

# THE HARBINGER OF LIGHT

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

Founded in 1870 by Mr. W. H. Terry.

"LIGHT, MORE LIGHT."—Goethe.

Edited by Annie Brigh

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MELBOURNE, AUGUST 1st, 1911.

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# The Harbinger of Light.

AUGUST 1, 1911.

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## EDITORIAL NOTES.

It is not generally recognised that the end and aim of every phase of spiritual teaching should be the growth and development of the individual soul. It matters not what people call themselves, whether spiritualists or one of the many cults that have arisen since the Rochester Knockings gave the first hint of an Unseen World around us, the only important question is how much has the soul realised of its oneness with God in his or her own experience. It matters not what the method is called if you have been healed, both spiritually and bodily, by a greater influx of that potent, unseen Spiritual Force of the Universe—which is love—and in which we live and move and have our being. But it is difficult to shake off sectarianism, and we find dogmatic teachers among ourselves, as well as others who are fighting the materialism of to-day, claiming infallibility for certain books or doctrines, and denouncing others which they possibly do not understand, nor to which they have given careful study. In a most able address given before the London Spiritualist Alliance on May 25th by Mrs. Mary Seaton, this is expressed in a way that cannot be too strongly commended.

Although not calling herself either Spiritualist, Theosophist or Christian Scientist, she is a spiritualist of the universal order that is to be when humanity has attained a wider outlook, and recognises the good that all these are doing in the fight against materialism. On one point I did not agree with her, namely, that Spiritualism, generally, does not emphasise, excepting in special cases, the religious side of things. It is solely because Spiritualism leads to a religion so wide embracing as to suit the needs of every thinking man and woman, that my life is devoted to the dissemination of its unrivalled philosophy. It is quite true that among ourselves, as among Theosophists and Christian Scientists, there are numbers who never come any nearer to a realisation of what their cult means than does the average churchgoer. All teach the power of the spirit. But as Mrs. Seaton says, "To use the power of the spirit means living the life of the spirit here and now. It means living in accordance with the highest good you know, going to the source of good for everything you need, not living in the circumference but at the centre, and keeping close to the God within the soul; and to the degree we do so, the door opens; it opens wide, indeed, to the soul that goes there, leans there, and trusts there." It was the realisation of a religion like this that gave Frederick Myers—and remember the door was opened to him solely by the derided phenomena—the happiness of saying at the close of his life that he had found

at last what he had been long searching for. The cup of the Holy Grail sparkled in his hand at the end of his long pilgrimage towards the light. Love and service are the mystic guides to the Holy of Holies. There is no mystery, no obscure rites, no way open to one mortal that another may not take. In the discussion that followed Mrs. Seaton's address, W. J. Colville, who is now visiting London, took part, and said very finely, in commenting on Mrs. Seaton's warning against being blindly led by so-called spirit-messages, "these spirit friends of ours had their limitations, being human like ourselves. We might communicate with them, but never blindly follow them. We should indeed never blindly follow any intelligences. We found God revealed in the soul—in the inmost being. One soul could not find God for another. Each individual had to make his own discovery. There was no knowledge of Deity, except that which was communicated by spiritual influx" Here is the secret of the religious life. It is indeed the practical mysticism that it is the aim of this journal to give to the world.

When this has grown to be a daily experience it is a secondary matter whether this or that book is studied, or by which road the searchers after truth approach the goal. All books which appeal to the spiritual nature of man are sacred books; all cults that lead to self realisation are doing God's work in the world, and these pages shall never be sullied by attacks on either books or cults, or the authors of them. It is a matter for the individual to decide which suits his mental calibre the best. These things are too sacred, too personal to become the subject of heated controversy. It is related of Spinoza, who has been termed the "God-intoxicated man," so filled was he with a sense of the all-pervading spirit of the universe, that he encouraged the simple people with whom he lodged in a German town, to follow conscientiously the form of worship that suited themselves the best. It was simply the realisation of the God within they must seek, and that they might find more easily in their own church than in his advanced teachings." A writer in the "Christian Commonwealth" defines the mystical faculty as being "the immediate and direct apprehension of spiritual reality. It is," he says, "latent in all." It is this which has been the inspiration of all great leaders and founders of religions. Jesus was a practical mystic of the highest kind, and he followed the light to which he almost vainly tried to draw the attention of his generation, even to inevitable death. Whether he actually lived at the time given, or the teachings he gave were ante-dated thousands of years earlier in the Egyptian Book of the Dead, deciphered these last 50 years for the first time by Egyptologists, really matters little. As Theodore Parker finely said "It would take a Jesus to forge a Jesus." "Let every man be fully persuaded in his own mind" was the exhortation of Paul to the Romans when warning them against entering into "doubtful disputations." There is something higher and nobler to strive after. For "this practical mysticism" is the great dynamic of all healthy, vibrant, courageous life, alike in the individual and in the community. It is the vision for lack of which a nation perishes. It is an experimental interior knowledge of God, apart from which no people can be strong and do exploits." It is indeed the heart of all religions, the very presence of God in the soul.

## LUTHER BURBANK, TRANSCENDENTAL HORTICULTURIST.

BY ANNIE BRIGHT.

By the last American mail came from Luther Burbank, the great horticulturist, whose fame has spread all over the world, a delightful book, "The Training of the Human Plant," which has been read from end to end of the United States and received the most glowing encomiums from the press. It is a small book that can be read in an hour, but so full of valuable suggestions for the training of the race by the same careful loving treatment that he has bestowed on plant life that it will bear reading many times over. There is hardly an unnecessary word, and as one reads, the great generalisations of the Universe come to the mind with startling vividness. Every one knows how he has evolved the spineless cacti from the cactus, whose sharp spikes forbade its handling by man or the search after food by beast, into an edible plant.

Says Professor Larkin whose notes on a day at Luther Burbank's will be read further on, "The 'food for stock problem' is solved for the entire arid area of our colossal West, as cacti will grow anywhere, in deserts and on mountain sides." A photograph of it in its present edible condition is reproduced, which illustrates well the description of how this almost miraculous transformation came about. It is that he has brought into his book on "The Training of the Human Plant," the same broad sympathy that he has given to the plant creation which, allied to scientific knowledge, indicates so well the way the human race can be developed. He is even optimistic of the eventual blending of the various races, through immigration to the United States, into the

finest people in the world. His first chapter on "The Mingling of Races" will be carefully studied, giving as it does the statistics of the 752,864 immigrants who entered the States in 1904. His book goes down to the fundamentals of philosophy and psychology. It is because of this that Luther Burbank's work is set before our readers. He belongs to that splendid class of men of science who are now emerging from the dark woods of Materialism and pointing exultingly to the light they already see bursting on this spiritual era. It is the scientific aspect of Spiritualism as shown through "the passage of matter through matter" at Mr. Stanford's circles, and its leading to the knowledge that spirit is the basis of all matter, that probably gave me the pleasure of adding Luther Burbank's name to my list of subscribers shortly after his attention had been drawn to these remarkable seances at the Antipodes. These seances, which at first were decried as dealing solely with physical phenomena, have proved the starting point for a scientific exposition of the spiritual basis of matter which is destined to revolutionise the current ideas of Spiritualism, and scientifically demonstrate the deathlessness of life. That he may not be a spiritualist in the too generally accepted meaning of that greatly

mis-used word is likely, but that he takes a genuine interest in our work here is shown by the brief note which accompanied the volume, "The Training of the Human Plant." This runs as follows:—

"Dear Mrs. Bright,

I take pleasure in presenting you with a copy of the "Training of the Human Plant," which goes forward by this mail.

With most profound respect and admiration for your good work.

I remain,

Always faithfully yours,  
LUTHER BURBANK."

To be abreast of modern science it is necessary to be a psychologist, and of that type which is going to prove as nothing else can our at-one-ment with the Universal Mind and our survival after the change called Death.

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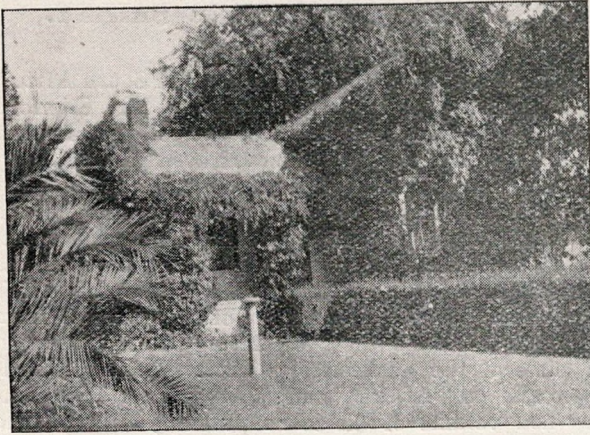
As a rule people are not careful enough of the effect of early impressions on the growing child. This is well known to the ecclesiastics who say, "give me the child with the mind plastic and I will mould his intellect to my will." Of these earliest years Luther Burbank says in the third chapter "Not only would I have the child reared for the first ten years of its life in the open, in close touch with nature, a bare-foot boy with all that implies for physical stamina, but should have him reared in love. But you say, how can you expect all children to be reared in love? By working with vast patience upon the great body of the people, this great mingling of races, to teach such of them as do not love their children to love them, to surround them with all the influences of love. This will not be universally accomplished to-day or to-morrow, and it may need centuries; but if we are ever to advance and to have this higher race now is the time to begin



LUTHER BURBANK.

the work, this very day. It is the part of every human being who comprehends the importance of this to bend all his energies toward the same end. Love must be at the basis of all our work for the race; not gush, not mere sentimentality, but abiding love, that which outlasts death. A man who hates plants, or is neglectful of them, or who has other interests beyond them, could no more be a successful plant-cultivator than he could turn back the tides of the ocean with his fingertips. The thing is utterly impossible. You can never bring up a child to its best estate without love."

Under the heading "Keep out Fear" he gives an enlargement of the disciple John's declaration that "perfect love casteth out fear." "Keep out all fear," says Luther Burbank, "of the brutal things men have taught children about the future. I believe emphatically in religion. God made religion and Man made theology. . . . I have the largest sympathy for religion and the largest contempt I am capable of for a misleading theology. Do not feed children on maudlin sentimentalism or dogmatic religion; give them nature." About education as it is to-day he has much to say. "The injury brought," he says, "by keeping too young children indoors at school is beyond the power of anyone



Luther Burbank's Flower encircled Home.

to estimate. . . . Preserve beyond all else as the priceless portion of a child the integrity of the nervous system. Upon this depends their success in life." About the child's environment he says, "By surrounding the child with sunshine from the sky and your own heart, by giving the closest communion with nature, by feeding this child with well-balanced, nutritious food, by giving it all that is implied in healthful environmental influences, and by doing all in love you can thus cultivate in the child and fix there for all its life all these traits."

#### THE SIXTH SENSE.

In his chapter on "Training" Luther Burbank referring, as he calls it, to that "mysterious pre-natal period" says how the mothers of the race should be surrounded with "every possible loving, helpful, and ennobling influence," for in this doubly sacred time lies the hope of the future of the ideal race that is to come upon the earth. For he says on page 73, "Man has by no means reached the ultimate. The fittest has not yet arrived. In the process of elimination the weaker must fail, but the battle has changed its base from brute force to mental integrity. We now have what are popularly known as five senses, but there are men of strong minds whose reasoning has rarely been at fault and who are coldly scientific in their methods, who attest to the possibility of yet developing a sixth sense. Who is he who can say man will not develop new senses as evolution advances? Psychology is now studied in most of the higher institutions of learning throughout the country, and that study will lead to a greater knowledge of these subjects. The man of the future ages will prove a somewhat different order of being from that of the present. He may look upon us as we to-day look upon our ancestors."

#### GROWTH MUST COME FROM WITHIN.

Just as the heart of the Gospel teaching is that "The kingdom of God is within you," so Luther Burbank shows that it is the cultivation of a strong and vigorous personality that should be the aim of every soul born upon this planet. Everything that tends to weaken this must be shunned. It is lowering to listen to the advice of spirits gone on a little before rather than to the inspiration from within that is the result of soul growth and development. "The man or woman," says Burbank, "who moves the earth, who is master rather than the victim of fate, has strong feelings well in hand—a vigilant engineer at the throttle. . . . By placing ourselves in harmony and co-operation with the main high potential line of human progress we receive the benefit of strong magnetic inductive currents."

