

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 Bright

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OCTOBER 1, 1911.

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EDITORIAL NOTES.

Just as this number of the "Harbinger" is going to press comes the news from Scotland that the series of sittings arranged by Prof. James Coates, of Rothersay, for testing the truth of the "passage of matter through matter," as given through the mediumship of Charles Bailey, has been attended with complete success. In another column will be found the condensed account furnished by Mr. James Robertson, a leading merchant of Glasgow, author of "Spiritualism: The Open Door to the Unseen Universe," and as Mr. Morse expresses it, "Scotland's honoured Spiritualist." In his editorial comments in "The Two Worlds," for August 25th, Mr. Morse says:—"Mr. Robertson puts his case with characteristic candour, and duly weighing all sides, he emphatically affirms the genuineness of all he witnessed. . . . As a trance speaker, Mr. Morse adds, "we never heard anyone who excelled him for the wide variety and distinctive character of the controlling spirits. Mr. Bailey will, we are sure, pardon us for stating the fact that normally he is, well, not an educated man. The controls—Dr. Robinson and Signor Valetti—talked in such a manner that called for scholarship, special knowledge, and wide experience, all utterly beyond the mediums' utmost abilities." Mr. Morse speaks of his own experience when attending Mr. Stanford's circles in Melbourne, and on his own account gives his unswerving testimony to the genuineness of what he witnessed.

To those who have had an opportunity for close on ten years of seeing the marvellous phenomena at Mr. Stanford's circles, this causes no surprise. Through evil report and good report, those competent to form an opinion have known that sooner or later they would be justified, and every attack, every accusation of fraud has only resulted in a still stronger affirmation of the genuineness of these manifestations. In a quite different way, however, will the effect be felt in the support of the spiritual philosophy and teaching it has been the privilege of this paper to place before the world. Not only does the scientific demonstration and explanation of this phase of phenomena attest the spiritual foundation of everything that we call matter, but it does still more. It strikes a blow at the root of the old theology, which holds sway still in orthodox churches, and which is answerable for the prevalent indifference to spiritual things, and for the waning hold of creeds and dogmas as shown by lack of interest in the services and half-empty churches. It is useless to deny this. Since the issue of "An Open Letter to the Orthodox Clergy," by Rev. B. F. Austin, which has met with such an enthusiastic reception, that the 10,000 pamphlets published cannot satisfy the demands that come daily from distant parts, including South Africa, several clergymen have made the rash assertion that the "old theology" is dead and that statements like those of

the Rev. B. F. Austin are out of date. If that is so, why does not the Church as a whole admit this? Why are clergymen of every denomination bound to keep out of their pulpit and platform addresses all reference to the incisive criticisms of the last 50 years into the origin of the Bible and its claims to infallibility? Simply because they know from Dr. Mercer down, that it strikes a blow at ecclesiasticism of every kind, and that they would be liable to be brought up for heresy and possible expulsion; just as B. F. Austin suffered at the hands of the Methodist Episcopal Church of Canada; Rev. C. Voysey, Bishop Colenso, and others in the Church of England; and at our own doors that accomplished and devout scholar and minister, Dr. Charles Strong. An Anglican clergyman of high standing said to me the other day: "There is no need for Mr. Stanford and yourself to print articles of that kind. We all know the truth of these things." "Then why do you keep it back?" was my reply.

