

**THE**  
**HARBINGER OF LIGHT**  
 A MONTHLY JOURNAL  
 DEVOTED TO  
**PSYCHOLOGY, OCCULTISM,**  
 AND  
**SPIRITUAL PHILOSOPHY.**

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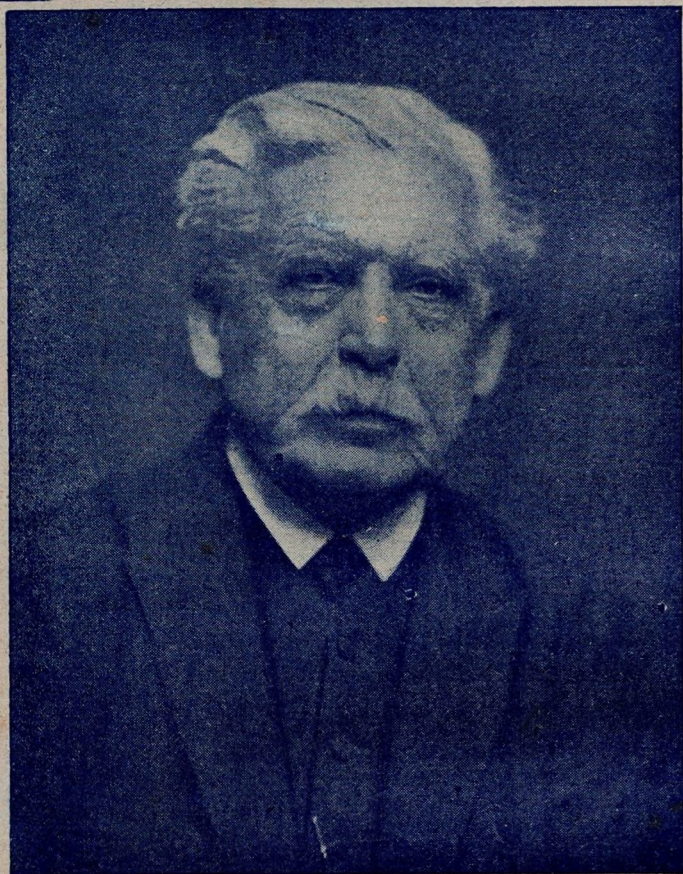
"LIGHT, MORE LIGHT."—Goethe.

Edited by Annie Bright.

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MELBOURNE, MAY 1st, 1911.

SIXPENCE.



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# The Harbinger of Light.

MAY 1, 1911.

## CONTENTS:

Editorial Notes.....	65
Rev. John Page Hopps and the Higher Spiritualism (Portrait).....	66
Mr. T. W. Stanford's Seances with the Medium Charles Bailey.....	68
Edgar Lucien Larkin.....	70
National Association of Spiritualists, N.Z. (Portrait).....	71
Illustrated Supplement—Photo. Reproduction of Apports at Bailey Seance	
Clairvoyant's Descriptions at Sunday Services.....	73
Thaummat—Oahspe.....	75
"Oahspe".....	73
The Black Pearl (Portraits).....	75
Personals.....	76
Spirit Photography.....	77
The Sixty-third Anniversary of Spiritualism.....	78
Reports of Spiritual Societies.....	78
Correspondence.....	80
Publications Received.....	80

## EDITORIAL NOTES.

On every hand are indications that the Newer Spiritualism, which, with its scientific basis, is destined to give a religion to the world at once suited to the intellect and soul of man is already at our doors. It must be welcomed all the more, as side by side with its advance are all the fraudulent aspects of Spiritualism so rife among us, which are too often thought to be identical with this great philosophy, and which have deterred many of the most gifted people from inquiring into the truth or falsity of spirit communication. With books, however, of the type of "Psychic Philosophy," by Desertis, work on the higher planes of thought by preachers like the Rev. John Page Hopps, it is only a question of time before it becomes as common to study the New Psychology as any other branch of science. This is clearly shown in another remarkable book just to hand, and from the pen of an accomplished writer, and man of the world, Sir William Earnshaw Cooper. It is entitled, "Spiritual Science," and from the introduction by William Le Queux, the well-known author, to the last of its four hundred pages, is brimful of the truths that it is the privilege of my life to put before my fellow-seekers after light. After forty years spent in India, engaged in large business enterprises, "head of the largest manufacturing concern of its kind in India, and one of the largest in the world," as the author tells us, "he has, since his return home, learned the necessity of studying this new problem of Spiritual Science." In no book has it been more clearly put that however valuable true mediumship of the technical kind is in drawing people's attention to an unseen world, that the only important thing to the individual is to get into personal touch with spiritual things, and to realise that he is a necessary part of the Cosmos. In that sense, as Sir W. Cooper says, we are all mediums. "That each human entity is a living medium is beyond doubt," he tells us, "and out of that fact will proceed a power that will shake to their foundations those world-wide misunderstandings upon which the mis-beliefs and erroneous conclusions of man in respect to the Here and the Hereafter have been built up." As showing how Religion and Science are approaching, he quotes largely in one chapter from a sermon preached by the Archbishop of York to the British Association for the Advancement of Science in the Parish Church, Sheffield, last September. "Largely under the influence of Science," said the Archbishop, "we have come to 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 man of Science," the Archbishop went on, "pausing some-

times in his patient tracking of the laws of nature must hear a voice saying, what or who is the basis of this marvellous and all pervading unity of law?" This is being done already by scientists too numerous to mention here. Sir Oliver Lodge has, perhaps, done more than any other towards giving a reasonable explanation of what matter is, and how the Ether and ethereal planes coincide with all the spiritual teaching obtained from the spheres. The tide has fairly set in and will go on in increasing ratio. All this is so eloquently set forth in J. Nelson Jones' article, "Thaummat-Oahspe," in another column that readers are urged to study with close attention how the latest results of Science as set forth by Sir Oliver Lodge agree with the revelations in "Oahspe." Man's reason must, however, be the supreme judge in all these matters. One of the fundamental teachings of that book is that each soul must get its own enlightenment, and in the strongest terms, though in different words, urges, as is always done in these pages, that anything in the nature of a priest is an impertinence, and that each individual must get its own inspiration direct from the Central Source of all.

It cannot be too often pointed out, however, that the one important thing that Spiritual Science will do is to lessen the fear of Death and to show the world that such a thing as evading the consequences of earthly life by means of suicide, as the papers are so sadly full of, is impossible. It is to the Churches' influence that must be laid the fear that men entertain of what is in reality not death, but birth into a fuller and more real existence. If one fact more than another is being deduced from Spiritual Science, it is that every man is necessarily a medium of communication between this world and the next, and that his passage through the gateway to the Borderland will be not only easy, but natural. "At a funeral," says the author of a notable book, "I Wonder," by the author of "Confessio Medici," "I long to hear the Hallelujah Chorus, and not the Dead March from Saul. When it is my turn, may there be no hint, in words or in music, that my going was half so strange as my staying; no bewildered airs on the organ like questions put and not answered. . . . Let my ashes say that the Wonder of Death is nothing compared to the Wonder of Life; and the Kingdom of Death is nowhere, compared to the Kingdom of God."

This should be the end and aim of all Spiritual teaching. As the soul progresses in knowledge, and comes in touch with psychic realities, we learn, as Desertis says, that "in spirit life all are free, yet each has his duty which, there as here, he may do and reap peace and joy and fresh powers, or leave undone and reap shame and sorrow and an empty life." This is the teaching that has permeated the addresses given at Mr. Stanford's circle. Wonderful as is the phase of phenomena that shows that matter is not the solid thing this materialistic age believes, but merely the vehicle of spirit, more wonderful still are the addresses, testimony of which comes from every part of the world. Those inquirers, also, who are anxious to see "apports" get at the same time from Mr. Stanford lessons that are deduced therefrom, as in his written article, "The Beyond," which show, as do our greatest inspired books, that:—

"There is not room for Death  
Nor atom that his might could render void:  
Thou—Thou art Being and Breath,  
And what thou art may never be destroyed."

REV. JOHN PAGE HOPPS  
and  
THE HIGHER SPIRITUALISM.

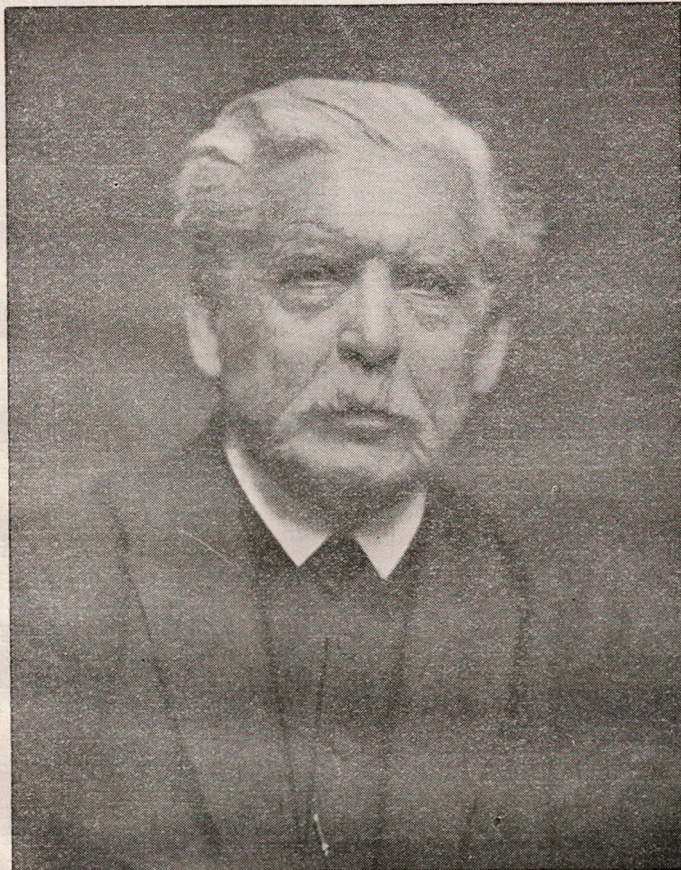
BY ANNIE BRIGHT.

As the years pass on it becomes clearer than ever that Spiritualism must be lifted above the region of phenomena hunting and the unworthy hands that only seek to use it as a means of worldly advancement, before it can take the position which awaits it as a necessary and vital element in the restoration of an almost defunct faith in man's immortal destiny. No one in the ranks of avowed Spiritualists has done this so persistently, so effectually and so ably as the Rev. John Page Hopps during a long ministry of more than fifty years. It is over a quarter of a century ago that I met Mr. Hopps when on a visit to my native land. He came to preach at the Unitarian Church, Nottingham, where some fifteen years earlier when a young girl in my father's home at Nottingham I had heard an address from him that the lapse of years has never blotted from my remembrance. He spoke of life's duties and responsibilities, of the daily burden that must be borne and often over the roughest paths which however became beautiful with the growth of the spiritual life. He told how flowers grew up where thorns had pierced the tender bleeding feet, and birds sang in heaven's vault as our ears became attuned to spiritual realities. By a recent mail came the latest portrait of Mr. Hopps issued as Supplement to *Light*, and accompanying it an article by James Robertson of Glasgow, author of "Spiritualism, The Open Door to the Unseen Universe." I read these columns with avidity, so similar were his impressions and experiences to my own in relation to this brave and sturdy exponent of the Higher Spiritualism. Strangely too, in our conversation about Spiritualism, for I was then a recent convert to the truth, Mr. Hopps spoke of the radical distinction between psychic gifts and individual spiritual development. "There is no connection between phenomena and real Spiritualism," he said. "I have had Kate Fox in my own house at Glasgow for investigation, and I know what I am talking about." Even then I said as I would say now that "but for phenomena in my own home and with a friend whose mediumistic powers were discovered unexpectedly, I should probably still be the hard-headed rationalist of my earlier life." But even then I discovered that the medium's mind often colored or even suggested advice given in "messages," and I have always been a resolute upholder of the sanctity of the individual and the great fact of all that no one's experience but your own can be of value. It is now more imperative than ever to emphasise this. On every side are accounts of frauds being perpetrated under the guise of holiness and under the sacred name of spiritualism; one of the most flagrant at the present time being that of a Mrs. Horne, daughter of a Major-General in the British Army, and sister of a former Bishop of Auckland, now

being sued in an English court of law. Under the guise of the greatest sanctity, and she herself described by Lady Blount, one of the victims, as a very clever and charming woman, she managed to extract from the plaintiff, Mr. William Burdett, no less a sum than £3,340 by fraudulent representations of a government concession to herself in Madagascar of land worth £10,000,000. This is just mentioned to show the existing state of things, and the absolute necessity of protesting against this debasing use of psychic gifts being confounded with Spiritualism as set forth by Rev. John Page Hopps, Alfred Russel Wallace, and every spiritualist worthy of the name throughout the civilised world.

