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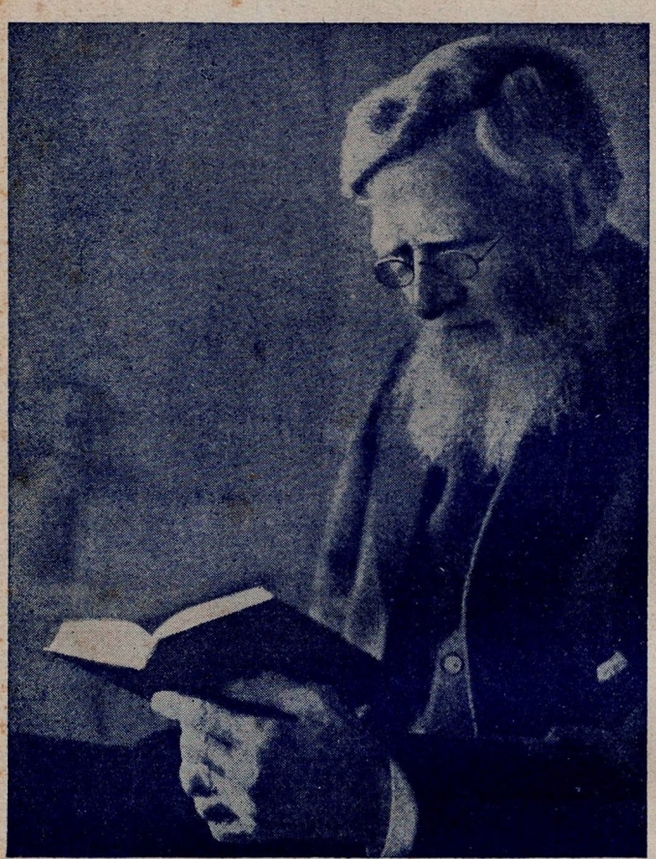
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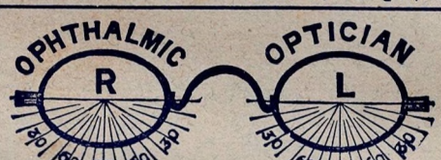


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# The Harbinger of Light.

APRIL 1, 1911.

CONTENTS:

*Editorial Notes* ... 49
*Dr. Alfred Russel Wallace* ... 50
*Mr. T. W. Stanford's Seances with the Medium Charles Bailey* ... 51
*Our Foreign Exchanges* ... 54
*Edgar Lucien Larkin* ... 56
*Correspondence—The Census* ... 56
*Spirit Teachings* ... 56
*Illustrated Supplement—Photo. Reproduction of Apport at Bailey Seance*
*The Late Babu Shishir Kumar Ghose* ... 57
*Haeckel and Monism* ... 58
*Thaumat—Oahspe* ... 59; *Personals* ... 60
*H. C. Hodges, Distinguished Author* ... 61
*Passed to the Higher Life* ... 62
*Mrs. Knight McLellan's Return* ... 62
*Christian Science and Animals* ... 62
*Reports of Spiritual Societies* ... 62

## EDITORIAL NOTES.

There was never a time in the history of modern Spiritualism that it was more necessary to differentiate between psychic gifts and spiritual development than the present. Those who follow the work of Dr. Alfred Russel Wallace or V. C. Desertis will see how Mr. Wallace's latest volume, "The World of Life," and Desertis in his valuable book, "Psychic Philosophy," show that phenomena should be simply a means to an end—that being the gradual spiritual upliftment of the human race. On page 391 of "The World of Life," Wallace says: "I suggest, further, that these deeper and deeper mysteries which confront us everywhere as we advance further in our knowledge of this universe . . . will serve in the future . . .to give more and more adequate conceptions of the power . . . and nature of the author of that universe; will furnish us with the materials for a religion founded on knowledge in the place of all existing religions, which are based largely on the wholly inadequate conceptions and beliefs of bygone ages." Later on Wallace says, "When we look upon man as being here for the very purpose of developing diversity and individuality, to be further advanced in a future life, we see more clearly the whole object of our earth life as a preparation for it. . . . Inasmuch as every spirit has been derived from the Deity, so in the spirit world," Wallace goes on, "death will not cut short the period of educational advancement. This is," he says, "also the teaching of modern Spiritualism . . . such teaching pervades all its best literature."

On the other hand, the papers are flooded with statements that show that ordinary people know nothing of the powerful effect on public opinion that scientific investigation into all kinds of psychic phenomena is having on the religious thought of the time. In an English daily paper of February 7th a paragraph headed "Indictment of Spiritualism" shows this very clearly. A London clergyman, Rev. F. B. Meyer, speaking in Lancashire, said: "I do not know if you are much troubled with Spiritualism here, but we are troubled with it in London." He said he thought it a great shame in our civilisation as one walked down Regent-street in London to be accosted by notices of clairvoyants and crystal-gazers. Here Spiritualism is made identical with what all our leading minds are protesting against. It is the orthodox people, chiefly, who support the many frauds that live on this lowest phase of Spiritualism. This has, however, nothing to do with genuine mediumship, which is a fact attested to by men like Sir Oliver Lodge, Sir William Crookes, Alfred Russel Wallace, and a host of scientific and other inquirers. Desertis says that as "no amount of testimony short of that of our own senses produces an adequate conviction, the truth seeker may do well to obtain admission to some circle where all suspicion of trickery is removed by the known good faith, the perfect openness and the absolute disinterestedness of the sitters, where no money passes under any pretence soever. . . . The one valid datum which most of us require is conclusive proof of discarnate personality. That given, all doubt of the existence of an unseen world is at an end." This is what Minot J. Savage and others also affirm. Savage says: "When the fact of an unseen world is demonstrated the rubicon is passed," and the inquirer should then proceed to build thereon a philosophy of life and conduct. Andrew Jackson Davis says the same in still stronger terms. He considered it almost debauchery to go about seeking for tests and wonders after the eyes had been opened, and it was on account of the prevalence of a low order of Spiritualism in America that he practically withdrew from active work on the platform for the last 25 years of his life, and having gained a medical degree devoted himself to the work of a physician and spiritual healer.

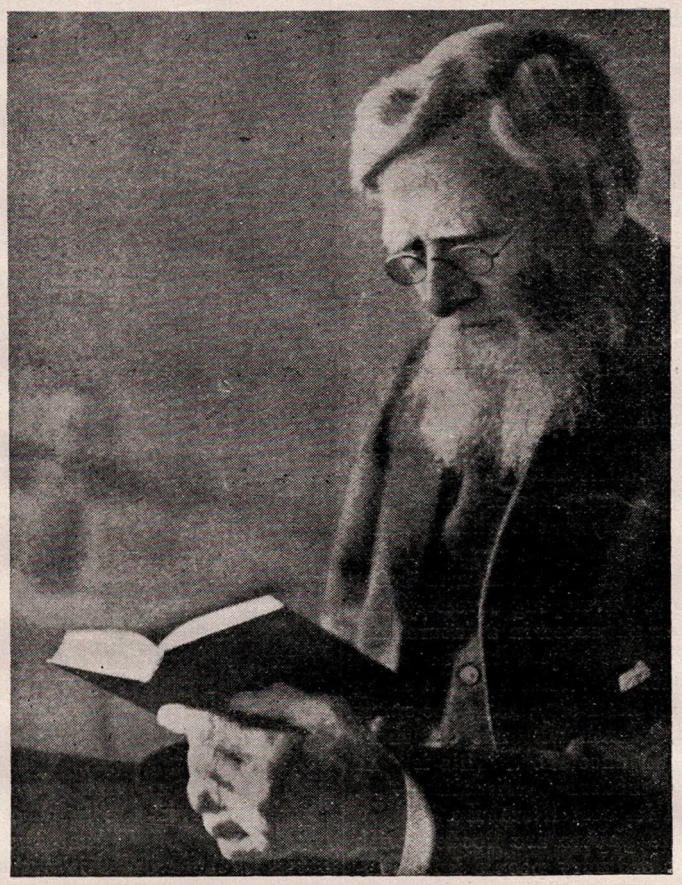
Desertis writes, as if in answer to the clergyman quoted above, that "No words are strong enough to condemn the base use of these powers—such palmists, crystal-gazers and automatists as flatter silly women and profess to reveal means of gain; who drive a roaring trade in the credulity, selfishness, and superstition of decadent London, as they did in decadent Rome, showing now the same immemorial quasi-Oriental fakes and frauds as once in the mysteries of Isis to those who might have turned to the Spirit Who is Life instead of the wizards who peep and mutter. This is just the point to be emphasised—the true Spiritualist turns to the "Spirit Who is Life" for light and knowledge, and is thus leading the way towards a conception of the universe that will change entirely the social order and religious outlook of the world. But we are all mediums of one kind or another. Desertis says: "The highest class of all mediumship comprehends those whose spiritual faculties are open, and who are in more or less conscious communication with the unseen world and draw thence the wisdom that is called enlightenment."

We are only just at the beginning of the fight; and, as the text says in the uplifting address at Mr. Stanford's circle in another column, it is necessary to "quit ourselves like men, be strong." Many are the encouraging tokens that the work on the lines indicated in these pages is progressing. A subscriber in another State writes: "I have now taken the 'Harbinger' for a little over a year and I desire to thank you for the high-class teaching that is always found in its pages. It has been a revelation to me and a source of comfort and satisfaction. . . . I had spent half a lifetime listening to Theology as it is taught in the various churches, and it was so opposed to my reason that it plunged me more into doubt and despair than anything else. . . . But, thanks to your valuable paper, I have learnt better, and I have the great privilege of enlightening a few of my friends." Letters of this kind come from all parts and go to prove that Spiritualism of the kind advocated by Alfred Russel Wallace, W. T. Stead and others, is just what the world is waiting for. In an interesting article by Mr. Stead entitled "Since I was a boy," in "T.P.'s Magazine," he says, after speaking of the general eclipse of faith in the immortal destiny of man, "To-day you may attend a hundred churches without once hearing an appeal from the pulpit based upon life beyond the grave. Only from men of science and Spiritualists does there seem to be any hope of re-establishing the faith of mankind in the persistence of personality after death upon the solid foundation of fact."

# DR. ALFRED RUSSEL WALLACE
## And His Latest Book, "THE WORLD OF LIFE."*

By Annie Bright.

It is significant that Dr. Alfred Russel Wallace's latest and, in some respects, his greatest book should end with a sentence that indicates the gradual interweaving of modern science and psychic investigation. After speaking of "the deeper, the more fundamental causes of matter and force, of life and consciousness," on the last page, he says of "Man himself at his best, already 'a little lower than the angels,' that he is, like them, destined to a permanent progressive existence in a World of Spirit." In a necessarily brief article it is only possible to refer to the major portion of Dr. Wallace's volume, which deals, as only a great scientist can, with the Fauna and Flora of the globe in relation to Evolution and its varied action. Over a hundred illustrations of animal and vegetable life serve to elucidate the text, and no more fascinating volume can be found for all lovers of nature and students of Darwin's great generalisations than "The World of Life." It is because Wallace, an avowed Spiritualist, is deducing from nature a religious hypothesis, that many leading scientists, without mention of Spiritualism, are also boldly declaring, that this great work is of such vital importance. When it is also remembered that this able defender and exponent of Modern Spiritualism is in his eighty-ninth year, it shows that vigour of intellect is not incompatible, as many materialists contend, with a belief in the modern marvellous demonstrations of an unseen and spiritual world. Referring to his eighty-eighth birthday and the publication of "The World of Life," the London *Daily News* said recently:



DR. ALFRED RUSSEL WALLACE

"It is not only his intellect which is fresh; his sympathies still retain an even more than youthful ardour; his interest in the world around him is at its keenest; his passion for the uplifting of the human race has the fervour of a religion. Great men are rare, but great men who are great even in the extreme of old age are much rarer, and the possession of such a one is no small part of a nation's treasure."

### Religion and Science.

Leaving then the purely descriptive portions of the book, it is well to turn to those which show that everything tends to that rational religious outlook, apart from dogmas and creeds, which will eventually displace an old and effete theology. Under the sub-heading, "Indications of a Directive Mind," in the chapter on "Plants in Relation to Man," Dr. Wallace says: "I am quite aware that this view, of the earth and organic nature having been designed for the development of the human race . . . . ., is highly distasteful to a large proportion of scientific workers. They think, and some of them say, that it is a return to the old superstition of special creation, that science has nothing to do with first causes, whether in the form of spiritual or divine agencies, and that once we begin to call in the aid of such non-natural and altogether hypothetical powers, we may as well give up science altogether." But Alfred Russel Wallace has found, as investigators in these Southern Lands have done, that even such a remarkable phase of psychic phenomena as the passage of matter through matter is due to the action of some law of nature not yet understood, and says: "In my early life I should have adopted these same arguments as entirely valid, and should perhaps have thought of the advocates of my present views with the same contemptuous pity which they now bestow upon myself. But I venture to urge, the cases are not fairly comparable because both their point of view and my own are very different from those of our fellow-workers of the first half of the nineteenth century."