In the different denominations, the most far-seeing of the leaders see and publicly announce the decay of belief and the eclipse of faith in the masses. Dr. Diggle, the Bishop of Carlisle, said recently, that "there was no incorporate relation between Christianity and the world to-day, and the result was the deadness if not the approaching death of Christianity. Theological colleges sent forth men steeped in caste feeling, who were unable to speak and preach with conviction. The empty churches were partly due to a decreasing sense of the dignity of labour which produced industrial unrest." In speaking of the approaching death of Christianity, the Bishop expresses the same idea as F. W. H. Myers, in the epilogue to his great work, "Human Personality." In Myers' case, as the son of an Anglican clergyman, he had vainly tried to put life into the old doctrines by mission work—became an agnostic, and, finally, through "the derided phenomena of Spiritualism," came back to a living faith, which any church dignitary might envy. In relation to a belief in the Resurrection of Christ, which is the basic fact at the back of that wonderful Gospel story—quite different to the Churchianity which to-day usurps the simple teachings of the Master—Myers says that but for the later evidence gained through spiritual phenomena that by the end of this century there would have been no belief in that unique demonstration of immortality. But that by the end of the century through the evidence now pouring in on all sides of the truth of spirit communication and return, it would be an accepted fact. Spiritualism is, as James Robertson states in the sub-title to his important book, "Spiritualism," "the open door to the unseen universe." Sir Oliver Lodge affirms this also as the result of over 20 years' investigation. Wisely enough, he says: "It is a subject that attracts cranks and charlatans. . . . I call upon the educated of the younger generation to refrain from accepting assertions without severe scrutiny, and, above all, to keep an open mind." This is St. Paul's exhortation also to "try the spirits." Many are the early investigators who fall into quagmires through accepting as gospel truth all communications purporting to come from the spirit world. Learn to draw for inspiration on the Central Source of all Light and Love and the glories of the Unseen World will be revealed unto you. Then can we say:—

"I will not doubt: well anchored in the faith,
Like some staunch ship, my soul braves every gale,
So strong its courage that it will not fail
To breast the mighty unknown sea of death,
Oh, may I cry when body parts with spirit,
'I do not doubt,' so listening worlds may hear it,
With my last breath."

REV. R. W. HOLDEN,

Vicar of Coolamon, New South Wales.

By ANNIE BRIGHT.

During the last few years occasional letters have come to me from the Rev. R. W. Holden, beginning, if I remember rightly, after a perusal of W. Britton Harvey's famous pamphlet, "Science and the Soul," lent to him by a local friend. From the outset it was apparent that I had come into contact with a soul of such high spiritual development that it transcended all the ordinary barriers that usually divide church-goers like sheep into so many pens, and that he formed one of the invisible Church of God upon earth which includes all who earnestly seek for spiritual light, whether within or without church walls. He was, moreover, growing spiritually all the time, and told me in his first letter that he had made "Science and the Soul" the subject of a sermon on the previous Sunday, and had greatly interested his congregation. It was, therefore, quite a red-letter day in my experience for Mr. Holden to call on me last week and to be bearing in his hand the latest number of the Hibbert Journal containing Sir Oliver Lodge's valuable article on "The Christian Idea of God," and bringing also for my acceptance his latest portrait, reproduced here, which is indeed a speaking likeness. It is becoming now a matter of daily experience for clergymen to seek information on psychic subjects in their endeavour to break up the prevailing indifference to spiritual things that characterises so many church attendants, as well as that vast majority of non church-goers who find their only pleasure in sport and amusement. Another visitor from New South Wales a few days later told me that the Vicar of his parish had invited him recently to spend an evening with him, and, as it turned out, with the object of discussing these great subjects, his interest having been aroused by a perusal of the Rev. Arthur Chambers' books, whose initial volume has passed through 107 editions. Here is a Hertfordshire Vicar writing almost in the same way as myself, evidently reading the same books, while Rev. H. R. Haweis and Ven. Archdeacon Colley are avowed believers, the Rev. H. R. Haweis' wonderful pamphlet on "Spiritualism" being constantly in demand, and as outspoken a statement of its claims to acceptance as Alfred Russel Wallace makes in his "Miracles and Modern Spiritualism." The fact is that there is an underlying unity in real religion when freed from dogmas that will eventually emerge into a living faith in the Unseen World, vital because founded on facts not fables, and which will gradually raise humanity to a knowledge of its high destiny. Meanwhile men like Rev. R. W. Holden and many of his confreres are heralds of that rapidly approaching era.

A BRAVE EXPONENT OF THE FAITH THAT IS IN HIM.

