased and read. He was modest, but conscious of his power, and his influence everywhere was great.

He was a lovable man and a favourite wherever he went; a strong personality, which, once known, could not be forgotten. He liked appreciation, and I remember reading him from The Progressive Thinker a few days before he "slept" the very good notice of his works in that week's issue. He said, "It's kind—generous." He and J. R. Francis were like brothers, and, ever since the latter came to Chicago, co-workers and mutually helpful to each other.

The funeral services were held at the residence of Dr. Carl Tuttle at Berlin Heights, as the Tuttle homestead is two miles and a half in the country, and inconvenient to reach by those coming from the neighbouring cities, and the village people who desired to attend.

It took place at 1.30 p.m. on Sunday, December 18, and was conducted by Mrs. Marian Carpenter, of Detroit, a Spiritualist speaker of note, who is also an intimate friend of the family. She gave a most eloquent discourse, and charmed all, both Spiritualists and church people.

Hon. A. B. French and wife, of Clyde, were present, and he, although in poor health, gave a brief talk in his most brilliant vein, paying glowing tribute to Hudson Tuttle and recounting some heart-histories in their early experiences when they were young lecturers together. He brought tears to many eyes, and added much to the grandeur of the occasion.

Hudson Tuttle's funeral was a fitting finish to his most remarkable life. He was accorded honours from all classes; and, as he was everybody's friend, sorrow was universal.

His affectionate daughter-in-law, Mrs. Carl Tuttle, spared no pains in making elaborate arrangements for the assembly which packed the large brick house on every floor.

The casket stood among one of the most magnificent displays of floral offerings ever offered a dreamless sleeper.

Hudson Tuttle's deserted body lay in grand comeliness, natural as in life, and we felt that he was there, and pleased, if he could not speak his thanks.

EMMA ROOD TUTTLE.

Berlin Heights, Ohio.

## EDGAR LUCIEN LARKIN.

A MENTAL BREAKDOWN.

It will be a painful surprise to his many friends and admirers in Australia to hear that our generous contributor to these columns and faithful friend, is suffering from a mental breakdown. After reading the account from the Los Angeles "Daily Times," given in full below, and kindly sent by Professor Willy Reichel, it seems scarcely surprising that his active brain is in need of rest. A later report states that it is hoped that a complete rest will restore his mental powers. The account of the Professor's wonderful career is prefaced by his portrait, with the following lines underneath, "The eminent director of the Lowe Observatory, and a scientist with a history that is probably without a parallel, suffers a mental breakdown."

The Los Angeles *Daily Times* says :—

"The friends, near and far, of Prof. Edgar Lucien Larkin, the eminent astronomer in charge of Mt. Lowe Observatory, will be pained to learn of his mental breakdown. As a Fellow of the American Association for the Advancement of Science, Prof. Larkin is known throughout the world.

He is a man of lovable disposition, an admirable conversationalist, and an intense student. For ten year he has been Director of the observatory on Echo Mountain, and has divided his time between there

and the home of his son, Rev. R. B. Larkin, in Los Angeles.

A few days preceding Christmas, the son noticed that Prof. Larkin's mind did not seem clear, though friends of the family could not observe the change; on Christmas day the son became confirmed in his belief. He kept his father constantly with him during the entire week, and then his condition became such that it was found advisable to confine him in a private sanatorium, to which place he was accompanied by his wife and son on last Saturday. He is not in a wild state, though at times he has shown some excitement, and it is hoped that with a brief respite and careful nursing he will fully recover his faculties. The trouble is attributed to overwork.

#### WONDERFUL CAREER.

The history of the scientific career of Prof. Larkin is so rare that it is questionable if it has a parallel in the annals of modern science. Though looking much older, he is not yet 64 years of age, but he has been an intense student all his life, and this resulted in broken health ten years ago, when he came to California from Illinois, and has remained here ever since.

The peculiarities in his career are that he has reached a place among the famous scientists of the world without ever having had a college degree himself, and has occupied the Chair of Science in a college, where degrees are granted to others.

As a small boy, he attended public school in Illinois, though he never got as far as "fractions" in his arithmetic. At 11 years of age he began the study of astronomy, and at 14 he stopped school and went into a drug store. He followed the drug business for almost twenty years, simply using it as a vehicle for carrying out his purpose to study high science, and it was while a druggist that he became the possessor of his first telescope.

#### TAKES A PROFESSORSHIP.

By this time he had become known to the world as an astronomer, and so high was his reputation, that, though he possessed no degree himself, he was called to the faculty of Knox College, as professor of astronomical science, and placed in charge of the college observatory. No greater honour could have been paid him, and nothing could have given him more gratification than this opportunity to pursue his favourite study under such excellent conditions, and be able at the same time to impart knowledge to others.

For seven years he basked in the sunlight of research, his enthusiasm and love of the science not permitting him to rest much, either day or night, and at the end of seven years he was compelled to give up his professorship.

For the sake of something else to turn his hand to, while recovering his health, and no doubt with fond recollections of the years during which he climbed to fame over the drug store shelves, he went back to the drugs. After three years of struggle he had to give up the fight, and do something to bring back his frail body to a condition necessary to support a mind so active and restless.

The thing he did was to come to Los Angeles. Prof. Swift, a long-time acquaintance and close friend, was here in charge of the Mt. Lowe Observatory, and hither came Prof. Larkin. It was just ten years ago, and Prof. Swift, being much the older of the two, at once decided that he would take a rest, and placing Prof. Larkin in charge of the observatory, he went East on a visit. He never returned to take up the work, no doubt on account of his great age, as he is still living at about 90 years.

#### ALL THE LINES GROUNDED.

His son, Rev. R. B. Larkin, in speaking of his father yesterday, said:—"He has been a prodigious worker all his life, and nothing could stop him. It seems to me like this: After spending years on years

putting up poles and wires, all the lines have become suddenly grounded, and everything is mixed and confused in his mind. When we took him to the sanatorium, the first thing he did was to turn to me and ask if I was not glad that he had brought me to such a nice place. He has not shown any violence, nor any aversion to his family, as persons frequently do under such conditions, and I hope that he will come out of it all right."