### Religion Distinct from Dogmatic Theology.

It is shown that the point of divergence has entirely changed. "Let me recall," he says, "the conditions that prevailed then as compared with those of to-day. Then the opposition was . . . . between the enthusiastic students of the facts and theories of physical science in the full tide of its efforts to penetrate the inmost recesses of nature, and the more or less ignorant adherents of dogmatic theology. Now the case is wholly different. Speaking for myself," Russel Wallace says, "I claim to be as whole-heartedly devoted to modern science as any of my critics. I am as fully imbued with the teachings of Evolution as they can be; and I still uphold, as I have always done, the essential teachings of Darwin." But as is also pointed out in an important article by Rev. John Page Hopps in another column, "even Haeckel has now been driven to postulate 'mind, soul, or volition,' not only in every cell, but in each organic molecule or physiological unit—although to save himself from the slur of being 'unscientific,' Haeckel loudly proclaims that his 'soul-atom,' though it has will, is yet wholly unconscious." But Wallace says such vague and petty suppositions do not meet the case. "I admit," he goes on, "that such forces and such rudimentary mind-power may and probably do exist, but I maintain that they are wholly inadequate, and that some vast intelligence, some pervading spirit, is required to guide these lower forces in accordance with a pre-ordained system of evolution of the organic world."

### A Bold Comparison.

In the *Review of Reviews* for January, Mr. Stead makes "The World of Life" the "Book of the Month," and in his picturesque style puts John Milton and Alfred Russel Wallace side by side in their definition of a divinely-directed universe. "Milton's starting point in 'Paradise Lost,'" he says, "was that of the theologian, and on the mighty wings of his imagination he sweeps through aeons of unrecorded time, and reveals worlds not realised before our awestruck gaze. Wallace's starting point is that of the naturalist. Not on the wings of the imagination, but on the sure and steady feet of the trained observer he traverses aeons of time not less vast, and creates from the fossil fragments of extinct

*"The World of Life." A Manifestation of Creative Power, Directive Mind and Ultimate Purpose. By A. R. Wallace. Colonial edition. G. Bell & Sons Ltd. London, 1911.

races and the stray footprints of long-vanished saurians, an awe-inspiring picture of a world in evolution." Both assert an eternal Providence, and meet on the same platform by divers ways. "If forty years ago," says Mr. Stead, "the timorous orthodox had been told that out of the heart of the scientific camp the twin discoverer of Darwin's epoch-making law would produce to the world the most uncompromising, the most emphatic, and the most closely reasoned demonstration of the eternal reality of a Divine maker, sustainer, and director of the universe, they would have cried in scorn, 'Can any good thing come out of Nazareth?' . . . . . There is no Bridgwater Treatise more thorough-going, nor are 'Paley's Evidences' half so convincing. It is a new and more scientific Genesis, and a new and more comprehensible Apocalypse—a Gospel of good news indeed, and a Revelation thrice welcome to the human race."

### A Ministry of Angels.

In his concluding chapters Alfred Russel Wallace resorts to the hypothesis of an angelic hierarchy in order to explain how the indefinite source of all life is brought to bear upon the World of Life. After describing the method whereby ministering angels do the detailed work of the Universe, as all who know themselves to be subject to guidance from the spheres realise, he says this is also the teaching of modern spiritualism. "Such teaching," he says, "pervades all its best literature, and by this teaching its existence is justified and its truth upheld;" and he quotes in this relation a portion of "Poe's Farewell to Earth," given through the trance speaker, Lizzie Doten, in 1865. With regard to the Ministry of Angels he says:

"My first point is, that the organising mind which actually carries out the development of the life-world need not be infinite in any of its attributes—need not be what is usually meant by the terms God or Deity. If, as I contend, we are forced to the assumption of an infinite God by the fact that our earth *has* developed life, and mind, and ourselves, it seems only logical to assume that the vast, the infinite chasm between ourselves and the Deity is to some extent occupied by an almost infinite series of grades of beings, each successive grade having higher and higher powers in regard to the origination, the development and the control of the universe. . . . We are led, therefore, to postulate a body of what we may term organising spirits, who would be charged with the duty of so influencing the myriads of cell-souls as to carry out *their* part of the work with accuracy and certainty. In the power of "thought-transference" or mental impression, now generally admitted to be a *vera causa*, possessed by many, perhaps by all of us, we can understand how the higher intelligences are able to so act upon the lower, and that the work of the latter soon becomes automatic." . . .

Never shirking the name of spiritualist, as his first published book on the subject, "Miracles and Modern Spiritualism," testifies, Russel Wallace says that these conclusions at which he has arrived by scientific deduction he finds confirmed by the positive testimony of those who have returned from beyond the grave to testify as to the reality and the nature of existence in the spirit world. Those who would belittle the name Spiritualism may learn a useful lesson from Alfred Russel Wallace's candid avowal. It is sometimes said by those of weaker stamina, "if you would but change the name numbers would flock to your standard." "Those would not be the ones to uphold an unpopular cause in the face of all the tribulations it will have to pass through in coming years, under whatever name it is called," was the reply of one of the most prominent upholders of the faith in these southern lands. "They are not made of the same stuff as heroes of the Alfred Russel Wallace type, and we do not desire weak-kneed adherents of this type." In an interview with him a few years ago by Harold Begbie, that gentleman said apologetically to the veteran naturalist, "You are somewhat interested in occult studies, I believe?" "What is the matter with the name 'Spiritualism?'" promptly replied Wallace. "I am a spiritualist who has investigated psychic phenomena so thoroughly that no further evidenee is necessary." As to the educational value of that which we term pain and evil Wallace has much to say. It is all in the order of evolution. With open vision it is seen that all works together for good for those who have got in Tune with the Infinite, just as Lizzie Doten says in her inspired poem:

"Gifted with a sense of seeing
Far beyond my earthly being,
I can feel I have not suffered, loved and hoped and feared in vain,
Every earthly sin and sorrow I can only count as gain,
I can chant a grand Te Deum o'er the record of my pain."

Every scientist who goes below the surface is also coming to this same grand outlook. This is why Modern Spiritualism or the New Psychology has the greatest possible future before it, for it includes and embraces every form of religion the world has ever known, and is always watching for the new Light breaking forth on every side. There is no limit to its possibilities, nothing in the way of spiritual development it shall not attain. We know that the Ministry of Angels Wallace depicts is a reality. We know also that it is only through much tribulation that life's lesson is truly learned.

"Life is not an idle ore;
But iron dug from central gloom,
And heated hot with burning fears,
And dipped in baths of hissing tears,
And battered with the shocks of doom
To shape and use."

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

By Annie Bright.

At the first meeting of the New Year on Wednesday evening, January 4th, the address selected for reproduction in this issue was given. It was felt that it was a message to all seekers after spiritual truth as well as the New Year's exhortation and encouragement to the sitters, and is, therefore, given at the first opportunity. One important statement is that all possessing psychic gifts or spiritual knowledge should use them for the general upliftment of humanity, and not for any special society or for personal gain. This is an important aspect at the present time when the sectarian spirit prevails even among those who have come out of materialism, and the name of Spiritualism is brought low by those who seek only personal aggrandisement by professing some occult knowledge or gifts. It cannot be too often stated that these are only means to an end. Signs are, however, all around us that what may be termed the mud and mire of the movement will be left far behind by the newer school of Spiritualists who care only for the general spiritual upliftment of their fellows by a dissemination of the facts of psychic phenomena which point out as nothing else can the spiritual origin and destiny of man.

In Dr. Alfred Russel Wallace's latest book "The World of Life," he strongly indicates the trend of scientific thought generally in this direction, and how it is the teaching also, he says, as is so often maintained in these pages, of "Modern Spiritualism." It is the greatest satisfaction to find that almost every writer of note takes up the same ground. A most interesting theory of the way creation moves is given by Dr. Alfred Russel Wallace when he says: "The vast whole is therefore a manifestation of his power—perhaps of his very self—but by the agency of his ministering angels through many descending grades of intelligence and power." All the sacred books of the world give the same explanations, and here, in the addresses at these circles are found the same truths. Nothing is surer than that in many unseen and unsuspected ways, "He gives His angels charge over us."

For the illustrated supplement a string of Wampum Shells, given by the Band of Red Indians on September 29th, has been selected.

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

165th Seance. January 18th.—Address by Dr. Witherow on "The Thief's Request to the Christ upon the Cross, and His Reply to him." Phenomena. Prehistoric Spear Head from a Babylonish Mound. The first of its kind brought to the circle.

Tablet, with words relative to the Jews. Dr. Robinson said it was the first tablet on which Jews were mentioned. Plant grown a few inches, but conditions were bad through magnetic storms on the earth. Spear Head.

166TH SEANCE. January 25th.—Address by Dr. Channing, "The Life of the Blessed in the Spirit Realms," printed in March issue. Phenomena. Astronomical Tablet brought in full light. A second astronomical tablet also brought in light. Quantity of Buckwheat seed.

167TH SEANCE. February 1st.—Address by Professor Denton, "The Spirit of Persecution." Phenomena. Some quartz said to contain gold. A second piece of quartz. Nest with one egg and newly hatched bird. As this could not be reared away from the mother bird, it was taken away at Mr. Stanford's request and in full light.

168TH SEANCE. February 8th.—Address by Signor Valetti, "Does Death work any Change?" Phenomena. Tablet brought in light. Lump of clay containing five tablets. Bird in full light. Phœnician Manuscript, very old, and found in drain at Alexandria.

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## ADDRESS BY SIGNOR VALETTI:

### "BE STRONG, QUIT YOU LIKE MEN."

Delivered on Wednesday evening, Jan. 4th, 1911.

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

It is usual at the opening of a new year to speak some words of encouragement to those engaged in any work for the benefit of mankind, and I do not know of any text which will serve my purpose better than in the epistle to the Corinthians—"Quit you like men; be strong." Therein is contained an injunction to humanity to be as God desires and wills that they should be. Let us, then, for a little time, think about the work in which you are engaged, and its importance. There are a great many people in the world who call themselves psychic investigators, who lose sight of the most important part of its teaching, which should be the advancement along spiritual lines of the whole community. They are too narrow, desiring that some society to which they belong shall progress, by increase in membership and ample funds at its command. That is all very laudable, but there is a grander, nobler side, which is that you should wish to work for the advancement of all mankind along spiritual lines. People lose sight, very often, of the nature and object of true spiritualism, and permit themselves to believe that if they have a psychic gift, it is only necessary to develop it, perchance to make money thereby, or to forward the interest of their society. This is a mistake, because in the first place, if you desire the advancement of humanity, you must sink self and live for others—not for money or any society—but take the broader view, which comprises the whole human family. The work of spiritual regeneration is a troublous as well as a most difficult one. The reason is that the majority of mankind are materialistic, even though many of them profess to be followers of Christ and members of churches of different denominations. If we were to search deep down in their very hearts, but remember we are not to sit in judgment upon anyone, but facts speak for themselves—we would find that the motives are materialistic and that they have an axe to grind. It is quite a rare thing, comparatively speaking, to find men and women working from an unselfish point of view, but unless a man is prepared to sink self and to labour without fear or hope of reward, he will not accomplish a great deal. If he is working to merit the plaudits of humanity he has his reward when men speak well of him, but you well know that those who are unselfish and working for true Spiritualism—that is, real Christianity—receive from the world a large share of unkindness. The world is ungrateful; it is spiteful and malicious; it misrepresents and does a great many things which must be deplored, but people cannot help it because in their unregenerate and unspiritual state it is but natural they should seek to destroy that which they do not understand, and which is a standing reproach to their method of life.

#### STEADFASTNESS OVERCOMES ALL DIFFICULTIES.

It is of no use entering into any work, no matter what it may be, unless you have a fixed and steadfast purpose to overcome all difficulties. That intrepid explorer, H. M. Stanley, an Englishman who set out to discover Emin Pasha—I knew Emin Pasha myself—found the difficulties before him well nigh insurmountable; but with fixed determination he resolved, come life or come death, to accomplish the work and find Emin Pasha. The quest and discovery of that man have been told, and you will believe with me that in his darkest hour, when surrounded by hordes of savages who were sweeping down to annihilate his little band, spiritual voices spoke to him and said, "Fear not; the victory shall be yours." And so it came about. Therefore it is of no use to be half-hearted. That you will encounter difficulties and have conflicts with innumerable enemies goes without saying. It must be so, for it is only through tribulation that the spiritual man enters into the kingdom of heaven. What is meant by quitting oneself like a man? People's ideals of true manliness frequently differ. There are some people who regard it as manly to be physically strong, athletic, to engage in physical exercises, to be able and determined and willing to fight for one's country and to show prowess in the field. Perhaps we may admit that all this may help to make a man, but it is in a wider, broader and truer sense when we say that if man's spiritual life is not taken into account then he is not quitting himself like a man. Realise, my friends, that which is all important, namely, that if the true man, the spiritual part of you, be neglected, then you are in fact only half a man. Paul once prayed that his followers should be preserved blameless, "spirit, soul, and body," thus including the whole personality. To develop only the physical and to neglect the spiritual is not to follow the guidance and direction which have been given you, and which is intended by the Father of Light.