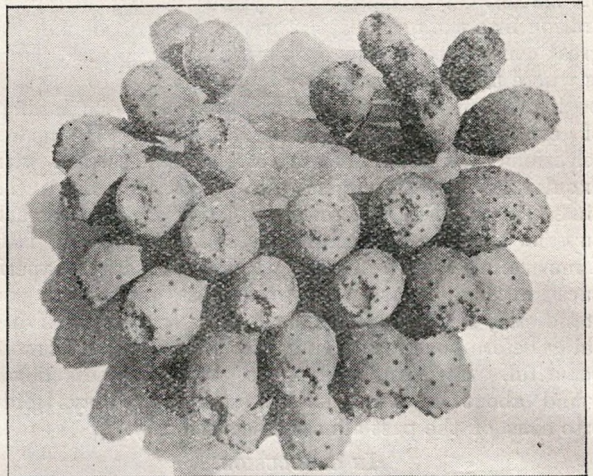
Luther Burbank has dedicated his delightful book "To the sixteen million Public School children of America, and to the untold millions under other skies." It is to be hoped that it will have as cordial a reception in Australia as it has had in America, for in no country in the world are wise words concerning the training of the young more needed.

#### WITHIN A BOTANICAL MAZE.

A GOLDEN CALIFORNIA DAY WITH LUTHER BURBANK.

By PROFESSOR EDGAR L. LARKIN,  
Director Lowe Observatory.

It was like "sweeping through the gates of Paradise," and listening to the voices "once breathed over Eden," to enter the splendid gate and walk along down the avenue of Luther Burbank's floral garden in Santa Rosa, California, on a September day so beautiful that I will not try to describe the sun-saturated air to a far and away reader. "Come this way and see the everlasting flowers," said the genial Mr. Burbank. And then we saw the pink and white starry things. Six that he gave me a year before are as fresh as when he took them from their tiny stems. He has orders for six million from the milliners of Paris, which he is unable to fill at present. It is worth a trip from Melbourne to Santa Rosa to see the processes in slow evolution of the spikeless cacti. This vast work has established the fame of Mr. Burbank throughout the scientific world. There are long rows of these strange plants side by side. And one can study a deep-seated mystery. Number 1 in row 1 is a terrific spiked, barbed and armored thing, in from the desert. Man and animal alike avoid the formidable hooked and warlike monster. Number 2 is exactly like it, so it seems, but no! it has a few less spikes; and number 3 perhaps a dozen less than number 2. It is awe-inspiring to walk along the rows and have Mr. Burbank point out the almost imperceptible steps in evolution, and note how the barbs and spikes become thinner and fewer. Surprise was complete when we came to the last plant in the last row. There it stands 4 feet high, with great branches that look like paddles



The Edible Spineless Cactus.

or blades of oars on a boat, thick, succulent, and as smooth as glass. Cows eat them with voracity, and give increased milk. The "food for stock problem" is solved for the entire arid area of our colossal west, for Cacti will grow almost anywhere in deserts and on our mountain sides.

When within the garden's maze, the floral wonders round-about, great sun-bursts are so magnificent that words are useless. He changes the colours of petals in the same flower, super-posing different shades. He expands the ordinary larkspur into a blooming wonder. This happened to be the flower whose evolution step by step he explained to us. Poppies from their wild state upon the mesas are transmuted into gorgeous splendors that always please, charm, and then astonish the visitor. A hundred kinds of roses, together with carnations, hydrangeas, heliotropes, and whole hosts of other glories are heaped in confusion and piled in the blessed sunshine—the sunshine of California. Mr. Burbank is fascinated with plants that he received from Australia, and he looks upon the Austral continent as a wonderland. Pilgrims from every nation come and admire this wondrous flower garden. Vines are everywhere, in endless

profusion, climbing and trailing things, and affectionate. I could not help but think that they were loving all the time. One beautiful little tendril fell in love with a poppy, and wound spirally round its stem; and another with a new Santa Rosa rose. And there were the dear little daisies, the daffodils and cardinal flowers. Great flaming poinsettias over there beyond the sweet violets and golden rod. By this time we were around in front of a collection of Australian things again. And then our genial friend told the names—all Greek to us—but Austral people had better have a care, they must come here soon, or their own familiar plants will be evolved into others so different that they cannot be recognised. It is just human to watch Mr. Burbank searching out the minute difference between two flowers; he sees the next step in evolution where we would not notice a change. Mr. Burbank simply loves his flowers, and his life is immersed in and joined to theirs. Actually, to me it seems as though he thinks that the blessed things have minds.

Besides this floral paradise he has a wonderful fruit farm in the country, where wonders are being wrought in the fruit world and vegetable—4,000 phases of potatoes!

The Anthropological Society of America visited the home of Mr. Burbank. There were forty-two in the party. To each of us he gave a handful of luscious plums, but no two persons received the same kind. Besides his marvellous botanical wisdom, Mr. Burbank took us into the rose-obscured house and read aloud a paper written by him seven years before. I was astonished, for it contains a clear-cut forecast of RADIANT ENERGY so soon to be proclaimed to the world by J. J. Thomson, in London, in his now historic and classic researches on corpuscles and corpuscular states of matter. This essay displays Mr. Burbank's penetration into the maze of Nature. Then we visited the great conservatory—the wonderful study place. Here is where the transformation of one plant into another begins. It is a workshop of Nature. I saw beginnings of evolution in many kinds of plants. He makes selections of tints and shades, and combines them with exquisite skill. The finished flowers are from five to ten times larger than the original, with colors so much superior that the first cannot be compared to the last. I must allude again to the peculiar sensation experienced in this "Near to Nature's heart" place when you stand still, look all around, and think that every living thing before you is changing into something still more beautiful. For love, sweet peace and happiness hover round about the floral garden, and happy days glide into eons of the past almost unconsciously.

#### IN CONCLUSION.

There could not be a more splendid illustration of what Luther Burbank's scientific work means to the world than this description of his lovely garden at Santa Rosa, read in conjunction with "The Training of the Human Plant." In it there is every hope for the future, every indication towards a "Religion within Nature," which the world is waiting for and which is invariably forecasted in these pages. Words cannot convey the sense of obligation such pioneers convey to the mind. Just as Paul when on his way to Rome "thanked God and took courage" when the brethren came to meet him with cheering words, so do we give thanks and greeting to still another worker in the glorious field.

"For courage mounteth with occasion."

Rev. A. R. Osborn, M.A., minister of St. John's Presbyterian Church, Warrnambool, has initiated an important series of meetings with the object of stimulating thought among the men of the town. At the first meeting, held at St. John's Hall, under the auspices of St. John's Men's League, over 150 men of all ages responded to the invitation to discuss the subject, "What Happens After Death?" Mr. Osborne opened the subject and a lively debate followed, in which there was neither flagging or weariness displayed. The meetings are to be held fortnightly.

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

By ANNIE BRIGHT.

In a recent letter from a subscriber in South Africa, after speaking of his indebtedness to Mr. Stanford for spreading the great truth of the potency of spirit agencies in the phenomena portrayed in this Journal, he added, "Those glorious addresses I would not miss for anything." It is an undoubted sign of the spiritual origin of these that they commend themselves to seekers after truth in every part of the world. Edward C. Randall, the gifted author of "Life's Progression" and "The Future of Man" wrote from America a few months ago relating to the insertion of some of the addresses by Prof. W. K. Clifford, especially on "Atoms" and "Ether" in a forthcoming new volume of his to be probably called "The Inhabitants of the Ether." So it is seen that simultaneously with these addresses are being given to the world through the researches of men like Sir Oliver Lodge, in his book "The Ether of Space," and Randall, in his projected volume, almost identical teachings to those given at this circle.

It will be found that the address printed below on the lack of spiritual gifts in the churches is a corollary of the remarkable supplement to the July issue, "An Open Letter to the Orthodox Clergy," by B. F. Austin, emphasising as it does the lack of discernment of spiritual things by present-day ecclesiastics. We are just on the eve of a great spiritual outpouring. By the end of this century all the psychic facts that in these early days people are derided and scoffed at for bringing before the public, will be accepted as truths. Side by side with the advance of telegraphy, until scientists declare that soon the present apparatus for wireless messages may not be required, students of occult powers have realised that just as sure as the transmission of thought is the transmission between kindred souls or those in vibratory unison, of messages and impressions. This is the part of spiritualism that is freed from its dubious part of "message giving." No one can doubt a direct impression from a friend, or inspiration from the Directive Force of the universe, when it is corroborated in the daily life and outer experience.

It is with the earnest desire that this address may be useful in strengthening the spiritual life and faith of our readers that it has been selected.

For the illustrated Supplement a unique "apport," a chain worn round the neck of African women to bring good luck, has been photographed.

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

"LACK OF SIGNS AND WONDERS IN THE CHURCHES."

Delivered on Thursday evening, Sept. 1st, 1910.

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

I will take a text, to be found in Paul's Epistle to the Romans, 11th chapter, 29th verse: "For the gifts and calling of God are without repentance," to preface my address.

The invisible church of God upon earth comprises believers everywhere, no matter to what sect or denomination they belong. They may not belong to any sect or denomination, but all who worship God in spirit and in truth, seeking to do the will of God, worshipping Him, no matter what their conception of God may be, are members of that church. As an orthodox clergyman in the flesh I must say that the orthodox church at the present time is somewhat astray, but I believe that she is coming back to truth and God, and will be eventually filled with the spiritual power which was once hers before she became worldly. There are a great many good Christian people to-day who deny that the gifts of the Spirit are in operation at the present time. For this reason I wish to show you that they are still in operation, and while man continues upon the earth plane they will be continually in evidence.

## THE BIBLE FULL OF SPIRITUAL MANIFESTATIONS.

In Old Testament times, as you will remember, there were many signs and wonders, what people call miracles. You have been often told, however, that in reality there are no miracles. What you call miracles are brought about by the operation of a law of nature unknown to you. I have no doubt that many of the wonderful discoveries of the present day would have been regarded as miraculous two or three hundred years ago. When you understand the underlying laws of the universe there is nothing marvellous about them. And so there are occult laws of which you know little whereby many of the so-called miracles were produced. Let me impress upon you, however, that they were often the credentials of the servants of the living God. Coming down to Christian times, we find that the Christ performed many mighty works. I would draw your special attention to the fact that it is necessary for a man to have faith to be a recipient of Divine blessing. We are told that Jesus could not do many mighty works in certain places, "because of their unbelief." Some of you Spiritualists say that it is not necessary to believe that it does not matter? But we find the Christ only healing people who had faith, and it is said of Paul healing the cripple, that "seeing he had faith to be healed," he bade him arise and walk. We have been told by some folk that Jesus worked miracles to prove that he was divinely sent. I agree with that statement, but it must be remembered that the prophets and those who were sent of God in the old dispensation did many mighty works also. They also were the Sons of God. It was by the Spirit of God that Christ healed the sick, raised the dead, gave sight to the blind, hearing to the deaf, and unloosed the tongue that was bound in dumbness. At last he was taken by evil men and ended his life upon a tree. Those that followed him were sore afraid that an end had come, not only to the great Teacher, but to the kingdom that he set up. I really think, my friends, that the apostles, the men who followed Christ, did not quite understand Him when He told them that His kingdom was a spiritual one. It is certain that the Jews and others who lived in Palestine did not understand Him. They would have none of him, because they were looking for some conqueror who could relieve them from the Roman yoke under which they groaned. He had said unto his disciples, "My kingdom is not of this world," but Peter denied Him. He did not understand the Christ, nor did he even receive the spiritual light which would enable him to comprehend that the kingdom of God should be set up in the hearts of men. "My kingdom is not of this world; if my kingdom were of this world then would my servants fight that I should not be delivered to the Jews," said Jesus. After His death and passing to Paradise, the work still went on. It was committed to faithful men. He had told them that they should receive a baptism, and on the day of Pentecost the Spirit descended upon them like cloven tongues of fire. It is my opinion that the world needs a second baptism to wake up not only the Christians, the sleeping workers, but the half-hearted spiritualists, the inconsistent worshippers of the true God. The disciples went forth endued with power from on High. They had power to heal the sick, give sight to the blind—the lame walked, and the deaf were made to hear, was their exultant cry. The work still went on. "Silver and gold have I none," said Peter to the man, "sitting at the gate of the temple, which is called Beautiful, but such as I have give I to thee." I think that the church during the middle ages, and a large section of it to-day, might truthfully say, "Silver and gold have I much, but very little of it would they give away." What the Apostles had to give away was the blessing of God, and in the name of Jesus the man rose up and walked. Oh, my friends, you do not appreciate the blessings of God sufficiently. You have two beautiful eyes, sound ears and limbs. But think of those who live in perpetual darkness, physical darkness, and who are cut

off largely from your world. What must it be to be lame from birth, and then to receive in one moment the blessing of strong, sound limbs, or beautiful sight and acute hearing power. The world is full of cripples, both spiritual and physical, and it is high time that the servants of the living God were baptised with power so that they might go forth, and in the name of God say, "Rise up and walk." To-night I am trying to show you that it is their right, and that they are commanded to do so. It is their privilege to heal the sick. "The works that I do shall ye do also, and greater works than these shall ye do, because I go unto my Father," said Jesus to those who believed in Him. Oh, lukewarm believer, why do you deny Him? What have become of the signs and the wonders? God has still got witnesses upon the earth. He has always had them. Ah, my friends, they may be ignorant men, uncultured and unlearned, as were the fishermen who followed Christ, but filled with the Spirit's power they are able to throw down kingdoms.