#### ADDRESSES AT MR. STANFORD'S CIRCLES

From all parts of the world have come letters about the remarkable address given through Charles Bailey by John B. Gough, the great temperance orator of half a century ago. In the "Progressive Thinker" of Chicago, of January 31st, there appears a sub-leader, in which it is mentioned, and although the "Harbinger of Light" was before the writer, who compliments the medium, "whoever he or she may be," did not see the name of Charles Bailey in prominent type at the head of the article. The address was reproduced in full in *Harbinger* for November, and copies can be had from this office. The following are the editor's remarks, and the extract from lecture mentioned:—

"The spirit of John B. Gough has been delivering a lecture through a trance medium away off in Melbourne, Australia—and a very strong address it was, and typical, too—in which he handled the question in his old familiar way, the way in which he swayed the multitudes half a century ago, the way in which he caused the healthy bloom to rush through the veins as he did in the days before it became quite so unpopular to preach temperance as it afterward became, and as it is yet to-day.

But this was not so much what we started to say as to compliment the medium, whoever he or she may be, who has been the means of re-introducing the immortal and limpidly eloquent John B. Gough to the realms of earth-life again; and to congratulate the grand old orator—old, but ever young—who has found a medium through which he may give his thoughts as of old, and give them with the old eloquence.

An extract from the lecture is given on another page as follows:—

We have seen nothing else, coming from the spirit world, through a medium, which spoke so eloquently, along the familiar lines, and in the same eloquent strain, for a long time, as the following, which is the conclusion of an address lately given in trance in Melbourne, Australia, reported in shorthand, and printed in a recent issue of "The Harbinger of Light." Among elderly people, still living, it would scarcely be necessary to say from what spirit the address was given; but to the younger readers it should be stated that the spirit talking was that of the late (to the earth) John B. Gough, whose eloquence as a platform orator on temperance swept the country during and after the middle-of-the-century days, as Robert G. Ingersoll's did later on Christianity and the Bible generally. Read the following, and live over again your younger days.—Ed.

To-night in the unseen world there are millions of souls who passed from earth to the spirit world, and are now shut up in the realm of darkness. Ah, yes, my friends, why are they incarcerated there? Because they wasted their existence, because they were victims of appetite, and who is responsible? I'll tell you. It was the sleek, smug churchgoers, who owned the houses; it was the millionaire, who listened to the clergyman who taught in the pulpit on Sundays, and who sold strong drink in the week-days. It was some of you, who, in your velvet slippers, cared nothing for your brother's welfare; it was some one who could have stretched out a helping hand, and refused to do so. This world is full of moans and heartaches. To-night, as I go abroad, I look down into squalid houses, dens of vice. I see

the shameless woman, and if it was not for the drink I know that her occupation would fail. I know that most of the crimes are committed under its influence. A celebrated judge once told me that there were more crimes caused through drink than any other evil, most of them directly or indirectly. And yet the frightful havoc goes on, and people say, "You are making too much noise about it." Millions of earth's sons go to a drunkard's grave. O, my Father God! while Thou shalt permit me, no matter in what sphere of existence I may be, I will warn men against this awful crime, I will warn them against the terrible destroyer, until they shall rise up and thrust it from them. My dear friends, some of you perhaps have not much sympathy with temperance workers, but let me say this, that you never know how it will affect you or yours.

If it is not directly injuring anyone in your home circle, remember that you are your brother's keeper, that you are responsible, and that when you stand in the assembled multitude of immortal spirits, how will you feel when you realise that you might have saved such a one, that by your example you caused him to stumble. Realise that a life well spent in the sight of God is one of self-denial, and at last—this is the only bright side of the picture—at last, the drunkard shall be freed and liberated, and his chains shall be broken.

O, my friends, some of you are riveting the chains of habit round about you daily; some of you have bound yourselves with ropes that at last you will be unable to burst. I know there are people here to-night who live clean lives, but you will agree with me that round about you there is a world of suffering, and a world of lost souls. If, you say, "What shall I give you in place of alcohol?" each one must please himself. For me, water was good; I believed in it. It is the drink provided by nature. It is God-given and God-sent, brewed upon the eternal mountains and in the kingdom where the storm-god lives. Ah, yes, in it there is no curse, no drunkard's groans, or cries to frighten children and fearful wives.

The merry splashing water, laughing, leaping in the cataract, sparkling in the fountain, glistening in the ice gem, clear as crystal. Yes, it is the drink provided by God. Be careful and remember that you are your brother's keeper.

### HARVEST FESTIVAL SERVICES AT WARRNAMBOOL.

Rev. L. Townsend, of South Yarra, was the preacher at Christ Church, East Warrnambool, at the Harvest Festival services on February 12th, and taking for his text at the evening discourse, "And I saw a new heaven and a new earth," gave a forecast of what the next life would be that showed how intimate was the preacher's knowledge of all these later spiritual developments. Speaking of the prevalent ideas which were so vague and unsatisfactory, and did not inspire or help them in their daily life, Mr. Townsend said:

It was imagined that their occupations would be wearing crowns, singing hymns and playing golden harps, or else spending eternity in continual repose. This was the average conception of the new heaven and new earth. Wherever they looked, however, they saw evidence of the law of growth and progress. That was one of the grand lessons of the harvest. Their lives in the next world would also be subject to the law of growth and progress. Lives endowed with talent and promise were not cut short by the transition of death. Those talents were not wasted, but were used in an active and noble service in the new heaven and new earth. Opportunities which were lacking in this life for utilising their talents and energies would be afforded them in the next life. They had tried to believe that God gave them education, talents, training and character on this earth, and then placed them in absolutely strange surroundings for which they had received no preparation. This was not so. There was nothing in Christ's teaching to warrant such a belief. On the other hand Christ said, "In My Father's house are many mansions," indicating a new heaven and a new earth not entirely different from the homes of this earth, but greater and more glorious. Life both here

and hereafter was a continuous development and growth in which idleness had no place.