#### REAL SPIRITUAL FORCE IS LOVE.

In pursuing this noble work for mankind, we must show in our lives that we possess something which those who oppose us do not possess. It will never do to meet reviling with reviling. If we are attacked it is quite right to manfully and determinedly maintain our position, sometimes even to be militant. But when we are reviled we must not revile again, because then we would be of the same spirit as those who have attacked us. We desire to show forth that we can combat their error in that truly Christian spirit which smiles benignly upon those who in their mad and weak efforts to tear down the spiritual kingdom are but plunging themselves into greater darkness. While, if we show them by our lives that we are possessed of true spirituality, we exalt and glorify that spiritual life which we truly possess. It is quite common for people to say, if such a one had said such a thing about me, or done such a thing, I would have done so and so. That is just the attitude of the world, but it should not be the attitude of the spiritual man. We must at all times be charitable towards our fellows. Realise fully that many people cannot do better for the reason that they have not evolved high enough to know and see this, hence we must meet them with a compassionate, pitying heart. We must try and exalt them, not by getting down to their level, but by trying to help them with whatsoever light we have received. In doing that we brighten our own spiritual lives, and become more than conquerors when we are tempted to meet them upon their own ground and do battle with them. It is written that "a soft answer turneth away wrath," and the Nazarene had so far evolved that he was able, after having been smitten upon one cheek, to have grace sufficient to turn the other also. Perchance you have not progressed sufficiently in your spiritual life to be able to do that, but strive after it, because you are thereby not only bringing down a blessing upon your enemy, but you are indeed blessing yourselves in your efforts to do that which is noble and right. This is quitting oneself in a true, manly way.

### What the Past Has Taught.

The past has gone with its trials and troubles, its tribulations and losses. You know all about it, you have passed through it, you have trodden the weary way. Perchance portions of the road have been lightened with the comfort, presence, and help of true friends. You have realised that it is not all bitterness, and if you are truly spiritual you will be longing for the completion of the journey that you may enter into your rest. But the future is not unfolded to your view. Let me say that it is a wise dispensation of the Father of spirits that it is not opened, or thousands, being affrighted, would turn back and would never have the courage to face that which was before them. But I will tell you, friends, how to live for the present, which is far more profitable, than to know all about the future. Unfortunately—to digress a moment—there is connected with Spiritualism a certain section who profess to divine or foretell the future. I am not here to say that this is not possible, but it is not expedient. Jesus said, "With God all things are possible," but remember that all things are not expedient. There may be circumstances of great moment which should be divulged, but then only at the command of the higher intelligences from our Father God. It is wise that the future is hidden from mankind, because the uncertainty brings out all the best in man's nature; it helps him to trust and gives him entire confidence in his Father, God. Sufficient for the day is the evil thereof! Oh, how many of you live in to-morrow! It is a mistake. It does not bring peace of mind or comfort or balm to the soul. It is a perpetual worry and will do no good. When you rise in the morning, say in your soul to the Father of Lights, we thank Thee for Thy mercies are new every morning! We know not what this day may bring forth, but we do know that Thou art faithful and hast promised to keep us. The Nazarene, the greatest teacher, said to his people, with his homely illustrations, Can any one of you, taking thought, add a cubit to his stature? You know you cannot, and if so, why worry about things that may never come upon you? Why trouble so much about the future? The birds of the air, the beasts of the field, the innumerable multitude having life everywhere, these wait upon God, and in due season He giveth them their meat. There is no worry, no tribulation to those who put their faith and their confidence in our Father, God. At the same time, it behoves everyone to do his part, to quit himself like a man—not over anxious for the morrow but doing his duty. For instance, if a man were to throw away his situation, or if he lived in the country, and emptying his water tanks, said, I will trust to God to fill them, it would be foolish. It is for man to do his part and you know the old saying, God helps those who help themselves. Having done all that you can, that is all that is expected of you believe me, God will do His part, and He cannot and will not unless you quit yourselves like true men and women.

### What the Future May Bring.

The future holds much in store. Do not be affrighted by that which you see round about you. Christ pronounced a woe upon those who brought about the offences which came upon His followers. We have nothing to do with that, that is in the hands of God. Vengeance is Mine, I will repay, saith the Lord. Our work is to do our duty towards ourselves and towards our fellows, to have a firm reliance in all wisdom, to seek to gain all knowledge that we can through spiritual communication, and by the light of the Spirit and the divine light we have received to live accordingly. Thus do we fulfil all the commands of God. You will find the days pass merrily, joyously, and with no trouble or worry. People worry about what will take place to-morrow and very often the trouble which loomed up so dark in front disappears as a mist before the morning sun. It never comes, and you have broken down your nervous system, you have injured your wonderful bodies in worrying about that which never came near you. It is always time enough to trouble when you are attacked or in danger, and then you should lift up your soul in confidence unto Him Who has promised that all things shall work together for good to those that fear Him. If you fall into doubt and darkness and trouble, and if you find that things are not going right with you, be sure there is something wrong. You have not that perfect reliance on God which brings peace for we are told that perfect love casteth out fear. The man who dwells in peace and dwells in God is without fear. No matter what the morrow shall bring forth, he has a firm reliance on God, that He is powerful enough to bring good out of it. And so for the future I say be strong, strong in yourself, strong in your God, strong in your faith and hope, and in the knowledge that you have concerning the goodness of the Father and His infinite and tender mercies to all His creatures.

### A Great Spiritual Cycle Opens.

A great spiritual awakening is taking place, and it is spreading upon your earth plane. There are spiritual cycles when spiritual teaching is given to the world through advanced spiritual intelligences. At first, people are not able to comprehend and receive it; they receive the milk of the word but the next generation or two will receive the strong meat. The world now is beginning to receive stronger meat than it did in the past. The times of persecution are over. There was a time when we dared not bring these truths before humanity lest we plunge the noblest of earth's sons in peril. At the present time, however, the spirit of mankind is becoming more tolerant, and we have to lead you up to greater spiritual heights, and have got to show you through many ways that these spiritual heights are a reality but that you cannot attain unto them and drink the waters which produce sweet peace, until you have overcome yourselves. Remember that the man who conquers himself, who rules well his own spirit, is greater than he that taketh a city. Oh, how few can say, "I am master of myself," and yet it can be accomplished. We have never been told to attain unto anything that was impossible of achievement. If we do not attain, it is because we have not striven sufficiently; we have not been careful of the directions which have been given us and so the fault is with ourselves. This year is a year of promise. I am not permitted to speak as an oracle, but I am permitted to say sufficient to give you joy and comfort and peace and to spiritually help you. This world is full of promise for you all. Do not be thinking, I beg of you, about the difficulties in the way, about what may happen, about sickness, or death. These things should not enter into your calculation. Resolve to be strong in God, to quit yourselves as men, and He will do the rest. Get into that restful spirit and you will find the hours glide by to days, the days into weeks and months, and every moment will be blessed. When the year closes again, you will say, "I am glad, devoutly glad and thankful for the spiritual knowledge which led me to lay my all upon the altar of God and to leave it there." The trouble with most people is that they place their all upon the altar of God, and take it back again. Leave it there, consecrate it to your God, and it is He who repays a hundredfold. Though I know you do not wish reward, it is all the same the goodness of our Father to return you a hundredfold for that which you have expended in His service. There is nothing that can give a man so much joy and comfort in his soul as to know that he has accomplished something for the good of humanity that day. I do not say that a man should go to the cathedral, should attend mass, or should attend many services. He might never be able to do any of these things, but he may work in the Lord's vineyard daily. He may be one who is helping to garner in the sheaves of wheat and be recompensed and honoured by our Father.

### Those Who have gone Before.

Many who were upon the earth plane this time last year have removed into the spiritual life. I like

the term "removed." In Italy, let me tell you, there are certain days in the month which are almost universally availed of for moving from one house to another. We do not in our country remove like you do on any day in the week, but there are certain fixed days and periods when you will see quite a number of people removing to other residences. You have simply gone to another part and so it is with men in the flesh who cross the Borderland; they have "removed" over yonder. I remember once calling upon a Signorina in Milan to ask about a friend of mine, and she said: "Signor, it was only last removal day that I saw her." I said, "Can you tell me where she has gone?" "Oh," she replied, "she has just moved over yonder." And so our friends have just moved over yonder. They have taken with them personality and character—true household effects which remain and abide for ever. They have thrown out the worthless furniture—they have left that behind, and have taken all that is good and of advantage to them, and they are "just over yonder." They have, some of them, quitted themselves like men, and to-night rejoice in the knowledge that they have at last entered into the possession of their inheritance which was so long talked about. It had been so long promised them, and in their own feeble way, perhaps, they strove to gain possession just as you are striving. Sometimes the way is long and dreary, and you stumble and fall. You have watched little children commencing to walk; they frequently fall, sometimes they pick themselves up again, and sometimes they do not rise for some time. So it is with you people. Some get a tumble spiritually and there they remain, but the true man, trying to quit himself manfully, will say, "I will rise again," and the Father is ever ready to help. If a fellow falls do not stand upon him when he is down. Take him by the hand and lift him up, and say, "Never mind, my brother or sister, it is human to err. God will forgive. Do not be cast down but continue in well doing." Many people turn from the way of truth, I believe, from want of a word of encouragement or a friendly hand on the shoulder. Ah, my friends, there is more in the laying on of hands than you can imagine. There is more in the friendly, brotherly touch of the human hand than most people have any idea of. There is a vibration of love and kindness felt immediately and how much good can be done with a touch of sympathy.

### Love the Conqueror.

The world needs help, it needs consolation. It is yearning, it is dying for a little bit of love. Oh, if there is one subject in the universe that is nobler, greater, grander than any other, it is that of Love. There is no human soul that can speak effectively concerning Love! Angels and archangels cannot do it. It is only God that can implant it in the human soul where is works out manifestations and demonstrates itself in acts which stagger humanity. Ah, I could tell you of acts, of deeds, noble deeds done by men and women actuated by love for their fellows. Do not talk to me about what some people have done. Many people have done great things, but they have hoped for reward. There are people you have never heard of, insignificant persons who have lived and died and passed away, and are forgotten by the world, who to-night dwell in the realms of light—beautiful spirits shining like gems in the Master's crown. They lived unselfish lives, full of love. Out of the depths of their hearts there welled a stream of affection towards their fellows which has caused hundreds and thousands to find the way of life, of peace, and of happiness. Our Father loves us, He has loved us; great things has He done for us. He has provided a home, a progressive state, and a nature, a regenerated nature, which is able to receive to the uttermost and to be filled with the boundless glories of heaven. All this He has given to us. All He asks of us is that we should follow Him, should live for Him, and serve Him by living and serving each other.

### In Conclusion.

Before I leave this sensitive I should like to thank the members of this meeting and especially the Signor Stanford, for the affectionate welcome that has always been extended to myself. I know that my efforts are but feeble; I have the best of sensitives, but I have not a great command of your tongue. You are, however, so patient, and you make so much allowance for my mistakes and have been so cordial to me, that at the opening of this new year I fell that I must thank you, and that if I can encourage you in any way I must do it. My soul is full of affection for you. I have met one or two of your people who have just "removed over yonder," and we have been happy in company, and we have spoken together. They have said, when I sat in the chair at Mr. Stanford's I used to wonder what you were like, and how you came and how you went, and now I stand before you, now we are together, a grand company. And I said, Yes, that is so, and we are waiting for others; we are waiting for you. So you see that by exhortation we desire to help you so that you will have no fear while you are upon the earth plane. At the opening of this year I wish true prosperity to you all and each one in his soul knows what he desires to make him happy. Perhaps if given it might not be good for you, but if you ask according to God's will you will receive it and be happy. I have again to thank the individual members of this circle, the Signor Stanford in particular, for the cordial welcome extended to me at all times, knowing that I labour under disabilities, while I direct your thoughts to the great spiritual truths of the Universe.

## OUR FOREIGN EXCHANGES.

### *MISSION DE L'IUDE EN EUROPE,

By Saint-Yves a'Alveydre.