Mr. Holden is growing spiritually all the time. "I cannot preach now," he said to me, "what satisfied me two years ago, and I must always present the truth as

I see it to my hearers. If one endeavours to live the life, if one takes for first principles the central truth of the Universe that 'God is Love,' one cannot go far wrong. And in everything I am led by the guiding hand that never fails to come in answer to prayer." "It is the great spiritual lever of the Universe," I said, "and no one can get real cognizance of spiritual things without it. I do not go down on my knees three times a day as you tell me is your practice, for I am always in touch with the spiritual world, whether at home, or in the streets, or church or theatre. Each one's experience is different. One of the most spiritual men I know, and imbued with the presence of God throughout nature, never enters a church." "That reminds me," said Mr. Holden, "of the central idea of all that we are here building character. This I make the subject of many an address at the graveside. I was waiting on the platform of a country station recently for a train, and a Salvation Army captain passed me so often as I walked up and down, that I at length spoke to him, and he at once asked me if I remembered an address I had given

at a funeral a short time back, when officiating at another town. After assuring him that I never forgot anything I had said, he remarked that my statement had made so deep an impression on him that he had many times made it the subject of his own addresses. 'You quoted Paul's saying in the first epistle to Timothy, 'For we brought nothing into this world, and it is certain we can carry nothing out,' remarking that 'though in a material sense it was true, that you differed from Paul, as he left out the most important thing of all. We do take something out of this world,' you said, 'we take character—the sum of our life's work and the building of character is what we are here for.' I was so greatly touched by your eloquent exposition of this, that I felt moved to ask you to let us have a prayer meeting at that grave-side for strength

to realise that great spiritual truth." Mr. Holden then went on to say that he always emphasised the fact that they were only burying the *body* of their deceased friend, and that the real Ego had taken its flight to its home in the ethereal realms.

UNITY OF BELIEF.

One of the marked tendencies among scientific thinkers is to find at the back of the constantly changing phenomena of the Universe a Directive and Intelligent Force. In almost the same words that Alfred Russel Wallace uses in "The World of Life" on this all-important subject, Sir Oliver Lodge says in his article, "The Christian Idea of God," brought to me by Mr. Holden, "Let us learn by the testimony of experience—either our own or that of others—that those who have been still are; that they care for us and help us; that they, too, are progressing, and learning, and working, and hoping; that there are grades of existence stretching upward and upward to all eternity; and that God Himself, through His agents and messengers, is continually striving and working and planning, so as to bring this creation of His through its preparatory labour



REV. R. W. HOLDEN.

and pain, and lead it on to an existence higher and better than anything we have ever known." This is, as readers will remember, on exactly the same lines as Russel Wallace when he speaks of the grade upon grade of spiritual beings in the Universe reaching up to the angels, and all messengers and agents of the Divine, Directive Will and Intelligence. "Our activity and service," says Sir Oliver Lodge, "are thus an integral part of the Divine Existence, which likewise includes that of all the perceptible universe. But to suppose that this exhausts the matter, and that the Deity has no transcendent existence, of which we can form no idea—to suppose that what happens is not the result of his dominant and controlling personality, is to step beyond legitimate inference and to treat appearance as exhaustive of reality. Always mistrust a negative. . . . Its promulgator is probably stepping out of bounds into the cheap and easy region of negative speculation. He is like a rationalist microbe denying the existence of a human being. . . . The modern superstition about the universe is that, being suffused with law and order, it contains nothing personal, nothing indeterminate, nothing unforeseen; that there is no room for the free activity of intelligent beings, that everything is mechanically determined; so that given the velocity and acceleration and position of every atom at any instant, the whole future could be unravelled by sufficient mathematical power." . . . "Why not assume," Sir Oliver Lodge continues, "that free will exists and has to be reckoned with; that the universe is not a machine subject to outside forces? but a living organism with initiations of its own."

LOVE AND LAW.