This is the exact teaching given at Mr. Stanford's circles, and it is a matter of fact that thousands of people have advanced to this spiritual conception of the Universe from a study in the first instance of the "derided phenomena," as F. W. H. Myers terms it in his "Human Personality." But so dense is the average intellect that in spite of a gradual but sure acceptance of psychic facts as a gateway to a knowledge of spiritual things, otherwise inaccessible, one finds from the pen of Mr. John Fuller, in the "Herald," the following ignorant, bigoted, and venomous attack on the Rev. F. C. Spurr, because he is endeavouring to bring people "to Christ," as he says, by breaking down the materialistic thought that is stifling the spiritual life of the churches. The following can be read as a counterblast, and reads as if its writer were himself obsessed by evil spirits and foaming at the mouth:—

Mr. John Fuller writes:—

Why the scene enacted at the rising of Samuel in the cave of the witch of Endor was nothing to the scenes described by the Rev. Mr. Spurr, as with the sea-weed, the fish, the birds, and those rejected and questionable tablets of Greek and Egyptian papyrus MSS., why it was a real variety artist entertainment in this den of sorcery, arts and crafts. The dear pastor was carried away, and said, "If it is true, the gain cannot be other than great." How the high vaults of Hell must have rung with the ironic laughter of demons as they saw how easy it was to throw sawdust in the eyes of the minister, and perhaps that was why the magician was so convulsed as if with severe spasms. When the show was over the magician proved that Melbourne Spiritualists have made no progress in their rites, incantations, and mysteries; that they have acquired no fresh powers or influences in the world of spirits, and that the imparted information, in so far as the world is concerned, is of no value.

If the pastor will go to India and interview the Fakir of Ooloowooloo, he will then learn that the local magicians are veritable babes in the Black Art, while the Fakir is thoroughly conversant with all its mysteries to such an extent that he would make the pastor's hair up-end, his blood run cold, and his limbs tremble, whilst it would freeze his soul to hear the spells, the incantations, and the blasphemies employed as he conquers snakes, reptiles, and serpents, makes birds on wing fall dead at his feet, birds of prey to light on his shoulder, and wild animals crouch in terror, until, in shuddering alarm, you feel the Powers of Evil closing and hemming you in.

It is then that you experience, realise and feel what the practising of the Black Art means and is, you then can understand why it is that thousands throughout the world, in playing and trifling with this, the science and religion of Satan, have gone stark mad; and you then know the reason why God has set demonology or spiritualism down as a spiritual crime for human beings to practice. And God leaves every man alone who touches the unclean thing, as He says, "Ephraim is joined to idols; leave him alone."

Is this the result of orthodox teachings?—Ed. H. of L.

### W. BRITTON HARVEY'S PAMPHLET, "WONDERS NEVER CEASE," IN ENGLAND

A striking instance of the way spiritual truths are spread is furnished by a letter received by a recent British mail. A copy of the booklet, "Wonders Never Cease," was sent to a Baptist minister in the South of England, and in acknowledging its receipt he says:—"I have read and re-read it with the greatest interest, especially that part dealing with photographs of thoughts (I have thought similarly for years), and I consider the matter is of such importance that I propose on Sunday evening passing on the contents of the book to my people. Will you please thank the author on my behalf for writing it. It must do good to any thoughtful mind." The clergyman referred to was "as good as his word." He took the book as the basis of his sermon, and advised his congregation to read it for themselves. Unfortunately, however, copies of the booklet are not obtainable in England. Another English correspondent writes:—"I am delighted with 'Wonders Never Cease.' It is A1. I should very much like a few more copies, as so many are asking for them."

### TELEPATHY IN VICTORIA.

About three years ago a letter came from a subscriber, Mr. Henry S. Robinson, of Ben Nevis store, Illabarook, telling me that it was through the pages of the "Harbinger" that he first knew there was such a thing as telepathy, that it was an investigated scientific fact—a law of nature not yet generally understood. For many years he had received what he found now were telepathic signals from a friend in England to whom he was greatly attached. A year or two before he wrote to me she had passed over to the other side of life, but still the signals went on, his experience in this respect being similar to that of F. W. H. Myers in "Human Personality." That scientific investigator found, like my correspondent, that telepathy, after it had been established as a fact by himself and eminent co-workers, traversed distances greater than those of any ocean or earthly distance, and was as active between spirits incarnate as those still in fleshly bodies. Telepathy, Myers defined as the basis of all spiritual communication throughout the universe. So interesting were the details given by Mr. Robinson of marked events, such as the illness of this friend, time of danger at other times, that at some time it is hoped that a full narrative may be obtained suitable for publication. For the moment, however, his recent experience of telepathy between himself and a friend whom he wished to get in contact with, and did not know his whereabouts, is like one of Mr. Stead's experiences. After finding out his power of gaining access to a person's mind by means of automatic writing and telepathy, Mr. Stead found the latter so efficacious that when desiring to see a friend on business, he found it quicker and more effective to send a telepathic message than a telegram. In less than half an hour, he says, this friend would appear in the office of the "Review of Reviews" asking what he was wanted for.

Mr. Robinson's experience is almost identical. On January 24 he wrote re telepathy: "A public meeting was held here some time ago, and I had to forward the minutes to Ballarat, signed by chairman of the meeting and by that day's post. I did not know where to find the chairman, and tried telepathy. About half-an-hour after I had sent the telepathic message, he walked into the store and told me that a thought came into his head as he was working in the bush that I wanted him to sign something, and he dropped his tools and came. I explained and he was astonished and puzzled. He signed the minutes and I secured the post. Proof and dates can be given."

As it is my great desire to let the world know more of these great occult forces of the universe, also that they are latent in every human soul waiting for development. I asked Mr. Robinson to furnish me with a signed statement from himself and the chairman that I might publish in the "Harbinger." The following is a copy of letter received:—

Illabarook, Feb. 9th, 1911.

Re telepathy. A public meeting held on 18/11/08 at Mechanics' Hall, Illabarook, to nominate manager for the Rokewood Goldfields Common for year 1909. Mr. Jeremiah Thornton, chairman.

On the morning of 20/11/08 I wrote a copy of minutes of above meeting with names of managers nominated to send to Ballarat Mining Board for their approval. The letter had to be signed by Mr. J. Thornton, chairman, and I wanted to send it by that day's post to Ballarat to be brought before the Mining Board at their next and last meeting for year 1908.

I did not know where Mr. Thornton was working in the bush, and about 10.30 a.m. I thought I would try telepathy. About half-an-hour after he walked in and told me a thought came into his head that I wanted him to sign something, and he dropped his tools and came to me. He was puzzled how the notion came into his head. I explained what I had done.