Of all the secret societies, or those who profess to be in touch with exalted initiates, none surely is more impressive than that of "Les Amis de Saint Yves." During the lifetime of the Marquis de Saint Yves, several volumes, "La Mission des Juifs," "La Mission des Souverains," and others, were published. But this posthumous work is the first that gives the results of penetrating into the most "secret sanctuaries of the earth to verify his oracular teachings. "Whether these are credible or not must be left to each reader's decision. In any case, they have as much authority as any other of the visions given to the world by various hierophants, who put forth as authoritative prophetical statements that history frequently contradicts. There is, however, no doubt of the high credentials of the Marquis de Saint Yves, or of his saintly character. He professes to have discovered secret knowledge that dates back 50,000 years, whose libraries are said to be in the bowels of the earth, where no mortal but one of a high degree of adeptship may enter. If he should, by any chance, penetrate therein, he would, as in the tales of the gnomes and fairies, find himself shut up for ever by a door of stone closing on him. In the introduction, it is said that "it is not without an ineffable smile that the initiates of his order hear of Europeans having essayed to study Buddhism, to speak of "Mahatmas," and even in America to have issued diplomas from them.

Mr. J. Nelson Jones has kindly made some notes from the French text, a few of which will be of interest. He begins:—

What is this book? Is it the ravings of a disordered intellect? Is it the confused blending of psychic perceptions with normal ones? Is it an allegory? Is it another "Divina Commedia" of the Dante type? Is it really only an "Arabian Nights" tale; or, is it presented as a narrative of sober fact? I cannot answer these questions; each reader must do

*Mission de l'Iude en Europe, by Saint-Yves D'Alveydre, Libraire Darbon Arisé, Paris.

it for himself. The friends of St. Yves, in their preliminary notice, set out that the author gained his knowledge by both intellectual and ASTRAL experiences, and actual projection into the most secret sanctuaries of the earth, while in the trance condition. The absurd use made of the word "Mahatmas" by Europeans is exposed, and it is noted that this work could not be published during the life of its author.

The scope of the work seems to centre around what the author calls an organic law of history," which he names "Synarchy," in contradistinction to "Anarchy."

* * * *

This synarchic system has been in the world since very remote ages, and exists still guarded by hosts of initiated, who await the time for its re-introduction to earth. A Community exists, and has never ceased to exist, and the work is dedicated to its "Sovereign Pontiff."

This Authority resides in the most ancient University of the earth; and dates back 55647 years to Manou. The records have been preserved in inaccessible places.

All the mysteries of this esoteric organisation are taught still, in the depths of the sanctuaries of the Lamb. Why these things are hidden.

* * * *

The absolute purity of the teachings of Agarttha have been vaguely presented in all times. Herder, in 1784, suspected its actual existence. It is the common stock from which all the diverse sects of Hindustani have branched, pervertedly, through misunderstanding of the Law of Manou. It would be unjust to charge it with the atrocities, engendered by Anarchy for centuries. The marvel is that, after cycles of existence with the evils let loose upon it, India still exists, and can contain the immense sum of virtues there cultivated, and its knowledge of Agarttha.

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The following is interesting because of the mention of the power of ether. The most of the phenomena have for cause the celestial force that we call ether. The Fakir, before making his performance, is charged with it in the temples, like a veritable human electric battery. It is operated methodically, like our chemical experiments. Amongst the chemical agents which permit the Fakirs to become for a time condensers saturated with ether and terrestrial magnetism, is one perfectly known in our laboratories, though not suspected of its occult and physiologico-dynamic properties. During his ecstacy, they smear all the extremities of his body with this substance, and he becomes a veritable living flame, burning a double fire, etheric at top, magnetic at bottom. These people live but short lives.

Agarttha, long concerned about the official and hereditary decadence and corruption in certain quarters, is exerting herself to restore everywhere the scientific study of the sacred texts; the Vedas, Zend-Avesta, Hebrew, and New Testament. Numbers of initiates have formed a party of reform, and the Brahatma awaits the result in silence. His position as chief of a sacred Community does not permit him to do more. This reform is but a return to the true traditions of the Vedas.

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### Sovereign Pontiff, The Brahmatah.

In order to pass from the public Rule of to-day to the synarchic Alliance of to-morrow, a Sovereign Pontiff is desirable, and the end of all Religions is the restoration of humanity to this social law, which is the Reign of God. The enclosure of the central Sanctuary is inaccessible, except by the will of the Brahatmah; its sub-soil is magically constructed, by varying methods in which the divine Word plays its role, as with all antique temples. Except man, and the intelligent powers of the heavens, no terrestrial being could live there, no germ, animal nor vegetable, be preserved. "Let us penetrate this Tabernacle; we shall see there the Brahatmah, the prototype of the Abramides of Chaldea, of Melchisedec, of Salem, and of the Hierophants of Thebes and Memphis, of Sais and Ammon." With exception of the highest initiates, none have ever seen the Sovereign Pontiff of Agarttha face to face. But, at certain ceremonies, he appears in splendid vestments. Mounted upon a while elephant, he streams forth a dazzling light from head to foot, which blinds all around him. It is impossible to distinguish his features amongst other Pontiffs, for a fringe of diamonds reflecting all the fires of the Sun, veils his visage in a glare.

The ceremonial costume of the Brahatmah unites all the symbols of Agarttha, and its organisation, and the magic Synthesis founded upon the eternal Word, of which it is the living image. Thus his successive vestments to the girdle bear the groups of all the magic letters that form the elements of the great science of Aum. Upon his breast flames the Breastplate, with all the scintillations of symbolic stones, consecrated to the celestial zodiacal Intelligences, and the Pontiff can at will renew the prodigy of spontaneously lighting the sacred flame upon the altar like Aaron and his successors. His tiara, with seven crowns, surmounted with sacred hieroglyphs, express the seven degrees of the descent and re-ascension of souls through the divine splendours that the Cabbalists name the Sephiroths. But this exalted Priest seems greater when stripped off his insignia, and entering the sacred crypt where lies the tomb of his predecessor; he removes all ceremonial pomp, all ornament, every metal and jewel, and offers himself in absolute humility to the Angel of Death.

The Brahatmah is an old man of that fine Ethiopian race of Caucasian type, which, after the red and before the white, formerly held general governmental rule of the earth. Here follows a personal portrait, which concludes thus: "He is indeed the living emblem of the head of a Hierarchy, both priestly and scholarly, uniting indivisibly in itself Science and Religion."

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The present Brahatmah ascended the pontifical throne in 1848 (a most remarkable year), under difficult circumstances, which his wisdom knew how to surmount. Knowing that God permits, so long as general anarchical government subsists, that one evil may be chased by another, he regarded the temporary occupation of the provinces of Southern India by England, as a trial appointed from on high. He knows that it will cease when its raison d'etre shall have brought its fruits; he knows the precise hour of the Alliance or deliverance.

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Why do these Sages conceal these things? Because a five thousand years' experience has taught them to shut their doors against the general armed governments of Anarchy, and to safeguard the independence of their territory and Synarchy against all the brutalities of Anarchy. But these opposing forces are nearing their end, in proportion as the redemptive movement of Moses and Jesus advances.

* * * *

Much is shown to be in accord with Christianity. Thus: In demonstration of Christian esoterism the words of Jesus are quoted: "His disciples said to him, Why do you speak to them in parables?" He replied: "To you it is given to know the mysteries of the Kingdom of Heaven, but to them it is not given; therefore, I speak to them in parables." Elsewhere the Christ says: "Ask and you shall receive; search and you shall find; knock, and it shall be opened to you." These words prove that Jesus, like Moses, doubted not there was with humanity even a treasure of reserves in a closed Tabernacle, at the door of which one could knock, ask, and receive.

* * * *

Saint Yves says, in conclusion:—Like Christopher Columbus begging amongst Kings for the favour of giving them a world, I bring one greater, not as to

space, but as to spirit; and I beseech the European Powers to respect this new, ancient world, and I warn them kindly of the dangers they will incur in violating it, and show the absolute necessity of an Alliance based upon Synarchy.

Finally, to close this Mission by a wish: May the day come of an European Oecumenical Council, at which may be represented all the Cults, all the Universities, all the Lodges of the 33rd degree (Masonic), all the Sovereign Directorates of our European countries, and, may I be invited to attend it, to exhibit and defend the Synarchic Law of the history of human Societies, assisted by two Mages of Agarttha.

This is one of many revelations sent from all parts of the world. Whether they are credible or not, and as all differ, they cannot be infallible—one great truth underlies the whole—namely, that the world has to rise to a high spiritual condition before the present chaotic social unrest can cease.—Ed. "H. of Light."

## EDGAR LUCIEN LARKIN.

### HIS COMPLETE RECOVERY.

It was with extreme pleasure that a post-card was received by last American mail from Professor Larkin, and in his own handwriting, giving the delightful news of his entire restoration to health. It is written from Mount Lowe Observatory, and bears date February 21, 1911. A few lines from this card are given below, and may be read as a personal message to each of his many friends in Australia:—

"Annie Bright, My dear Friend,

I have just returned to Observatory after absence of 46 days—28 days in hospital, 5 days on the verge of death of the body expected by all at any minute. I expected death also minute by minute. Am in absolute good health now, of mind and body. Will write soon for the good *Harbinger*. All my copies of 'Radiant Energy' were destroyed by dynamite in the *Los Angeles Times* explosion and fire, so take out my ad., as I have no books to sell, save 'A Dweller in Two Planets.' . . . . .

Your ever true friend,
EDGAR LUCIEN LARKIN."

Professor Larkin has done such valuable work in bringing a knowledge of "Oahspe" to so many, that a few lines in reference to this in a recent letter from an American subscriber to this paper must be quoted as evidence of this, and also a public acknowledgment which is his due. This gentleman, writing from a town in Ohio, says:—

"What other magazines do you know of besides the *Harbinger of Light* publishing comments on Oahspe? All my previous conclusions, based on 15 years' study, have been completely changed by the study of this book. All the libraries of the world would not be inducement enough to have me part with my copy of 'The Wonderful Oahspe.' I am deeply indebted to the writings of Profeseor Larkin for calling my attention to Oahspe. It was through him that I first knew of the book."

This is, however, but one out of hundreds of similar communications.

## CORRESPONDENCE.

### THE CENSUS.

Dear Madam,—

The Commonwealth census will be taken on 3rd April next. Let every Spiritualist be true to the Belief, and state it in the return.

The very small proportion of Spiritualists recorded in the last census return was disappointing.

A result of the advance of the movement cannot be arrived at unless we assert our Faith. Surely, the Fear and Shame that was attached to a believer in the earlier years has for ever passed away.

Let us all come forth into the Light, and declare the *truth*.

J. CAMPEY.

Hurstville, N.S.W., 8th March, 1911.

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J. Arthur Hill has written a volume, "New Evidences of Psychical Research," published by W. Rider and Son, 3s. 6d. net, which will interest inquirers. Sir Oliver Lodge vouches for the genuine character of the investigations. A chapter on Cross correspondence, which records the experience of Mrs. Holland and Mrs. Verrall, is of great interest.

## SPIRIT PAINTINGS.

Among the various phenomena of Spiritualism, the production of coloured pictures of scenery and portraits exhibiting artistic skill does not occupy a prominent place, the mediums for the expression of it being few and far between. The most notable one we know of was the late David Duguid, of Glasgow, whose genuineness was tested by such well-known and trustworthy Victorians as the late John McIlwraith, some time Mayor of Melbourne, John Carson, and Mr. George Spriggs. The only prominent mediums for this interesting phenomena that we know of at the present are two ladies, known as the "Bangs Sisters," residing at Chicago. Dr. J. M. Peebles, whose name and status are familiar to thousands of Australians, whilst travelling on his way to the Pacific coast, passed lately through Chicago, and he and his companion, Mr. R. P. Sudall, gave these ladies an unexpected call, and request for seance. They readily consented, and gave him every facility to examine the seance room and its contents, whilst Mr. Sudall selected two new canvasses and marked them for recognition. They were then placed upon the table in front of the window, one of the sisters holding each side to support it in position. Dr. Peebles had expressed a desire to get a picture of one of his chief guides. The following is the report of what followed, as it appeared in "The Sunflower," of December, 31st, 1910:—

"Soon the canvas assumed a dark appearance, growing gradually darker round the edges; now a change from dark to light again, then came waves of seemingly coloured clouds, passing from side to side, up and down. Dimly we perceived the outline of a human head and shoulders; clearer and clearer they came in view, until the facial outlines were distinctly visible. The process was likened to a precipitation of colors, deposited or developed, similar to a negative photograph plate in the chemical bath. Slowly, surely, and gradually, with persevering efforts, came the clear and distinct features of an old patriarchal man, with snowy white hair and beard."