When Love is added to Law, and we can say with Browning, "All's Love and All's Law," this idea of Sir Oliver Lodge's is easy of realisation. Mr. Holden says that the central idea of all is love as a responsive force. It is also impossible, he said, to reconcile the great central fact "with the teachings of eternal punishment and a hell of fire. I was called to judgment once, he said, by a Methodist minister for denying damnation and hell-fire as taking away the rod necessary to keep people straight. I showed him from the Greek that such a thing as eternal torments was never taught in the Bible, and that it was dishonouring God to affirm it." Mr. Holden and I agreed also that as each one of us possessed an infinitesimal part of that eternal spirit of the universe, which is Love, and can realise the joy of the love of a kindred spirit, so we can get a response from that infinite source of all love, of which we are a part. Then we spoke of the great spiritual developments of the present time as the most potent aid to attaining a knowledge of immortality. Mr. Holden also pointed out to me in Sir Oliver Lodge's article what he said was his own experience. "I have to state," says Sir Oliver, "that as an outcome of my investigation into psychical matters, I have at length and quite gradually become convinced, after more than twenty years of study, not only that persistent individual existence is a fact, but that occasional communication across the chasm—with difficulty and under definite conditions—is possible." For myself it is a much closer and more personal communication that is making itself felt from the spirit world in every direction than Sir Oliver Lodge intimates. But this is a matter of evolution and each must gain his own experience. "If," Sir Oliver Lodge goes on, "departed human beings can communicate with us, can advise and help us, can have any influence in our actions—then clearly the doors are open to a wealth of spiritual control beyond what we have yet imagined." It is because I have ascertained this beyond any manner of doubt that the word "if" seems entirely out of place. This world is the world of causes that other one of effects. There is not a picture painted, not a great musical composition achieved, not a line written but has its origin in the

spiritual spheres. It depends on the receptivity of the individual if that message is delivered as intended. Artists find there the original of the pictures they have striven to produce on their canvases; musicians will hear the divine harmonies they have endeavoured to transcribe into earthly music; authors the manuscripts that have filled their imagination, and which they have translated as far as their capacity permitted into written or spoken words. As Sir W. Earnshaw Cooper says in "Spiritual Science," we are all mediums, the highest form of mediumship being that of individual spiritual development. We may well put aside all lower forms for at the proper time "Angels will be sent to us for our enlightenment."

ONENESS OF ALL RELIGIONS.

In the July number of "The Quest" there is a discussion on the great question, "Can any great religion admit the spiritual equality with itself of other great religions?" This was answered by representatives of all the great religions which may be summarised in the words of an article by Prof. M. Anesaki, in the "Hibbert Journal": "There are many paths and roads in forests and valleys," he said, "but those who have climbed to the hill-top by way of these routes equally enjoy the same sunlight upon the open summit." There are many pathways to God. It is because this great truth is borne in upon me unceasingly, not only in respect to cults, but their sacred books, and representative teachers, that I rejoice to take the extended hand of a brother worker like the Rev. R. W. Holden and hear with unmixed pleasure his greeting to Mr. Stanford at the close of his visit of inspection, with the hope that he may be long spared to shed abroad the evidence of spirit power displayed in the addresses and phenomena given at these far-famed circles. It is indeed the moving idea in bringing these before the world to lead people on to the teachings of the higher Spiritualism. Gerald Massey, than whom no clearer exponent of Spiritualism can be found, said:—"The revelations made by Spiritualism must tend to aid the human mind in realising God as a Universal Presence and the Universal Source of Life—not only a First Cause, but the ever-present and ever-operant Cause."

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

By ANNIE BRIGHT.

Among the many striking addresses given at these circles, appreciation of which comes from all parts of the world, there has scarcely been one so completely filled with the true spirit of religion as that selected for this issue entitled "The Pathway of Eternal Progress," by Signor Valetti. Every spiritual investigator of note has come to the same conclusion, namely, that Love is the spiritual force of the universe. Myers, in his wonderful epilogue to his monumental volumes, "Human Personality and Its Survival After Bodily Death," says that Love is the basis of every spiritual communication that flashes through the Ether of Space from the Ethereal Realms and is also the basis of all that we call Matter. This was well brought out in the recent lectures at Melbourne Town Hall, by Mr. W. D. McCracken, M.A., on "Christian Science," showing that all who attain the same spiritual altitude receive the same light, and pointing to the time when every vestige of sect shall disappear, and Love will be the only gauge of divine acceptance. Individual self-realisation of the Kingdom of God within brings health and peace and joy and power to all, and it matters not by what name or by the help of what teacher it has been attained. It is a universal truth.

"A thousand unseen hands reach down
To help you to their peace-crowned heights;
And all the forces of the firmament
Shall fortify your strength."

This is the glory of true Spiritualism that it shows we are all "compassed about with a great cloud of witnesses," and must "run with patience the race that is set before us." Marvellous as are the "apports" brought to these seances by occult power, they are surpassed by the wonder of addresses like the following, which far exceeds in the beauty of its teaching many sermons heard in Cathedral or on the public platform.