The message I wanted to convey to Mr. Thornton was carried to him correctly and acted on, the letter was signed and posted by that day's mail to Ballarat. I had not tried previous to this to communicate with him by telepathy, but have done so with others. I had not seen Mr. Thornton since the public meeting.

A correct statement,

HENRY S. ROBINSON.

The above is correct.

(Signed) JEH. THORNTON.

### LONDON SPIRITUAL ALLIANCE.

In an article in "Tit-Bits" on the London Spiritual Alliance and its journal "Light," of nearly two columns long, the concluding paragraphs on the status of Spiritualism in England, as seen from the standpoint of the ordinary journalist, will be found interesting:—

The weekly journal devoted to the Spiritualist cause, called "Light," which belongs to the Alliance, circulates widely among the 35,000 professed spiritualists in England, and gives its columns up to scathing indictments and exposures of mediums who attempt to bamboozle the public. Curiously enough, Spiritualists are supposed to represent a type of the credulous in human affairs, whereas most members of the Spiritualist Alliance seem to demand reasonable tests and sensible explanations of all the curious phenomena presented by modern Spiritualism.

The Alliance, in spite of its strange vocation, may be described as a lively and "going concern." It occupies a suite of several large and cheerful rooms in a big building at 110 St. Martin's-lane, just round the corner from the National Gallery. Several of the rooms are given up to a splendid circulating library, which is the largest of its kind in the world, having over 2500 books devoted to all phases of spiritual and psychical research. In addition to the library, there are rooms where classes for psychic unfoldment are held two or three times a week.

#### PROGRESS OF THE MOVEMENT.

All things considered, the cause of Spiritualism is making great progress in England. As a sign of this progress it might be mentioned that quite a number of Spiritualistic churches have sprung up in various parts of the country. There is a very strong Spiritualist Union in Manchester, while London on Sundays has the privilege of attending several churches given up entirely to Spiritualism.

Twenty-four years ago there was not more than half-a-dozen Spiritualistic communities in the whole of England. To-day there are upwards of thirty-five distinct Spiritualistic societies, to say nothing of several Spiritualistic churches, the total number of whose membership is said to approximate 50,000.

#### A DREAM VERIFIED.

The discovery on Saturday of the body of Mr. Thomas Cook Webdale, the leader of the Luton East-end Mission, who had been missing since Friday morning, was brought about by a dream of one of the members of the mission (says the London "Times" of January 9). Mrs. Copperwheat, of Park-square, Luton, dreamt on Friday night that she went to the Mission Hall, and found Mr. Webdale seated in front of the rostrum, his head was bowed, and she went up to him and placed a handkerchief over his neck. When she awoke she was so perturbed that her husband went with another member of the mission to the hall and spoke to the tenant of a shop beneath the mission building. On learning that Mr. Webdale had been seen to enter the hall on Friday they gained an entrance by forcing open the door, and found Mr. Webdale's body hanging in front of the rostrum, suspended from a beam by a handkerchief knotted round his neck. Mr. Webdale had left on the pulpit a note asking the forgiveness of the mission members.

**MR. EDISON ON IMMORTALITY.**

A correspondent sends the following newspaper extract with the request that what is known of Mr. Edison's belief in spiritual guidance should be stated. It is well known that in an interview with a Boston journalist some years ago, Mr. Edison stated how, after exhausting all his own powers in perfecting some invention, that the final inspiration would come to him, as he believed, from spiritual sources. This, however, does not necessarily imply a belief in Immortality, although to most that is a logical sequence. An editor of a paper for Psychical Research wrote to me once that with all the valuable proofs of spirit control and influence received by her that she looked forward to no personal immortality, but simply a merging of her individuality into the universal domain of spirit. For myself, the survival of human personality is an assured fact.—Ed. "H. of L."

In a remarkable interview, Mr. Edison proclaims himself an absolute disbeliever in immortality, the soul, or a future life. He denies the individuality of a human being, declaring that each man is merely a collection of cells just as a city is a collection of human beings. "Will the city of New York go to heaven?" the inventor asked his interviewer, adding, "I cannot see any use of a future life. There is no more reason to suppose the human brain—what you call a soul—to be immortal than there is to think that one of my phonographic cylinders is immortal. The brain is a recording office where records are made and stored. It is a mere machine." Mr. Edison explained the will power that drives the brain as possibly a form of electricity, and declared "whatever it is, it is material."

Science is discovering that spirit is the basis of what we call matter, and immortality will eventually be proved by science itself. But many scientists—and apparently Edison, if this interview is correct—ar still on the material plane.

**WHAT THE CLERGY ARE DOING.**

Rev. Joseph Campbell, Vicar of Papanui, Christchurch, N.Z., has sent a pamphlet, "In the Spirit World," which is an evidence of the permeating influence of psychic truths in the domain of orthodoxy. The booklet consists of three sermons: "Some Characteristics of the Spirit World," "Our dear Ones in the Spirit World," "Seeing Angels in the Way," and is affectionately inscribed to the three parishes during a 21-years' ministry, of which Mr. Campbell has been vicar. These are Holy Trinity, Glen Innes, N.S.W.; St. Nicolas, Coogee, N.S.W.; and St. Paul's, Papanui, Christchurch. The sermons might have been delivered before any spiritualistic society in the world, and with great acceptance, being somewhat on the lines, although of course a mere shadow, of the widely-read books by Rev. Arthur Chambers, vicar of a Hampshire parish. It is simply that these teachers have found that the Bible is full of spiritual teaching. Speaking of the ethereal medium or Ether, as Sir Oliver Lodge terms it, Mr. Campbell says: "I believe that the spiritual world is co-extensive with it, and, therefore, this church in which we are now, and these bodies of ours, in which the spirit-body exists, and the distant stars, are all parts of the spirit world, just as much as that particular part where it may be some of our loved ones are at this moment." On every page similar truths are to be found, and the sermons are identical in tone with the addresses received at Mr. Stanford's circle. On the last page is that beautiful hymn, "God is not the God of the Dead, but of the Living," which contains the beautiful lines—

All souls are Thine; we must not say  
That those are dead who pass away:  
From this vain world of flesh set free,  
We know them living unto Thee."