## HEALING AMONG THE EARLY CHRISTIANS.

After the apostles passed away the work was committed to faithful men. The Church was formed, and a few faithful believers met in the homes of the brethren. They sang and prayed, and ate a frugal meal, and they took up a collection from the brethren for the sick and the afflicted, for the widow and the orphan. It was charged against them by their enemies in Roman times that they committed abominations, and thus were the faithful marked out for persecution. In the 12th chapter of Paul's Epistle to the Corinthians, we are told that there are a diversity of spiritual gifts, differences of administration, and diversity of operation, but that there is one God who is above all, through the working of whose Spirit the signs and wonders show forth. In the same chapter we are told that some are set in the church as apostles and prophets and teachers, others are healers, and though there be a diversity of gifts, there is but one Spirit. The text that I quoted to-night tells me that the "gifts and the calling of God are without repentance." That means they do not fail, they have never failed, they cannot be recalled. I ask you if there is not as much need to-day of the signs and wonders as there was in Christian times.

## WHAT JESUS DID.

Just for a few moments let us look at the work performed by Jesus, who is called the Christ. His sympathies were always with the poor and the afflicted. You will remember that the blind man sitting by the wayside, hearing the commotion, inquired what it was, and was informed that "Jesus of Nazareth passeth by." The great heart of the Christ was filled with love and sympathy, as it is filled with love and sympathy for the whole human race to-night, and He healed and gave sight to the blind man. On another occasion, we find Him standing by the corpse of a dead young man—the only son of his mother, and she a widow. Here was a case to touch the pitying heart of Jesus. And He said, "Young man, I say unto thee, arise." And he that was dead sat up and began to speak, and he delivered him to his mother. Oh, but says someone, we cannot raise the dead to-day. No, because you have no faith! Whatsoever ye ask in faith, it shall be done unto you. What is the reason the dead are not raised? might I ask. What difficulty does it present to the Lord of life and glory? It is simply permission for the spirit to re-enter the tenement of clay. Christ had power over the elements, He understood all the occult laws, He could transcend those laws of attraction and gravitation.

## SPIRITUAL GIFTS AND PRIMITIVE CHRISTIANITY.

We know that the gifts of the Spirit were in operation in the first four centuries. I gave you an address once on the inscriptions on the catacombs of Rome, and showed you that several of them referred to the exorcists as special features in the early church, whose work was to cast out the obsessing spirits. Why don't

you cast out the obsessing spirits now? Because you deny the power. Think you that you will be able to perform many mighty works while you deny all spiritual gifts? How can you read your Bible and **then rise up and tell the world the days of miracles are past!** You are not faithful. He has committed into your charge a great trust. Jesus went about teaching and preaching, and He said, "I do always those things that please the Father." Thus to heal the sick, to raise the dead, and to do many mighty works was to please the Father. Once people would have told you that anything out of the common was brought about by demoniacal agency. Man has become enlightened, and it is only the ignorant few who would now say so. It has been given unto you, you have been called, you have the privilege of receiving light and knowledge concerning Christ and God, but remember there are others in different parts of your earth who are also seeking to set up the kingdom of God on earth. They may have not as much knowledge and light as you have, but in their own way they are trying to do something for God and humanity. Certain of the Christian fathers tell us in their works that the hand-maidens were moved by the spirit and prophesied and the exorcists relieved the obsessed persons. In James we read, "Is any sick among you?" Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if we have committed sins, they shall be forgiven him." I would like to know how many of you lay hands on the sick to-day. Only a few poor Spiritualists, despised and rejected of men, but the great mass of Christendom has rejected the truth, and they have to come back to primitive Christianity, in its simplicity, purity and power. Do not tell the world that these things are impossible. Spiritualists have put it on record that they have witnessed parallel cases to those recorded in the Scriptures, with the exception of life being given to the dead. You must believe that the spiritual gifts are still in operation. Dare any man say they are not. And if they are not being shown forth in the sects and denominations of to-day, God is manifesting Himself through people who are not called by the name of any section or denomination at the present time. I know there have been holy men and women in the orthodox church. Dorothea Truedell, of Switzerland, was one; Newton, in America, was another, and I could name scores of others. The time is coming, my friends, when people will not sneer at those who believe that God is with them, and that the signs and wonders will continue. All men have not faith, but, oh, how wonderful is the provision made by our God to convince erring humanity. If all men have not faith, "lo and behold I show you a sign." But remember that "blessed are they who have not seen, and yet have believed." At the same time I am free to admit that it is quite reasonable to ask for a "sign," if you ask for it in the proper spirit. Realise, especially, that an evil use can be made of these beautiful gifts. If you have come to this circle from time to time out of mere curiosity, you have made a mistake. Remember that where two or three are gathered together in sincerity, in prayer, God has said He will be in the midst of them. And remember that the frivolous minded should not enter therein, because it is holy ground.

#### WHAT SPIRITUAL TEACHERS SHOULD DO.

When your spiritual teachers go forth to teach the old, old story, it must be accompanied by signs and wonders—just as in the Gospels—"with the signs and wonders following." Some men have the beautiful gift of healing through the laying on of hands. Some speak with new tongues—the gift of tongues—others discern spirits. To some is given wisdom—these are apostles, prophets, but not, remember, of the fortune-telling kind. A prophet does not necessarily mean a person who foretells the future. I find that when the future was foretold it was nearly always of some great

moment to humanity. The messages received from fortune-tellers, on the contrary, are frivolous. Fortune-telling and true spiritualism, that is the operation of the spiritual gifts, have nothing in common. But if you wish to be a power for good in this land or any other land, you must be good and honourable people. Though you are able to heal the sick, or to discern spirits, and are not true to yourselves and to humanity and to God, it is all in vain. First get right yourselves. Do not offer liberty to those who are bound, while you yourselves are in bondage. Rid yourselves of all that is worldly—that sounds like a Methodist preacher talking, does it not? But I desire to show you that when I say get rid of all that is worldly, I wish you to put aside the frivolities of the world. They do not satisfy, they are of no use to suffering humanity. The world is calling for light, for help. People ask for bread, and you are giving them a stone. The spiritual teacher should point them to Him who is the Source of Life and Light, and if they eat of that bread which cometh down from heaven, they shall never hunger again. You go forth to the world, you may tell them of the mysteries of godliness, you may tell them concerning the lives of the old prophets, the wonders of the old temple: you may with high sounding words point them to the skies: but unless you yourselves are changed in heart, unless you are sincere and genuine, your work will be utterly in vain. In that wonderful chapter to the Corinthians, we are told that some have the gift of healing, others the gift of tongues, others the discerning of spirits, and so on. And it is all necessary. The man who could discern spirits was not to be jealous of him who could speak in various tongues, and it is illustrated with the story of the members of the body. The eye could not say to the foot or the hand, "I have no need of thee," for all the members went to make up the body. And so each one of you, no matter what name you are called by, go and help to make up the body of the church of a living God. You may have had a certain work given to you to do, and if you do it according to your light and conscience, it is acceptable in the sight of God. God is the Source of all that is good, the Source of light and life, and purity, and we invoke Him, we come here from time to time to teach you how to live with Him in the present world. Godliness is profitable for the life that now is, a life well spent brings its reward—comfort, peace, and joy in believing. You will stand at last upon the eternal shores, and you will see the people whom you have benefited in life. There is nothing so grand, so glorious as to say, "That man, that woman was brought to a knowledge of the truth through my example." There are many at the present time, teachers and reformers, some like our friend J. B. Gough on the spirit side of life, who desire to abolish the liquor trade by legislation and so to make men sober. Let me say that if a man is right with God, true to himself, caring for the welfare of his brothers, he will avoid all those things which would be a stumbling block to his fellows. A life of self sacrifice is what is needed at the present time. The gifts of the Spirit are still in operation. "The gifts and the calling of God are without repentance," and they never will be recalled, until the last human soul arrives home. You are hindering the work of God when you deny the spiritual gifts and operation. You are keeping men away from the fount of life and of truth. The agnostic, the unbeliever asks, "Where are the promises redeemed?" They can read the scriptures just as well as you can, "The works that I do shall ye do also": but it must be done in faith. God grant that each one here shall be consistent. I ask you not to fear the world's wrath or its scorn. It is only to be expected that those who are unspiritual will persecute those who are living for the spiritual life. They are dead while they live. Show them by your life that you possess something that they do not possess, which you have obtained, not from the world, but from God. I thank you for your attention.

**THAUMAT—OAH SPE.**

## FALSE RELIGIONS.

*For Harbinger of Light.*

BY J. NELSON JONES.

In this age of criticism, when the foundations of every cult will be subjected to the test of the most rigid investigation, it is well to remember that whatever the result of such criticism may be it cannot touch the great and abiding realities of the spirit. When Christianity is put under the lens it is not the divine teachings of Jesus that are assailed but the travesty of them as witnessed in the aggressive ecclesiasticism of to-day, which has obscured the light that illuminates not only the pages of the Gospels, but the teaching of every true son of God. Every day Egyptologists are discovering parallel passages in the Book of the Dead, which has lain in the tombs of Egypt for thousands of years before the Christian era, with verses in the Sermon on the Mount. This does not detract from the value of the teaching, but shows that God has never left Himself without a witness and that inspiration is universal. As Dr. Silvanus P. Thompson recently said, and quoted in July "Harbinger":—

"If all our churches were pulled down, if all our creeds were blown to the four corners of the earth, if all our Bibles were unfortunately burnt, there would still remain that which was the real and one essential thing—without which, churches and Bibles and creeds were simply worthless—there would remain God Almighty in Heaven and the human soul, and God could reveal Himself directly if He chose."

In the following article this great truth as depicted in the pages of "Oahspe," is set forth by Mr. Nelson Jones, one of its many hundreds of students now in Australia. In a recent letter from distant Africa, the writer expresses his thanks for being directed through these articles to a study of a book, which he considers the culminating point of an investigation which has extended over two decades.—Editor "H. of L."

Mr. Nelson Jones writes of "False Religions":—

The world has been, and is at present, full of them. If anyone doubts this assertion, it is only necessary to point out a significant fact that will prove it. The devotee of any cult will always most stoutly maintain that his system is the true one, and all others more or less erroneous; and this even with shades of differences in the same cults. Can they all be right; or rather, can any of them be true? The rational answer to the question is that none can be entirely true, while all may hold some germ of truth, so smothered up and obscured by the creeds and traditions of men, as to be almost indiscernible, and to have been so perverted as to have lost all their original meaning and significance.