For the illustrated supplement a remarkable skin from Thibet has been selected, which is evidently a Government edict or proclamation with an official seal affixed.

ADDRESS BY SIGNOR VALETTI.

"THE PATHWAY OF ETERNAL PROGRESS."

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

Progress is eternal, and at the outset, permit me to say that if I speak somewhat forcibly to night, I speak in love and in truth. I have nothing to gain, no one to serve, no system or religion to favour, but I desire to speak the truth in love.

PREVALENCE OF SUPERSTITION.

Progress is eternal, but the cloud of superstition seems to hang over all people, and who among you is free from its baneful influence? You go into the houses of the peasantry or rich alike, and you will note superstitious sayings and acts. Two knives are crossed upon the table, and that means a quarrel. One drops upon the floor, and they say it is a visitor. Some of you are superstitious in regard to times as well as things. To get married or to go to sea on a Friday, or to sit thirteen at table is unlucky. Your beautiful Australian opal is considered unlucky, while the ruby is supposed to bring health and happiness to the wearer. We find that there is a certain amount of superstition in almost every mind, and this is true in regard to some of the best educated people with whom I have come in contact. I had a friend in Bologna, Italy, an erudite scholar, and yet superstitious. If he went into a theatre and saw a person with a cross eye, he would leave the theatre, and say it augured ill for the success of the play. Just think of such superstition, such stupidity! Do not suppose that I myself, when in the flesh, was free from superstition—not at all. I have frequently taken precautions—and it amuses me now to think of it—to prevent the evil eye having any influence over me when I lived in Roma long ago.

HERITAGE OF THE PAST.

What has the past produced for mankind? The pathway he has travelled has been one of thorns and brambles; intellectually, he has had to grope and crawl in the darkness, and there were few that were enabled to show him any light, for, in the past, man has generally received lies and legends for truth. The orthodox church—and by this I mean any church which believes in orthodox creeds and doctrines, including the Catholic Church, with which I am best acquainted—has given mankind fables and legends in place of truth, for orthodoxy has been proven to be full of errors. But while we know that the church is not infallible, we must remember that there are many great and noble souls connected with the church who desired to have the truth, and who are honest in their belief and intentions. Ah, signors, you live in different times now! Five hundred years ago, in what was called the dark night of superstition, you would have realised that they were not the good old times at all that people speak of, but undoubtedly evil times. Man had but very little knowledge then, and he was very superstitious. His teachers, the priests, were superstitious also. You will remember that when they saw an eclipse of the sun or moon, or a comet suddenly appear, they made it an occasion to exhort the people to repentance. They said God Almighty was whetting the edge of His sword to destroy them, and His anger was

enkindled against His people. Such events were utilised to make man disgorge his gold and silver, which found its way into priestly pockets. This great darkness for long o'erspread the nations like a cloud and the true light was shining but dimly.

SOME OF THE BEST PEOPLE OUTSIDE THE CHURCHES.

Remember that it is not necessary to be in fellowship with any church to live a good and noble life. The church has always told mankind that there is no salvation outside its walls. This is a fabrication. It is a falsehood. Remember that some of the greatest and grandest of earth's sons repudiated the cardinal doctrines of the so-called Christianity of the churches, and yet of what service have they been to humanity? Who can tell the value of the work performed by the great reformers, discoverers, and inventors? When I think of Goethe, Schiller, Shakespeare—I am speaking to some Americans—and remind you of Longfellow and Ralph Waldo Emerson—and Charles Dickens, the great writer who put his shield of pity before the bodies of suffering children—all these men repudiated most of the cardinal doctrines of the church. They did not believe that Jesus was very God, or that He died upon the cross for the sins of men, but they sought to follow in His steps. His spirit influenced their lives, and they were full of pity and commiseration for those in trouble. Their whole life was a psalm and a song of praise unto God. If you realise this fact, no priest or church will ever again enslave you. You can smile when they tell you that salvation is impossible unless you are in fellowship with some body, sect or denomination. The triumphs of the past have been brought about by men who have repudiated the church and its teaching, although I do not for a moment believe that the church has not done some good work. There have been men connected with almost every church who have been very much better than the creeds that they professed. The great triumphs achieved in every walk of life have been chiefly brought about by heterodox people, who left the beaten pathway. I am pleased to know this when I think of the grand achievements of men like Galileo and Copernicus. I think of all that has been done for mankind by such men as Ferdinand Magellan and Vasco Di Gama, and how happy men have been made by the works of poet or philosopher! Some of them had the courage to step out from the beaten path, and to dare to do and to suffer, and those men are now receiving the reward of their courage and of their goodness while upon the earth plane.