**VICTORIAN ASSOCIATION OF SPIRITUALISTS.**

Mr. Randolph Fenton, who speaks and writes under the pseudonym of "Messenger," has given addresses at the Sunday evening meetings during the month. He took for his subjects "Peace," "Truth," and "Mercy." His lectures were well attended, and followed by clairvoyant and spirit messages by Mrs. Trew and Mrs. Pymm.

Every Sunday afternoon mediums' meetings are held also at Austral Buildings, and great interest is displayed, the room being quite filled. Mrs. Trew and Mr. McLeod Craig, on one occasion, have taken the leadership.

On the 1st Sunday of February, the Lyceum, under the conductorship of Mr. Fein-aigle had its opening session for the season at the Temperance Hall, after the Christmas recess. The session is held at 11 in the morning, and friends and visitors are cordially invited. Children can be enrolled every Sunday.

**MELBOURNE P.S. LYCEUM.**

On January 30th, the annual picnic of the above was held at Sandringham, under the brightest auspices. It was ideal weather, and over 600 children and adults were present. Vans taking children and some adults left the Oddfellows' Hall, and the Brunswick and Prahran Lyceums, and many took the train direct. Sports were organised for the children, and the excellent arrangements made both for visitors and children resulted in a completely successful day.

Mr. J. M. Moorey has been speaking to large audiences at the Oddfellows' Hall every Sunday evening. His subjects were, on February 5th, "If I were King;" February 12th, "Replies to Written Mediums"; February 19th, "The Other Side of Death," all followed by the usual clairvoyance and psychometry. Mr. Lumley spoke on January 29th, "Why, for What, and to Whom do we Pray?"

On Sunday afternoons, the mediums' meetings, at which each of the many mediums present holds a circle, have proved so attractive that all the seating accommodation is needed.

At the Lyceum sessions, on Sunday mornings, at 11, the speakers have been Mr. Moorey, Mr. McLeod Craig, and Mr. Lumley. February 26th was Recitation Sunday. All meetings have been well attended.

During the month, "A Medium's Protection and Provident Fund" has been started, and twenty mediums have already joined. On March 26th, the 63rd anniversary of Modern Spiritualism will be celebrated at Oddfellows' Hall, particulars of which will be advertised in daily papers.

**SPIRITUALISTIC CHURCH OF VICTORIA.**

During the month, Mr. Delderfield has been the speaker, with the exception of one Sunday, when Mr. E. M. Knight took the platform at short notice, and most acceptably, through the sudden indisposition of Mr. Delderfield. "What is Life?" "Spiritualism and Civilisation," and "Spiritualism and Socialism" have been the subjects of Mr. Delderfield's addresses. Hearty thanks are given to Miss K. Garvin, Mrs. G. Prince, Mr. Delderfield, and Mr. G. Prince, jun., for musical items during the month. On Sunday afternoons, a Developing Class is held.

**PRAHRAN SPIRITUALISTIC CHURCH.**

Mr. Marshall writes:—

The past month has been a busy one with us. The Lyceum is gaining ground weekly, and the Sunday afternoon mediums' circles have been successful, and greatly appreciated. Mrs. S. E. Morrison, who has just returned from a New Zealand tour, has occupied the platform during the month, and the building has been crowded to the doors to hear this well-known speaker, and to receive some of the remark-

ably accurate readings, psychometrical and clairvoyant, which she has given. Mrs. Morrison also dedicated a child of Mr. Turner to the cause of Spiritualism.

#### MENTAL CULTURE SOCIETY.

A card of invitation comes for the next "Social Evening," to be held at Furlong's Hall, Royal Arcade, Bourke-street, on Thursday evening, March 9th, at 8 o'clock. There is always an attractive musical and elocutionary programme provided, and refreshments, visitors being heartily welcomed. At the "Dickens' Evening," held on January 9th, Mr. Edelsten directed the programme, and it proved most interesting and enjoyable. On February 8th, the president, Mrs. M. A. Redfern was in charge, and had arranged a "Mock Banquet." The table was prettily arranged, and toasts were proposed and responded to by visitors, and musical selections, vocal items and recitations were also added. These meetings are so instructive and attractive that readers are cordially recommended to be present.

#### SPIRITUALISM IN NEW SOUTH WALES. CHURCH OF SEERS AND EVENING LECTURES.

Mr. A. J. Bush writes:—

Since my last, I have to report good attendances at my meetings on Sunday nights. The platform has been occupied by Mr. Weeks, speaking on "The Difficulties and Dangers of Psychic Development." Mrs. Weeks on "The Key to Mastership," and Mr. A. J. Bush on "Some of the Puzzles of Spiritualism," with Mrs. Hartley (Vic.), Mme. Levorna, and Mrs. Kitty Hayes as demonstrators. Our Lyceum is progressing fairly.

Miss Elise has asked me to include report from Church of Seers, at whose meetings there has been good attendances. The platform has been filled by Mme. Levorna, Mr. Peer, Mr. Prosser Morris, and Mr. A. J. Bush. Cordial greetings to yourself and all co-workers.

#### RATIONALIST AND PSYCHOLOGICAL SOCIETY.

Dear Editor,

I am pleased to be able to state the great progress made under above name. The Phenomena and Psychological Class, Sunday afternoons, our chief work, has developed itself into a "Pleasant and Educative Afternoon." Mr. J. Isherwood still occupies the evening platform, and the services are well attended. That friend and co-worker concludes his engagement on February 26th, and sails March 7th for Africa.

All who have had the privilege of greeting Mr. Isherwood to these shores will join with us in wishing him "bon voyage." The classes and seances held in connection with our platform are all doing useful work. Trusting all reports printed in the columns of your paper, realise the same, and with kind thoughts for yourself and paper.

Yours in Truth,—R. Towns.

#### CHRISTIAN SPIRITUAL CHURCH OF PROGRESS.

Mr. H. W. Moore, hon. sec., writes:—

The Sunday afternoon services have been very well attended. Rev. Dr. Zillmann spoke twice during the month most acceptably, his subjects being "Where Buddhism Fails and Christianity Wins," and "Reincarnation." Mrs. Morrell, of Derby, England, also gave us an afternoon, taking for her subject "To be carnally minded is death, but to be spiritually minded is life and peace," after which she gave a few spiritual messages among the audience.