Now, Oahspe boldly states that the world has been dominated by four great false systems of Religion. That there may be no misunderstanding of this we will quote from the book; but, to economise space, a portion may be abridged. The opening chapter in the book describes a series of eras after the creation of man, and after the third era of development, it says: "In that same time the Beast (Self) rose up before man, and spake to him, saying: Possess thou whatsoever thou wilt, for all things are thine, and are good for thee. And man obeyed the Beast; and war came into the world. This was the fourth era. And man was sick at heart, and he called out to the Beast, saying: Thou saidst: Possess thyself of all things, for they are good for thee. Now, behold, war and death have encompassed me about on all sides. I pray thee, therefore, teach me peace! But the Beast said: Think not I am come to send peace on the earth; I come not to send peace, but a sword. I come to set man at variance against his father; and a daughter against her mother. Whatsoever thou findest to eat, be it fish or flesh, eat thou thereof, taking no thought of to-morrow. And man ate fish and flesh, becoming carnivorous, and darkness came upon him, neither yet heard he the voice of Jehovah, nor believed in

Him. This was the fifth era. And the beast divided itself into four great heads, and possessed the earth about; and man fell down and worshipped them. And the names of the heads of the Beast were, Brahmin, Buddhist, Christian and Mohammedan. And they divided the earth, and apportioned it between themselves, choosing soldiers and standing armies for the maintenance of their earthly aggrandisement. And the Brahmins had seven million soldiers; the Buddhists twenty million; the Christians seven million; and the Mohammedans two million, whose trade was killing man. And man, in service of the beast, gave one sixth of his life and his labour to war and standing armies; and one-third of his life he gave to dissipation and drunkenness. This was the sixth era. Jehovah called to man to desist from evil; but man heard Him not. For the coming of the Beast had changed man's flesh, so that his soul was hid as if in a cloud, and he loved sin. Jehovah called unto His angels in heaven, saying: Go ye down to the earth once more, to man, whom I created to inhabit the earth and enjoy it, and say ye to man: Thus saith Jehovah: Behold the seventh era is at hand. Thy Creator commandeth thy change from a carnivorous man of contention to an herbivorous man of peace. The four heads of the Beast shall be put away: and war shall be no more on the earth. Thy armies shall be disbanded. And from this time forth, whosoever desireth not to war, thou shalt not impress; for it is the commandment of thy Creator. Neither shalt thou have any God, nor Lord, nor Saviour, but only thy Creator, Jehovah! Him only shalt thou worship henceforth forever. I am sufficient unto Mine own creations. . . . And the angels of heaven descended to the earth to man, and appeared before him, face to face, hundreds of thousands of them, speaking as man speaketh, and writing as man writeth, teaching these things of Jehovah and His works. And in the thirty-third year thereof (the Kosmon era) the Embassadors of the angel hosts of heaven, prepared and revealed unto man in the name of Jehovah, His heavenly kingdoms; and have thus herein made known the plan of His delightful creations, for the resurrection of the peoples of the earth. Not INFALLIBLE is this book, OAH SPE; but to teach mortals HOW TO ATTAIN TO HEAR THE CREATOR'S VOICE, and TO SEE HIS HEAVENS, in full consciousness, whilst still living on the earth; and to know of a truth the place and condition awaiting them after death. Neither are, nor were, the revelations within this OAH SPE wholly new to mortals. The same things have been revealed at the same time unto many, who live at remote distances from one another, but who were not in correspondence till afterwards. Because this light is thus comprehensive, embracing corporeal and spiritual things, it is called the beginning of the KOSMON ERA. And because it relates to earth, sky and spirit, it is called OAH SPE."

The first thing to note in this remarkable utterance is that, at a certain stage of man's development what is called The Beast, arose within him. This Beast is the Selfhood, the principle of evil, as opposed to the principle of good, the divine spark or Conscience. It is Paul's "carnal-mind," which "is not subject to the law of God, neither indeed can be." Why? Because God's law is Love.

The next point is to note how the Beast speedily brought discord and war into the life of man; and falsity in the shape of perverted truths, or false religions, and war in the name of religion became a sanctioned thing. If anyone doubts this let him read the histories of the Crusades, which for 176 years devastated the world; Christians against Moslems; Moslems against Christians.

This the world continued, and still is arming to the teeth, Nation against Nation. But Oahspe declares that, in this Kosmon era, this state of things is to be abolished. The Kosmon era commenced about the year 1848, that memorable year of remarkable upheavals in the social and political worlds. In this

year also occurred those "Rochester Knockings" which created such a furore, and may be called the commencement of what is named Modern Spiritualism. Since that time "the angels of heaven have descended to the earth, to man, and appeared before him, face to face," as predicted. It is to this wonderful eruption of spirit forces that we may attribute the great changes in religious ideas, and the general desire to enter into peaceful relations that is to be observed in ever increasing ratio since 1848.

It must also be observed that, in this opening chapter of the book, as throughout the whole of it, war is made a sort of test of falsity in religion, for it is the direct consequence of the rule of the Beast, instead of the rule of Love. The Christian religion, if we may accept the histories as we have them in the synoptics, was heralded by the angel song of "peace on earth and goodwill towards men." Jesus of Nazareth, according to the same authority, said "blessed are the peacemakers, for they shall be called the children of God," and, "if a man smite thee on the right cheek, turn to him the other also," and again, "agree with thine adversary quickly, whilst thou are in the way with him." The whole spirit of the ostensible founder of the Christian religion, is Peace. If then war be an attribute of a false religion, how can Christianity as a system set up a claim for truth? The whole of the Christian world is at the present moment engaged in the invention of the most deadly engines of destruction that the world has ever seen, each one vieing with the other for supremacy.

Oahspe makes no special attack on Christianity; it is simply grouped with three other great systems as one of a class of false religions, having certain qualities in common. Instead, then, of ignoring or ridiculing the statement, it should be calmly investigated with a view of arriving at the truth; for the truth concerns us all, whatever be our creed.

At the beginning of this paper it was said that, probably, a substratum of truth ran through all these false religions, and it is a matter of deep interest to try and discover what that truth is. It must be simple, because it must be universal. Throughout the Ages from time to time has ever been given heaven-sent messengers for the purpose of guiding poor humanity and opening its expanding intelligence to a perception of spiritual things. Such heaven-sent messengers were Tarathustra (Zoroaster), Abram, Moses, Jesus and others; whose mission was to put truth, philosophy and ethics into the world, in a manner suited to the genius and character of the peoples to whom they were sent. A study of the teachings of these lights will reveal the fact that, the essential teaching has always been, The Oneness of Jehovah, His Fatherhood, and the brotherhood of Man.

This is simple, and universal, a child can understand it. It embraces the whole of a true religion!

Ararat, July, 1911.

### SPIRIT COMMUNICATION BY THE DIRECT VOICE.

By a recent English mail came the following article by Mr. Stead on some recent experiments he has made with a celebrated American medium, Mrs. Wriedt, who for two months has been the guest at "Julia's Bureau," at Wimbledon. Readers everywhere will also be interested in knowing that "Julia's Bureau" is doing a most valuable work and on the lines of quiet unostentatious inquiry as outlined by "Julia" herself. It is always good to hear from Mr. Stead, and spiritualists in these Southern lands will cordially welcome his latest communications.—Ed. "H. of Light."

Mr. W. T. Stead writes to me as follows:—

"For some time past my attention has been directed to a medium of the name of Mrs. Wriedt, a resident in Detroit, Michigan. My friend Admiral Moore, crossed the Atlantic expressly to investigate her mediumship, and returned with so favourable an account that I invited Mrs. Wriedt to come to London for two months as a guest at Julia's House in

Wimbledon. Mrs. Wriedt arrived on Tuesday and we have had two sittings in Circle with the most satisfactory results. The sittings took place in my old library, which is now dedicated to the use of Julia. We were a company of about twelve, including all the members of Julia's Circle. We sat in darkness, for although Mrs. Wriedt can get her phenomena in light they are produced with greater ease and force in darkness, and it was thought best at first to begin without light. The Circle began in the ordinary way, with music, praise, prayer and reading; after which the light was turned down and two so-called trumpets about three feet in length were stood on their open mouths in the middle of the Circle. Mrs. Wriedt sat next to me. After a very little time we could hear a trumpet lifted, and Julia addressed the Circle in a voice which was hardly audible. She bade Mrs. Wriedt welcome, addressed each member of her Circle personally and then gave way to my son, who spoke to me for five minutes. The voice was hardly recognisable, although it resembled his probably as much as it would have done if he had been speaking in life through a similar trumpet. His remarks were characteristic and showed an intimate knowledge of the circumstances of his death, which were not known to anyone but myself. He also repeated with the direct voice words of caution about my health and overwork which he has frequently written to me by my own hand.

Then we had a series of messages from sixteen persons who had passed away. One was in Italian, another in French, and a third in Latin. There was another communication from a member of our Circle who is at present in Norway. She gave her name, which was quite unknown to the medium, and a message explaining a certain confusion which had occurred in the messages. A request was made by a direct voice that we should sing "Nearer my God to Thee," which, on being complied with, the spirit voice joined in and sang in unison with the members of the Circle. Perhaps the most remarkable test that was given was towards the close of the sitting, when an invisible one whistled the tune of "Believe me if all those endearing young charms," which was recognised by some of the sitters. On this being remarked, the voice said, "Yes, I whistled that tune in order that Harry might have no doubt as to who I was." Then one of the members of our Circle said, "Is that you, father; that was your favourite song, and I often sang it with you before you passed over." The voice replied, "Yes, I used to, sing it again." Whereupon the sitter at once struck up the song and the invisible voice sang in a tenor voice in harmony with her through the whole verse. The lady in question informed us that her father was a remarkably good tenor singer; that this particular song was his favourite, and that they had frequently sung it together. As none of us knew that the lady had ever sung anything, and did not know that her father was in the spirit world, this evidence of the presence and identity was very remarkable.

Since then there has been another sitting, the results of which were even more satisfactory. A brother, who had lost his sister, and had in vain attempted to get into communication with her through other mediums, was put into direct communication with her, and entered into a conversation which abundantly satisfied him as to her identity. The direct voice gave particulars as to the place where she had died, mentioned the names of relatives, and gave him messages of comfort and consolation, which absolutely satisfied the sitter as to the reality of her presence in the room. Luminous forms not sufficiently materialised to be identified, but plainly visible and tangible, moved round the Circle during the time the voices were heard.

On the whole I think that we have been fortunate enough to come upon a medium with exceptional psychic gifts, which may be immensely useful in rousing the attention of mankind to the reality and nearness of the invisible world.

**THOUGHT SUBSTANCE AND ITS EFFECTS**

In another column will be found a contribution on the "Vitality and Potency of Kind Thoughts," which is suggestive of the question, What are thoughts? For in this instance the thought was seen to travel to its destination and produce the desired effect, which implies form and substance. We have often heard the affirmation, "Thoughts are things," which also implies both form and substance, but until the comparatively recent experiments of Dr. Baraduc and Count De Rochas in photographing thought forms of various emotions (some excellent illustration of which appeared in Mr. Britton-Harvey's "Wonders Never Cease," published a few months since), no one that we are aware of has attempted to philosophically explain or demonstrate the fact. Our impression is that they are formulations of the mind and composed of soul force, or what is commonly denominated human magnetism. The affirmation of Dr. Braid, the hypnotist, that in mesmeric phenomena there was no transmission of fluid or substance, was satisfactory to the materialistic school, but he afforded no satisfactory proof of his theory, and when the subject was on the tapis we took the opportunity to present conclusive evidence in our own experience of the error of his conclusions, the particulars of which appeared in "The Harbinger of Light" for May, 1883, as follows:—

Case 1.—A.C. was a neighbour who had suffered from sciatica for several weeks, never free from pain, save when asleep, and only sleeping when exhausted nature compelled it. We magnetised his leg and relieved the pain at the first operation, but it returned about two hours after. On the second day the relief lasted four hours, the third seven, and so on progressively until it had nearly bridged the twenty-four hours. Ten a.m. was the hour for him to attend, and on the morning we refer to he did not put in an appearance punctually, and as we had an appointment in town at 11, we magnetised a glass of water by making steady passes over it with the hand, and giving it to an assistant told him to inform Mr. C. that it was not possible to wait, but we had left the contents of the glass for him to drink. As we were leaving the premises, we encountered Mr. C., and delivering the message to him, returned and handed him the tumbler without saying a word to indicate what was the nature of its contents. He drank it as desired, and then asked what it was; we replied water. He then asked, What did you put in it? Though scarcely correct, save in a material sense, we answered "nothing," and then asked why? He replied that it tasted different from ordinary water, "as though it had a tasteless oil in it." Whilst speaking he suddenly placed his hand on his hip, and on asking him what was the matter, he replied that he felt "like warm water running down the part" and a subsidence of the pain. Then, and not till then, was he informed that the water was magnetised.