The spectacle is described as "Grand to behold." It faded away for a time, and then reappeared in more brilliant and distinct form, brilliant and piercing were the eyes, beautifully tinted the features, long and flowing was the beard, a glorious picture to behold, which is described as "entrancing for the time" to the spectators; and later on the words "The Apostle John" were added to the corner of the canvas. At a separate sitting, questions and blank papers were enclosed in sealed envelopes, and placed between closed slates, and the two sitters each received answers to the questions written on the blank papers, the envelopes and seals unbroken. This is signed by both Dr. Peebles and Mr. Sudall.

Our personal experience of this phenomena is corroborative of the above, a report of which appears in our "Notes of Travel," published in "The Harbinger of Light," 1894, where, in a sitting with Mr. A. Campbell, of Chicago, we obtained, and have now in our possession, a beautiful picture painted on white porcelain, which we placed between four slates, marked for identification. These were held together by strong rubber bands, and not allowed to leave our hands from start to finish, only the medium besides ourselves being present. In addition, a group of pansies in crayons was drawn on one of the slates, and a communication on another, and all within the space of twenty-five minutes. We may mention also that Mr. W. T. Stead, who was in Chicago a few days later, hearing from a mutual friend of our success, had a sitting with the same medium, with similar results, which are reported in "Borderland," of January 7, 1894. These remarkable and beautiful phenomena are evidently the work of artists on the

"other side," who have found new and more rapid methods of expressing their conceptions, and doubtless many others are willing, if they only found suitable co-operation on this side, to supplement this particularly interesting manifestation of spirit power. The facts, if better known among Spiritualists, should stimulate some of those who have artistic tastes and aspirations, with mediumistic powers, to apply themselves to experiments in this direction. W.H.T.

## The LATE BABU SHISHIR KUMAR GHOSE.

Few prominent Indians have been so universally beloved or so deeply mourned as the late Babu Shishir Kumar Ghose, eminent pioneer journalist of Calcutta, and also a devout Spiritualist and founder of the "Hindu Spiritual Magazine." The columns of the Indian daily journals sent to this office are filled with messages of condolence and sympathy from all parts. From the many lying before the editor the following sums up the universal feeling in a few words, and is from members of the Bar at one of the Indian Law Courts:—

Bhagalpur, Jan. 17.

At a meeting of the Bar Library presided over by Babu Chandra Sekhar Sarkar resolutions expressing deep mourning at the irreparable loss sustained by the sad death of Babu Shishir Kumar Ghose were unanimously passed. Rai Tarini Prosad in moving it said the deceased rendered invaluable services to our country as a journalist, patriot, and exponent of Vaishnavism and Spiritualism. President Babu Chandra Sekhar paid an eloquent tribute to the memory of the lamented deceased in glowing terms.

By a singular coincidence, an article by James Coates, author of "Seeing the Invisible," on this great Indian leader of thought, reached this office before he had passed to the other side of life. It is, therefore, with much pleasure that it is here given accompanied by a portrait of Babu Shishir Kumar Ghose, taken some years ago, and printed in Dr. Peebles' "Five Journeys Round the World." In that volume full mention is made of his work for Spiritualism as well as for his fellow countrymen in political matters.



BABU SHISHIR KUMAR GHOSE.

A Notable Hindu Spiritualist.

By James Coates (Author of "Seeing the Invisible").

*For the "Harbinger of Light."*

I use the term "notable" in this short sketch of a quiet worker of noble character, and I am justified for two reasons:—

1st—That Babu Shishir Kumar Ghose, although a Spiritualist, has been honoured by the Indian Government, shows that he has done the State some service, this service being of a worthy character, making for the true welfare and happiness of the people.

2nd—His career has been notable, being one in which he has ever listened to the guiding direction of wise Intelligences in the Invisible. In a word he is a Spiritualist.

Either through possessing a certain refinement of brain and organisation, or having been otherwise found suitable for the directing and over-shadowing influences of Intelligences in the Invisible, he has been used for the double purpose of bringing the facts of spirit communion before his fellows, and also, by the promulgation of wise thoughts, to lead the people in the pathway of saner self-government—while maintaining the British Raj—than the methods which some of his countrymen have espoused. In no country do we find greater dissimilarity of religious and political thought, as well as of races, castes as in Bengal, and the need of clear thought to help and evolve order out of these conflicting conditions, is a clamant necessity. It was just in this direction that the influence of this spirit-directed Hindu was most felt. That is the secret of his influence and of his success. The Babu is a spiritually-minded Spiritualist. He has been more concerned in the intellectual, moral and spiritual progress of his fellow countrymen than he has been in his own existence. No seeker he at tables or consulting media for signs or gifts; no sitting down with a sigh of fatuity, saying "Is it not wonderful? Are we not blessed?" seeing no further and doing less for his fellow creatures. The Babu's Spiritualism has ennobled an already good man. He serves the Master by serving his fellow men.

With us, when the term "The Master" is used, we mean Jesus Christ, and rightly so, as our Spiritualism has been an outgrowth from and is interpenetrated—I am glad to think—with both the teachings and the Spirit of Christ. I, however, give his view of the matter. In correcting an error into which an esteemed correspondent recently fell, Mr. Ghose, in "The Hindu Spiritual Magazine," says:—

"One admission on our part, we believe, will remove all misconceptions. We are not opposed to Christianity, nay, we are in one sense Christians, that is to say, we believe in the sacred mission of Christ, and in the fact that humanity owes inexpressible gratitude to Him for having spiritualised, as far as possible, the fierce races of Europe. The only point on which we differ from Orthodox Christians is that we cannot persuade ourselves to believe that Jesus Christ is the only begotten Son of God, but there are other prophets, some superior and some inferior to Him. As, for instance, we think Sree-Gauranga, of Nadia, was a higher being. This we say after a rigid study of the careers of both prophets."

Here, we find, that the Babu treats Jesus, the Man of God, with respect, while admitting his own conviction that Sree-Gauranga was a higher being, the Master, leader, guide and deliverer from things material as far as he is concerned. This Hindu—without intention—teaches us a valuable lesson in sweet reasonableness and charity. Of Sree-Gauranga I hope some day soon to have more to say. He is not well known, and his influence not appreciably felt by us. I wish to emphasise, in passing, that our religious beliefs—where genuine—do colour our lives and affect our outlook both in this world and immediately in the next. But whatever these beliefs may be, the Fact of Spiritualism is self-evident and independent of them. The Fact of Spiritualism is Spirit communion between the departed and the so-called living, between the discarnate and the incarnate. This remains the Fact of Facts, whether we be Christians or Jews, Parsees, Mahometans, Buddhists, etc., or whether we believe in some specially appointed Divine Teacher or none.

For me personally I believe in and am influenced by a reverent admiration for Jesus, whom I look upon as the most unique figure in the world's history, and who at the period of his earthly career must have been the most gifted of men, a Spiritualist in

the fullest sense of the word. To this noble Hindu Sree-Gauranga stands in a similar relationship. But what he or I or anyone else thinks has nothing whatever to do with the Fact of Spiritualism. It is there. But our religious convictions—which are vivified and made truly real to us by the Fact of Spiritualism—do most certainly influence our lives. That is also a fact.

Whatever may be the state of things now, in various parts of India, there is no doubt but that the Hindus enjoyed a high state of civilisation and were Spiritualists when our noble ancestors were lacking in the elementary comforts of the Bronze age. With this digression and admission I return to Babu Shishir Kumar Ghose.

Babu Shishir Kumar Ghose, editor of the "Hindu Spiritual Magazine," is 72 years of age, and is now in delicate health, arising out of the hardships of his early life and his long career of incessant thought and work. About fifty years ago he came to Calcutta—in obedience to impressions received—from an obscure village in the interior. He was weighted with the care of a family, and for a time they were all living on the verge of starvation. His advantages from health, learning and prosperity in a worldly sense, were limited indeed. There were two things in his favour; 1st, on the external plane, his character was so good that men trusted him; 2nd, on the internal he was sustained by an inner mentor urging him ever in certain directions. Friends came to his assistance, and he established the well-known Indian daily, "The Amrita Bazar Patrika," which in time gave a turn to Indian politics, and is now a power in the Indian Empire. From this paper he retired some years ago, and left its conduct in the hands of his brothers, a nephew and a son, all of whom, inspired by his example, worked in harmony with himself, and still carry on the good work which he initiated. In addition to this daily paper, he with his family carried on various business enterprises on the same high level of probity, also many publications, "The Hindu Spiritual Magazine" is one, and in which he expresses the spiritual side of his nature, and touches on the phenomena of Spiritualism in India and elsewhere.

Perhaps one of the most interesting points in the Babu's career to us is that he is a veritable patriarch. He might have been translated from the plains of Mamre of the days of Abraham to the India of to-day. Although a modern journalist, business man, dealer in landed estates, and possessing several interests in public affairs, he is also the father—patriarch—of one of the largest families in India. The family of which he is the head consists of his brothers, their wives, children and grandchildren; of his sisters, their husbands, children and grandchildren; of his own direct descendants, children and grandchildren. Add to these the servants and hand-maidens or other dependents of the several distinct branches, all dwelling within the same compound, sleeping there and messing—eating—at the same tables, or whatever their equivalent may be in the true Indian home. This is not all. This remarkable family—the members of which are Spiritualists—are co-operators, all working or interested in or dependent on the various enterprises initiated by the head of this—probably—the largest family of the patriarchal order in India to-day. Such a family and such a community of interests, where all are working in harmony for the good of each and all, is not thinkable by us with our ideas of family life. Yet these Hindus do so in love and harmony. The secret is the binding influence of the veritable Patriarch's moral and spiritual power. He is regarded by his family and by large numbers of the community as a saint on account of his ardent piety and the loveableness of his character. There have been many saints in history, and some of them have not been particularly loveable. Yet, this man, who has been no worker of miracles, is revered as a saint by his countrymen, in his lifetime. Probity in his dealings; marked self-abnegation; devotedness to the welfare and happiness of those of whom he is the family head, have brought him the respect and high merit in which he is esteemed. That he was an intellectual force there is no doubt, or he would not have been honoured by the Government, but it is through being a moral and a spiritual force that he has made his mark.

I am informed by those who truly know that in matters of finance Mr. Ghose has for many years taken no interest, leaving the handling of the same in the hands of his brothers without a question. It is a strange story for us, who are inclined to think that we excel in the excellence of the family, and are a pattern to the world, as far as the meaning of Home is concerned, that this Hindu proves that we have no monopoly of virtues, albeit we claim such high civilisation and Christian virtues.

This noble Hindu lies on a bed of illness. His earthly career is almost run. Let us hope that he may be spared for many years to come to be a witness to the Fact of Spiritualism and its ennobling influence in the life of man. He has lived to show that love, honour and spirituality in the Orient as well as in the Occident makes the whole world kin.

## HAECKEL AND MONISM.

By Rev. John Page Hopps.

In the following article by Rev. John Page Hopps, which appeared in the January issue of "The Contemporary Review," will be found what rational and scientific Spiritualists have always acknowledged when reading Haeckel. It is the Monistic idea of the universe that is at the back of all the later investigations concerning the phenomena of Spiritualism, and especially that remarkable phase of it, the passage of matter through matter. It has always seemed to the editor of this paper that the foundation of Haeckel's argument was the same as that of every student of psychic phenomena who sees how science is rapidly approaching to the only possible solution—namely, the spiritual basis of all that we call matter. Mr. Hopps' article is a review of a new edition of Haeckel's "Scientific Confession of Faith," and represents the views of so many thinkers among us that it is, with peculiar pleasure, reproduced below. Haeckel says, and the following quotation may be taken as a text for Mr. Hopps' article—that by Monism "we express our conviction that there lives 'one spirit in all things,' and that the whole cognisable world is constituted, and has been developed, in accordance with one fundamental law." This is precisely the teaching of the "New Psychology."—Ed. H. of L.

### Haeckel and Monism.

A new edition of Haeckel's "Scientific Confession of Faith," just published by Watts and Co., is a fresh challenge to theists and spiritualists which may be accepted with perfect goodwill and with a certain degree of hope, since Haeckel announces that he would "fain establish a bond between religion and science, and thus contribute to the adjustment of the antithesis so needlessly maintained between these, the two highest spheres in which the mind can exercise itself." But, hopeful as that looks, his notion of "religion" wants careful watching. This blending of religion and science occurs, we are told, in Monism; and upon Monism everything turns. What, then, is Monism? By this term, he says, "we express our conviction that there lives 'one spirit in all things,' and that the whole cognisable world is constituted, and has been developed, in accordance with one common fundamental law." He regards the whole of human knowledge as "a structural unity," and therefore refuses to accept "the distinction usually drawn between the natural and the spiritual." Citing Empedocles and Lucretius,

Spinoza and Bruno, Lamarck and Strauss, he says, agreeing with them, that "the fundamental thought common to them all is ever that of the oneness of the cosmos, of the indissoluble connection between energy and matter, between mind and embodiment, or, as we may also say, between God and the world."