ALWAYS A SPIRITUAL LEADER.

In James Robertson's record of John Page Hopps' life work he says that one of his first published books was "Six months' Experience at home of Spirit Communion." It is also recorded that he was a reader of Swedenborg at the age of fourteen, although this did not lead him to Swedenborgianism but to his entry as a student at the Baptist College, Leicester. He was ordained in due course for the ministry, and had charge for some time of the Baptist Church at Hugglescote, Leicestershire. Mr. Robertson says that he toiled to develop every faculty, every power of his mind, and old ideas which were cramping to his soul were soon displaced by something loftier and brighter. In the year 1857 he was installed as assistant to George Dawson, minister of "The Church of the Saviour," Birmingham. "I do not think," says James Robertson, "that Dawson was called a Unitarian, nor did he trouble himself about names. Great truths about Man, God, and Religion flooded his mind, and he breathed them forth. But we may be sure that Dawson left an impress on the young preacher's mind that has remained



REV. JOHN PAGE HOPPS.

to this day. George Dawson was a man who, once heard, was never forgotten. Twice had I that privilege in my youthful days. One evening, when I was exactly fourteen years of age, my father announced that he had tickets for a lecture to which he desired to take us. Strict obedience was the rule of the household, and we went to make ready inwardly rebelling at the idea of a lecture instead of a concert and prepared to be intensely bored. But never shall I forget that lecture. To start with, Dawson walked on to the platform unaccompanied and with no chairman, and began at once without any formality his address on Martin Luther, which literally enthralled me. Such is the power of genius that when he sat down it seemed as if he had been speaking for ten minutes only instead of the hour and a quarter which his lecture occupied. Shortly afterwards he was the preacher at the school anniversary of the Unitarian Church, Nottingham, and the sermon he gave is still quite fresh in my memory. The text was, "Thy statutes have become my songs in the house of my pilgrimage," and something like Page Hopps' sermon mentioned above, showed how duties faithfully fulfilled became the true and solid joys of life

It is not surprising, therefore, that Mr. Hopps should, when he parted from George Dawson's Church, have become a declared Unitarian, and was appointed Minister of the Church at Sheffield, accepting a few years later a pressing call to the old Chapel at Dukinfield near Manchester. Old spiritualists in Australia will be interested in hearing that at this time he issued a small octavo, entitled, "Daybreak." It was entirely devoted to the exposition of spiritual facts and mediumship, and was finally given over to the editorship of James Burns, who issued it as the well-known weekly spiritualistic journal, "Medium and Daybreak." In 1871 Mr. Hopps went to Glasgow in succession to the Rev. Henry W. Crosskey, the popular minister of St. Vincent-street Church in that city, and soon became, as Mr. Robertson tells us, "a most important figure in the community. He was a frequent writer in the press, and had ever a strong word to say at meetings called for public amelioration," and but for the prejudice against the name "Unitarian" would have deeply stirred the pulses of all." At this time James Robertson, although not a Spiritualist, had outgrown the old Presbyterian theology, and he eagerly listened to Page Hopps' address at a temperance meeting, and was introduced by this to his first reading of Carlyle, "whose thoughts," says Mr. Robertson, "have become part of my life." On leaving the church after hearing Page Hopps for the first time in his own pulpit, he purchased Theodore Parker's great work, "A Discourse on Matters Pertaining to Religion." Even now he says, "I can scarcely set down calmly what a revelation this work was to me. . . . I always think of John Page Hopps," he goes on, "as another Theodore Parker, with the same bright tone of mind, the same luminous exposition, the same beautiful expression and deep insight into spiritual life, the same bright confidence in the wisdom and purpose of God, and the same deep loving sympathy for the children of men." In April, 1873, Mr. Hopps was elected a member of the first School Board in Glasgow. "All the city was moved and all the forces of the Church were at work to prevent his return. He stood alone as the advocate of secular education, and many were the brave appeals he made to free the children from the weight of what was falsely called religious teaching." In 1876 Mr. Hopps accepted the pastorate of the Unitarian Church, Leicester, the town in which he had received his early training at the Baptist College. Up to this time, Mr. Robertson says he had never heard the name of Mr. Hopps associated with Spiritualism. But a few years afterwards, at the Berkely Hall, Glasgow, he spoke openly of the evidence for a future life, and by that time Mr. Robertson had come himself to the light. By this he could understand the strength of Mr. Hopps' teaching, just as I had done in the first sermon I had listened to. "He knew of spiritual facts," says Mr. Robertson, "and these gave him the power to enumerate in clear, firm tones the bright and hopeful message that gladdened men's souls. It was not that he hid his knowledge of Spiritualism, for it was an open secret, although unknown to me, that he believed in spirit action and had tested the evidence."

#### BECOMES A BOLDER EXPONENT OF SPIRITUALISM.

Leicester brought Mr. Hopps nearer to London and into closer contact with the work of Spiritualism, "destined to be the great religious lever that will raise men upwards." As Gerald Massey has said, "It will put a new soul into religion, and flash its light into many dark realms." In 1892 his removal to Croydon, within easy reach of the great metropolis, brought him into close relations with the London Spiritualist Alliance, of which he is an active member, with a seat on the Council. From Croydon he was called to Little Portland-street Chapel, made famous by the preaching of James Martineau, and since that historic meetinghouse has been claimed in the marvellous street, improvements now being made in London, Mr. Hopps preaches at University Hall,

Gordon Square, and his addresses are more than ever steeped with the high spiritual teaching he has gathered from his knowledge of Spiritualism. It is, in my opinion, the only live teaching in the world, the only teaching at once simple, profound and soul-developing that is worthy the acceptance of thinking men and women—the religion that shall at last reach to the farthest ends of the earth. "Time has dealt very gently with Mr. Hopps," says his sympathetic biographer, "for, although he is seventy-six years of age, the old energy seems unabated. His touch is as sure, his intellect as keen and searching as ever. The noble, pure-hearted spirit, so sympathetic and bright, becomes, if anything, more unfolded as the years pass." Such is the testimony of all who develop spiritually on normal lines, who get into personal touch themselves with the spiritual spheres.

#### "THE COMING DAY."

Perhaps of all the publications brought out under Mr. Hopps' direction, "The Coming Day" is the most typical by name and contents of the spiritual philosophy he inculcates. Reading its pages shows that the editor is just as strongly convinced now that "phenomena have nothing to do with the real spiritual life" as when talking with me so many years ago. Rare is it to find any reference to the phenomena on which is based the spiritual teaching that fills its pages. In this respect his publication lacks what Deserts in his "Psychic Philosophy" or Lilian Whiting in "Life Transfigured" and her other inspired writings has in fullest measure, and his little booklet would appeal to a much larger class of readers if this were included. In one's own experience it has been shown over and over again that the phenomena, when rightly understood, are a more effectual lever in breaking down materialistic thought than the highest philosophical teachings without the "facts." There is no broader or safer foundation for spiritualism than the Unitarian platform, with its simple affirmations of "The Fatherhood of God" and "The Brotherhood of Man," but the limited congregations and lack of genuine belief in spirit communion show that something is wanted. Certain it is that in the future the preachers who will draw the multitude and give them the Bread of Life will be those who, freed from the thralldom of creeds, will direct their hearers to a development of their own spiritual nature and possibilities—of which we are only just getting a glimpse—and the scientific study of phenomena under proper conditions. So little is understood, however, of this matter, so persistently is fortune telling, as well as fraud of all kinds, mixed up with the name of Spiritualism, that no more important duty awaits all earnest workers than to disabuse the public mind on this matter and to dissociate themselves with all self-seeking, unworthy exponents of the phenomena under whatever specious guise they present themselves.

#### DEVOTION TO THE CENTRAL SOURCE OF ALL LIGHT AND LOVE.

This is the keynote to all the teaching of John Page Hopps, as it is of every teacher who has shed light on the great questions of life and immortality. The pages of the Gospels, Epistles, Psalms and the sayings of the old Prophets are filled with this.

"Why callest thou me good? There is none good but one, that is God; but if thou wilt enter into life, keep the commandments,"

said the great Teacher. And as showing that not even the angels are to come between the soul and the great Central Force of the Universe, we read in Revelation, after visions had been shown to the beloved apostle:

"And I, John, saw these things, and heard them. And . . . I fell down to worship before the feet of the angel which shewed me these things.

Then saith he to me, See thou do it not; for I am thy fellow-servant, and of thy brethren the prophets, . . . worship God."

Could there be any stronger protest against being led by anything but our own soul on the way of development than this? This is the heart of the

spiritual philosophy as set forth by A. J. Davis, and the very essence of the teaching of "Oahspe." We must save ourselves. A constant warfare between the flesh and the spirit is the price of spiritual growth. But there is the consolation throughout that just as the father saw his prodigal son returning when still a great way off, that strength is given for the conflict, and that in hours of need angels are sent to us for our upliftment and consolation. Just as in the garden of Gethsemane, Jesus prayed in an agony, saying

"Father, if thou be willing, remove this cup from me; nevertheless not my will, but thine, be done.

And there appeared an angel unto him from Heaven, strengthening him,"

so to every human soul comes the required strength when it is sought in spirit and in truth.

#### INTO THE KINGDOM THROUGH TRIBULATION.

In the latest number of "The Coming Day" John Page Hopps gives one of his sermons with the above title that emphasises this great truth. Speaking of the way that nations and institutions learn through trouble and experiment, and how each individual who has gained a mastery in science, art or literature, has come into the kingdom at last through much tribulation, he says, "Surely we may apply all this to that last, farthest, fairest kingdom" to which we are all bound. We only enter it after many tribulations."

"Heaven is not reached at a single bound,  
But we build the ladder by which we rise  
From the lower earth to the vaulted skies,  
And we mount to its summit round by round."

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

By ANNIE BRIGHT.

A remarkable feature of the addresses given at the above circle is the identity of their teaching with that of many great thinkers in our midst who are showing what part Spiritualism is destined to play in the evolution of humanity. For this reason the address by Dr. Witherow, printed below, "Will All Men Be Saved?" has been selected, as taking the same view of this earth life as a training place for souls, as given in that notable volume, "Psychic Philosophy," by V. C. Desertis. "True, appallingly true," says this writer, "is the fact of judgment to come and inexorable as fate its coming. For it is the revealing of what we are—that birth into spirit life . . . He who may desire to know how he will appear in that new life has only to think if he would be ashamed to go among the highest, noblest men and women with all his thoughts spoken aloud as each arises in his mind, for that is the state he has to enter into. Fair as a sculptor's dream will show the souls of some of earth's humblest, not because they are rewarded for having been poor, but because they are strong and pure and brave and true; while terrible will be the awakening of those who have allowed wealth to enervate their minds . . . or interested devotion to a creed or a Saviour cover the want of that love for man that thinks and works for others."

In a condensed form is teaching of this exalted kind given in these addresses, and marvellous are the results of the work done in this way in every part of the world. By the last American mail came a letter from a prominent journalist in America and a subscriber to this paper, in which he says: "The importance of Mr. Stanford's work is so far-reaching that when I contemplate it in the quiet moments of my soul-life, I feel the uplift of a wonderful inspiration accompanied with a response of gratitude and joy from within which makes us all akin." Just as the scientific study of the marvellous phenomena of the passage of matter through matter opens the mind to a realisation of the hidden forces of the universe and the spiritual basis of everything we term matter;

so the addresses teach the solemn fact that each one must be his or her own saviour, and that our status in that wonderful life, of which glimpses are vouchsafed to the aspiring soul, depends entirely on how much of the spiritual force of the Universe—which is Love—we have assimilated into our being. It is certain that Dr. Witherow's address will be read with added interest in view of its entire agreement with teaching of this kind.

#### ADDRESS BY REV. DR. WITHEROW:

"WILL ALL MEN BE SAVED?"

Delivered on Wednesday evening, Nov. 23rd, 1910.

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

This is a subject that should be especially interesting to every living soul, and I desire to preface my remarks with this text: "His disciples said unto Him: Who, then, can be saved? And He said unto them: With men this is impossible, but with God all things are possible."

For countless ages men have sought to penetrate the future. Earnestly and anxiously they have sought through various channels to find out something about the life beyond the grave. Having various conceptions of God and His attributes, and knowing also the weaknesses of the flesh, poor, blind, erring humanity has sought to wrest the secret from Nature, from the Invisible. At the same time, they have offered sacrifice, they have done penance, they have given the dearest and the best which belonged to them. There seems to have always been an innate fear that evil would fall upon a portion of the human race at some time or other.