The speakers for the evening service were Mesdames Kruger and Gardiner, Messrs. Tonzalin, Buckland, Walker, and Ruthven. Spiritual descriptions by Mrs. R. Turner and Mr. F. Neal.

Friday night meetings have been well attended. We will hold our first annual picnic to Rodd Island

on Saturday, 25th March, 1911, to celebrate the close of our second year. Hearty greetings to self, co-workers, and paper.

#### UNITED SPIRITUALISTS' SOCIETY.

BORONIA HALL, GEORGE ST. WEST, SYDNEY.

Dear Mrs. Bright and Editor of the "Harbinger,"—I am pleased to say that since my last report the platform of our Society has been well and ably sustained by veteran exponents of the Higher Spiritualism, and the meetings enlivened with cheering songs by kind friends, who have come forward to aid the Society. A growing interest is manifested in the meetings, and the numbers attending are increasing, and great harmony prevails. Best wishes for your welfare, dear Editor, and may strength be given you to carry forward the good work you are engaged in on behalf of Humanity. Fraternal greetings to all kindred Societies.

T. DOWNS, Hon. Sec.

#### HOBART SOCIETY FOR SPIRITUAL PROGRESS.

After the Christmas recess, the first meeting of the year was held on January 10th. As this was also the 100th meeting since the formation of the Society, the evening concluded with a supper, and a pleasant hour was spent in social intercourse. Beautiful trance addresses had been given by the band of spirit guides, full of hope and encouragement for the new year, and for the work of the Society. Although the apparent results were not great, much good would be done, and the work would grow, and all were to take heart and do their best. The Society in Hobart is somewhat different to elsewhere. The work is all voluntary, and it is in no way sectarian. Though all belong to different churches, they meet in perfect harmony, the object being "For mutual help in the study of Higher Spiritualism, and the realisation of the 'mystic sweet communion with those whose rest is won.'" We try to shine in our daily life for the Truth that we believe, and according to the advice given by the Spirit Band, to carry our Spiritualism into our churches, and help them to do better work than they have done in the past. We hope thus to build up, and renew what already exists, and so spread the glorious Truth in a way that is not possible when narrowed into a separate sect.—F. A. Cranstoun, hon. sec., Clovelly, Risdén-road.

#### SPIRITUALISM IN QUEENSLAND. IPSWICH SPIRITUALIST SOCIETY.

W. F. Reichart, Hon. Sec., writes:—

We are pleased to report progress with the opening of the year. Miss S. Venables still holds our platform, and with the same deserving success. We have formed a Sunday morning class for discussion, and find that it is beneficial in every way, drawing the members closer together, and aiding our Spiritual development. The members of the Society send cordial greetings to all co-workers, best wishes to yourself, and success to your most valuable paper.

#### AUCKLAND UNITED SPIRITUALIST SOCIETY, N.Z.

Dear Mrs. Bright,—Mr. and Mrs. Wilson, lately from England, are now occupying the platform, and are doing most excellent work. They are thoroughly devoted to the cause, and work unselfishly, and it is much regretted that we have only engaged them for three months. I feel sure that "Spiritualism" is taking an upward turn, and that harmony will once more reign supreme. With the kindest regards from the United C. of Spiritualists, I have the honour to remain,—Your well-wisher, W. J. Collier, president.

Secretaries are kindly reminded that reports must reach this office by the 20th of this month, to ensure inclusion. At time of going to press, no other reports had been received.

**PERSONALS.**

H. J. Moors, of Samoa, an esteemed correspondent and inquirer into psychic things, has just published through Small, Maynard and Co., publishers, Boston, a most attractive volume, "With Stevenson in Samoa." On the first arrival of Stevenson in Samoa, he and his family made Mr. Moors' house their home, and the book is full of interesting details. There are 24 illustrations scattered through its 240 pages, which include every phase of life in Samoa.

R. L. Stevenson, talking one night with Mr. Moors on the mysteries of life and death, heaven and hell, and in answer to that gentleman's remark that he "did not believe in hell at all," said "Neither do I, not in a lake of fire, anyway, nor in a remorseless, unappeasable God." It made him angry to think that there could be some even in these days of enlightenment ready to preach such a doctrine as a hell of fire and brimstone, says Mr. Moors. Speaking of his almost trance-like condition at times, "Light" says that in his early days Stevenson was connected with the first Spiritualist Society in Edinburgh, and confessed to being conscious of a sort of mediumship.

Dr. Alfred Russel-Wallace, in his latest book, "The World of Life," which can be had from "Light" office, 13s. post free, directs the readers' attention to two books only, which he strongly recommends to students of the Higher Spiritualism. These are "Spirit Readings," by Stainton Moors, and "Psychic Philosophy as the foundation of a Religion of Natural Law," by V. C. Desertis. The first-mentioned is well known, but too much stress cannot be put on the importance of the volume, "Psychic Philosophy." It is an exposition of the "Religion Within Nature" which the world is waiting for, and which the writer has attained through a series of experiments and deductions. It is emphatically a book for the intellectual enquirer. "Personally I have no mediumistic powers whatever," says the author, "whether visual or automatic . . . The main purpose of this work is to collate the evidence which convinced me of the objectivity of the soul of man." At the suggestion of the editor of this paper, E. W. Cole, of the Book Arcade, ordered copies from England some time ago before Dr. Russel Wallace's recommendation, and they are now on sale as advertised in this issue.

Archdeacon Colley says in a recent letter, which he commends to Australian readers, that he has purchased some properties adjoining his Hall-Parlour and the Albert Hall, Leamington, and has placed them in the hands of four trustees for the purpose of establishing and endowing a College for Mediums. This is a step which has frequently been advocated as a practical method of advancing the progress of Spiritualism. Contributions to assist this work will be received by Messrs. Cokes and Southorn, estate agents, 38 The Parade, Leamington, or could be sent to the editor of this paper.