Here it is necessary to pause, for Haeckel is usually regarded as an atheist and a hopeless materialist, but now he is talking quite placidly of "God and the world"; and, further on, he almost indignantly repudiates the charge of materialism and the denial of immortality. "Materialism," he rightly says, "is an ambiguous party word," and then adds the rather curious statement that "spiritualism could quite easily be substituted for it." That is really not as much of a paradox as it appears to be. Matter has gone off into the old home of spirit, and seems to be quite comfortable there; or perhaps it might be better to say, has lost itself there; and it is quite true that the old, good materialist may now be as good a spiritualist, in this sense: that spirit and matter are no longer separated as by a stone wall.

So with the idea of immortality. It is an error, says Haeckel, to say that Monism denies immortality. "Immortality, in a scientific sense, is conservation of substance, therefore the same as conservation of energy as defined by physics, or conservation of matter as defined by chemistry"; and then follows this remarkable passage: "It is just as inconceivable that any of the atoms of our brain or of the energies of our spirit should vanish out of the world as that any other particle of matter or energy could do so." That phrase, "the energies of our spirit," is capable of more than one interpretation. Haeckel's interpretation would not be ours, but that hardly matters. The point is that the energies of the spirit persist after what we call death; and if we connect these energies with the facts of personal consciousness and the powers of self-regarding thought, we have got a long way on to where we want everybody to be.

Again and again Haeckel harks back to "God." It is really very curious. He seems almost nervously anxious to get God into his Monism. He is all for His or Its immanence. "Ever more clearly," he says, "are we compelled by reflection to recognise that God is not to be placed over against the material world as an external being, but must be placed as 'a divine power' or 'moving spirit' within the cosmos itself." Of course, Haeckel does not believe in a "personal God" in the sense of "an individual of limited extension in space, or even of human form." But who does? Some, no doubt; but millions of ardent theists do not. Why? Simply because God is past finding out; and, as Herbert Spencer has taught us, because, whatever God is, He is something higher than what we know as "personal," though what that higher is we do not know, and have neither the faculties nor the experience for knowing. Haeckel talks like a good modern theist when he says "God is everywhere. As Giordano Bruno has it, 'There is one spirit in all things, and no body is so small that it does not contain a part of the divine substance whereby it is animated.' Every atom is thus animated, and so is the ether; we might therefore represent God as the infinite sum of all natural forces, the sum of all atomic forces and all ether-vibrations."

Is this so very different from the Archbishop of York's late confession of God as "the great all-compassing energy of the universe, realising Himself in the highest instincts and aspirations of men, and in the lowest origins of life, a greater and grander conception of God, as one dwelling within the world of His making, present in its processes, and realising His will and purpose through them" The two statements are practically identical, and, but for the traces of personality and will in the one, it might be substituted for the other. And, as for those traces of personality and will, can they be avoided if we face the facts? Does it not all at least look as though a unity of purpose and a decision of will ran through all processes and all things—as though some intention were at the back, ay! and leading on before? We need not be over restless about the explanation, and we shall not be over-restless if we do but realise how trivially insignificant is man before the magnitude and complexity of the universe. All we can do is to observe appearances and speak of them in the language of our own plans of being; and that is precisely what the modern spiritual theism is doing. We have all the more hope of Haeckel coming to an understanding with us because we note his naive confession of ignorance. Discussing the modern theory that the various chemical elements are ultimate products of one single primitive element, he quotes Crookes' speculation as to a primary matter lying at the foundation of all ponderable material, and his profound questions: "How is this primary mass related to the cosmic ether? Do these two original substances stand in fundamental and eternal antithesis to one another? Or was it the mobile ether itself, perhaps, that originally engendered the heavy mass?" Haeckel, reciting all this, suddenly becomes very modest, bows his head, and says: "I believe that the solution of these fundamental questions still lies as yet beyond the limits of our knowledge of nature, and that we shall be obliged, for a long time yet to come, to content ourselves with an 'Ignoramus' if not even with an 'Ignorabimus.'"

It is almost pathetic; and does it not, after all, sound strangely like the old, old cry: "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?" Taken with his ardent confession of God in his modern, limited, spiritual and scientific sense, this acknowledgment of his ignorance and his limitations brings him very near to us. He would probably shake his head, but we ought to know, and we know it is true.

JOHN PAGE HOPPS.

## THAUMAT—OAHSPE.

### THE ETHER OF SPACE.

*For the "Harbinger of Light."*

By J. Nelson Jones.

We may be pardoned for reverting to this subject; but it is so important and of such deep interest, and so much before the world in consequence of the recent dicta of Science that we are induced to say a few more words about it from the Oahspian point of view.

The very first chapter in the Book of Jehovih contains the idea of the ether of space as being the location for the heavens and the hells; a veritable world of ethereal (spiritual) substance, solid and enduring while our visible world of matter is fleeting and evanescent.

The language is: "ALL was. ALL is. ALL ever shall be." (The Infinite being, Jehovih.) "The ALL spake, and Motion was, and is and ever shall be." (The etheric vibration which is connected with all life.) "The ALL MOTION was His speech" (Mode of expression, through vibratory etheric action which seems to be the initiative of all life). "He (Jehovih) comprehended all things, the seen and the unseen" (the material and the etheric worlds). "Nor is there ought in all the universe but what is part of Him. He said, I am the soul of all and the all that is seen is of my person and my body." (The outermost manifestations of the Infinite Being). "Of two apparent entities am I, nevertheless I AM BUT ONE. These entities are the UNSEEN, which is POTENT, and the SEEN which is of itself IMPOTENT, and called CORPOR." (The ONE Eternal Substance manifested in two forms, the ethereal and the material, linked on to each other to form one whole, the UNSEEN being all-powerful, the Seen being powerless of itself, but

becomes animated by the etheric vibratory life.) "With these two entities, in likeness thereby of Myself, made I all the living; for as the life is the potent part, so is the corporeal part the impotent part. Chief over all that live on the earth I made Man." (Could language put it into plainer terms to express the fact that man is created in the image of his Maker, by virtue of the two entities "Ethe and Corpor," or soul and body?) "By virtue of My Presence created I the seen and unseen worlds." (The invisible but all-pervading ether, which may be described as the Infinite Body.) Further on it is explained that the unseen or spiritual world is named Es and that the inhabitants of Es are called eseans, spirits or angels. Here is the statement that the invisible ethereal world is inhabited by beings in etheric bodies: confirming the utterance of the Apostle Paul when he said, "If there is a natural body, there is also a spiritual body." A little further and we read "A corporeal body gave I him (Man) that he might learn corporeal things; and DEATH I made that he might *rise* in the *firmament* and *inherit* My *etherean worlds*.

So far we get a picture that is definite and comprehensible, and may be thus summarised:—Man is a being composed of two parts, in the likeness of his Maker, he has within him, but invisible, the etheric or spiritual body, which is a power, and he has too the corporeal body, which is *in itself* powerless; but it is an organ composed of material stuff which brings him into contact with material stuff, and enables his potent but invisible part to function in this material world, for the purpose of enabling him to learn corporeal things, for his training, and so when this material envelope drops off, as it does at death, he may rise into the *firmament and inherit the etherean world.*

"To Es I gave dominion over corpor; with Es I filled all places in the firmament." (The spirit must rule and dominate matter; the animal man must be conquered by the spiritual or Es man.) "Es (the spiritual world) I divided into two parts, and I commanded man to name them, and he named one etherea and the other atmospherea. These are the three kinds of worlds I created; but I gave different densities." (Corporeal, atmospherean and ethereal.) The atmospherean Es world is the lowest or nearest to the earth; it may be called the heavens of the earth, but the etherean are further away: "In the ALL Highest places created I the etherean worlds, and I fashioned them of all shapes and sizes, similar to My corporeal worlds." The etherean worlds are much higher, that is, the exalted spiritual realms are higher in moral excellence and splendour.

It will be admitted that Oahspe's teachings are very clear upon the subject of the spirit-man and the spirit-world for which he is fitting himself for ill or well. We will now see what modern Science has to says in regard to the inscrutable ether of space.

What Sir Oliver Lodge has said has already been pointed out in the former article on this subject, but it may be well to repeat in part for the convenience of those readers who may not have seen the first article, or are unable to refer to it. Briefly, he states that the apparently empty space, which is in fact the ether itself, is a substance so dense that, as compared with it, the densest matter we know, such as platinum, for instance, is as gossamer.

A perusal of the article in the "Encyclopaedia Britannica" under the heading Ether will show that, for long, philosophers, scientists and mathematicians have admitted the necessity of regarding what appears to be mere emptiness, as being a substance. The word substance must be understood to mean a something possessed of qualities; such a substance may be matter, but not necessarily so. To make use of Oahspe's expression, it may be an entity of either corporeal or ethereal substance. The difficulty is in conveying to the common perception the idea of a dense substance existing where there appears to be absolutely nothing. Perhaps Sir Oliver Lodge's expression is the simplest when he says: "The view I advocate is that the ether is a perfect *continuum*, an absolute *plenum*, and that therefore no rarefaction is possible. The ether inside matter is just as dense as the ether outside, and no denser. A material unit —say an electron—is only a peculiarity or singularity of some kind in the ether itself, which is of perfectly uniform density everywhere. What we "sense" as matter is an aggregate or grouping of an enormous number of such units. We might summarise thus: The ether is without interstice and therefore incompressible, and so at greatest density, while platinum, the densest matter we know, is full of interstices and can be compressed into a greater density. It will be readily apprehended, therefore, how it can penetrate every material substance which is so porous as to be like the gossamer. But, says the man of only 5 senses, if ether be this dense body how is it that all material bodies move through it without obstruction? To this the answer appears to be that although dense it is also perfectly elastic and mobile. In this connection we will quote one of Sir Isaac Newton's questions given by Sir Oliver Lodge in his book "The Ether of Space": "May not planets and comets and all gross bodies, perform their motions more freely, and with less resistance in this ethereal medium than in any fluid, which fills all space adequately without leaving any pores, and by consequence is much denser than quicksilver and gold? For instance, if this ether (for so I will call it) should be supposed 700,000 times more elastic than our Air, and above 700,000 times more rare, its resistance would be above 600,000,000 times less than that of water. And so small a resistance would scarce make any sensible alteration in the motions of the planets in ten thousand years."

We must not forget that we are dealing with an etheric substance and not of a material one, and what seems to be impossible in the one case may be, and we might add is possible in the other. Oahspe's dictum is that the etheric world is all-powerful, and that the material world is, of itself, without power—dead.

Incidentally we may remark that this view of ether explains how it is that in cases of spirit apparition, doors, windows and solid brick walls offer no obstruction to the spirit's etheric body, for etheric substance penetrates all material substance.

Ararat, February 22, 1911.

## PERSONALS.

Dr. Alfred Russel Wallace, whose latest volume, "The World of Life," is the subject of the first article in this issue, was one of the many distinguished people who wrote to congratulate Mr. Stead on the 21st anniversary of the publication of the "Review of Reviews." He says: "I find myself in almost perfect accord with you in every great reform or ideal you have laboured for so strenuously."

W. T. Stead's "Review of Reviews," for February (English edition), has for its first article letters and portraits of many prominent persons, who have congratulated him on 21 years of successful editorship. It is prefaced by a full-length autograph portrait of H.M. Queen Alexandra, who sends the following telegram: "Accept my heartiest congratulations on the 21st anniversary of the' 'Review of Reviews,' and my best wishes for its continued success.—Alexandra., Sandringham."

Rev. Lucking Taverner gave before the Members and Associates of the London Spiritual Alliance, on January 19th, a deeply interesting address on "The Spiritual Message of G. F. Watts. It was illustrated with about sixty lantern slides of special photographs taken by Mr. Taverner himself of many of the artist's most famous pictures. Each picture was shown to have the deep spiritual meaning that the world of true Art in every department, Painting, Sculpture, Music, Literature, should have.

Mr. Harrison D. Barrett, for thirteen years president of the American National Spiritualist Associa-

tion, and editor of "The Banner of Light," of Boston, Mass, was a tireless traveller, writer, organiser, and worker, and spent himself on behalf of the cause until his strength gave way, and after a long and painful illness, he has passed to the spirit side of life at the age of forty-seven. The role of our necrology has been long and notable, but that, within a fortnight, such prominent pioneers as Hudson Tuttle, Lyman C. Howe, and Harrison D. Barrett should be called home is quite remarkable, and their transition leaves us bereft indeed.—"Light."

Elliot O'Donnell is giving a second series of "True Ghost Stories" in the "Weekly Despatch," London. It is heralded by an illustration of a ghostly figure running after a man, with a pair of open scissors, and says that it relates to one of Mr. O'Donnell's strange experiences, called "The Man with the Scissors." This indicates the purely sensational character of the stories, and shows how Spiritualism was never in stronger need of protests against psychic phenomena and spiritual development being confused in the public mind.