I shall not try this evening to find out how this originated, but you and I well know that for ages men have sought to buy the favour of heaven in many questionable ways. One reason why men have imbibed these erroneous ideas is because they have largely relied upon the arm of flesh instead of going to the Fountain Head. I see the same mistake being made to-day among people who are much more enlightened than those who lived so many thousands of years ago. Think of the enormous amount of pain, worry and anxiety that has been caused in human life because man had such an awful, diabolical conception of the Father of his spirit. At the present time, there are people on every side making the same mistake. I have only to point you to the innumerable sacrifices offered even in the Christian church, such as the sacrifice of the Mass, the leaving of money by people who have passed to the spirit world for prayers and masses for their souls, or to build churches and cathedrals, universities and other buildings, in the hope that they may obtain some favour in the eyes of God—that it will in some way atone for that which they ought not to have done, and for those things which they know are unseemly in the sight of God. So, to-night, I desire to put you upon the right track, and show you that it is all unnecessary, that instead of trying to propitiate and placate the Father by sacrifice, that we have only to give Him the sacrifice of a contrite heart, and He is satisfied. "What doth the Lord require of thee, but to do justly, and to love mercy and to walk humbly with thy God?" He is not a revengeful Father. He is the all-loving, good Father of spirits, and the Ruler of the universe. In Him there is no variability, neither shadow of turning. For man to importune Him to change His mind is blasphemy, if there be such a thing as blasphemy, for He knows the end from the beginning. When men's souls are disturbed by events that occur round about them, the Father complacently observes everything, because He knows that ultimately the crooked paths will be made straight, the high places will be brought low, and the evil shall be passed into good. Death shall be swallowed up in victory. To offer sacrifice to God is to presuppose that He is changeable, that

He can be pleased or disturbed or angered by what we do. It is to suppose also that He favours some and looks with austerity upon others. He could not be the God that is changeless, if this were so.

#### SELF-CONSECRATION THE ONLY SACRIFICE.

You have been wasting valuable time, golden moments and splendid opportunities, in building vast cathedrals, and in having an eloquent and grand ritual with bowings and genuflections. It has all gone for nothing because thousands, nay millions, have done all this, and yet their hearts have not changed in the sight of God. Some of the blackest villains that have lived upon your earth plane have been great churchmen and thought that they did God a service when they cast into prison and stretched upon the rack his little ones. Orthodox preachers, even at the present time, are making the same mistake. They are holding up to humanity a God who is partial and revengeful. They forget that man lives but for a short time in this earth school. The opportunities of some are few and limited. All have not the same faculties or the same brain power. One man may conceive and receive a truth very quickly, while another may perhaps never receive it. Then, if this be so, and you know that it is, how could God consign to punishment those who were not able to receive the truth? Rather should He lengthen the time, give them more opportunities, and lovingly say unto them: That which thou lackest shall be restored, so that thou mayest have not only opportunities but the right to accept or to reject that which is presented unto thee.

#### THE LARGER HOPE

Are there few, then, that be saved? asked the disciples. It must be remembered that the followers of the Nazarene had, most of them, received the Jewish teaching. This was that man after his fitful life upon the earth plane was to pass away and be judged. There were also nations that were not like themselves, the elect of God. Hence, on hearing Christ speaking in parables unto the people, they put this question unto Him. His reply was, in effect, that with man this thing is impossible; and I tell you, my friends, that if your salvation depended upon humanity, then assuredly the majority of you would be lost; for man is so changeable, so unstable, and so unfaithful. With man alone this is impossible. Speak to the right reverend fathers in God, speak to the Popes and the Cardinals of the Roman curia, they will tell you how you can be saved by relying just a little upon God, and a great deal on them and the Church. Speak to many of the orthodox, and they will tell you to have faith in God, to observe certain ceremonies, without which you will be lost. Believe, oh man, is their cry, and unless you believe something that you cannot comprehend, something that the finite mind does not grasp, it means that you are cast into outer darkness where there will be weeping and wailing, and gnashing of teeth! Oh, what a sad picture! What a horrible presentation of the case to poor, deluded, suffering humanity. Something rebels within you, and says: It cannot be true, if God is loving and just! I tell you, to-night, my brothers and sisters, that it is not true! Your church councils and your encyclicals, your popes, bishops and prelates, cannot save you. Each man must receive the truth for himself. If he is unable to receive it now, well, God is going to give him another chance, and blessed be God! For with men this is impossible, but with God all things are possible!

#### PREACHERS SHOULD GIVE BREAD INSTEAD OF STONES

If your preachers and teachers would go forth and tell the millions of so-called heathen these great truths, they would make more rapid progress. And why should man not have a second chance? As an old teacher once said: "Man is of few days and full of trouble. He cometh forth like a flower and is cut down." Is it just that because of the few moments of time that you have lived, with very few opportuni-

ties, with very poor resources, and perhaps inherited defects, that you are to be judged and cast away for ever? It is not true. With God it is not only possible, but undoubtedly, it will come to pass that at last the whole human race shall be arranged before Him, not to hear His condemnation, but to receive from Him those words of comfort which He will speak to all. I fancy that I can hear the Father speaking just now to one who has not been very successful, but he has tried just a little: "Well done, my son; thou hast been faithful over a few things, I will make thee ruler over many things." Close for ever my ears if I am to hear the curse pronounced with bell, book and candle, by infallible, erring, sinful man. Blot out my sight for ever, if I am to look upon the blanched faces of the great multitude of mankind standing before the awful judgment seat, and to see them go away into outer darkness. It would be no heaven for me, and if I looked upon the face of my Father—and I say it with the greatest reverence in my soul—I should rebel because my brother and my sister were suffering throughout eternity, and nothing that I could enjoy, say, or do, would compensate for the awful loss.

#### MAN'S GREAT INHERITANCE.

In conclusion, I am thankful to be able to tell you that all men will be saved. I do not care what your teachers may say, how they may revile, but I have a duty to perform, and a great responsibility to-night in telling you that some will occupy positions of honour. Others who have wasted time and opportunity will be brought to realise what they have done and what they have lost. Some of you people are relying, perhaps, on your position, on your wealth. It is all a mistake. Riches have no value in the kingdom of heaven. Take my advice and get rid of it while you are upon the earth plane. Call about you those who are needy, those who are troubled and anxious. Say: God made me a steward of this wealth, now I give some of it unto you. A rich Quaker was once dying in the north of England. He was rich because he had much property and investments, which kept increasing. He had given away large sums of money, and still he was rich. So, growing old, and feeling he had not much longer to live, he put aside a sum of money that would keep him upon the earth. Then one day he called his man servant, and they visited all the poor people of the neighbouring town, and in every genuine case he gave them a sum of money. Widows and orphans blessed him. A few weeks after, he was taken sick, and shortly passed into the spirit life. I tell you that no act that he performed, no work that he did while on the earth, brought so much joy and peace as what he did on that eventful day. Is it a high position that helps you? I tell you, No! Kings and queens, conquerors, and those who have ruled with sceptre and sword are accounted nothing in the kingdom of heaven unless their hearts have been changed, and they have lived according to the law of God. See to it, then, that you enter into the kingdom of heaven not saved as by fire, but proudly erect, saying: "I now step forward to take possession of the inheritance which God has provided for me."

Lilian Whiting, in a letter by last mail, mentions "the extremely interesting and suggestive article 'Thaum-Oahspe' in February 'Harbinger,' with the striking assertions of 'Oahspe' made so long before the scientific discoveries of Sir Oliver Lodge and others. . . . Thirty years before science discovers and announces the density of the ether, the 'Oahspe' group assert this truth. . . . There can be no question that 'Oahspe' is one of the most valuable revelations given to the world. It unites spiritual and scientific truth in a valuable way, and is wonderfully illuminative on all the present problems of life." Miss Whiting acknowledges light from every source, and appreciates also to the full the works of A. J. Davis and other inspired writers.

## EDGAR LUCIEN LARKIN.

By the last American mail came letters from Professor Larkin and the article published below, which is evidently a first instalment of the marvellous experience he had when passing through what he felt to be his dying moments. He says, "I passed the experience of dying without a doubt. I seemed to be aware that I was passing; all attendants thought that I was dead, and this during four days. But during this time I was in animated conversation with my own sub-conscious or subliminal mind, or with at least five different kinds of mind or else with five 'discarnate personalities.' This dialogue was one of the most remarkable, all mental. I asked thousands of questions on the most fascinating and exalted subjects. At times splendid mentalities would talk to me in natural tones, giving me information of the Universe, future state of man, of destiny, of the spirit, of science, history, biblical matter, the positive and negative, male and female aspects of nature, inhabitants of other planets, and a vast store which would require a 350 page book to record. . . . Now I am well and in better health than I have been during the last thirty years." Professor Larkin says that "a series of articles only could reveal the subject of these dialogues," and the following may be taken as a first instalment from his pen. It will be followed in the June number by a very valuable one on Astronomy.

To those inclined to doubt the reality of these spiritual experiences, I would say that something similar happened within my own knowledge to an equally illumined soul when in a condition of trance. Paul says in his Epistle to the Corinthians, "I knew a man . . . whether in the body I cannot tell; or whether out of the body I cannot tell; God knoweth; such an one caught up to the third heaven . . . and heard unspeakable words which it is not lawful for a man to utter."

If such a thing happened to Paul before entering on a new spiritual development it can happen to any other mortal. And in the sense that some of Professor Larkin's visions told in his letter are beyond the understanding of ordinary people they are possibly like Paul's, "not lawful for a man to utter."

THE MASTER MIND, THE CREATOR,  
AND MENTOIDS.

BY EDGAR LUCIEN LARKIN.

*Written for "Harbinger of Light."*

The Creator creates by processes mental. This is mentogenesis. No other creative process exists. Mentoids, thought bodies, are creative messengers sent from the promordial Master Mind to all parts of the sidereal Universe. They move with infinite velocity, and create by mere presence only. Conceive that space is infinite, and that it has been completely filled with electrons, the only substance in existence—not matter—sub-matter, that which stands under matter, as it were. Since the phase of mind now manifesting in its human throne-room, the brain of man, cannot commence to think of infinity, therefore, for purposes of imagining, a process necessary here, for this article cannot proceed, or be written, without this form of mentation. Imagine a space sphere cut out of infinite space, isolated, and having a diameter a line or distance traversed by light moving with the measured and definitely known specific speed of 186,380 miles during each second of duration, during one million years. Let this space be saturated with electrons, so minute that a row side by side one inch long would contain twelve trillion. Electrons are electricity, and nothing else exists. That is no thing exists when all things that can exist are resolved into electrons. Let the Creator of electrons desire that one atom of Matter appear at any point within the electronic sphere. A mentoid is sent to the point, with infinite velocity. On arrival, it, by mere presence only, causes a negative electron to revolve around a positive. When one revolution is completed one atom of matter is formed—not created. Electrons alone were created. The Universe and all within its mighty

domain were formed by mentoids, the workers and builders. What particular elementary atom of matter shall appear in space is determined by the number of negative electrons revolving around a definite number of positive; the set fixed specific speed of revolution, and the cardinal fact of direction of motion, whether from right over to left, opposite to motions of the hands of a watch, or with them; and the distance from centre to centre of the electrons in revolution. Two electrons revolving form the simplest atom of what we call matter. The numbers vary through enormous range—thus one atom of radium contains 250,000 electrons. Eighty-eight phases of combination of electrons, chemical elements, are now more or less well known to chemists. Rates, numbers, directions and distances are the basic factors of matter. The sphere of electrons at absolute rest, quiescent and without one case of revolution of negative around positive, would be filled with substance—the total quantity of electrons. Mentoids ever directed by the Master Mind form the eighty-eight elements, such as hydrogen, iron, titanium, gold, tin, copper, and more not yet discovered, on earth, as nebulum for instance. A clock, or watch, or any other machine whatever, can create and start itself as easily as can one electron start to revolve around another.