Vice-Admiral W. Osborne Moore, in an address, "Experiments With Mediums," delivered before the

London Spiritualist Alliance, says "I am as fully assured of the main facts of Spiritualism as that mediumship has nothing whatever to do with character. At first sight it would seem fitting and proper that the divine gift of bringing us into communication with the denizens of the next State . . . would be confined to those whose lives are without reproach, and who are qualified, so to speak, for their lofty functions. In reality nothing of the sort takes place, says the admiral. The private lives of some powerful psychics I have sat with would not bear scrutiny . . . The fact is a medium is a telegraph or telephone instrument connecting us with those who are functioning in the next stage of our evolution. When we go to a telegraph office to send a message to a friend . . . we satisfy ourselves by independent evidence of the fidelity of messages we send or receive. We do not enquire into the character of the operator or the integrity of his keyboard."

Mr. Dudley Wright, editor of the "Annals of Psychical Science," and Mr. Joseph McCabe, of the Rational Press Association, well known here by his recent lectures, debated in the Parish Hall, Wallington, London, on December 19th on "Materialisation Phenomena." Mr. Wright quoted the principal phenomena dating from and including those of Villa Carmen, Algiers, in 1905, certified by Professor Richet. Mr. McCabe could give no explanation of these well-proven facts, excepting that the spectators might possibly have fallen victims to hypnotic influence. Great interest was taken in the debate. The hall was well filled, and the chair taken by the Rev. G. F. Irwin, M.A., B.D.

Lilian Whiting's charming book of poems "From Dreamland Sent," has been received from the publishers, Little, Brown and Co., Boston. To Kate Field, whose biography by Lilian Whiting is the most delightful of books, this volume is dedicated. Space may be found later for more extracts, but the two following stanzas from "Unseen" will show the deep true insight that inspires the whole.

"If He would only help me but once more!"  
Bending beneath the burden low I cried,  
My eyes were blinded, and I did not see  
The Shining Angel standing by my side.

I did not hear the faint sweet words that fell,—  
Replies that met my spirit's deepest needs.  
I did not heed the touch of holy hands  
That thrilled my own with strength for nobler deeds.

Professor Edgar Lucien Larkin, as will be seen in another column, has broken down mentally from overwork. The latest message gives hope of recovery, as he was already better for the enforced rest. His name is held in such grateful esteem by many, both here and in America, for first directing their attention to "Oahspe," that the most sympathetic thoughts for him will be sent from all parts where his important articles have spread.

Mrs. Edwards, who is staying in the Bright district for health's sake, is so far improved in health as to be prepared to take the platform for any society in Australia or New Zealand by May. In addition

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to her inspirational and trance lectures, Mrs. Edwards, is a gifted psychometrist, and devotes one evening in the week specially to this branch of her work. Correspondence forwarded to her c/o "Harbinger of Light" office, will be sent on at once.

Mr. J. Isherwood writes from Sydney that his meetings are being well attended, and that in response to a cordial invitation from Mr. W. Knox, president of Durban Society, he intends to stay for a few months in South Africa on his return journey to England. He leaves Sydney in the Wilcannia on March 7th.

Mrs. M. A. Weeks writes from Sydney that in pursuance of her desire to be of use in this great cause, she will visit Melbourne shortly en route for New Zealand. Any society desiring her services is requested to write to 539 Crown-street, Surry Hills, Sydney. Mr. and Mrs. Weeks have been in the movement for a quarter of a century, Mr. Weeks lecturing and Mrs. Weeks being both a speaker and a demonstrator of human forces and our unseen world.

Mr. Eveleigh Nash, publisher, of 36 King-street, Covent Garden, London, has just published a volume, "Recollections of a Society Clairvoyant," in which piquant stories of visits from royalty and the Smart Set are given. It gives a lurid picture of many in high positions, two columns of which are introduced in a review of the book which appears in Manchester "Sunday Chronicle" of January 8th. It is another example of the interest taken in psychic subjects for a volume published at 7s. 6d. to be so widely read.

Just as we go to press comes the tidings from India that Shishir Truman Ghosh, a great Indian journalist, founder and editor of "The Patrika," a Calcutta journal which has had an ennobling effect in Indian politics, published in English; also founder and editor of the "Hindu Spiritual Magazine," had entered into his rest. In April issue some notice will be given of his remarkable career.

Thaum-Oahspe, with continuation, "The Ether of Space," held over for want of space until April issue.

Mrs. Bright will be "At Home" to friends and subscribers from 3 to 5 on Wednesday afternoon, March 8th, at "Harbinger of Light" Office, Austral Buildings, 117 Collins Street. Welcome to Mrs. Knight McLellan, who will be the guest of the afternoon. Mr. Stanton and Dr. de Lantour, from N.Z., will speak during the afternoon. Cordial invitation to all.

### CORRESPONDENCE.

TO THE EDITOR "HARBINGER OF LIGHT."

Museum-street, Perth.  
14th January, 1911.

Dear Madam,—I am desirous of bringing before the notice of any of your readers who may have any spiritualistic books or pamphlets that they can spare, that the library of our church is still very small, and has not perceptibly increased of late; and on behalf of the executive council of the church I wish to say that any contributions of such books would be gladly welcomed. Residents of the eastern States could send

them to the care of Mrs. Bright, who has kindly consented to receive them until they can be forwarded here.

I am, yours faithfully,

W. D. CAMPBELL,

President, Spiritualistic Church of W.A.

TO THE EDITOR "HARBINGER OF LIGHT."

Durban, 26th Nov., 1910.

Dear Madam,—I am sending you under separate cover a dozen copies of the prospectus of the proposed "South African Spiritualists' Union," in the hope that some of the well-to-do Spiritualists of your country may feel disposed to give us a helping hand in the up-hill propaganda work in South Africa. We have a particularly hard battle to fight, and hitherto all the responsibility has fallen upon the shoulders of a small band of workers. We desire to change that, and at the same time to enlarge our scope of labour. I believe that the terms of the prospectus will appear to all Spiritualists, and that this country may not continue to be so much neglected as it has been in the past. Kindly make this matter known through your columns, and thanking you in anticipation,

Yours sincerely,

W. KNOX,

President, D.S.S.