2nd Case.—Mrs. S. was a lady who had lost her sight whilst under medical treatment for Ophthalmia. The sight was destroyed, and the magnetisation was directed to the removal of severe inflammation in and around the eyes, and affecting the nervous system generally. Mrs. S. was brought in a carriage daily and assisted to our office, where she was left for treatment. She could sense the magnetism distinctly, but never became absolutely unconscious. We were accustomed to give her a small bottle of lotion to bathe her eyes with in the evening, she bringing the empty bottle to be replenished daily. On one occasion we

thought to try the effect of magnetised water on the eyes, and in place of the lotion, filled the bottle with some and handed it to the patient without comment. We had forgotten the circumstance when on the following day she said, "Was that a new lotion you gave me yesterday?" We answered, "Yes; why?" "Because when I was using it I felt as though I was being mesmerised."

Case 3.—M.E., who was a believer in mesmerism, but had on more than one occasion ridiculed the idea of mesmerised water, when giving a friendly call one day, complained of a headache, and requested us to give her a glass of water. Whilst drawing it from the tap the thought struck us to magnetise it, which we did on our way back to the room, completing the process before reaching the door. Handing the tumbler to M.E., she drank a portion of it, and asking, what have you been putting into it? closed her eyes and sank back in the chair. In ten minutes she opened them again to find her headache entirely gone, and with it her disbelief in magnetised water.

These cases we think are sufficient to prove our position with regard to the substantiality of the soul force, which is analogous to thought force. In neither of them was the slightest indication given that the water was magnetised. It is therefore evident that a quality was given to the water that it did not previously possess. The thought of the mesmeriser was a benevolent one, and the effect corresponded.

W.H.T.

**EDGAR LUCIEN LARKIN.**

So rapid and satisfactory has been the recovery of Professor Larkin that in his latest letter he says that he has two books almost ready for the press. They are entitled "Creator and Creation," and "Within the Mind Maze." They are directed, he says, "against materialism in all its branches." He sends a chapter from each for insertion in the "Harbinger." Due notice of their publication will be given, and it is hoped that a large sale may be made in the Commonwealth and New Zealand.

**"CREATOR AND CREATION"—EMANATION.**

The word emanation is from Latin e, out, and manare, to flow, and literally means to flow out. Then everything that flows out is derived from whatever is within. Call all within primary, then all issuing or flowing forth is secondary. This ancient hypothesis takes no account of a Creator, will or volition. Emanation may be compared to the flow of a spring or a fountain. A primeval source of flow is admitted; and this is changeless in quantity or attributes. Emanation teaches that the series is descending, the source of all is of high grade; but all that issues is lower in the scale. The original source, or entity does not enter the external world, only emanations from it. The Sanscrit, or ancient Aryan Hindu literature is a source of the theory of emanation, but passages are obscure, in meaning. All things from the first matter down to man is a descent. The expression "descent of man," can well be used in writing of emanation. The chief doctrine of emanation is that the primordial source is not diminished by processes of emanating. A magnet of steel can magnetise other steels forever without loss of power. Wisdom is an entity described as emanating from the original source; but wisdom is a Mind-word; showing that the ancients both Hindus, and other Aryans, down to Greeks conceived of Mind within primal things. The knowing ones, the Gnostics, taught the action of mind in all their cosmic concepts. The term "throwing off" perpetually without loss or diminution was a tenet of the doctrine of emanation. A mighty primordial Unity in the source of all diversity, without any limit, at least minus limit in time. The first result of emanation is that: this mysterious entity thinks. The flowing continues: emanations emanate, and these likewise; but the scale is not one of progression to the higher but lower. Mindless matter is finally reached. But the original source thinks;

or at least, the first emanation has the power of thinking. A phase of this theory is that the emanations from the primordial cause were created. They were created and then emanated. A refinement of this was that the act of proceeding or emanating from was an act of creating. Then why does not this mystic theory of things handed down to us from remote antiquity correspond to the doctrine of mentoids, thought forms or bodies? The Hindus and Iranians, the Greeks and Latins, were not aware of the existence of electrons. Had they been, they might have imagined them to be at times assembled into thought bodies.

Some of the Greeks taught that emanations could not proceed one to another; but that all came separately and directly from the original source of all emanations whatever. Others compared emanations to rays of light, teaching that light emanates from its source without decreasing the original; not aware that the production of light calls for a supply of energy, manifesting as light radiation.

Liebnitz, with his derived monads, includes the theory of emanation; these emanated "moment by moment," from the great original monad. The expression created and derived monads, may be changed to created electrons, and their subsequent assembling into atoms and molecules, always preceded by mental forms of these atoms and later molecules. Emanation held sway over many penetrating minds during many centuries, but finally gave way to the theory of evolution.

This eternal outflowing has fascinated many philosophic minds; and given rise to a large and elaborate branch of the world's speculative literature. Its influence is small now, and ever waning.

It is well for a scientific man to be all wrapped in his favourite science; so thoroughly absorbed that his science is pre-eminently the fundamental and all others mere branches. To an enthusiastic astronomer, his science is the most important of all, and the others are subsidiary. The electrician may think that the study of electricity, Nature's mysterious enigma is of transcendent importance not only in solving the "riddle of the Universe," but in the work of human betterment. The biologist would then assert that the study of life and its properties in endeavour to discover its origin is greater than all other studies combined. But then comes the mentonomist with the declaration that Mind is so far more magnificent than any other entity in existence; that the Science of Mentonomy, the Law of the Mind, is the one and only study of supreme importance, beside which all others are insignificant branches only. All roads lead to Mind; all discoveries are to be valued entirely in their capacity of adding to knowledge of Mind. Since this is a book on Mentonomy, let Mind be the highest and reign on every page in regal majesty and power.

#### MENTONOMY THE HIGHEST SCIENCE.

From "Within the Mind Maze."

There is an air of mysticism around and about the very idea of studying one's own mind: the mystic personality appears before the researcher's mental vision and the student scarcely knows where to begin. Suppose that we desire to know the complete history of the United States; then we must study all history of its past, even to the discovery of America. Would we know of the present state of the Mind in man, we must explore its distant past, and search for its properties and powers backward to primitive times. If possible, as in the case of geology, find fossil thoughts; those discarded in the progression of the race for knowledge. Study infancy, youth, adolescence, maturity and old age of races and nations. Each ethnic type has a distinct mental personality. But a greater plan of research is to study individuals through all these phases. These processes are called retrospection, introspection, retrovision, revision, recall, analysis, recollection, and assembling. These are to live over again the past, and see again latent mental

forms. Retrovision and introspection are indeed fascinating. Retrovision means: "looking, or the power of looking back, or especially a supposed power of seeing unknown events in the past." Supposed, only, no longer, it is now known to be true in the cases of certain types of Minds. The important question arises are thoughts recalled really unknown? May they not have long been latent merely?

Retrovision and revision, seeing forgotten scenes again, has for ages been the great insoluble problem of mentalists. So vast is this subject that the entire world wide and very ancient doctrine of reincarnation, the successive reappearance in different brains of the same Mind or mental personality, and hypotheses of subjective, subconscious, unconscious, and subliminal Minds are based upon the mysteries of retro- and re-vision. The word introspection means: "the act of looking within; specifically, the act of observing and analysing one's own thoughts and feelings or the contents of the consciousness." It is to look within, and is one of the most valuable attributes of the human phase of Mind. Also a beneficent mental exercise, one having great power for good, for discipline, and self culture. It ought to be engaged in by all who wish to make themselves better and be the more able to avoid mental errors and cast them out if they find lodgement within. It is to know thyself.

Memory from days of early childhood even to old age, is a remarkable fact in Mentonomy; scenes of long ago, will be more vivid than recent. Voluntary recall can be trained so that it will be possible to summon these apparently latent and slumbering mental impressions.

#### THE DEEP SEA OF MIND.

Retrovision is comparable to the sinking of a sounding line into the depths of the ocean. The very fountains of great mental deeps are opened and they pour forth floods of thought to be forgotten things. Actually, when re-vision is highly trained and nurtured, it seems at times as if one were in touch with another personality in the brain. Dual minds have been advocated by some mentalists, the theory being based upon this strong impression of a personality, one having stored or memorised what the other has failed to store—forgotten. The real foundation of the Mind in man lies in the unaccountable facts of retrovision, recall and introspection: for without these we would not be aware of this apparent other part of the self, or another personality within. Persons have been overheard when holding animated conversations with themselves; or with their own self, or with their "other mind," other half, or separate self. These are obscure terms and the hope is here expressed that they will be all traced out, analysed and reduced to laws, to set and rigid laws of personality. It there a hidden key to the perplexing question of the person? Surely retrovision is not governed by chance: nor is it a fortuitous and fugitive property of the Mind in humans, but a deep and permanent law. Retrovision and introspection appear to be exalted above ordinary memory,

Mr. E. W. Cole, of the Book Arcade, is making such satisfactory progress that it is confidently anticipated that in a few weeks he will have quite regained his normal health. He has been able to leave his room for occasional drives, and has visited his office. He has parts of the daily papers read to him, and discusses leading articles and other matter, and took great pleasure in listening to Dr. Peebles' "Musings," in the July "Harbinger," on entering his 90th year. Mr. Cole is ten years Dr. Peebles' junior, has lived a life as simple and devoted to his ideals as Dr. Peebles, and may possibly enter on a new lease of life after he has recovered from overwork, and the shock to the nervous system of the passing over of Mrs. Cole—his partner in all good deeds and work.

## OUR DEATHLESS BODIES.

*"In It we live, and move, and have our Being."*

FOR *Harbinger of Light*.

BY L. IRVEN MACKENZIE.

In Prentice Mulford's "The Gift of the Spirit"—a volume all should read—there occurs in the chapter "Immortality in the Flesh" an enlargement of the ideas so lucidly given by Mrs. Mackenzie in the following article.

Prentice Mulford says—and this in exact accord with the teaching we would fain impress on readers everywhere—that "No person can become permanently whole (which implies immortality in the flesh) or attain entire and permanent freedom from disease who is ever trusting or leaning on any other save the Supreme to gain the power of faith. Borrowed faith may work wonders for a time. But it does not come to stay." On another page Prentice Mulford says, "We believe that immortality in the flesh is a possibility; or, in other words, that a physical body can be retained so long as the spirit desires its use, and that this body, instead of decreasing in strength and vigour as the years go on, will increase and its growth will be perpetual."

Mrs. Mackenzie says:—

Surely to every thinking mind, the wondrously lucid explanation of Substance, given by that seer and scientist, Sir Oliver Lodge, has brought the conception of Omnipresent God nearer than ever before. Aether—as the continuous Substance, which is everything, in which, and by which, and through which we live and move and have every expression of life—and out of which we never can be—is a very immanent and wonderfully intimate expression of the All-God that holds with gloriously unfailling strength.

More closely, more sacredly, as well as more reasonably than ever before, the realisation of the Creative Deity must touch us. And when we hold the concept of our bodies, and of all formations about us, as the ceaseless expression of Energy from this permeating Aether; when we know every movement of a finger, every thought of the brain, as part of its vibration, surely each atom of us must thrill to the grandeur of the Infinite Scheme. Then, through our wonder and our worship, our intimate holy sense of relationship, will we ask ourselves the all important questions—

"Who am I in this marvellous Ocean of Energy?"

"What is my position in regard to it?"

"Have I not individual responsibility in this outward Expression of the Universal Aether?"

Then will we be true to ourselves—the real Selfhood of us—which is always trying to drag the flimsy veils of our personal conceit wherewith to blind our earth sight.

Will we lay our prejudices bare before our Soul-sight and see clearly the blemishes that mar us as Individuals?

Will we see, also, in the grand clarity of that Soul-sight, our absolute power, as well as our personal responsibility, to remake ourselves as Radiant Energy with every minute atom of us shining with its own spirit?