## THE CREATIVE MIND.

Science now demands the existence of a Creator, Prime Mover. And no matter what is thought, said and written in opposition, the thinkers, speakers and writers are aware that the Creator exists, and they further sense the changeless fact, this Creator is Mind, Mind Supreme, the Master Mind, the Mind Divine. The word nascent is of the utmost importance; it means being born, produced or called into being, or coming into being. It is a fundamental word in human speech—also in rigid chemical and physical science. When a negative electron is set into its specific speed by a mentoid, at that instant it becomes nascent, and the most intensely active body in existence, since specific speeds are enormous—thousands of revolutions per second—and motion of translation of light is practically infinite so far as man's mental grasp is concerned. Revolutions of electrons form matter, and in so doing cause light, heat, current (ordinary electricity), magnetism, gravitation, and all other entities in existence. Atoms, molecules, particles, gas, nebulas, meteorites, masses, planets, moons, suns—these and all else whatever are made up of the infinite or finite, as the case may be—of primordial electrons. Catalysis, the action of one force upon another by presence only through intervening space, without any contact of matter, is a fact in nature as mysterious as nascency. This very remarkable fact, catalytic activity, is well known to chemists. Thus let two or more affinitive elements be adjacent and at the proper temperatures, and in correct quantities to unite and form a compound, begin to coalesce slowly. Now let a catalyser be brought near, such as spongy platinum, for instance. Then in many familiar cases, union is greatly accelerated, often with a rapidity leading to explosive violence. Mentoids thus act to form elements—by presence only. A catalyser can act on elements, forcing them to unite during eternity so far as science can now see, and without a trace of loss of power. Thus, the force never weakens. An ounce of catalytic matter can go on setting of unions forever, the same as can a steel magnet permanently magnetise other steels forever, with no loss of force. Primordial mind in mental messengers can thus act during eternity. When plasmoids, life forms, life-monads are to appear, mentoids sent are androgynous. Male and female combined positive and negative. This explains the deep mystery of very ancient tradition in classic mythology, of Androgynous beings appearing on earth before or at the time of the creation of man. For Androgynous mentoids reaching this planet, the earth, is a mystery so deep, so profound, so involved in the origin of man, that the writers of Genesis, the Vedas, and all other world scriptures, were over-

whelmed with this inexplicable thing. The origin of the human feminine typified in Genesis as Eve, and in other scriptures by various names, as Isis, Minerva, Aphrodite, etc., is a struggle to understand Androgynous mentoids, the mystery of mysteries, ever sensed throughout all antiquity. There are at least one billion suns in existence; reason and analogy teaches that worlds revolve around them, and the spectroscope reveals that all suns are composed of the same kinds of elements now in our sun and earth. Then the same conditions make way for all worlds being inhabited by human beings. Suns in relation to the magnitude of space are positive, and planets negative, electrons. Electrons, nascency, catalysis, mentoids and later androgynous mentoids are the basic mysteries of this, the mind-created and mind-formed Universe. Life precedes physical and chemical conditions. And mind precedes life.

True it is that man cannot think of the Creator, the reason being, mind cannot think of itself. Then our minds are integers parts of primordial mind. The oldest systems of philosophy all were aware of and sensed this basic fact. Man, the mind in man is directly allied to the Mind Supreme, and does not depend on chemical activities of matter for its existence. There are not any beings higher than the highest human, at least, any mind higher in attributes, or in number of attributes; that is, higher than a perfect human being. Nascency, established in space-filled electrons, by mentoids, is the beginning of matter, formed from created electrons. Radioactivity is able to resolve all existing things back to original electrons. Mentoids through nascency, by catalytic action, under constant direction of Creative Mind, rebuilds the sidereal structure and all within. The reader will note that every statement in this article is that of fact. No doubt is expressed. To me this article is literal truth.

Lowe Observatory,

Mount Lowe, California, U.S.A.,  
March 2nd, 1911.

### NATIONAL ASSOCIATION OF SPIRITUALISTS, N.Z.

MR. W. C. NATION.

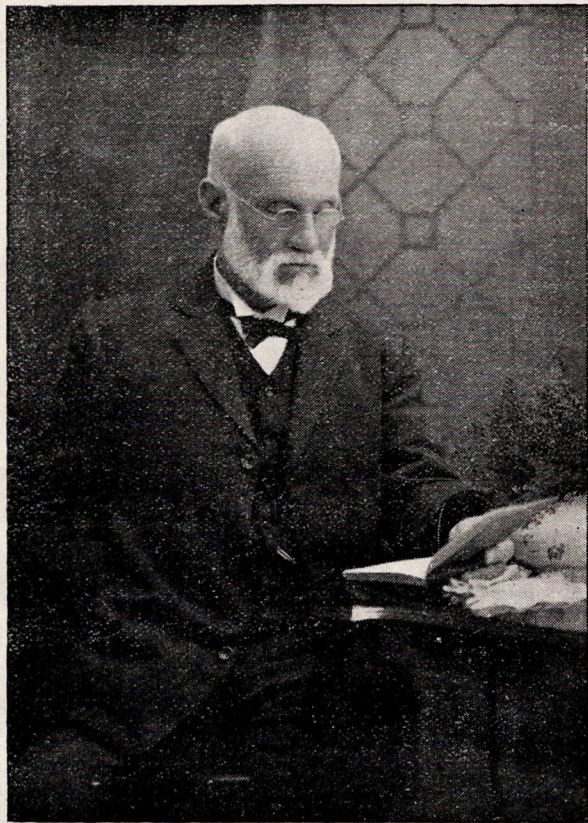
On Good Friday, at Dunedin, the National Association of Spiritualists of New Zealand was to open its Annual Convention. An advance copy of the address to be given by Mr. W. C. Nation, President for the last two years, has reached us, and it is with pleasure that it is transferred to our pages. Mr. Nation is editor of "The Message of Life," published at Levin, N.Z., which is the only Spiritualistic paper in the Dominion, and enjoys a wide circulation. It is a representative of all that is best in Spiritualism, and as the presidential address shows, its editor is abreast of all the advanced thought of the time.

A few notes have been kindly furnished of Mr. Nation's life-history given below, not the least interesting part being the remarkable spiritual demonstrations in his own family circle, which have made Mr. and Mrs. Nation and their sons and daughters whole-hearted devotees. It is worthy of note that Mr. Nation was a zealous Baptist for many years, but, like Rev. John Page Hopps and many others probably yet to come, found that Spiritualism opened a field for spiritual growth and advancement not to be found within sectarian boundaries. It is the desire of one eminent Baptist minister of my acquaintance that all sectarian names should be done away with, and that those who see the light from spiritual spheres, and follow righteousness, should be united. It is, indeed, only the spiritual philosophy that grows out of the study of psychic phenomena that will give life to fading beliefs and dying creeds. Signs of a great spiritual awakening are on every side.

#### A FEW BIOGRAPHICAL NOTES.

Mr. W. C. Nation was born in Sydney, N.S.W., in 1840. His father ran a printing office, and was in-

timately associated with Dr. Lang in newspaper work. It was natural, therefore, for him to commence life as a newspaper runner, and he knew Sydney, as it then was, from end to end. He received a good education under Dr. Kinnear, and at the age of 16 joined the Bathurst-st. Baptist Church, Sydney, the Rev. J. Voller being the pastor. In 1857, the family went to Nelson, New Zealand, where Mr. Nation became an earnest worker in the Baptist Church, and in Band of Hope work. He was married there in 1864, and his wife is still by his side, both living happily in their autumn



MR. W. C. NATION, President N.A.S., N.Z.

days, while the family are grown up and living in the North Island. In 1864, Mr. Nation went to Christchurch, and spent 13 years in the "Press" office there. In 1877, he settled in Wellington, and became working manager in the "N.Z. Times" office until 1882, when he decided upon running a newspaper on his own account. He purchased the "Wairarapa Standard," published at Greytown, and up to this time he held on to "orthodoxy," so-called. In 1883, his young family sprang suddenly into notoriety. Bertha, a child of ten years, was influenced to move chairs and tables with just the pressure of a finger; no two men could keep the articles of furniture under control. Then messages were written, and names of old "departed" friends given one after another. The child could add up columns of figures blindfold, and give correct answers, could also copy while blindfold passages from books. Then the other children were influenced; one daughter, Eva, being able to hurl a large table to and fro with almost violence. Four of the children would stand behind chairs, and put the tips of their fingers on the backs, and the chairs would then go through the figures of a quadrille correctly, though the children knew nothing about dancing. The whole town became wildly excited with the strange happenings "at Nation's house," and such proofs of spirit identity were given that in a few months a "Society for Psychical Research" was formed. Mr. Nation had now no room for old church teachings, and having proved the facts and phenomena of Spiritualism, he studied its teachings, and became an enthusiast in propagating them.

#### THE MESSAGE OF LIFE.

In June, 1887, he published the first journal in New Zealand devoted to Spiritualism, calling it "More Light," and soon found that there were scores of

truth-seekers in this direction scattered throughout the Dominion. At the end of 1890, the paper was discontinued, and Mr. Nation next settled at Shannon, on the West Coast of the North Island, and then removed his printing plant to Levin, where he and his son Charles ran the "Manawatu Farmer." In July, 1903, Mr. Nation again published a paper devoted to Spiritualism, calling it "The Message of Life," and it is still in existence, and has a good circulation. Mr. Nation is president of the Levin Association of Spiritualists and of the National Association of Spiritualists of New Zealand. His home at Levin is called "The Mediums' Rest," for, being on the Main Trunk Railway of the North Island, mediums avail themselves very often of a break in the journey between Auckland and Wellington. Mr. and Mrs. Nation welcome all, and "the prophet's chamber" is widely known. "The Message of Life" is a special work of Mr. Nation. He has had a composing room built upon his property, has his own type, and sets it himself. Mrs. Nation is expert in folding and enveloping, and she assists every month in despatching the paper. May both be spared for years yet to carry on the work they love so well.

#### PRESIDENTIAL ADDRESS AT CONVENTION.

Once more, fellow-workers, we are assembled to review the work of the past year, to correct errors, and discuss questions bearing upon the future of our movement. We have much to encourage us, for the intelligent minds of the day are now deeply interested in psychology, and Spiritualism is finding its way into hearts and homes where no welcome was extended to it. The late Professor Wm. James, of Harvard College, one of the greatest psychologists, said: "It is quite obvious that a wave of spiritual activity, analogous in some respects to the spread of early Christianity, Buddhism, and Mahomedanism, is passing over the world to-day." This "wave of spiritual activity" has been set in motion by intelligent-unseen forces, and is sweeping onward, breaking down all human barriers. The awakening has given us a new interpretation of life and nature, the purpose of man, and the meaning of existence. It is based upon a better understanding of eternal truth, and makes life beautiful and rich with possibilities.

Scan the literature of the present. In newspapers and magazines Spiritualism is being fully discussed from all points of view, and it has been attacked with virulence in some quarters, which also indicates its progress. If Spiritualism was an unworthy foe it would receive no attention. And all these attacks serve a purpose—they give rise to correspondence, and the truth spreads. It was only the other day that, in the columns of the "Clarion" three master minds, Robert Blatchford, Sir Oliver Lodge, and Dr. Alfred Russel Wallace, took a hand in discussing the great question of Spiritualism. In the "American Magazine," an excellent series of articles appeared, written by Ray Stannard Baker, one of the best writers, and an earnest investigator. The Rev. Elwood Worcester, D.D., at the head of the Emmanuel Movement in Boston, has been writing favourably month after month in the pages of the "Ladies' Home Journal." A dozen magazines could be named in which articles have appeared commenting favourably on the teachings and physical phenomena of Spiritualism. In all lands it is the same. One of the leading dailies in this Dominion last month said, "A modern phenomenon that is not, possibly, receiving the attention it deserves is the growth of Spiritualism generally, and in particular, its spread in the churches." Light is breaking in. Some well-written fiction on psychic subjects has been appearing in leading newspapers, and many of the books just issued deal with occult matters. On the stage, in the United States, new psychology master-pieces have been presented to crowded houses.

Religious thought is undergoing a change, and Spiritualism is a great factor in this. At a recent meeting of the Congregational ministers of the city of New York, one of the leaders said, "The New Psychology's religious movement is leading the Christian Church to get hold of the immanent near-by God, and to discover the real soul. This movement is filling its believers with the consciousness of the God of which early Christian mystics were so vitally conscious." Coming from such a source this is a remarkable statement. But even at our own doors we now and then receive a surprise. At the Methodist Conference, held at Christchurch the other day, the retiring president (Rev. C. H. Laws) said, "There are front-rank men among us who maintain that we have incontrovertible evidence of the persistence of the soul after death." Think of it; the evidence which Spiritualism has been offering for over half a century, is now accepted. Let us be thankful that light is breaking in on every hand. What a happy day it will be when the various denominations shall realise the nearness of the

spirit world, and commune with those who have passed over the border.

The school of medicine is undergoing a change. Disease is being dealt with apart from drugs, and the power of the mind is now recognised as a potent factor in the cure of disease. But medical men are jealous of those who practice healing by suggestion or massage, and they want a law passed withholding the practice of healing unless under restrictions provided by them. Spiritualists must withstand any attempt to create a monopoly in healing by the medical profession.

The social questions of the day claim attention. The education of our children demands of us that we stand unitedly to uphold the free and secular system now in force against all attempts to teach Bible lessons by the religious denominations. They are fighting hard to get a grip on the young mind, but the day of priestly rule is over, we trust. The Minister of Education (Hon. Geo. Fowlds), in February, at Auckland, told his audience that the present Government, like all the Governments which have gone before it since 1877, would stand by the present system and "rather than be a party to any fundamental change, he would prefer to be excluded altogether from public life." Such a declaration deserves our warm appreciation and support.