Space does not permit of the printing of the circular, but copies can be seen at the reading room of "Harbinger of Light." It is proposed to raise a capital of £500 in one thousand shares of 10s. each, "its main object being to promote, maintain and extend the propaganda of the facts and philosophy of Modern Spiritualism throughout the Dominion of South Africa." It may be mentioned that funds are much needed in Australia for similar work, but the editor will gladly receive and forward any contributions to our earnest co-workers in South Africa.

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In response to the suggestion of many friends who desire to be reminded when their subscriptions fall due, it has been decided to send marked copies each month when this is the case. If this paragraph is marked thus X in blue pencil, it denotes that the subscription has expired, and we shall be pleased to receive a renewal, when the following number will be posted.

The greatly increased circulation of the paper makes it impossible to communicate directly with each subscriber, and it will strengthen the hands of the Editor to be thus relieved of much financial anxiety.

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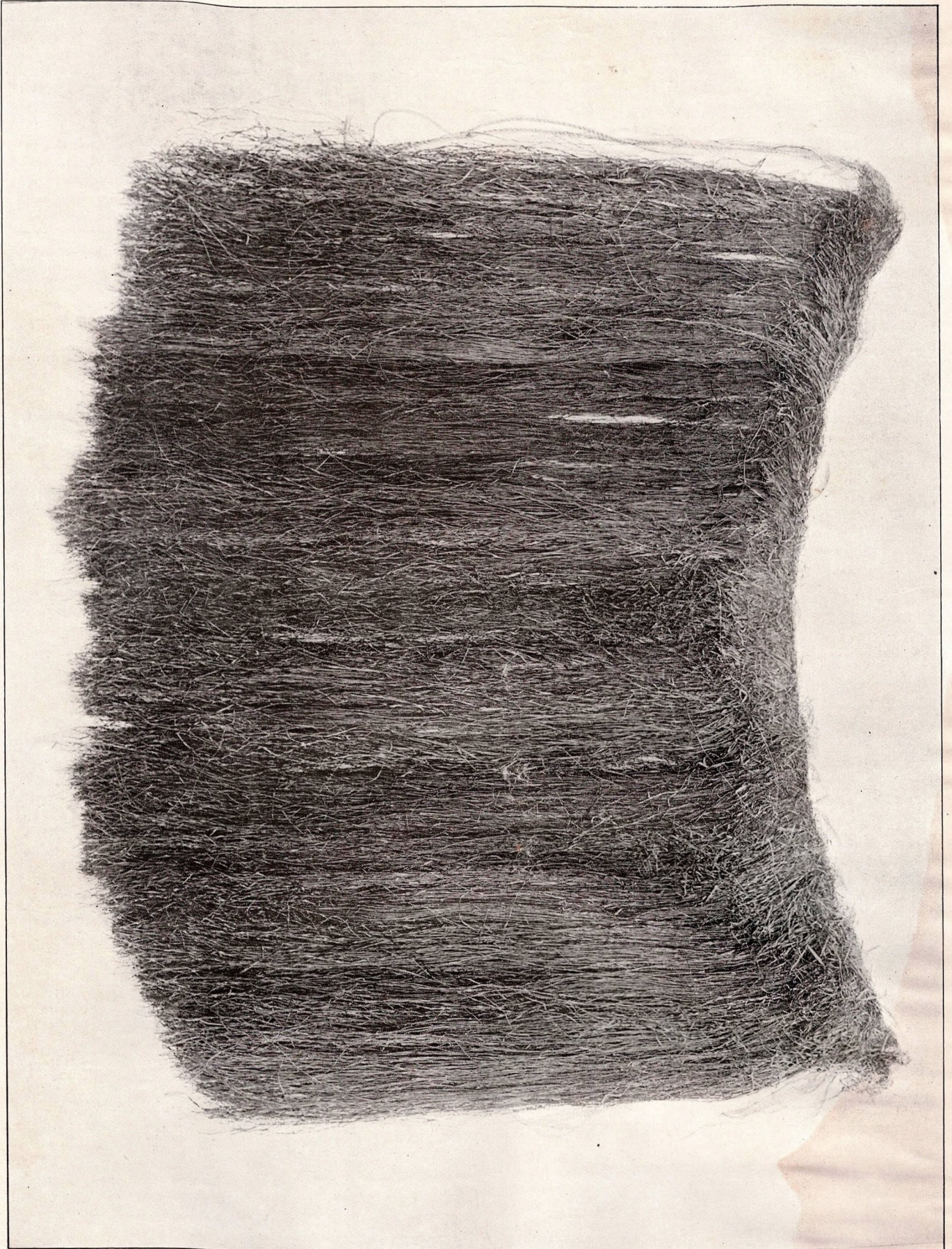
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Photo. reproduction of "Apport," brought to Mr. T. W. Stanford's circle, through the mediumship of Charles Bailey.



One of the signs of the times is the advanced philosophy that all recent writers on psychic phenomena are putting before their readers. In "Psychic Philosophy," by V. C. Desertis, one of the most lucid and convincing of its class, the author, speaking of physical phenomena, says as Mr. Stanford is never weary of inculcating on the sitters that they are intended to open their eyes to the occult forces of the Universe, and thence to lead them to a better apprehension of their own place in this marvellous Universe. Mr. Desertis says, "If sitters go to see physical phenomena as somewhat more amusing than conjuring tricks, they fail of their true use; but if those who see them are led from the effects to their causes, and from the causes to the altered view of life and consequent change of conduct which are logically involved in the idea of a future life organically continuous with this, the phenomena are true good."

On the evening of January 11th, the above native dress was brought by the Indian controls as a specimen of the opposing

tribe at the fight between natives at Samarai, one of which was photographed for January issue. It is made of finer grass, and larger in every way. A gentleman from Tasmania who was present on this evening, says in a letter now lying before me, "I think the lectures and the way in which they are delivered, and the marked change of personality are quite as wonderful as the 'apports,' about which there can be no mistake. . . . I can speak with authority on the matter of 'apports.' There are so many people who ought to know better who seem to think they are an impossibility." This gentleman was one of those who examined the medium before the sitting, locked the cage and affixed sealed paper over the lock. As has been said before, each sitting is still a source of marvel to even the sitters of many years. Without the presence of the medium, Charles Bailey, there could be no circles like these, which are certainly unique in the records of Spiritualism for the combination of physical phenomena and spiritual teaching.