I can hear a thousand voices cry: "We can't." I have said it myself a thousand times, only to learn that we CAN—and must; that absolutely no other person can do it for us, any more than another could breathe for us. Also, that some time or other, we will do this thing—because it is the Law of Life.

And we need to remember one other vastly important thing, which is that we have no more real right to leave a God-Law uncomplied with on this sphere than we shall have in some far seventh heaven.

We tell ourselves we won't do it there; but why do it here, and then be foolish enough to wonder at the reason of suffering, or blame God for it?

We are created expressions of the God-Energy—the One Substance—living, moving, having our very

being by, and in its ceaseless supply. But, because we are Individualised Expressions, and free-willed Co-creators, to us is left the choice of participating freely of it, and directing its forces into our own specially desired form.

Yet, curiously enough, the larger percentage of us are like creatures with the open electrifying life-giving atmosphere all about us—and a tight bandage self-bound over our mouths and nostrils.

All the saints in heaven, and all the people on earth could not prevent your dying of suffocation while you persisted in shutting air from your lungs.

The God of you is as the atmosphere about you, and in you. But—because you have the honour of being a co-operator, a likeness of the Creative Force—you are left with the directive power of making you—Your Self.

Are you doing it fully?

Are you a mass of nearly inert flesh? Or does every little scrap of you thrill and throb, and scintillate You; a real Individual Power shaped by You to your own Ideal as the God-Force meant it to be?

And what sort of an Ideal is it?

Are you brave enough to face it in the white light of spirit-sight, and is it of goodly shape and texture? Or does it fall short of what you desire? Then take the self-woven bandage from your senses, and direct this all-pervading Aether Substance into finer shape, more satisfying expression.

None in the wide Universe will do it for you; none in the wide Universe can. For the Self is a sacred thing which you are left untrammelled, uncoerced, to make for yourself—otherwise there would be no You. No excuse, no weakness is going to avail you forever; sometime you will want to be a whole live Reality, and will set about filling yourself through and through with live directed Energy. But why not now?

The Energy is just as available, just as much yours to claim and re-model; and the necessity of permeating every pulse of you with it is a personal crying need. Otherwise you die—and you go on dying until you do comply with this Law of Being, this need that every atom of your body be a radiating Energy.

For You—the Likeness of the Creator—must be a giver as well as a recipient, must be a positive propelling force as well as a negative receptive channel; for thus only is the God of You expressing its Individual Selfhood. And every half-supplied shrunken atom of your body must come into line with this pervasive Substance, must out-express the wonder of it; or die—otherwise, give place to a finer formation that will.

"We go from strength to strength," but we make nothing of it perfect unless Body—or Expression—is an equality of perfection. For this embodying—or expressing—are we individualised at all; and this Earth-sphere—this significant symbolised Body of Things needs this one regeneration more than anything.

Soul, through the channel of mind, must work and work, from the immaturity of its nakedness in and into Body, until it moulds a Form fit to abide in. It must filter, and clarify, transmute and absorb until it clothes itself upon with the vibrating effluence of a Selfhood as illuminated and radio-active as a Sun. Thus only can it become the Triune holy (whole) divinity it was intended to be. The task of the Earth-state is to teach the holy use of itself so well that Soul shall never find itself in such a tangle of dead and decaying atoms—because it has failed in properly directing the Life-energy to them—that it has to slough the whole conglomeration, in order to get enough energy to go on.

The objective our earth-life will some time be, not to get together an expression of ourselves only to doff it again, but to shape one so much ourselves, and so thoroughly under our Soul's self-direction that we can take it with us, as the Christ did, by changing its texture or ratio of vibration to that

of any other sphere where service calls us. This transfiguration—or transmutation—is not a myth, a mere chimera, it is the Law of Life (Body); hence its curious persistency through the records of all ages. But we are a procrastinating people, and have stayed much too long unmindful of the fact that if one state more than another called for material perfection of expression, it was this which we call the material earth. It has been too much effort we have decreed. Yet, as with the old adage, "that it is the lazy man who takes the most trouble," we have gone on living in conditions that require infinitely greater efforts to endure than getting Body in harmony with Law would have brought to us.

It seems a curiously trite thing to have to say "that it is easier to be well than to be sick, happy than unhappy," so obvious it is. Yet the majority of us live as though we believed the opposite. In this wondrous Power-house of continuous unfailling Substance, we gasp and writhe under a hideous load of persistent ills, rather than make the immeasurably slighter effort of turning the lever of Thought that its directive power may send this Energy to renew our strength, and propel it forth again in live God-like purpose. We have gone on long devoting this Substance to producing malformations and inharmony; and it has needed heroic courage to bear our self-created woes and burdens. The time is ripe, in this Spiritual Era, which has dawned on the world, for us to learn the harmonic transmutation of this Energy.

Here, now, this building of Form into strength and grace is the task to our hands; the special immediate lesson of this sphere.

We are assured of the immortality of Soul and Mind; we must become assured of the immortality of Body—it has its equal right in the wholeness. We are vain futile nothingness without it, for the Heaven of us awaits the Earth of us to outpicture itself through. Already great strides have been made; it is becoming not an interesting fact, as in the Early Victorian Era, to be delicate, but somewhat of a disgrace. We shall soon be as ashamed of weak bodies as we are of weak wills, and morals; and, because we cannot hide them so well we shall endeavour to remedy and upbuild them.

And ah! how wide and clear the way lies before us—the way of Transmutation of the Universal Energy to our Individual needs. No other thing can give us more than a fillip, as a tonic would; this Aether Substance that we must each breathe and think into our own shape is as Immortal as God.

That it demands strong effort at first to persistently turn our minds from petty disorders, and lift them from the restricted grooves wherein they have lain so long, none will deny; but it will cost a tremendous deal more effort to go on bearing a weight of woe for all earth's tenure—and then, at the end, remember to have to make the other effort as well. For though the outside husk of flesh—the calloused skin of the real Body—may be left in the tomb, You, the shaper of that Body, will carry your formation with you as the distinguishing sign-manual of yourself, otherwise you would have no Selfhood.

Is there something about you that you would rather not have perpetuated. Then re-form it, transmute it here; for, I tell you, this is the easiest platform for that sort of action, for it is the one specially designated for it. Generation of Form belongs to the Earth; and its expression is not limited to infant-birth, it is a continuous process through each hour and day and year.

There will come a time when the moulding Mother, in the matrix of her womb, will, by her directing Soul, light every atom of her baby's body with its full supply of illuminating Aether as naturally as she forms the flesh of it—because all her flesh will be so inlit. Then this regeneration of the body will be, perhaps, as unconsciously carried on as breathing. But now, just as it needs a conscious effort from our too little used lungs to deep breathe, so it needs conscious

continued effort to make our Foreman, Thought, attend to his duties, and see that each Atom-worker is fulfilling its task to the utmost of its ability—partaking of Soul-stuff to its own perfect nourishment and the perfection and illumination of the whole.

Thought is very like electricity; a tremendous help to us only, when it is applied. Electricity was always here, in its dynamic force, as Substance is. Yet we went a long, long time content with the feeble glimmer of a rush light. The God of us did not condemn, and did not hurry us a bit; but, having a sense of humour as all high things have, it must have smiled at the stupidity of it—just as it smiles at our being weak in the midst of a Universe of quenchless Strength. It can afford to smilingly wait, knowing the Eye (I) of us will use its Sight some day.

It is we who cannot afford to do so, if we want to be real and live and all there. We are like people with electricity laid on perfectly all over our town, and in every house. We turn out of the brilliantly lighted street, shut our own front door—then sit down and wail because it is dark. When, all we have to do to flood our house with brilliance is to touch our own especial button. I think we must be desperately lazy, for we are always wanting someone else to do it. They can't, you shut them outside because you have closed your own front door. Leave it wide open—otherwise, take the directing of energy into your own Selfhood's hands, and everything and creature flocks to help you; because there is a deep sense in which we are All being used for the redemption of each. But be your Self, tap your own supply, absorb light, and live it all over, then by Light's wonderful reflex action, you will be as a Saviour to All there is.

South Australia, June, 1911.

## THE VITALITY AND POTENCY OF KIND THOUGHTS.

For *Harbinger of Light*.

BY W. H. TERRY.

While experimenting with a sensitive in whom I had developed by magnetism lucid clairvoyance whenever what is called the "sleepwaking state" was induced; I gave (without comment) a letter I had received from a widow lady, who I had reason to think was suffering from some mental troubles which I might be able to remove; telling her to find and describe the writer. In a few minutes she found and identified her, and I then put my first question on which I wished enlightenment, but although my sensitive was in her usual condition of lucidity, she complained of inability to see what was required of her on account of a cloud that surrounded the lady. I told her to try again, as I felt a deep sympathy for her and would like to help her. These were no idle words, but sincere, and I waited with patience the result of her further efforts, and was pleased to be told that she could see better, and in a short time she gave me all the necessary information I sought for clearly and concisely, and then relapsed into a quiet state, as though absorbed with something she was witnessing. In a little while she turned to me and said: "I have learned a lesson," and on my asking her what it was, she replied *that no kind thought is ever lost*, and that when I had expressed my heartfelt sympathy for the lady she was observing, she saw a line of light extend from me to the subject and disperse the cloud that was around her, and so enabled her to fulfil the mission I had given her. This, she was impressed, was not an exceptional case, but in accordance with the sincerity of the thought and the receptivity of the recipient was the effect, though the latter might be quite unconscious of the cause.

If this great truth were known and acted upon, what a beneficent influence it would have on humanity, and what an incentive it would be for the cultivation and expression of benevolence!

## PERSONALS.

Mr. W. T. Stead spoke on "Julia's Bureau," at the meeting of the London Spiritualists, held in May, at South Place Institute. He said that their list of successes in putting the bereaved in communication with their loved ones, had far exceeded his anticipations. Mr. Stead advises all applicants "never to be ashamed of the name 'Spiritualist.' When a name was under a cloud, the great thing was not to wince and try to dodge it, but to wear it and be proud of it." He also urged a better treatment for mediums, who, being "sensitives," are liable to be unduly affected by surrounding conditions. When they did fall—to help them up again.

Mrs. Mary Seaton gave an excellent address before the London Spiritualist Alliance members and friends on May 25th, on "Spiritualism and Theosophy." Both have three different aspects—the religious, the philosophical and the phenomenal. Mrs. Seaton said she did not label herself either, but belonged to all inquirers. She pointed out that the weak spot in Spiritualism was depending "too much on the help which they obtain from the other world. . . . It matters not whether the soul is embodied or disembodied—the child would never learn to walk if it always leaned on its mother's hand." Theosophists, Mrs. Seaton said, erred in the same way, as they were given to rely on great souls that had passed on erroneously believing that man "could never touch 'the flame, which is universal,' but only gain his knowledge from advanced spirits." Our great fight is to show both Spiritualists and Theosophists that every soul can get into touch with that great Eternal Spirit, and that this is what is meant by the injunction in the Gospels to pray in secret, and the Father shall reward thee openly. Priestcraft dies hard, and nothing is more insidious than this newer form of ecclesiasticism that is emasculating the souls of many an earnest inquirer.

Ellen Thornycroft Fowler, the well-known authoress, contributes to the discussion in the London "Spectator," on "Phantasms of the Living," an experience of her own. She explains that she saw the astral body of a friend she had not seen for years, but whom she actually met a short time afterwards. This is the first lesson for inquirers, to know that the inner man is the reality, which can show itself on occasions, and its outer covering is the body.

Mr. James Lawrence, of Newcastle, England, writes to the local "Daily Journal," to point out that Spiritualists are beginning to take a prominent part in public movements in various parts of England. The London Spiritualists, at their recent convention, passed a resolution in favour of "The Peace Movement"; in three towns in Lancashire special services were held in support of the Hospital Sunday Fund. "Crippled Children's Home" is publicly supported by the London Spiritualists, and the "Sheffield Independent Fund" was also publicly helped by Councillor Appleyard, a prominent business man and well-known Spiritualist; while his brother-in-law donated £5000 to the same laudable object.