The treatment of our criminals stands next. In the past it has been inhuman and degrading. Instead of educating the mind and stimulating the better nature, our system has had a reverse effect. Unstinted praise is therefore due to the Minister for Justice (Hon. Dr. Findlay) for leading the way in prison reform. It is cheering to see New Zealand again to the front in social progress. At the International Prison Congress, held at Washington, U.S., in October, 1000 delegates were present, representing 40 different nationalities, and one of the resolutions passed was in favour of a reform which is now embodied in New Zealand statute law. Let us hope that before long capital punishment will be abolished, and the hangman's rope become a relic of the past.

During twelve months just past some earnest pioneer workers have passed on to their reward, men and women who were heralds of the new dispensation. Some are asking, "Who can fill the places of these pioneers?" Fear not; there is good material preparing, under unseen direction, to carry on a still greater work. The progress of spiritual truth cannot be stayed. It has defied opposition in the past; it has broken down strong barriers; it is terrifying the Church; it is winning over prominent scientific men, and now laughs at the Goliaths who come into the field to withstand it. Do not be troubled when reading of alleged exposures of physical mediums. Greater wonders in phenomena are in store, and the people will be amazed at the happenings in circles; the sick will be healed in the streets, and inspired teachers will spiritualise the masses.

The Spiritualistic movement is strengthening in the Dominion. Thousands have attended the lectures, and those who have been led to think through clairvoyant and clairaudient demonstrations are numerous. We need not be concerned about the barnacles that cling to, and fatten upon, our cause. They fasten on to every great movement. It may appear that some men—and women, too—are helping in the building of the spiritual temple, but they can only be likened to scaffolding.

There is much to mourn over. Societies are formed and persons elected to important positions who are unfit, being novices, and in some cases so uncultured in mind that they are unable to direct or lead. Committees are elected, and judging by the little work done, the majority have shown neither desire nor energy to push the Society forward. In a few weeks enthusiasm has burnt itself out, finances run low, and declension follows on. Often petty bickerings and jealousies spring up, and spiritual aspiration among the members fades away. If the stewards of a society are not wisely selected, it soon fails, and its light disappears. This is a transition period.

We, as delegates, must not look upon this Convention as a pleasant reunion only; as a time for passing a few resolutions; and then separating, to forget all when we get home again. We are now in a position of responsibility, and over this Convention is a spiritual Congress, interested and desirous of helping us to strengthen the spiritual movement in this land. This land has led the way in bettering social conditions in the past. Let us, by earnest endeavour, do our utmost to make this land a shining spiritual light in the southern seas. Be strong men and women in your respective societies; take a deep practical interest in their welfare, and stir things up; stand by your mediums—those buffers between societies and the world, for they need sympathy and help; see that subscriptions are looked up and finances kept healthy; circulate literature and grow in knowledge; don't be afraid to drop a seed of truth when penning a letter; above all, live a spiritual life, which can only be obtained by the crucifixion of self. We must make the aura of our homes so spiritually magnetic that angels of light can bring their inspirations and benedictions. Fear not for the future! Spiritualism came sixty-three years ago, gently tapping upon the wall of a lowly cottage. It is now hammering at the doors of Church and State, and is bringing to mankind the glory of the golden age.

## CLAIRVOYANT DESCRIPTIONS AT SUNDAY SERVICES.

The question of the appropriateness of introducing clairvoyant and psychometric readings in connection with Spiritualistic Sunday services was discussed at the Annual Convention of New Zealand, held at Christchurch, last year, and resulted in a consensus of opinion that platform speakers at such meetings should give only spiritual and medical clairvoyance. The subject has also attracted considerable discussion in America, where a decadence of the tone of the various meetings has been attributed to the prominence given to the phenomenal element over the ethical and religious teachings. More recently it has come to the front in England, and in response to an invitation by the editor of "Light," a number of presidents and secretaries of Spiritualistic societies have forwarded their opinions, which are published in the issue of that journal for March, the 11th. The general tone of these is adverse to their prominence, but admitting their usefulness in some instances, and their necessity in others, to attract audiences sufficient to cover expenses. This latter appears to be the crux of the question, the practicability of maintaining the services without the introduction of something sensational! An illustration of this is given by Mr. C. G. Rickards, who was for eight years secretary to the Central Society of Manchester, which has recently collapsed from lack of funds, but whose opinion on the subject is given as under:—

"To my mind, after listening to a fine address on the Philosophy of our Movement, clairvoyant descriptions such as are usually given, detract from the beauty and solemnity of the service, and are not fitting or desirable conclusions thereto." They were the leading society in the city, and engaged the best speakers they could procure, but the minor societies, with the sensational attraction, were able to carry on financially and sweep them from the field. Another, "Mr. Beardsworth," of the Southport Union, writes:—"If clairvoyance were excluded from our platform, we should have to close our meeting place," and gives his opinion that it is "the illiteracy of so many 'exponents' of the present day that is the bane and curse of the movement, causing people of cultured minds to go away disgusted."

The honorary secretary of the Portsmouth Temple Society of Spiritualists writes in the same tenor, and remarks that "the whole tone of a good address is often spoiled by the clairvoyant descriptions that follow, and recommends that an organised effort be made to present Clairvoyant readings on week nights; whilst the honorary secretary of the First Cardiff Spiritualistic Society admits that "nothing could be more fitting to the ending of each Divine Service or more inspiring to the convinced Spiritualist than to learn of the continued companionship of some dear and loved relatives or friend, as the knowledge of the nearness and identity could not fail to stimulate the best thoughts of all spiritually-minded persons." Unhappily, however, he remarks, "in practice these descriptions do not create such feelings, but rather those of sensationalism, amusement, and ridicule, owing to the fact that people are not sufficiently prepared to understand our phenomena, the spirit people being described as what they are, and not as the ordinary individual expects; and to inability to give descriptions grammatically and tactfully." Mr. Tetlow, an experienced speaker, clairvoyant, and psychometer, confirms this. On the whole, there appears to be a consensus of opinion of the value of clairvoyance in the advancement of Spiritualism, but considerable doubt

of its fitness as an addenda to a religious service. For ourselves, we agree with Dr. Alfred Russel Wallace that the phenomena of Spiritualism, and the intelligence behind them are scientifically proven, and to anyone who would give a few weeks to reading up in that direction, they could be assured of the fact. What we need now is the promulgation of the Ethics and Religion of Spiritualism. Of what use is a belief in the fact of spiritual intercourse without a realisation of its significance. In place of a blind faith in a record of spiritual phenomena and teachings, of which there are no originals extant, and which contain many glaring inconsistencies, we have positive evidence of the fact of present-day intercourse from thousands of living witnesses. This intercourse, revealing a gospel that appeals to the intellect and the soul, and asks no faith for anything that does not commend itself to the reason, gives us a higher conception of the love and justice of God, and shows that our salvation is dependent on our actions, rather than on our faith. What is wanted now are earnest exponents of that gospel, appealing to the religious sentiment—Spiritualistic evangelists, who will present the teachings of the Spirit World of to-day, and challenge comparison with those of the past. This appeals to the emotional side of mankind, awakens soul hunger, and a desire to solve the question, "If a man die, shall he live again?" Then is the time for phenomenal proof, and if a speaker is prompted to give such, and has confidence in his ability to do so, one clear, spontaneous illustration under such circumstances would be more impressive than a dozen given to order, with a curious and expectant audience.

With regard to the main question, we are of opinion that wherever it is practicable the Sunday service should be strictly ethical and religious, and special meetings held during the week to demonstrate the phenomena. Where this is not practicable, one or more Sundays in the month might be set aside for phenomena. W.H.T.

## THAUMAT—OAHSPÉ.

### THE ETHER OF SPACE.

By J. NELSON JONES.

"I fill not the air of the firmament with angels scattered about; but I give unto them regions habitable and home-like. And I grade them suitable to the resurrection of the spirits of the dead. Consider the work of thy Creator, and the knowledge and symbols He placeth before thee. Thou holdest up a lump of salt, and it is solid and of dimensions; but cast it into water, and it is seen not, but dissolved and lost as to thy perception. And thou beholdest the earth, which hath dimensions also; but the ethe, thou seest not. As water is to salt the solvent, so is ethe to corporeal things the solvent. By slow velocity holdeth the solid earth its form; yet, in ethe, external to the body of the earth, the swift velocity of corpor is magnified into dissolution. By vortices in ethe are these things accomplished. In the atmospherean regions which rotateth with the earth, behold, there are many plateaux larger than the earth, being habitable heavens belonging to the earth. Their component parts are like unto the earth, and they are adapted to the abode of angels (spirits), even as the earth is for mortals. And yet, O man, these are but the atmospherean heavens. These are the dominions given into the keeping of thy God (a one-time mortal Ruler under Jehovih for a season). These are my kingdoms and my heavens for a season. (Of the ruling God for a season.)"

For Ages it has been asked, Where is heaven? and where is hell? The Church could never give ought but a most hazy answer. Where are the spirits of the dead? Our loved ones, lost to sight, where are they? Some tell us that they have gone to sleep, and will so remain in an unconscious state until . . . when? Until Doomsday, the *Dies iræ*, when they will be awakened into consciousness again and be re-united with their flesh, and receive a sentence in accordance with the

deeds done in the body. But, this might be distant, interminable Ages, and until the time arrived, the condition of our loved ones would be a practical annihilation. Others answer the same question by pointing wistfully to the sidereal heavens and say, their loved ones are with God, and the holy Angels, and are engaged in everlasting praise and adoration. But where? Where? They cannot tell you. The first answer seems to be altogether out of harmony with what we know of the divine order of things, and the second savours much of a wearisome monotony which, if continued for all eternity, would, we may well imagine, be wholly unupportable. But there is yet another answer given by many: It is that heaven is not a place but a state. It is as Jesus is reported to have said, "The kingdom of heaven is within you." This is undoubtedly true, in a sense. It is true that a soul who is trying to bring himself into harmony with God his Father, has within himself a consciousness which renders him supremely happy, and creates a heaven within; so, too, does the man who yields the reins to his own selfhood, create a hell within himself, as we have abundant evidence of in the daily records of horrors and hellish crimes furnished by the public journals. But this view apparently takes no heed of locality. It does not answer the question, Where? But, it might reasonably be assumed that this important question is really answered by implication, for if the sentient and ever-living being man can come into a heavenly state while here in the flesh, there must be in the supersensual world a place where such souls could unite in fellowship, and thus form their own heaven.

Now, if we study the foregoing quotation from Oahspe, and at the same time remember what Science has declared about the amazing density and power of the ether, it will be very clear that the questions regarding the heavens, the hells, and their inhabitants, the physically dead, is answered in no uncertain manner.

The heavens, the hells, and our departed loved ones are all in the ether of space. The inhabitants (spirits) have "regions habitable and home-like." But these spirits are graded according to their quality, hence there are innumerable etheric or spiritual regions, each with its Ruler or God, appointed by the Supreme. Some of these regions are near the earth, and "rotate" with it, and we may reasonably conclude that here are enormous numbers of spirits of a comparatively low order, which will explain the many incongruous and contradictory communications continually coming from this lower etheric world. There are, however, "plateaux" above these, where more of truth and harmony prevails, but all are "adapted" to the abode of angels (spirits), even as the earth is to mortals. In further elucidation of this subject, we make a few more quotations.

"Think not that the vault of the firmament is nothing; for thither have I created ethereal worlds, of sizes equal to the corporeal worlds; but they are independent of them. These are My kingdoms, prepared for the spirits of men and women and children, whom I bring forth into life on corporal (material worlds)."

"Let it be premised, then, that the ethereal firmament is not a waste and interminable nothingness; but that, on the contrary, it is in many regions, even between the earth and the sun, sufficiently dense for a corporeal man to dwell upon, and to walk about, even as on the earth."

"Who are familiar spirits? Our fathers, mothers, brothers, sisters, and other relatives and friends who have not been long dead; and such other spirits as have not learned of or risen to the heavens above earth's atmosphere. . . . Who are ethereans? Spirits who have risen above the bondage of the earth and its atmosphere (lower atmospherean heavens)."

These utterances from Oahspe were written upon a typewriter, by a band of spirits, sometimes visibly present, by the hands of Mr. John Ballou Newbrough, some thirty years ago, without any conscious knowledge of what he was writing.