Mr. H. Waterfield, lecturing on "Spiritualism" to the members of the Portsmouth Municipal Officers' Guild, with a city councillor in the chair, said that "Spiritualism was the most comprehensive of all subjects, for it embraced every aspect of life throughout the universe." He gave a remarkable address when in trance by a control, claiming to have been a Roman Catholic priest 350 years ago. This speaker said that the earth had just entered the Kosmon Era, in which all mankind would be elevated, and come into close touch with the spirit world." Some of the audience were greatly astonished when he spoke of Jesus as "one of the Christs," and said there should be thankfulness that there had been such great lights as Christ, Buddha, and Moses sent to the earth. This is in accord with the teaching of Oahspe, the Kosmon Era commencing in 1848—the same date as the Rochester knockings.

Dr. Ochorowicz, the well-known scientific investigator in psychic phenomena, was presented by the Committee of Spirit Photography, of which Emmanuel Vauchez is founder and secretary, with its 1st prize of about £50, the interest on the 50,000 francs collected as prize for the invention of an apparatus for photographing spirits without the need of a medium. The presentation was made at the instigation of Commandat Daiget, and presented at the house of Dr. de Courmelles, President of the Committee, by the host, and in the presence of many leading Spiritualists, including Emmanuel Vauchez, Gabriel Delanne M. de Vesme, Dr. Joire, Mdle. Dupin, and others. It was in acknowledgment of Dr. Ochorowicz's work in photographing many spiritual manifestations reproduced in "Annals of Psychical Science."

Mr. John Lobb, F.R.G.S., F.R.His.S., who was for 30 years editor of the "Christian Age," and is now a prominent Spiritualist, was the special speaker at the Cardiff First Spiritualist Society's services. At the morning service, when Mr. James Woodland presided, Mr. Lobb spoke on "Communion with the dead," and in the evening on "The Angel Missioners in our midst—their object."

Clement Shorter, journalist and author, is the "Character Sketch" in "Review of Reviews" for February. After speaking of his marriage to Dora Sigerson—an Irish poet—Mr. Stead says, but "Mr. Shorter, alas! is of matter material, if not of the earth earthy, who is firmly persuaded that the one thing the British public will never forgive in any public man is a belief in the reality of the invisible world, in which all poets live." Truly, a Philistine of the densest kind.

Andrew Lang, just as noted a journalist, however, writes in appreciation in the "Morning Post," of a remarkable book, "The Adventure," published by Macmillan, in which two ladies who use the pseudonyms of "Elizabeth Morison" and "Frances Lamont," tell of a series of remarkable and unlooked-for psychic experiences, when visiting the grounds of "Le petit Trianon," of Marie Antoinette, at Versailles. The book has caused a sensation. "Time and space are hallucinations," says Andrew Lang, and these two English ladies somehow got out of one plane of these hallucinations—that of 1901—into another—that of 1789. But the figures of 1789 moved and spoke in 1901.

Arthur Lillie's book on "Spiritualism versus Psychical Research" no doubt represents a good deal that is objectionable in Psychical Research methods accurately. It must never be forgotten that through the unremitting and faithful labours of its first members, Telepathy was proclaimed to the world in 1888 as a law within nature not generally recognised. This was the starting point of all the newer developments of modern Spiritualism, and the herald of a scientific demonstration of immortality, also that has proceeded on the same lines. Thus Light comes from every quarter, and must be welcomed as Light.

**Mrs. Bright will be "At Home" to friends and subscribers from 3 to 5 on Wednesday afternoon, April 12th, at "Harbinger of Light" Office, Austral Buildings, 117 Collins Street. Dr. De Lantour, from N.Z., will be welcomed. Addresses by Mr. Stanton and Mr. McLeod Craig. Cordial invitation to all.**

## H. C. HODGES.

DISTINGUISHED AUTHOR AND AUTHORITY ON ASTROLOGY.

By last American mail came the enclosed letter and volume 7 of this distinguished writer's "Science and Key of Life" series. This will be reviewed in May issue. Meanwhile, readers will be glad to know that the scientific explanation of the passage of matter through matter, as given in these columns, is the same as that given by Mr. Hodges.

Astro Publishing Company,
Detroit, Michigan, Feb. 8, 1911.

Mrs. Annie Bright,
117 Collins-st., Melbourne, Australia.

My Dear Friend,—

I am in receipt of your kind favour of Jan. 9th, which has made a quick passage, also the "Harbinger of Light" for January, and notice more particularly the photo illustration of that which was produced at Mr. T. W. Stanford's circle, through the mediumship of Chas. Bailey.

When will the scientific world come to a realisation that spirit and matter are one, matter being only the polar opposite of spirit. In other words, matter is the result of slow vibration, spirit comes from the more rapid vibratory movement.

To illustrate, but for the slower vibrations from the planet Saturn there would not be a bone in the bodies of men and animals, neither would there be a rock or crystal found above or below the earth's surface. And were it not for the more rapid vibrations from this planet, there would be no mental manifestations like those of Gladstone and Humbolt.

Astrological science in its exoteric and esoteric interpretation explains all the phenomena found within the boundaries of the universe. The art of living will ever be crude until the stellar configurations at time of birth are considered and followed as are the currents of the sea by the navigator and the strata of the earth's formation by those who seek for its hidden treasure.

I am sending you by this mail Vol. VII., "Science and Key of Life, Planetary Influences and Stellar Palmistry," and bespeak for it a review in your interesting periodical. There are stranger things in heaven and earth than were dreamed of by Horatio's philosophy. You are doing a noble work.

Yours very truly,

H. C. HODGES.

## PASSED TO THE HIGHER LIFE.

Mrs. E. W. Cole, wife of the founder and proprietor of Book Arcade, Melbourne, and its branches in Sydney and Adelaide, passed to the other side of life on March 15th. Always interested in spiritualism, she was not only a valued friend, but a constant and sympathetic reader of this paper. From the time the Arcade was opened, nearly thirty years ago, Mrs. Cole was the valued and able assistant of her husband in every detail that tended to the growth of that great emporium and its present foremost place in Australian enterprise. From every part of Australia letters and telegrams of sympathy have been sent to Mr. Cole and family, and readers everywhere will join in sympathy to Mr. Cole in his bereavement.

## MRS. KNIGHT McLENNAN'S RETURN.

At Mrs. Bright's "At Home," on February 15th, Mrs. Knight McLellan was the principal guest, and received the most cordial welcome from the many visitors present. Very interesting was her account of her visit to London, and meeting with so many known only by name to Australians. Miss M'Creadie, of London, at whose house, as reported in March "Harbinger," a farewell was tendered to Mrs. McLellan, was spoken of in the highest terms as a friend and medium, and the hope expressed that she might at some time visit Australia. During a conducted by Mrs. M'Lellan, and she dates from that temporary illness of Miss M'Creadie, her circle was the successful interviews she afterwards had with many leading people. Mr. George Spriggs was reported to be in excellent health, and greatly interested in his new position as councillor of the borough in which he resides at Kew, as well as his engrossing duties as President of the Psycho-Therapeutic Society. Mrs. M'Lellan met Ven. Archdeacon Colley, who sent, with many others, a cordial message to the editor of the "Harbinger," also Mr. and Mrs. John Lobb, who was full of enthusiasm as his published volumes testify; and Mrs. Lobb a most charming and gifted exponent of these great truths. Mrs. M'Lellan is greatly improved in health by her London visit, and is resuming her classes, and receiving callers, at 253 Victoria-parade, East Melbourne, 3 doors from Clarendon-street.

## CHRISTIAN SCIENCE AND ANIMALS.

That dogs are being cured of disease by Christian Science has been sworn to as a fact within his own experience by Mr. W. V. Cole, a Christian Science healer, in giving evidence in a case in the New York courts. Virgil O. Strickler, reader in the First Church of Christian Science, supports the testimony of Mr. Cole, declaring that animals are successfully treated for ailments by prayer. Mr. Cole was not asked in court to give details of his claim, but later, in an interview, he said: "The case I had in mind was that of a fox terrier belonging to Mr. and Mrs. Henry A. Macfarland, of Mount Vernon, N.Y. The dog had been run over by a motor car, and its back was injured. The poor thing could not move its hind legs, but dragged them along. The dog was brought to me at the suggestion of a Christian Scientist after it had been given up as a hopeless case by the veterinarians. After three treatments it was healed. Mr. Macfarland and his wife at the time were not Christian Scientists, but to-day both are within the Church."

H. C. Hodges, in Vol. 2 of "Science and Key of Life," says:

"Heat, light and colour produce their sensations through the etheric vibrations, and sound through atmospheric vibrations, each bearing some affinity or relation, one with the other, and with the seven primary celestial orbs, assuming different scales of manifestation according to the plane of operation, differing in degree of potency, character and quality, according to the mental or physical state, acting through the mental nervous system of the human frame upon the organic functions. Red is found to operate as an excitant or stimulant, answering to the material influx. A familiar instance of the influence is the effect of this colour on animals of the bovine species. Orange is found to act as a tonic answering to the solar ray. Yellow acts as a laxative or aperient, and corresponds to the Venus ray. Green is a passive or mediating influence forming a link to go between and answers to the lunar rays."

## VICTORIAN ASSOCIATION OF SPIRITUALISTS.

### ANNIVERSARY OF MODERN SPIRITUALISM.

Great interest is manifested in the United Celebration of the 63rd anniversary of Modern Spiritualism, which is to take place on April 2nd. The Manchester Unity Hall, Latrobe-street, has been engaged, and meetings will be held in the afternoon, at 3, and in the evening, at 7 o'clock. A united demonstration of Lyceum work at 3, when children from the various suburbs will, in conjunction with the V.A.S. Lyceum, go through their lessons and calisthenic exercises. The speakers in the afternoon will be Mr. W. H. Terry and Mrs. Knight McLellan.

In the evening, the speakers will be Mr. McLeod Craig, Mr. Delderfield, and Mrs. Redfern. Mr. M. J. Bloomfield, Hon. Sec. V.A.S., will take the chair at both meetings.

Soloists are Mr. Acfield, Mrs. Duncan, Miss Benson, Mr. and Mrs. Tozer. Anthems by choir and Lyceums.

At the Austral Buildings, Collins-street, evening and afternoon meetings have been well attended. Mr. Engman and Mr. Feinaigle were the speakers until March 10th, when Mrs. Morrison took the platform for another series of addresses, followed by clairvoyant and psychometric readings. Good results are reported of the Lyceum, which meets at Temperance Hall every Sunday morning, at 11, with Mr. Feinaigle conductor and Mr. Henderson deputy.

Both the classes for occult study, under Mrs. Waschatz, on Wednesday evenings, and Mrs. Engman on Friday evenings, at 8, are well attended. The Wednesday evening class is full, no new members being enrolled for the present. Both classes are open to members of V.A.S., whose numbers are increasing.

## MELBOURNE P.S. LYCEUM.

### ANNIVERSARY OF MODERN SPIRITUALISM.

At the Oddfellows' Hall, Victoria and Russell streets, the Anniversary of Modern Spiritualism was celebrated on March 26th, when a gala day, with three services at 11, 3, and 7, was to be held. Great preparations are being made, and it may be possible to put in a few lines before this issue goes to press.

On Sunday evenings, Mr. Moorey, who has been occupying the platform, for over two months, continues to attract large and interested audiences. "Answers to Written Questions are given on certain evenings in lieu of lectures. They elicit much useful information, and are greatly appreciated.

On the 5th of March, another term of the Lyceum was commenced, and the election of officers took place. Mr. Lumley, the conductor, warmly thanked the friends who, during the last 15 months, had so cordially assisted in the re-establishment of the Lyceum, founded nearly 40 years ago. For the current half-year, the following officers were appointed:—Conductor, Mr. W. H. Lumley; vice-conductor, W. H. Lumley, jun.; secretary, Mr. C. Chatfield; treasurer, Mr. Sawyer; musical director, Miss Chatfield; librarian, Mrs. Cullen. Among the group leaders, the names of Mr. Edelsten, Mrs. Campbell, Miss Chatfield, and others are recognised as old and earnest workers. The

trustees are Messrs. W. H. Terry, A. J. Hall, and W. H. Lumley; auditor, Mr. Pyke. Among the speakers at the Lyceum morning session, Mr. J. H. Jennings is mentioned as giving the children a practical lesson in character reading.

The Australian Association of Mediums is being well supported, and a meeting will be held at a future date for adoption of rules. Mr. Charles Chatfield is acting secretary.

## SPIRITUALISTIC CHURCH OF VICTORIA.

A welcome home to Mrs. Knight McLellan is the most noticeable feature in the report of above church. This took place on February 25th, the day on which Mrs. McLellan arrived from England by the "Afric," and she received the warmest congratulations on her safe return. In reply, Mrs. McLellan said that in the matter of Spiritualism, Australians had nothing to learn from London spiritualists, but spoke of the extreme kindness she had received there in many quarters.