DECLINE OF THE CHURCH'S POWER.

Superstition, my friends, dies hard, and I honestly and truly believe that if the church had maintained her power the world's progress would have been put backwards hundreds of years. But its power and influence are weakened. What has brought this about? What has shattered the shield of superstition? It is the spread of knowledge, and the triumphs of her enemies. You know, my friends, that the proud boast of the church to which I once belonged is that she sits upon the circle of the universe, that she is the mother of churches, and that the gates of hell cannot prevail against her. Ah, the gates of hell have prevailed again and again. When the Italian troops entered the Port Pia, in 1872, they shut up the Pope in the Vatican, and ever since he has sent forth his epistles to the world, and has been pleased to call himself "the prisoner of the Vatican." Her power is shattered. No more can the church depose princes at her pleasure, and exalt men whose hands were steeped in blood. The temporal power of the church has passed, and her spiritual power also is on the wane, although backed up as she is by powerful secret organisations that have emissaries in every court in Europe. Scientific discoveries, advancement of knowledge and learning, and freedom of thought, have given the church her death blow. In other churches, I find that their influence is on the wane

also. Man finds that the teachings of the church are what I have described them—legends and fables—and he has become dissatisfied with its teachings. They satisfied only a few at any period of time, for the great mass of humanity it meant misery eternal, and such a teaching must of necessity ultimately come to nought because science is providing an antidote to the poison of superstition. Everyone should co-operate in helping those who desire to read the wonderful book of Nature. In doing so, there is nothing to fear; there is no truth that will be injured one iota. It is error that will have to flee away. It is only truth which sets men free.

SPIRITUAL SCIENCE.

In connection with spiritual investigation, science is about to play an important part. Hitherto, my friends, it has been in the hands of the illiterate, and often in the hands of the unscrupulous. The escutcheon of true spiritual research is tarnished, but science is about to raise it to a higher plane. Everyone may help that good time along. You must disabuse your mind of all those old superstitions. The telling of fortunes by cards—which I regard, signors, as something tacked on to Spiritualism—has no part in its teachings, and I regard it as in direct antagonism to true Spiritualism. I do not see any more connection between a man's future or past life thrown up in a number of black or red spots than I do between a quarrel and two cross knives. As earnest investigators let us seek from the right source for that knowledge which will make us free and happy men and women. I have to admit that there are a great many people whose mental calibre is small indeed, and that to try to instil into their minds the great truths of the higher spiritual life is utterly impossible. There are numbers of people who delight to hear about vain and sordid matters; some for filthy lucre's sake desire to communicate with the spiritual world, others have frivolous questions to put on all kinds of subjects. Let us have done with this, I implore you, and let us be in earnest. Before I close this address, I desire to show you that there is no superstition connected with true spiritual investigation. It is the highest science, and it needs the exercise of reason and the use of wisdom. It needs brains. I once read that a celebrated English painter on being asked by someone "With what do you mix your paints?" replied: "With brains, sir." Yes, it needs brains to investigate this matter scientifically, and for that reason I call upon the scientific men of this generation to investigate. Already that grand day has dawned, for I see men of my own country, Signor Lombroso and others, investigating and becoming convinced of the truth of spiritual phenomena, spiritual life and spiritual return, and they are giving forth to the world the results of their investigations.

TRUTH IS SPIRITUAL GAIN.