It may be fairly claimed, therefore, that they are a revelation from the spiritual world. The question of their truth, or otherwise, does not affect this question of revelation. Each soul must weigh the matter revealed and form its own judgment. To aid this it will be well to compare the statements with some more modern pronouncements from the Halls or the Laboratories of Science. Sir Oliver Lodge, in his work "The Ether of Space," quotes the following from a lecture of Clerk Maxwell's:—"The vast interplanetary and interstellar regions will no longer be regarded as waste places in the universe, which the Creator has not seen fit to fill with the symbols of the manifold order of His kingdom. We shall find them to be already full of this wonderful medium (ether); so full, that no human power can remove it from the smallest portion of space, or produce the slightest flaw in its infinite continuity. It extends unbroken from star to star; and when a molecule of hydrogen vibrates in the dog-star, the medium receives the impulses of these vibrations, and after carrying them in its immense bosom for several years, delivers them, in due course, regular order, and full tale, into the spectroscop of Mr. Huggins, at Tulse Hill."

Faraday conjectured truthfully that the ether had other important functions to perform, and Sir O. Lodge, in commenting, says:—"One more function is now being discovered; the ether is being found to CONSTITUTE MATTER—an immensely interesting topic, on which there are many active workers at the present time. I will make a brief quotation from Professor Sir J. J. Thomson, where he summarises the conclusion which we all see looming before us, though it has not yet been completely attained, and would not by all be similarly expressed:—"The whole mass of any body is just the mass of ether surrounding the body, which is carried along by the Faraday tubes associated with the atoms of the body. In fact, all mass is mass of the ether; all momentum, momentum of the ether; and all kinetic energy, kinetic energy of the ether. This view, it should be said, requires the density of the ether to be immensely greater than that of any known substance." Yes, far denser—so dense that matter by comparison is like gossamer, or a filmy imperceptible mist, or a milky way." . . . Is there any other function possessed by the ether which, though not yet discovered, may lie within the bounds of possibility for future discovery? I believe there is, but it is too speculative to refer to, beyond saying that it has been urged as probable by the authors of "The Unseen Universe," and has been tentatively referred to by Clerk Maxwell:—"Whether this vast homogeneous expanse of isotropic matter is fitted not only to be a medium of physical interaction between distant bodies, and to fulfil other physical functions of which, perhaps, we have as yet no conception, but also . . . to constitute the material (substantial) organism of beings exercising functions of LIFE and MIND as high or higher than ours are at present—is a question far transcending the limits of physical speculation."

Here are confirmations of Oahspe which surely should satisfy any reasonable mind. If the man of five senses still objects and says these things cannot be so because he cannot see it, feel it, nor sense it in any way, and that space is emptiness because it offers no obstruction to his movements, I would remind him that he cannot see either hydrogen, oxygen, or nitrogen, something more is necessary to correct his erroneous judgment. If he collects the invisible hydrogen in a bottle, and applies a match, it will take fire and burn. If he does the same with oxygen it will not burn, but support with great energy the combustion of the match; but if he takes these two invisible things and mixes them in given proportions, and then applies his match an explosion will occur, and, Lo! these two invisible things become visible in the form of water.

I would further remind him that he is being carried continually by the double motion of the earth at immense velocities, in one direction at the rate of,

say, 1500 feet per second, and in another direction at  $18\frac{1}{2}$  miles per second, yet his physical sense does not inform him of the fact, something more is required to correct the fault in perception. It is the Science of Astronomy.

If it is still persisted that the ether cannot be the dense thing described, because if it were it would be a perfect block to his movements, I would just ask if the ether streamed through himself how it would be?

Ararat, April, 1911.

### "OAHSPÉ."

Readers of the "Harbinger," as is evidenced by the numerous letters that come to this office telling of groups formed to study this remarkable book, and of the intense interest evoked, are greatly indebted to Mr. Nelson Jones for his valuable elucidation of its pages in the above articles. One of the most striking facts of the time for Spiritualists is that science is postulating the very theories concerning matter that Spiritual instructors have been giving to select circles for the past thirty years. All the phenomena at Mr. Stanford's circle are indicated in "Oahspe," down to the "casting down of stones" in circles to show angelic powers. Even such scientific discoveries as the almost unknown law of telepathy—the power of an individual to communicate with a person with whom he or she is in sympathy by a similar process to wireless telegraphy, and the rarer faculty of appearing in the astral body to a friend at a distance, is also to be found in "Oahspe." By the kindness of Mr. Thomas Green, who, by his 25 years' study, and bringing it before the notice a few years ago of Mr. Nelson Jones, may be called the Australian pioneer of the present wide dissemination of "Oahspe," we are indebted for the following extract relating to the innate power of men to show themselves "subjectively" and "objectively" at distant places:—

#### BOOK OF LIKA, SON OF JEHOVIH.

##### CHAPTER VI. Verses 5, 6, 7.

5. To the corporeal I gave two kinds of presence, objective and subjective. By the latter he can imagine himself in a far-off place, and the thought that proceedeth out of him goeth to a friend and speaketh understandingly in the distance. For this I created him. But he who goeth objectively must take his person with him, for so created I him.

6. And I magnified these two conditions into the spirits of all men, that they might also appear objectively and subjectively in the places known to them.

7. And this is the bondage I created unto all places on the earth and in the heavens thereof, making all men understand the power of objective association.

#### LOANING OAHSPÉ.

By the kindness of Mr. J. Nelson Jones, a copy of "Oahspe" has been presented to the editor for loan to those unable to buy the volume for themselves. Those wishing to avail themselves of this privilege are invited to leave their names and addresses at the office of this paper. They will then be furnished with conditions of loan, and their names entered; the book to be lent in accordance with priority of registration. —(Ed. "H. of Light.")

Sir William E. Cooper's important volume, "Spiritual Science," arrived by last mail too late for notice in this issue. Sir William is a well-known author, who, until a year or two ago, was as ignorant as many other literary men of the vast stores of literature and evidence concerning a future life. "I confess now," he says, "to the recognition of a wider, nobler, higher form of a science which seems destined not only to rank with other branches of science, but to exceed them all in its effect upon, and its ultimate relation to, the economies of human life." Before this he had formed, he says, a most erroneous idea of what Spiritualism means from "what one sees and hears at the numerous seances held in London, and elsewhere," from which it may be said all true spiritualists wish to be dissociated. It is a large octavo volume of over 400 pages, and issued by L. N. Fowler and Co., publishers, London.

### THE BLACK PEARL.\*

About a year ago, under the title of "Vers la Lumiere," the original French edition of "The Black Pearl" came into my hands. In a country like Australia, where lives without an ideal seem the rule, I expressed the hope that it might be translated into English, and here it is now before me—an interesting story of a girl coming from the old country to make her home on an Australian station with relatives. It is not often that so fresh and vivid a description is given of Australian life, and for that reason alone it would prove delightful reading for people of all ages. But it is just because the heroine, Jeanne, sees what marriage should be and twice chooses the lonely life rather than accept a "meaner



MADAME LION.

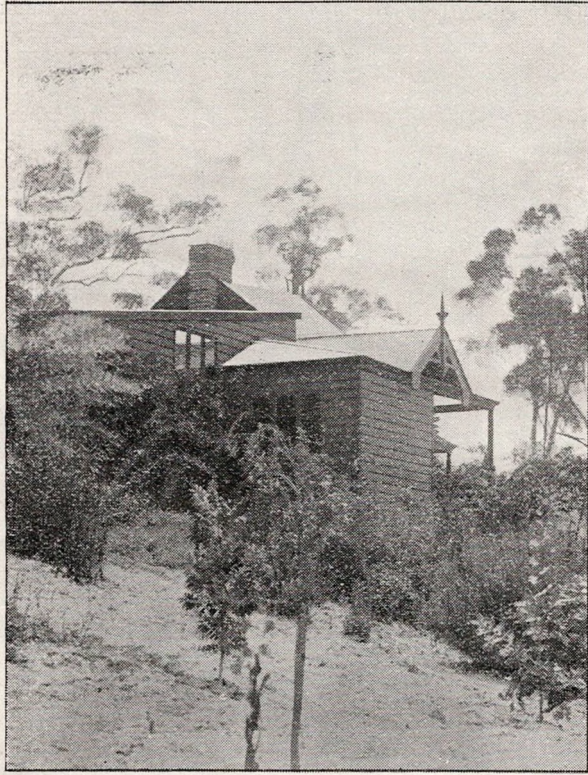
choice," as George Eliot says, that I am writing a few notes about it and giving readers the portrait of the author and a view of her residence in South Australia. Many will recognise at once that the author is Madame Lion, a former resident of Melbourne, well known and loved by a large circle of friends, so that the anonymity is broken. Indeed, I wish that all writers would put their own names to books or articles.

There are two love stories bound up in the plot. Jeanne, the heroine, is a charming young lady, and soon gives her heart to a young clergyman, who in almost every respect, but an all-important one to his intended bride, is perfect, both to herself and his relatives and friends. But she finds it impossible to accept his rigid orthodox creed. Theology is new to her, and she begins a study of the thirty-nine articles of the Anglican faith. "Predestination. The Redemption of Sin by the Blood of Jesus Christ. Eternal Salvation Obtained by Faith Alone, Irrespective of Creeds. Belief in an Eternal Hell." "Are these doctrines," she says, "which seem to me reminiscences of a long past day, still taught in the Anglican Church? Oh, Jesus, Gentle Prophet of Nazareth, You who journeyed through Judea, preaching to the lowly Your Gospel of Love, what has been made of Your teaching?" In the end her lover makes it a condition that she shall take the Sacrament and thus proclaim herself a believer, but she refuses, and this brings about the separation. This is reminiscent of Annie Besant's refusal to go to the communion table which made the final breach between herself and her

\*"The Black Pearl," by Noel Amir. George Robertson & Co., Melbourne, Sydney, Adelaide, and Brisbane.

husband, Rev. Frank Besant, and much of this lady's teaching permeates the book.

The inevitable changes come. Her relatives die—she is obliged to earn her living, and presently she meets the man whom she feels is her heart's affinity, but—he is married, although separated from his wife. Her life is hard as a dependent, her lover is rich, and she at last yields to his pleading to leave for foreign lands with him in his yacht, and actually leaves Melbourne for Adelaide, where rooms are engaged for her at a leading hotel, and he is to join her in his yacht in a few days. The first thing that happens is meeting friends unexpectedly at the hotel.



"MYLOR," S.A.

"How can I explain my presence at this hotel where my rooms have been taken by Allan? How can I tell them that I am awaiting my lover, and that the luxury around me is the price of my shame? A wave of hot blood mounts to my forehead as the thought presents itself to me. This, then, is the future a forbidden love will entail!" Leaving the hotel, she wanders into the streets, and presently comes to a hall where a large poster announces that Annie Besant will lecture on "Re-incarnation," and here I would say that, closely as I follow the heroine through all her soul questioning until she finally relinquishes for this life, if necessary, the joy and delight of real companionship, it is just the advice I gave not so long ago to a young and charming lady who came to see me from another State, when in a similar position and yet my advice came from quite a different point of view to that of the re-incarnationist. Our life has infinite spiritual growth before it—room for the righting of all earth's wrongs in that glorious life on the other side.

It is seldom one meets with an incident like this of two real lovers parting for conscience sake, that is so well told as in the "Black Pearl," and I must refer readers to the pages themselves, which cannot be reproduced. At the last, Jeanne says: "One day, perhaps, when we are older and wiser, we may see each other again. I cannot send him away without a gleam of hope." "Jeanne," he says, "I am leaving you free. Before I go"—his voice becomes pleading—"will you give me one kiss, one kiss of ardent love?" Our lips meet in a long, impassioned kiss of love and despair. It is just because the lesson that "the body shall be servant to the soul" is contained in this book that it is cordially recommended to my readers. A.B.

## PERSONALS.

W. T. Stead writes of his pleasure in reading the article in February issue of the "Harbinger," on Spirit Photography, and his own part in obtaining the spirit form of Piet Botha, which appeared in the chief article. Mr. Stead says that Miss Minnett, a psychic and clairvoyant, who has just published a book, "The Day After To-morrow," declares that she sees him in two years going to visit Australia "I certainly have no intention of doing so at present," he remarks, "but, of course, it would be extremely interesting if I could visit your country."

Miss H. A. Dallas, one of the sanest and most cultured of writers on Spiritualism, has written a notable article in "Cassell's Magazine" for March, entitled "If a Man Die, Shall He Live Again?" It is described by the editor as "an absorbing article, setting forth some reliable evidence for belief in immortality." A copy, too long for reproduction, has been received, and Australians are recommended to obtain it for perusal at their libraries.

Sir Oliver Lodge is quoted by Miss Dallas as saying:—"What we have to announce is the reception, by old but developing methods, of carefully constructed evidence of identity, more exact and more nearly complete than perhaps ever before. There has been distinct co-operation between those on the material side and those on the immaterial side."

Mme. Curie, who, with her husband, discovered radium, is a candidate for the late M. Curie's seat in the Academy of Sciences. This Academy has decided to go against the ruling of the Institute, which decided the other day, by ninety votes to fifty-two, that women should not be admitted to the ranks of the Academies, and has nominated Mme. Curie a second time, alone on the first rank of candidates, for the vacancy. Mme. Curie's scientific right to sit in the Academy is doubted by none; her sex only is against her in the eyes of some.