Rev. J. Waldron, Vicar of a Brixton Church, London, speaking at an open-air meeting on "Chestnut Sunday," in Brockwell Park, when the chestnut trees are in full bloom in the neighbourhood of London, said to an immense audience that every victory won to-day was the result of mind controlling matter. A Harley-street physician, whom he had asked if he believed in the control of mind over matter, said: "So much do I believe in it that I am certain it is half the battle in a patient's cure." A recent cable says that a great help to the solution of a cure for cancer is the fact that in several cases known to the doctors, cancers had seemingly disintegrated and disappeared.

A Spiritualists' Club has been established at last in Regent-street, London, and a large number of psychical researchers of all kinds attended at the

opening. Systematic arrangements have been made for the careful study of all phases of phenomena, and it is, of course, also a meeting place for social functions and intercourse. The opening ceremony, attended by all classes of workers against the materialism of the day, was opened by Mrs. Besant, now visiting Great Britain. There is already a membership of over 400.

Evelyn Underhill, in "Contemporary Review" for June, has an extremely interesting article on "St. Paul and the Mystic Way," a psychological study. It shows how his spiritual experiences from Damascus onwards were the mainspring of his work. It is noticed specially as showing how psychic subjects are now considered excellent "copy" for leading magazines.

The Rev. A. G. Church writes to the London Press that when attending service lately at Holy Trinity Church, Richmond, he saw the vergers standing in the chancel, robed in the cassock he always wore, when he was in fact lying ill in the hospital, and died nine days later. This is another recorded "apparition of the living," which demonstrates the existence of the soul as distinct from the mortal body, its temporary covering.

Mr. W. McLean, president of the Wellington Society of Spiritualists, writes of the very satisfactory work of Mrs. Steinman, who has just finished a short series of lectures at the New Century Hall. She has been invited to pay a return visit when convenient. Mrs. Steinman is speaking at Invercargill, and after going to Melbourne, returns to Christchurch to fulfil an engagement with the society there.

Mr. Otto Waschatz, ex-President of the Victorian Association of Spiritualists, has returned to Melbourne, after a most enjoyable trip to America—chiefly in connection with his largely growing business, but closing with visits to many well-known Spiritualists in Chicago, and Dr. Peebles, at Los Angeles, California. A few notes will be found elsewhere of his visit.

O'Bryen Hoare is announced in our advertising columns to commence a series of lectures at the Guild Hall, Melbourne, on August 5th. He is the founder of "A School of New Thought" in Adelaide, and editor of "The Mentalist." The subjects of his lectures are given in his advertisement.

Mrs. S. E. Morrison is speaking for the Church of Seers, Sydney, and returns to Melbourne shortly to say farewell, before proceeding to Auckland, to fulfil an engagement in that city.

Mr. Isidore Kozminsky will deliver his great lecture, "Magic and the Power of Thought," at the Athenaeum Hall, Collins-street, on Friday evening, August 4th. Tickets can be obtained, and seats secured at Miss Hinge's Book Depot, 3 The Block (upstairs), and also at the "Harbinger of Light" office.

**Mrs. Bright will be "At Home" to friends and subscribers from 3 to 5 on Wednesday afternoon, August 9th, at "Harbinger of Light" Office, Austral Buildings, 117 Collins Street. Leading Speakers. See daily papers of August 9th. Cordial invitation to all.**

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**PASSING OF MRS. NEVEIN.**

On the morning of July 15th, there passed to the higher life, Mrs. Ann Nevein. Mrs. Nevein was one of our oldest and best respected mediums. For over 30 years she had lived in Carlton, and through her many good works, was highly esteemed, especially by the poor, to whom she never turned a deaf ear. Mrs. Nevein was buried, on July 18th, in the Melbourne Cemetery, beside her husband and family, the Rev. W. Barnes officiating. She was 74 years old, and having finished her work, passed quietly to her well merited rest.

### MR. WASCHATZ IN AMERICA.

Although Mr. Waschatz's visit to the States was primarily on business, he found time during his brief stay in Chicago to meet some of the more prominent workers in Spiritualism in that city. It was his first visit to America, and nothing can exceed his enthusiasm for the magnificent scenery of the Rocky Mountains, as he travelled from Vancouver and the boundless prairies through which he passed on his way to Chicago. Everything in Nature is on a large scale there, he said, and seems a fitting environment for the enormous magnitude of the trade and everything else connected with that progressive people. Mrs. Laura Fixen, whom we all affectionately remember, was the first old friend he met, and Mr. Waschatz was quickly put in touch with the editors of the "Progressive Thinker," Mrs. J. R. Francis and Mrs. Cadwallader, and many private functions were arranged in his honour, and public meetings attended. In regard to the outlook of Spiritualism, Mr. Waschatz's most important interview was with Mr. Geo. B. Warne, President of the National Association of Spiritualists of the United States. There, as here, the great struggle is to dissociate Spiritualism from the mass of advertising fortune-tellers, who bring discredit on the name, and are simply trading on it. In the daily papers, none of the societies' meetings or the addresses of accredited psychics are given, and for that reason Mr. Waschatz did not know where to find Cora Tappan's lectures. This was explained in his interview with Mr. Geo. B. Warne, who said it was an inflexible rule of the N.A. of Spiritualists, that no medium was accepted for membership who advertised in the daily papers. The wisdom of this was seen in a column headed "Spiritualists," handed me by Mr. Waschatz, in the Chicago "Examiner," where flaming advertisements, with startling headings and including lines in large capitals, such as "Readings, one dollar, reduced for this week only," revealed how the name is dragged into the mud by unworthy and fraudulent people. Without proper organisation, as Mr. M'Lean pointed out during his recent visit, nothing can be done in Australia to regulate these things and to protect genuine mediumship.

From Chicago, Mr. Waschatz proceeded by way of Salt Lake City, where he stayed two days, to Los Angeles, which he pictures as an earthly paradise. There he found our veteran friend, Dr. Peebles, living in a flower embowered residence, with his secretary, Mr. Sudall, and surrounded with pictures of his friends all over the world; and also in the most perfect health. Great was his delight in welcoming his friend of many years, and Mr. Waschatz said words could not convey the warmth of his reception, or the scene at parting. Mr. Waschatz visited the Lowe Observatory, but to my regret, did not see our great friend and co-worker, Professor Larkin. From Los Angeles a rapid visit to San Francisco and the Stanford University, then in recess, but full of beauty and interest, concluded his journey. A detailed account of this visit would form an interesting subject for an address.

### VICTORIAN SPIRITUAL UNION.

#### A CONVERSAZIONE.

"To meet Mrs. Bright," were the words that arrested attention on the card of invitation to a conversazione, to be held on July 6th, at Gladstone Hall, kindly placed at the disposal of the committee by Mrs. Tozer, of Gladstone House. It was the anniversary of a remarkable epoch in my life which had been selected—a day which led up finally to the work to which these later years are so joyfully dedicated, and it was as if I felt the angels' hands as I entered the room to meet friends representing six societies, forming the above union, who had invited me to meet them in this unexpected manner. Over two hundred guests filled the spacious ball-room at-

tached to Gladstone House, and I was ensconced in a chair specially set for me, and soon surrounded with these good friends and other upholders of the spiritual philosophy set forth in the pages of the "Harbinger."

After an enjoyable programme of music and recitations had been gone through, the surprise of the evening came in the presentation of an artistically illuminated address, so simple and sincere in its wording as to commend itself to me at once. It was presented "To Mrs. Annie Bright, author and editor of the 'Harbinger of Light,'" with "the love and esteem" of the societies forming the union, whose names were engrossed in old English type on the address, followed by the signatures of the presidents of each society. These were:—Brunswick P.S. Lyceum, Prahran and Richmond Spiritualistic Churches, the Spiritual Church of Jesus, the Spiritualistic Church of Victoria, and the Psychological Society.

Just in a brief way, I told how my whole life, starting on another July 6th, had led up through storm and stress, through wildernesses of doubt to the realisation of the meaning of life and its destiny when this mortal coil is shaken off. How it enabled her to give assurance to her readers that she would have fain given to many a dying schoolgirl in her native town—Nottingham—when having no assurance of a future life herself, she could give none, but just helpful deeds to those in her class at the Unitarian Sunday School, many of whom dropped off through the long hours and close heated air of the lace factories. "If I had known what I do now, those poor garrets might have been made the very gate of Heaven." It is not possible to thank individually all those who contributed to this evening, but Mr. F. A. Drake, Mr. Toser, and Mr. Du Vergier stand out as the trio on whose shoulders fell the responsibility, and to them and each one present, my grateful acknowledgment is given.

Editor, "H. of L."

### AN OPEN LETTER TO THE ORTHODOX CLERGY.

There has been an unprecedented demand for the pamphlet published from the supplement of the July "Harbinger," of the Rev. B. F. Austin's "Open Letter." Ten thousand copies were printed, and sent broadcast all over the Commonwealth, New Zealand, and other countries. Letters came constantly for parcels for distribution from all parts. A subscriber for four copies in a large town in Victoria wrote: "Have you any more copies of July 'Harbinger' to spare? The reading is simply splendid, and I have a burning desire to post a few more to friends and the clergy in and around this district. If possible, send me a dozen or two extra. I notice there is to be a large number of Mr. Austin's 'Conundrums for the Clergy' printed for free circulation. Kindly ask Mr. Stanford to send me, say, 250 of them. . . . With an earnest wish that you may long have health and strength to carry on your glorious work, yours very sincerely, —"

This is selected as typical of so many others, that, if printed, would absorb many pages of the "Harbinger," and as showing the great work that is going on. It also enables me thus publicly to thank friends, both near and far, for their valuable help—without which all this would be impossible. There is still a limited number remaining for distribution, which will be sent on early application to this office.

### VICTORIAN ASSOCIATION OF SPIRITUALISTS.

Two Sundays during July, Mrs. Van Assche gave some lectures that should greatly help to raise the generally accepted idea of Spiritualism in Melbourne. This lady is a gifted exponent of the spiritual philosophy as it pertains to the individual, and only gives her own remarkable spiritual experiences as an incentive for others to seek their own knowing that it is individual soul-growth alone that is of value. It is only when this

is realised that Spiritualism will be recognised as a factor in the religious life of the community.

Mr. Otto Waschatz, who has just returned from a brief visit to America, was tendered a welcome social at the Guild Hall, on July 22nd. A brief report of his visit to the States will be found in another column.

All the classes in connection with the V.A.S. and the Lyceum are reported to be in an excellent condition. No notes had reached this office at time of going to press of projected work or activities.

### MELBOURNE PROGRESSIVE SPIRITUALISTIC LYCEUM.

To the Editor of the "Harbinger of Light."

We have pleasure in reporting another month of successful work and full attendances at all our meetings. Mr. Moorey has occupied the evening platform, through the past month, excepting on the 16th inst., when away for a holiday in Sydney. He resumed lectures for a further term on July 23rd. Both lectures and answers to questions have been good, and the messages given after the lectures have been claimed, or when not known or understood at the time, have been substantiated by letter or at later meetings. The medium's meeting on the 16th July was successful in every way, through the assistance of Mrs. Hegarty and Miss Schiebell. The afternoon meetings have taxed all our seating accommodation, and we have again to acknowledge the services of Mesdames Raeburn, Hegarty, Stevens, Miller (2), Madame Orion, and the Misses Schiebell, Mantell, Elleston, Mr. Moore, and others. Mr. William Mordern has been elected trustee of the Lyceum, vice Mr. Hall, resigned. Our thanks are tendered to Mr. Hall for his long service as trustee. Mr. W. H. Terry, Mr. W. H. Lumley, and Mr. Wm. Modern are therefore the three trustees of the M.P.S.L. The attendance at the morning sessions is steadily maintained. Mrs. Knight McLellan, Mr. Edleston and Mr. Buckley have been the speakers. The social held on the 13th, at the Oddfellows' Hall, was a thorough success, both to visitors and the Lyceum.—Yours faithfully,

W. H. LUMLEY, Conductor.

### SPIRITUALISTIC CHURCH OF VICTORIA.

Miss J. Brafield writes:—

It is with regret that we announce that Mrs. K. McLellan has concluded her engagement with this society, for she has been the means of doing much good for the cause, both at the Sunday meetings and at her most successful circles. Mrs. McLellan has given some interesting addresses, after which messages from spirit friends to those present have been given. The developing class is now under the direction of Mr. Delderfield on Sunday afternoons. All are invited.