Mr. Delderfield's lectures have been of the usual high standard, well attended and listened to with great attention. In consequence of a statement by Seventh Day Adventists, that Spiritualism was of Satanic origin, Mr. Delderfield has challenged the leader of that movement to an open debate. Mr. Delderfield announces his last lectures on this platform to the regret of the members and his audiences generally. On April 2nd, this church will join with other societies in the celebration of the Anniversary of Modern Spiritualism, at the Manchester Unity Hall, Latrobe-street.

## PRAHRAN SPIRITUALISTIC CHURCH.

Mr. T. K. Marshall, hon. secretary, writes:—

I have to report continued progress in the good work at Prahran. Mrs. Morrison's concluding evening lectures attracted the same large attendances as ever, with her excellent psychometric readings and clairvoyance. Mrs. Morrison is now conducting a series of afternoon meetings in our church. We are also indebted to Messrs. J. Arthur and W. J. Rolands, Mesdames Stevens, Orion, Werber, Miller and Last for their services. We are looking forward to the Great United Anniversary of Modern Spiritualism, to be celebrated on April 2nd in G.U.O.D. Hall, Latrobe-street, in which we shall take part, our services being discontinued on that day.

## THE PSYCHOLOGICAL SOCIETY.

Every Saturday evening at eight o'clock the above society holds meetings at Furlong's Studio, Royal Arcade, when addresses and discussions take place on every branch of psychology. On the fourth Saturday evening of every month "Oahspe" is the subject of study. In a call made by the President, Mr. J. A. Wilson, 22 Hamburgh-street, South Richmond, he stated that the interest in the book and its elucidation by Mr. E. W. Nicol was so great that a second evening for "Oahspe" had to be taken last month. Visitors are cordially invited.

## THE LYCEUM MENTAL CULTURE SOCIETY.

On February 22nd the Mental Culture Society held a "Prepared Readings and Impromptu Speech" night under Miss Chatfield's direction, and on March 9th a most successful social was arranged by Miss Redfern, when an excellent programme of music was performed. A scene from David Garrick was given by Miss Redfern, Messrs. Edelsten, Hardiman and Boden very acceptably. Miss K. Adams and Mr. Hardiman recited. Contentment was the keynote of the evening. Refreshments were served by the committee, and happy conversation concluded an evening enjoyable to all those present. A hearty invitation is extended to all at meetings held at Furlong's Studio, on second and fourth Thursday of every month.

## SPIRITUALISM IN NEW SOUTH WALES.
## THE CHURCH OF SEERS.

Dear Mrs. Bright,—Since my last, I have to report that we have removed to a much larger and better ventilated hall, and where there is no noise of trams. We hope that our new address, the School of Arts, Pitt-street, Sydney, will be the centre where much good will be done. On Sunday afternoon, March 5th, Mrs. Morrell dedicated the new hall. At the evening meeting we had Mr. Muggleston, Mme. Malu, and Mr. Weeks. Other speakers for the month have been (Church of Seers), Mr. Brown and Mr. Carter. An infant was dedicated to Spiritualism by Mmes. Levorna and Elise. Mrs. Hartley (Vic.) has taken the evening platform, with much success. Her subjects have been, The Power of Thought, Death and After, followed by psychic readings. I am able to report a large increase in our Lyceum attendance, which I trust will be permanent. May I ask all believing Spiritualists to register themselves as such on the census paper next month. Cordial greeting to all coworkers, and best wishes for self and paper.

Yours fraternally,
A. J. BUSH.

## THE RATIONALIST AND PSYCHOLOGIST.

R. Towns and Mrs. Banks, Leaders.

Dear Mrs. Bright,—The programme for month since last report was varied, and proved attractive. Mr. Isherwood concluded his mission in Sydney and sailed for South Africa on the 8th inst. Mr. and Mrs. Weeks have ably assisted us in making the meetings a success.

We have introduced debates occasionally on Sunday afternoons, with subjects such as "Nature demonstrates God's existence" and "The Universe is governed by a supreme and beneficent intelligence," in which Mr. Weeks affirmed and I assumed the role of opponent. By above we hoped the ideas and thoughts of each side would be plainly and successfully placed before the public. Dr. Zillman also lectured, and was much appreciated. With sincere good wishes from Mrs. Banks and self for yourself and paper.

Yours truly,
R. TOWNS.


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## CHRISTIAN SPIRITUAL CHURCH OF PROGRESS.

Dear Mrs. Bright,—We have had very good attendances this month. A feature of our work was a Memorial Service conducted by Mrs. Cross Turner and Mrs. R. Turner, who both gave splendid and suitable addresses. A solo, "Will the circle be unbroken?" was given by Miss Susie Simmons, a duet, "We shall meet beyond the river," by Miss Simmons and Mr. Johns. The church was artistically decorated for the occasion.

The speakers during the month for both afternoon and evening services were Mr. Muggleston, Mr. Fatherly and Mrs. Gardiner. Spiritual messages from flowers by Mrs. Kitty Hayes and Mrs. R. Turner. Spiritual descriptions by Mrs. Gardiner and Mr. F. Neal. Hearty greetings to self, paper and co-workers.

We are, yours in the faith,

H. W. MOORE, Hon. Sec.

## IPSWICH SPIRITUALIST SOCIETY.

Dear Mrs. Bright,—We are pleased to state that Miss S. Venables still holds our platform, and her addresses draw a goodly number of earnest seekers after the truth. We have been able, with the aid of several liberal friends, to procure an organ, which aids us considerably in our services. We regret to have to report the early passing over to the higher life of the eldest son of our treasurer, Brother T. W. Curnow, at the age of 6. Greetings to all co-workers, yourself, and success to your paper.

We remain, yours fraternally,

The IPSWICH SPIRITUAL SOCIETY

(W. F. Reichart, Hon. Sec.)

## UNITED CHURCH OF SPIRITUALISTS, AUCKLAND.

Dear Mrs. Bright,—Mr. and Mrs. Wilson are leaving us, to our great regret, at the end of this month for a six months' engagement with the Christchurch Society. The Sunday afternoon service is increasing in favour, Mrs. Wilson's clairvoyant descriptions and lectures on mediumship being excellent. Mr. Wilson has done good work in Auckland among the prohibitionists, having addressed several large audiences in the open air, and has made strong appeals to the audience. It would be impossible for anyone to do much in Auckland at present. Outsiders are talking about the fraudulent medium, and this last week has seen one spiritual church closed. This has made things bad for Mr. and Mrs. Wilson, and also Mrs. Sorensen of the other remaining society, as well as the two churches themselves. We regret Mr. and Mrs. Morrell could not accept our platform.

Yours fraternally,

MATTHEW TALBOT, Hon Sec.,
MR. J. H. COLLIER, President.

## CHURCH OF SPIRITUAL PHILOSOPHY, AUCKLAND.

A general meeting of the Church of Spiritual Philosophy was held in the Central Hall, to consider the unexpected resignation of the President. The Vice-Presidents, Messrs. W. Mason and J. Ewart, proposed and seconded—"That having failed to find a President to take over the work of the Church, they decide to close the Church and disband the organisation." Carried unanimously. The winding up of the affairs of the Church is left in the hands of the Vice-President, Mr. W. Mason.

W. MASON, Hon. Sec.

## SPIRITUAL SCIENTISTS' SOCIETY, DUNEDIN, NEW ZEALAND.

Dear Mrs. Bright,—Just a few lines to let you know how we are progressing over here. I am happy to be able to report that success and harmony are still with us. We have a splendid speaker and worker in Mrs. Steinman. Since her arrival here she has been working hard and drawing crowded houses, and has made many sincere friends. Her work for Spiritualism will bear good fruit in the future. The society has removed to a more central hall (Club House, Moray-place). The annual convention of the New Zealand Association of Spiritualists is to be held in our city during Easter week. Many visitors are expected, and we anticipate a great success. Fraternal greetings to kindred societies, wishing the "Harbinger of Light" every prosperity.

I remain, yours in the work,

F. O'NEILL, Hon. Sec.


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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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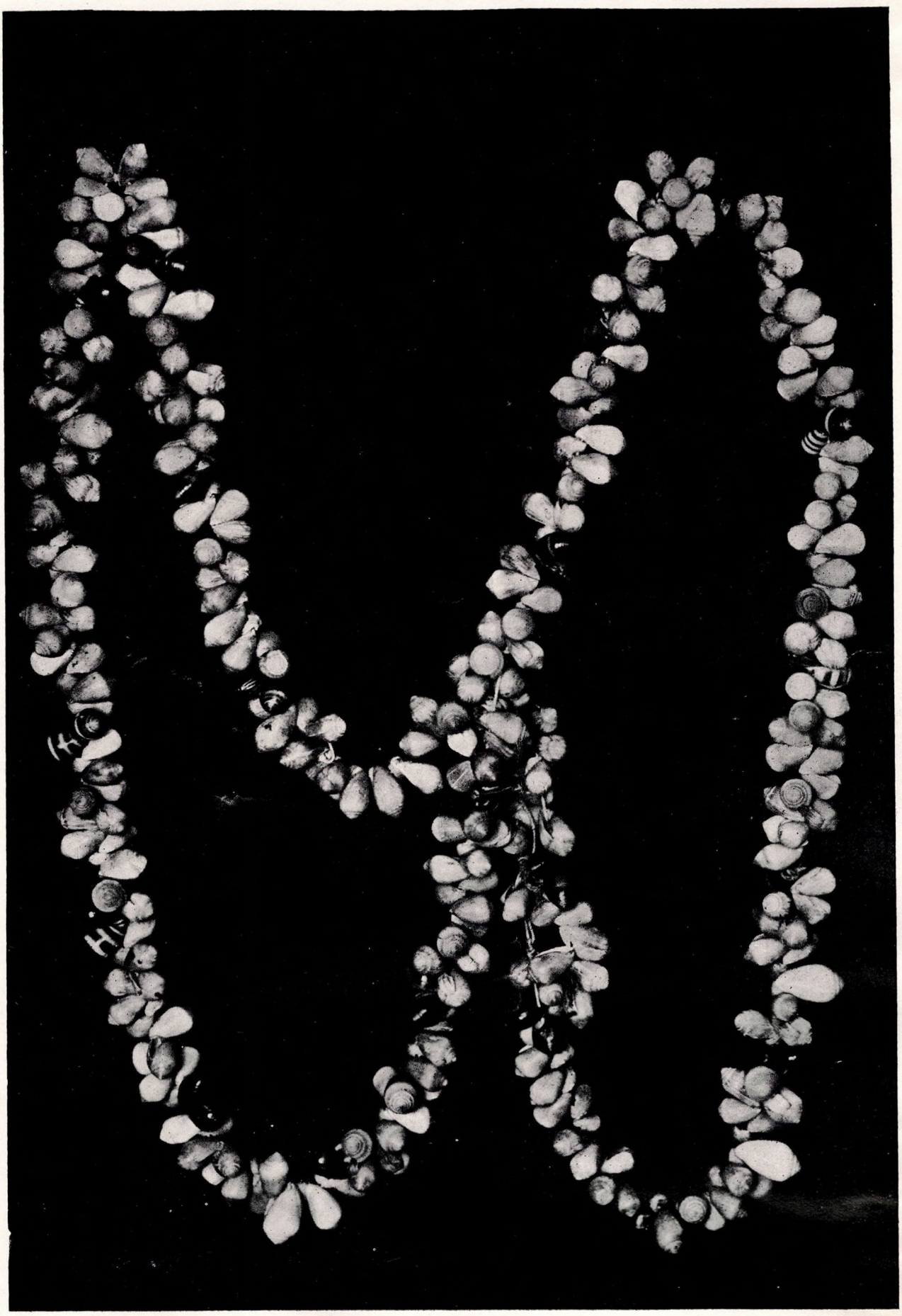
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Gradually the extreme prejudice which loudly asserts the impossibility of the passage of matter through matter is being broken down by the testimony of scientific writers, such as Sir Oliver Lodge, as to the spiritual basis of matter and the constitution of the ether whence it proceeds. But there has perhaps been no writer who has studied all phases of psychic phenomena, as well as ordinary physics, who testifies so strongly to these facts, joined to a scientific explanation, as V. C. Desertis in his volume, "Psychic Philosophy." Speaking of Dr. Zöllner's experiments in his "Transcendental Physics," he says that "orders of substance interior to matter such as the electric and magnetic energies" can be influenced, with the *result* that "solid objects pass through the door or walls of a room." People look incredulous when this spiritual explanation is given who could not give "an explanation of the simplest physical phenomenon such as rain!" In the same way, Desertis says that the spectators' ignorance of physics at séances where these things occur "blind them frequently to the true significance of what they see."

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