Thomas A. Edison, in an article in the "Cosmopolitan Review," for February, by Allen F. Benson, makes some wonderful prophecies. One of these, relating to flying machines, is exactly on the lines given in one of the addresses at Mr. Stanford's circles by Professor Clifford, in which it was said that we should have to borrow ideas from the flight of birds before success would be gained. Edison says "he believes we shall have to learn wisdom from the bumble bee before we shall travel in the air very far, very fast, or very safely."

Richard Hodgson, LL.D., wrote before his death:—"Having tried the hypothesis of telepathy from the living for several years, I have no hesitation in affirming, with the most absolute assurance, that the 'spirit' hypothesis is justified by its fruits, and that the other hypothesis is not. . . I cannot profess to have any doubt but that the chief communicators, to whom I have referred in the foregoing pages, are veritably the personalities that they claim to be, that they have survived the change we call death, and that they have directly communicated with us."

Olive Schreiner's new book, "Woman and Labour," is "the book of the month" in March number of "Review of Reviews" (English edition). This will be noticed fully in June "Harbinger," as it is one of the most valuable books on the woman question ever penned. Those who have read the chapter in "Dreams," by Olive Schreiner, on this most important subject of all to the race, may take that as the text of this volume. It was finished before the Boer war commenced, and with her house looted and its contents burned by the British troops, shameful to relate, was this precious manuscript, the work of years, also destroyed. It reminds one of the destruction of Thomas Carlyle's and Sir Isaac Newton's precious manuscripts, through carelessness in their case. This was wanton barbarism.

Sir Oliver Lodge gave a remarkable address on "The Christian Revelation from a Scientific Point

of View," at the meeting of the National Free Church Council, at Portsmouth. A condensed report from "Light" will be found in another column. Like Alfred Russel Wallace, he believes that "there is a range of beings extending up from man to the Deity, who are able in certain favourable conditions to hold communication with each other. He had no doubt that the departed dead could hold intercourse with the living."

Rev. Stanley Parker, of the Wesley Central Hall, Newcastle, England, made such a virulent and unjust attack on "Spiritualism, Its Frauds, Delusions, and Snares," that he was interrupted several times in his address, and the daily papers have been filled with articles about it. An excellent letter from a Mr. Oldfield concludes with these words of Rev. H. R. Haweis, "Spiritualism has given us back our Bible, given us back our Christ, given us back our immortality, and given us back our God."

Mrs. Horne, who is mentioned in the article in this issue on Rev. John Page Hopps, as sued by a Mr. Burdett for £3590, obtained by her through fraudulent representations, has had judgment declared against her by the jury. She is the sister of a former Bishop of Auckland, N.Z., and through pretended sanctity and mediumship, posing as a Spiritualist, has duped many besides. The time is ripe for all who desire to place Spiritualism on its rightful basis, to warn the public against this class of medium, who, unfortunately, abound on every side.

Miss G. C. McLean, N.Z., who supplies "Spiritualists' Badges," as advertised on front page of "Harbinger," desires those sending to her to kindly forward P.O.O., instead of Postal Notes, the latter not being negotiable in New Zealand, and entailing loss by exchange

O'Bryen Hoare's "Mentalist," a vigorous exponent of New Thought, published in Adelaide, at the School of New Thought, Victoria Square, has been enlarged, and is evidently meeting with a large measure of success.

Mrs. S. E. Morrison has removed to 32 May-road, off Williams-road, Hawksburn, 3 minutes from station. She may be consulted daily, excepting Saturday, from 10 to 7, and holds a circle every Thursday evening at 8. It is probable that Mrs. Morrison may, in a few months, accept the cordial invitations that reach her constantly from New Zealand to again visit the Dominion.

Madame Langdon, of Lismore, Richmond River, N.S. Wales, who is a most earnest Spiritualist, writes that she can be consulted medically by post. Particulars are in her advertisement on front page.

Mr. Isidore Kozminsky announces by advertisement in another column that he will commence a series of lectures early in June on "Astrology, Occult Philosophy, and Old World Lore," particulars to be obtained from Miss E. R. Hinge, 178 Little Collins-street. Astrology has now taken rank as a scientific study. We are all part of the "Stupendous Whole" of the Universe, every portion of which acts and interacts throughout.

Mr. H. Cardew, of Progressive Thinkers' Society, 56 Hunter-street, Sydney, writes that he has discontinued publishing the magazine with the above title, but will, at the end of this and following years, bring out an annual. A list of books on sale will be seen in his advertisement on another page, to which special attention is called.

**Mrs. Bright will be "At Home" to friends and subscribers from 3 to 5 on Wednesday afternoon, May 11th, at "Harbinger of Light" Office, Austral Buildings, 117 Collins Street. "A Psychic Afternoon." Advertised in daily papers. Cordial invitation to all.**

## SPIRIT PHOTOGRAPHY.

*For The Harbinger of Light.*

By H. BLACKWELL.

It is with much pleasure that this article on Spirit Photography, by Mr. H. Blackwell, of London, finds place in the "Harbinger of Light." There is no more experienced writer on the subject, as his articles in various London magazines show, and his judgment on this difficult subject as yet but half understood, is reliable and sound. It is especially interesting to Australian readers as it deals, among other things, with the spirit photographs supplied to this paper last year by Mr. Barnes, of Brisbane, with his experience in obtaining them.

Mr. Blackwell says:—

Probably no phase of mediumship has offered more problems to be solved than the above. The very rare but unfortunate mediums have from the first been sadly misjudged and frequently accused of attempted deception, when in reality they were perfectly innocent.

Effects were produced upon their plates which they were quite unable to account for, and their critics, many of them Spiritualists, instead of patiently trying to think out the solution, have preferred to take the easier and lazier course, and cry: "Fraud! Fraud!"

Some forty years ago, Mr. Mumler, of New York, was for a time quite discredited even by some of his former warmest supporters because one of the faces that appeared proved to be of a man still living in the city. He had never had a sitting with the medium, who, it was presumed, had obtained his portrait and reproduced it.

Later, it was found to be quite possible, and the fact was proved that certain sensitives could, when in a restful condition, release their doubles, and these might then appear, and be "taken" in a spirit photographer's studio. In this manner Mrs. Morris was taken in London, as related by Mr. W. T. Stead, and the Rev. Stainton Moses (M.A., Oxen) was photographed in Paris, while his body was asleep in London.

The writer, having previously made the appointment, once carried out the same experiment, but in a conscious state, and his double duly appeared in Mr. Bournnell's studio some eight miles distant, and several good photographs resulted. Subsequently, the same experiment was tried from Canada, 2700 miles away, and although the result was not quite so satisfactory, yet the features can be easily recognised.

The spirit visitors unknowingly are really themselves responsible for most of the suspicion which has embittered the lives of photographic mediums, and made this remarkable evidence of the life after death less generally accepted than it would otherwise have been. In looking over the "Harbingers" for last year, all intensely interesting, I was glad to notice in the January number an interview with Mr. F. C. Barnes, and of his photographic experiences with good old Mr. Bournnell, who passed on to a serene life the previous month. Mr. Barnes, who evidently supplied the very requisite condition of sympathy, was fortunate in receiving "a remarkable series of spirit photographs, including those of his wife and sister." How many hundreds of other sitters have been indebted to Mr. Bournnell's beautiful gift, for spirit portraits of their loved ones, it is unfortunately now impossible to trace, but the writer, for example, has received those of his mother, sister, niece, grandfather and uncle, in addition to many others, the majority of whom have promised beforehand to manifest, and of course, quite unknown to the medium.

One of the faces taken with Mr. Barnes turned out to be the Empress of Austria, and this portrait seems, and quite naturally, to have raised some doubts, when it was found to be nearly identical with one taken during her earthly career. Person-

ally, I have not the least atom of doubt as to the genuineness of the picture; it is merely one of those unfortunate cases before alluded to. The spirit, being anxious to be recognised, had probably refreshed her memory as to her former appearance by referring to one of her published portraits, and by some process which we do not yet understand, though pictures sent by "wireless" may give us a clue, she has reproduced the likeness really too exactly, and so somewhat detracted from its value. The possibility of doing this I will explain later. It may be of interest to place on record that, to my personal knowledge, the Empress, in 1901, gave a most pathetic message through a medium in Canada, begging that the truths of Spiritualism should be made known in her own country, and a few months later she was photographed with the same sitter, some hundreds of miles distant in U.S.A.

Of course, as our late beloved Queen has remarked on more than one occasion, both when materialised and when controlling a sensitive: "There is no rank here but that of worth and character. I am Victoria only."

Now for the proof that the spirit people can appear exactly as they were before passing over. During the past year, owing to the exceptional mediumship of a friend, I have been enabled to take in my own home a most interesting series of photographs of spirit friends who have materialised for that special purpose. Several of them have come precisely as they had been photographed in earth life. I enclose one as an example. The face was not known to any one present at the seance, but on showing it to my old friend, Mr. Andrew Glendinning, he at once delightedly recognised the lady as an old Glasgow friend, and it was subsequently found that she had modelled on a former portrait only too well. Though very pleased to have had this particular proof, not wishing this to be repeated, I mentally requested my father and mother to come somewhat different to the portraits which we have of them, and while reproducing the features similar to a former photograph, they both made alterations in their attire, thus happily proving that they fully understood the importance of making some change. Another and far more serious cause of dissatisfaction to the sitters, and one which has brought much trouble on the often misjudged medium, has resulted from the same form being taken with more than one sitter, but, unfortunately, appearing exactly the same. This has been due to want of thought on the part of the spirit sitter, who has used the same psychic positive or mould as before. Mr. Glendinning, in some of his early experiments, was much troubled with two or three spirits who came again and again, and always precisely the same. Fortunately, our friends have now begun to understand the absolute necessity for taking a different pose or position each time they appear, so that we may hope that complaints on this score will now be a thing of the past.

### THE SIXTY-THIRD ANNIVERSARY OF SPIRITUALISM.

At the invitation of the Victorian Spiritualistic Union, all the Melbourne and suburban societies were invited to co-operate in a united celebration, which took place on Sunday, April 2nd, at the G.U.O.F. Hall, Latrobe-street, in the form of a united Lyceum session at 3 p.m., and a service and lecture at 7 p.m.

At the Lyceum session, there was a good attendance of scholars from Brunswick, Richmond, Prahran, Spiritual Church of Victoria, Spiritual Church of Jesus, and Victorian Association, the attendance totaling about 450. Mr. Du Vergier, of Prahran, was conductor, assisted by Mr. G. Adams, Richmond. Addresses were given by Mrs. Knight-McLellan and Mr. McLeod Craig. A well rendered vocal duet by Mr. and Mrs. Tozer, and a solo by Miss Bertha Tozer, were heartily welcomed.

At the evening service, Mr. M. J. Bloomfield, of Victorian Association, occupied the chair, and urged all present to specify their religion plainly as "Spiritualist" in the census papers. A very efficient choir, conducted by Mr. Arthur Drake, showed what friendly co-operation can do. Solos were sung by Mrs. Duncan, Mr. Norman Bridges, and Mr. C. Horace Acfield. Miss L. Smith was accompaniste, and Mr. Delderfield gave great satisfaction as organist.

Mrs. Redfern regretted that so few Spiritualists had their little family altar in their homes. It had been said Spiritualism was not for children. Yet it was through a little child that the great revival of 63 years ago started. The phenomena alone do not constitute Spiritualism, though they may lead us on to a nobler awakening. It had been said the power was dangerous. So is electricity, but we face its danger, and try and understand it. We must remember to-night those pioneers who worked so well, when adherence to the truths of Spiritualism meant bitter persecution. We can only show our gratitude to them by paving the way so that those who come after us may help the movement onward, and upward.

Mr. Delderfield said: "Spiritual phenomena were known in Biblical times. One hundred years before the revival, John Wesley testified to communications, although he afterwards attributed them to the evil one. But it was a little child that was used by the spiritual powers to lead the world out of darkness. The churches are, as a rule, against acknowledging the truth of spiritual communications, notwithstanding the testimony of Paul as to spiritual gifts. We do not believe in the supernatural. What more natural than to believe that our friends are still living, rather than to try and think of them waiting for a resurrection trumpet call? We are reproached for not having temples. The same want was noted in the early Christian Church. Let us hope that in our search for grandeur we may not lose our spirituality. We now see the old order passing away, many people turning their backs on every phase of religion. This is our opportunity to place before these thinking, inquiring minds the facts and philosophy of Spiritualism. And, above all, we must do according to our knowledge. We must be able to proclaim that the truth is making us free.