On Sunday, 16th July, a very large attendance was present to welcome back Mr. G. W. Delderfield, who is about to commence a series of lectures for the society. Mr. Delderfield's subject was "After Death—What?" and was splendidly treated. We sincerely trust that he will get the support that he so richly deserves. We are pleased to say that the vice-Leader, Mrs. Ord, is greatly improving in health. Mr. G. Prince, junr., is now hon. secretary.

### PRAHRAN SPIRITUALISTIC CHURCH.

On 24th June, the Lyceum children, in company with kindred Lyceums, paid a visit to Brunswick. The attendance of scholars is increasing, also the interest taken in the work of the sessions.

We are still holding our highly successful mediums' circles on Sunday afternoons, alternated with "Oahspe" class meetings, the latter taking up for discussion such subjects as "Transformation by Word and Thought," and "Origin of Creeds."

The church platform has been occupied by Mesdames Stevens, Boden, and Schiebell, and Mr. Du Vergier. Addresses, followed by psychic demonstrations, and a mediums' meeting, at which Mrs. Alleyne, Miss Mantell and Mr. Stevens took part.

We give our best thanks to all the psychics who have assisted us; also to Mr. McAulay, for solos.

T. K. MARSHALL, Hon. Sec.

### SPIRITUAL SCIENTISTS.

Furlong's Rooms,

Royal Arcade, Melbourne.

No report has reached the office of this society's doings, but it is understood that Mr. McLeod Craig's lectures on Sunday evening are attracting crowded houses, and more sitting accommodation is required. A card of invitation has been received for a Complimentary Social, to be tendered Mr. McLeod Craig, on Saturday evening, August 26th. This promises to be a great success, as it is expected that Mr. McLeod Craig will leave for New Zealand in September.

### OCCULT STUDENTS.

On Monday, July 17th, a most interesting evening was spent at Australian Lecture Hall, when Mrs. Van Assche and Mr. Isidore Kozminsky lectured—the one on the higher aspects of life and spiritual development, and Mr. Kozminsky on Astrology, on its ethical side—being the complement of each other.

### SPIRITUALISM IN SYDNEY. THE CHURCH OF SEERS.

Hon. Sec. writes:—

I have to report good attendances at the Church of Seers since my last. The platform has been filled by Mr. Vald. Unmack, Mme. Laceta, Mme. Levorna, Mrs. Allison, and Mr. R. Weeks. On July 8th, we held a very successful benefit seance in aid of our ex-President, J. Ewing, who has since passed to the higher life. The evening platform has been filled by Mr. R. Weeks ("The Benefits of Communion with the Dead"), Mr. Prendergast ("Religious Ideals, Ancient and Modern"), A. J. Bush ("Christianity or Spiritualism—Which?"), and Miss Walton, with Mrs. Allison, Mme. Levorna, Mrs. Pearce and Mr. H. Sullivan as demonstrators. Cordial greetings to all co-workers, and best wishes for self and paper.—Yours fraternally,

A. J. BUSH.

### CHRISTIAN SPIRITUAL CHURCH OF PROGRESS, SYDNEY.

Mr. H. W. Moore, Hon. Sec., writes:—

I have to report that the attendances have been the best that we have ever had. Speakers for the month were Mesdames Gardiner, Turner, Love, Stuttle, and Selby, Messrs. Touzalin and Neal. Special feature of work during the month was three memorial services conducted by Mrs. R. Turner, Mrs. Cross Turner, Mrs. Gardiner and Mr. Johns, quartette by Mr. Johns and family, solos by Miss Stuttle, Miss Johns and Miss Bruce. Our thanks are due to the friends who decorated the church in a most artistic manner. Spiritual descriptions were given by Mesdames Turner and Gardiner, and Mr. Neale. Hearty greetings to self co-workers and Paper.—Yours in the cause.

(It is with regret that we announce the resignation of Mr. H. W. Moore as Hon. Sec., as he is entering on business on his own account. Mrs. R. Turner, one of the earnest workers, is his successor, and good wishes are tendered her.—Ed. H. of L.)

### UNITED SPIRITUALISTS' ASSOCIATION.

Mrs. Kitty Hayes, Hon. Sec., writes:—

I have to report that notwithstanding the thinning of our attendances through the epidemic of influenza, a steady progress has been made, the speakers for the month being Mrs. Pybus, Miss Mitchell, Mrs. Griffiths, Mr. Unmack, Ferguson and self. The Saturday class is progressing beyond our expectations. Special thanks are due to Mesdames Turner, Binns, Tuttle, and Muncer who come forward to help us for the sake of the "Cause of Truth." Wishing you, dear sister, "All Good" and much success for your paper. Yours in Spiritual Sympathy.

### PSYCHIC SOCIETY OF AUBURN, SYDNEY.

The Editor "Harbinger of Light."

Since my last letter I have to say that our society is still going strong and doing good work. We have good attendances every Sunday, and the following speakers who have occupied our platform were well appreciated—Mrs. Kitty Hayes, Mrs. A. Gardiner, Madame Malu, Madame Levorna, Miss Mitchell, Mr. Weeks, Mrs. Stuttle and Mrs. R. White.

At the Annual Meeting a good balance sheet for the past year has been presented, and the following officers were elected—President Mr. A. Vore; Vice-Presidents, Mr. R. White and Mrs. M. Jenkins; Treasurer, Mrs. Vore; Secretary, Mr. H. Jenkins, and a strong working committee. A class has also been formed to study Oahspe. Welcome and greetings to co-workers throughout the land, yourself included. Yours faithfully in the work.—H. Jenkins.

### THE SPIRITUALISTIC CHURCH OF W.A.

The Annual General Meeting of the members of the Church was held in June for the Election of Office-bearers and the transaction of the usual annual business. Mr. Campbell was re-elected President, Mr. Hamilton Vice-President, Mr. Spicer re-elected Secretary, and Mrs. Hewett Treasurer. Mr. Horsley continues as Minister, and is drawing more people to the Church, and after the unsettled period which has been gone through, better and more settled prospects are in view for the present year.

R. M. HAMILTON, V.P.

### IPSWICH SPIRITUALIST SOCIETY.

The Hon. Sec. writes:—

Since our last report we have made great progress. Thanks are due to our untiring President, Mr. W. J. Kerlin, and also to Mrs. Weeks for good mission work. The Society has several new members, and our public meetings are now very well attended.

Mrs. Weeks's developing class has a roll call of 22, and promises to be a great success.

#### A SPIRIT DETECTIVE.

A little incident which happened at Mrs. Weeks' developing class a few nights ago, here in Ipswich, deserves publication.

"Little Vera," one of the controlling spirits, was giving different information from spirit-land, when she suddenly crossed over to the other side of the circle and asked: "Who has sick lady far away? Me see strong current leave this part of the circle for sick lady far away." And pointing to a gentleman said: "You have very strong magnetic power, you send strong current to sick lady far away." "Me see bright light; sick lady soon be well."

Afterwards the gentleman in question admitted that he had availed himself of the strong magnetism in the class to send his sick wife—some 150 miles away—a strong current. Of course he never expected this to be known.

As I am the gentlemen in question I can vouch for the truth of this report.—H. J. Jannum, photographer, Ipswich.

Mrs. Weeks desires kind remembrance through the "Harbinger" to all friends.

### SPIRITUALISM IN NEW ZEALAND.

Mr. Nation, President N.A.S., N.Z., writes:—

At Auckland Mrs. Harris Roberts is speaking for the United Church people. Her mother passed on in June at the age of 83. The Auckland Progressive Association is moving onward with steady strides. A good orchestra is an attraction at the Sunday night meetings. Mrs. P. Sorensen fills the platform. Mrs. Steinman is with the Wellington Society until end of September. Mr. and Mrs. John Wilson are doing much work in Christchurch. The Church is well packed every Sunday night, and the week night meetings and classes are well attended. Mrs. C. B. Shaw is at Dunedin, and Mrs. Schutze has just finished three months at Invercargill. The work progresses all along the line.

### NEW PLYMOUTH SOCIETY FOR SPIRITUAL PROGRESS.

The Hon. Sec. writes:—

This society was formed in October, 1909, by Mrs. Harris-Roberts, and dedicated to the "Sun Angel's Order of Light."

Numerically we are small, but our aim has been the "Higher Aspects of Spiritualism," and we have consequently had exalted spiritual teachings, being fortunate in having a local medium who has a band of guides that can be always relied on to keep us free from any frivolous entities. The Sunday evening service is a religious service in the fullest meaning (i.e., without tests or readings), the influences that come through being of the highest. Our loved sister (Mrs. Butler) always has, also, a spirit reading that is often taken as a basis for an address by "Our Bishop" in conjunction with the scripture reading at the opening.

On Thursday evenings we have a developing class—a meeting of a more general character. Fraternal greetings to our oversea brethren.

At time of going to press no other reports had reached this office. Secretaries are kindly reminded that these must arrive by 20th of each month, and to ensure inclusion must be concisely worded, as pressure on space is very great.

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### PUBLICATIONS RECEIVED.

*Light*  
*Progressive Thinker*  
*Two Worlds*  
*Good Will*  
*Emanuelist Herald*  
*Health Record*  
*Kalpaka*  
*King Island Record*  
*Mentalist*  
*The Book Lover*  
*The Commonwealth*  
*The Sunflower*  
*The Nautilus*  
*Theosophy in Australasia*  
*Review of Reviews*  
*Self-Culture*  
*Prabuddha Bharata*  
*Reason*  
*Financial Gazette*  
*Oriental Mystic Magazine*  
*M.A.B.*  
*Pueblo Leader*  
*The Stellar Ray*  
*Le Livre de la Veine*  
*Revue du Psychisme*  
*La Démocratie Vendéenne*  
*Le Patriote de la Vendée*  
*Le Petit Comtois*  
*Le Progrès*  
*Luz y Union*  
*Le Rappel*  
*L'Echo d'Orient*  
*Le Jura Démocratique*  
*Le Fraternelle*  
*Le Radical-Socialiste*  
*L'Echo*  
*Le Devoir*  
*Les Nouveaux Horizons*  
*El Buen Sentido*  
*La Verdad*  
*Tribuna Espirita*  
*Psyché*  
*Het Toekomstig Leven*  
*Constancia*  
*La Revue Spirite*  
*Société d'Etudes Psychiques*  
*Morgendämringen*  
*Licht und Wahrheit*  
*The Teacher*  
*Stock and Station Journal*  
*Light of Truth*  
*Theosophy in New Zealand*  
*Poverty Bay Herald*  
*L'Adriatico*  
*Bulletin Officiel du Spiritisme*  
*La Vie d'Outre Tombe*  
*Filosofia della Scienza*  
*Zeitschrift für Spiritismus*  
*Le Messager*

*Journal of American S.P.R.* further discusses the case of Miss Burton, the sensitive in whom Prof. Hyslop has discovered attempts at fraud, which he attributes to other than her normal consciousness.

*Science-grounded Religion* devotes a double number to a long impeachment of one religious leader's motives and conduct by one who has not cultivated charity in the recognition of honesty in difference.

*Hindu Spiritual Magazine* contains several accounts of spiritual phenomena, and a report by Mr. Stead on Julia' Bureau.

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The Amalgamated Society known as the Victorian Association of Spiritualists and Lyceum now being mutually dissolved all communications to the LYCEUM should be addressed to the Oddfellows' Hall, Melbourne.

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CHAS. CHATFIELD, SECRETARY.

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by Soudanese soldiers, a flag with a verse from the Koran in large red letters, and several fetiches, many of which have been reproduced in these Supplements.

As showing the far-reaching importance of this phase of mediumship it may be mentioned that it is the intention of the President of the Wellington Association of Spiritualists to have lantern slides made from some of these illustrations for lectures which he intends to deliver when opportunity and leisure permit. Every day brings fresh evidence of the trend of Spiritualism towards a scientific demonstration of immortality, in conjunction with the discoveries of science in relation to the constitution of matter, radiant energy, and other forces which all point to the spiritual basis of the universe, and ourselves as integral parts of this marvellous cosmos.