The anniversary meetings were marked by a grand cordial feeling on the part of all the societies' interests, and special thanks are due to Mr. F. H. Drake for his efficient work as secretary.

### THE VICTORIAN ASSOCIATION OF SPIRITUALISTS.

For all the societies the engrossing anniversary services noted above absorbed attention. Other Sundays, Mrs. S. E. Morrison has occupied the platform at the evening service, and on Sunday, April 24th, took part in the special service held at the Guild Hall. This was arranged for the opportunity of hearing Mr. W. McLean, of Wellington, who came on a brief visit to Melbourne after attending the Annual Convention, in Dunedin, of the National Association of Spiritualists. Mr. McLean took for his subject "How I Know the Dead Return," and would have as much to tell probably of his own experiences as Mr. Stead in his well-known pamphlet of that name.

Sunday afternoon medium meetings have been well attended and the classes conducted by Mrs. Waschatz and Mrs. Engman. Particulars of these can be obtained from Mr. M. J. Bloomfield, at V.A.S. Rooms, Austral Building, Collins-street.

### M.P.S. LYCEUM.

Most successful meetings are recorded for the above society, and Mr. J. M. Moorey's lectures on the Sunday evenings, at the Oddfellows' Hall, have attracted crowded houses. On April 2nd, Mr. Moorey's subject was: "The Survival of Memory After

Death"; 9th, "The Power of Thought"; 16th, "Answers to Questions"; 23rd, "What Next?"

At the morning sessions of the Lyceum, Mrs. Knight McLellan, Mr. J. L. Clarke, and Mr. Lumley have been the speakers. At 3 on Sunday afternoons mediums' meetings have been held, when Mr. Moorey, Mr. Lumley, and other private mediums, have assisted the public ones.

It is desired to add the works of Andrew Jackson Davis, and other standard works, to the library, and friends having spare copies of these will assist the work greatly by giving them for circulation.

#### SPIRITUALISTIC CHURCH OF VICTORIA.

Miss J. Brafield, Hon. Sec., writes:—

We are sorry to announce the departure of Mr. G. Delderfield, who has for some time past been the speaker for this society. Mr. Delderfield announces that he desires to take up work for which he feels he has had a call, but we deeply regret losing such a staunch worker from our platform, and we wish him all success in whatever work he may enter upon. It is a pleasure to have again in our midst Mrs. R. Knight McLellan, who is delivering a series of trance addresses for this society, and we anticipate a most successful season. The developing class is still continued in the afternoon, also the Lyceum session.

#### PRAHRAN SPIRITUALISTIC CHURCH.

Mr. Marshall, Hon. Sec., sends a brief report of excellent work done at this church, and of the great interest they took in the 63rd anniversary of Modern Spiritualism, in which they took part. It may be mentioned here that this church, as well as others, speak in warmest terms of Mr. Drake's splendid work as secretary to the Victorian Spiritual Mission, which originated the idea of a United Service, the lengthy but excellent report of which forwarded by Mr. Feinaigle necessitating short reports of societies in general.

During the past month our platform has been occupied by Mrs. S. E. Morrison, who gave an address, followed by Psychometric Readings from flowers; also Mrs. Hutchinson, Mrs. Parsons and Mrs. A. Stephens, who gave Trance Addresses, followed by Clairvoyance. We also had the pleasure of welcoming Mrs. Boden back to the work after her long illness. The Lyceum is getting along splendidly, and the mediums' circles are very interesting to many investigators.

#### SPIRITUALISM IN NEW SOUTH WALES.

##### THE CHURCH OF SEERS.

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

I have to report good attendances at our meetings since my last. The speakers for the month were:—For Church of Seers, Mr. Brown, Mme. Levorna, Miss Mitchell and Mr. Prosser Morris. The speakers for the evening platform included Mr. R. Weeks "Anniversary meeting and pioneers of the movement," Mrs. Morrell and Mr. A. J. Bush. "Eastertide and Its Origins" was the subject of Mrs. Kitty Hayes on Easter Sunday, with Mme. Levorna and Mme. Elise as demonstrators. Greetings to all co-workers and best wishes for self and paper.

##### SYDNEY PROGRESSIVE LYCEUM.

Mr. W. Adam, Life Conductor of the above, sends the following:

Our Lyceum, I am glad to be able to tell you, is making steady progress, especially since the picnic, which was held last month at Rodd Island. It was a complete success, and a very happy day was passed by all. On Sunday, April 9th, we had the annual election of officers, Mrs. Cormack being re-elected Conductor, Mrs. Gillard Vice-Conductor, Mrs. Matthews Secretary, and Miss F. Matthews Musical Conductor. Mr. Glover was re-elected Guardian, Mr. A. Bush, Mrs. Gillard, Miss Lees, Miss A. Martin and

Miss F. Matthews Group Leaders, leaving several groups as yet to be formed. Trusting that this may not be the only report of our progress that may reach you through the year, and with all good wishes to yourself and the "Harbinger."

#### CHRISTIAN SPIRITUAL CHURCH OF PROGRESS, SYDNEY.

Mr. H. W. Moore, Hon. Sec., sends programme of second anniversary, held at Foresters' Hall, and the accompanying report:—

We celebrated our second year anniversary by having a picnic to Rodd Island, which was a great success in every way. The anniversary services were held on April 2, 1911, and we had representatives of nearly all the Spiritualist churches present. The speakers for the afternoon service were Mr. Vase (Auburn Psychic Soc.), Mrs. Luben (Aust. S. Ch., Newton), Madame Levorna (Ch. of Seers), and Mr. and Mrs. Weeks. Solo by A. J. Bush. Speakers at evening service were J. Brown, Jr. (Burwood Psychic Soc.), Chas. M. Hudson (Aust. S. Ch., Newtown), W. T. Muggleston (Boronia Hall), and A. J. Bush (Ch. of Seers). Solos by Chas. M. Hudson and A. J. Bush. The speakers for the month were:—Mr. Weeks, "Is Reincarnation True?"; Mrs. Kitty Hayes, "Her Astral Experiences"; Mrs. Gardiner, Mrs. Kensey, Mr. Tonzalin, Mrs. Turner: spiritual descriptions by Mesdames Gardiner, Turner and Weeks, and Mr. F. Neal. We had a memorial service on Easter Sunday, conducted by Mrs. Cross Turner, in the afternoon, and Mrs. Stuttle in the evening, but heavy rain affected the attendance. The alternate Friday evening meetings have been such a success that we are going to have them every week. On April 9th, we extended our work by opening a branch at Auburn, from which we hope much.

#### BURWOOD PROGRESSIVE SPIRITUALISTIC LYCEUM.

Leslie Jones, Hon. Sec., writes:—

I have much pleasure in reporting that at our annual meeting, held on the 2nd inst., this Lyceum proved to be progressing both in finance and other ways. The secretary's annual report and balance-sheet were read, and the following officers elected for the ensuing year: Conductor, Miss K. Hunter; Vice-Conductors, Miss Bonwick and Mr. G. Wright; Secretary, L. Jones; Treasurer, Mr. G. Carter; Librarian, Master C. Tanner; Mus. Conductors, Miss H. Basford and Mr. F. C. Tanner; Guardian, Mr. H. Wright; Assistant-Secretary, Miss Game; Auditors, Messrs. S. Sheaves and T. Pybus. On Saturday, March 4th, our annual picnic was held in conjunction with Sydney Lyceum at Rodd Island, and a successful time was spent by both Lyceums. Parents and friends are cordially invited to attend Lyceum sessions, held at Burwood School of Arts, Sundays, 11 a.m. With greetings for all co-workers.

#### SPIRITUALISTIC CHURCH OF W.A.

Mr. W. D. Campbell, President, writes:—

The Sunday evening services conducted by Mr. W. T. Horsley have been well attended, his addresses being greatly appreciated. On the 19th inst., Mr. Horsley was ordained minister by the President, a large circle of friends being present. It was proposed that a dedication service of new members should be held on April 9th. The spiritual cause has sustained a great loss by the transition of Madame Spontini to the higher life. Although not a member of the church, she was a true Spiritualist, and has occupied the platform on several occasions. The deceased lady only survived the loss of her husband a few weeks.

#### IPSWICH SPIRITUALIST SOCIETY.

W. F. Reichardt, Hon. Sec., writes:—

We are pleased to state that we have at last obtained the new Bible, "Oahspe," from which a passage is read at each of our Sunday services. The Bible is the property of the society, and each member has it in turn, to study the lessons contained

therein, and on some occasions we bring it forward in our well-attended Sunday's debating class, much benefit being derived therefrom. Miss S. Venables is still with us, her addresses of late being—The Inhabitants of the Sun, Venus, Mars, and Jupiter, all of which were very attentively listened to. Greetings to all co-workers, yourself, and success to your paper.

At time of going to press, no other reports had reached the office. New Zealand Annual Conference, at Dunedin, had, doubtless, absorbed attention of all societies. Reports of which will reach in time for June issue.

### CORRESPONDENCE.

REV. JOHN PAGE HOPPS AND THE  
INSIGNIFICANCE OF MAN.

TO THE EDITOR "HARBINGER OF LIGHT."

Madam,—

While admiring the excellent article of Rev. John Page Hopps, on "Haeckel and Monism," in your issue this month, I cannot but regard a sentence therein as a slip of the pen—" . . . if we do but realise how trivially insignificant is man before the magnitude and complexity of the universe." This 17th century idea of man is evidently not dead yet, for it is still preached from many pulpits. If man is a microcosm of the great macocosm, that is the universe, and not only possesses the potentiality of becoming a god, but is already divine in his nature, this fact gives the lie to that deplorable doctrine so long preached by the clergy—human depravity, with its corollary the "worm of the dust" theology. It would be impossible to estimate the amount of crime that might be laid at the door of this damnable error. You teach man that he is but an insignificant worm, and then magnify his heinous offences; strange logic this. Spiritualists have long discarded this false doctrine as opposed to reason.

The teaching that we need to-day should be more metaphysical, and less dogmatic, and man will then realise the wealth of meaning there is in those splendid lines of the Persian poet, Omar Kayyam."

"The Moving Finger writes; and having writ  
Moves on: nor all thy Piety nor Wit  
Shall lure it back to cancel half-a-line,  
Nor all thy Tears wash out a word of it."

This should make us careful what we commit to paper, for

" . . . a small drop of ink  
Falling, like dew, upon a thought, produces  
That which makes thousands, perhaps millions, think."  
I am, etc.,

FRANK ASHTON.

Melbourne, 17th April.

### SCHOOLBOY CLAIRVOYANT

The "Daily Mail" says: A new problem for schoolmasters is reported from Okayama, Japan, where a boy named Kawasaki, aged sixteen, has developed gifts of clairvoyance which are declared to render examinations futile. Recently he forecasted accurately all the questions set in several examinations, with the result, says the "Japan Times," that his classmates all scored full marks by learning the answers to these questions by heart and neglecting any other preparation.

### PUBLICATIONS RECEIVED.

<i>Light</i>	<i>Reason</i>
<i>Two Worlds</i>	<i>Nautilus</i>
<i>Progressive Thinker</i>	<i>Balance</i>
<i>Divine Truth</i>	<i>Stellar Ray</i>
<i>Sunflower</i>	<i>Light of Truth</i>
<i>Astrological Bulletin</i>	<i>Planetary Daily Guide</i>
<i>World's Advance Thought.</i>	

*Bhontika Kalanidhi*—An Indian publication, dealing with ancient Hindu science and its mystical relations.

*Hindu Spiritual Magazine*.—Some interesting articles on curative hypnotism and mesmerism, with a notice of communication from the late William James.

*Life and Action*—The organ of "The Great School" whose representative contributes a long article on the injurious

effects of endeavour to communicate with those who have passed on.

*Oriental Mystic Magazine*—Contains an account of fire-walking, at the conclusion of which a father in pursuance of a vow, stripped his baby, and rolled it on the glowing coals without harm.

*Science and Key of Life*—A treatise on planetary influences on man and the earth in which he lives, and on "stellar palmistry."

*Theosophy in New Zealand*—Notifies a statement by the Archbishop of Canterbury that "the prevalence of Theosophy in New Zealand actually helped towards the acceptance of the Christian faith." *Mutatis mutandis*, the same may be said of true Spiritualism. "The Order of the Rising Sun" is an organisation formed in the T.S. for the purpose of preparing for the coming of a Great Teacher.

*Journal of the American Society for Psychical Research*.—Almost exclusively devoted to a summary of English proceedings consisting of experiments in cross correspondences, and in obtaining references to the classics from the late W. H. F. Myers.

*The Theosophist*—Contains part of a lecture by Annie Besant, in which she confidently expects the early return of a Great Teacher—the Christ. She quotes Rev. R. J. Campbell as prepared for a "second coming," and there are not wanting similar utterances from those of other forms of religion.

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