Man will not lose anything by the decay of old religions, with their dogmas and creeds that have produced so much trouble, pain and death in your world. Think of the blood that has been shed over religious controversy! Think of the father being set against the son, and of all the turmoil that it has produced in human life. Men do not quarrel about the facts of geology or astronomy, and yet a father has put to death his own son in a controversy about religion. We come to-night to teach you to live in brotherly sympathy with one another, and if you have any truth, impart it to your neighbour, and seek to make the world much better than you found it. One of your celebrated writers in a peroration has told us that superstition dies hard, and the reason is that knowledge advances so slowly. But superstition is passing away and giving place to facts and realities. In that vast cemetery called the Past, rest most of the gods and the religions of mankind. Their temples are falling to decay, over column and cornice creeps the trailing vine. Brahma the golden, Vishnu and Siva, with his necklace of skulls; Kali, whose hands

have been reddened in seas of blood; Chrisna, the Hindoo Christ—all have passed away. Isis no longer wanders in tears looking for her dead consort. The stony face of Memnon glares upon the desert sands, but his priests have passed away and dusty mummies are waiting for that resurrection once promised by the priests, but which never came. The sacred fires of the Persians and the Aztecs have died out, and there is none to kindle them again. Orpheus has laid aside his lute, and Bacchus has drained his cup dry. In the woods the nymphs no longer dance, nor do the Naiades play upon the banks of the streams. The gods have fled from high Olympus, and the mighty gods from the icy halls of the north, have gone never to return. Even the voices of Sinai are hushed, and in their place we have facts, truth, and realities. There are numbers of people at the present time who sneer even at true spiritual investigators, and some odium seems to attach to the man who declares himself an investigator into the occult. Yet the very man who sneers at the spiritual investigator believes far more absurd things—irrational, stupid doctrines. I do not wish to hurt the feelings of anyone here, because I have been a Roman Catholic myself, and respect any in connection with that faith. I am not, however, dealing with men, but with systems. Just think of the man sneering at Spiritualists who believes that the priest, after pronouncing a few words in Latin, makes a little wafer—flour and water—become the very flesh and blood of his god, and that he is able to assimilate that host. I say, think of the colossal impudence and impertinence of the one who says that the investigator of Spiritualism is a fool, when he can believe such teaching as that. And I might apply this also to other members of the Christian Church. Is it not a fact that priests of every denomination have cursed with bell, book and candle, those who have attempted to wrest from Nature her secrets, who seek to divine occult wisdom, and the meaning of the signs and wonders which are round about us.

THE DAY OF SUPERSTITION HAS PASSED.

Superstition having had its day, the future has opened bright and fair, auguring well for man's spiritual advancement. But, as I said before, we must get rid of all the accretions that cling like barnacles to the good ship. They must be removed. Then will she sail proudly into that haven of rest bearing precious cargo of humanity to that city where all is peace and progress. Progression is eternal. Do not think that it stops at the grave. It is foolish to think so. Your progression but commences at the grave, and in the far-off future there are illimitable, infinite possibilities, and powers will be given you for the acquisition of knowledge which will bring happiness and peace.

If there is anybody here to-night inquiring for the first time into the truths of Spiritualism, I ask you, is there anything irrational in its pure and beautiful teaching? Is there anything irrational in the belief that there is one Eternal Spirit, the author of all spirits? Is there anything irrational or foolish in the belief that there must be some place where progress is eternal and happiness supreme? Is it conceivable that the divine genius of a Dante or of a Shakespeare has been obliterated for ever? Is it conceivable that the music of Beethoven or Mozart is for ever stilled? Is it conceivable, I ask you, that the wonderful thoughts generated in the brains of the great scientists have perished for ever? Or, is it not more rational to believe that there is some place where they have added to their powers, to their thoughts and to their knowledge, and that they will impress again someone upon the earth plane, and will reproduce those thoughts and ideas. It is only rational to believe, and the man who declares it is not, has no reasoning power, and one should not waste time in discussing the matter with him. The true man, once liberated from the bondage of the flesh, possesses greater powers

and facilities for advancement than when clogged with the fleshly body, and perchance he may approach near to those whom he loves. This is the golden cord that binds humanity everywhere, from the untutored savage to the greatest mind that ever lived. It is the power of Love! Oh, sacred Love, which comes from God Himself! How dull, how cold, how lifeless, how inconceivable, would human life be but for Love! Just think of it to-night. The love that is in the hearts of humanity comes from the Source of all Life and Love.

LOVE THE FULFILLING OF THE LAW.

It is rational, then, to draw nigh unto those we love, and if we love all humanity we should seek to impart some knowledge that will help them to be happy, for seed dropping in fallow ground will germinate and bring forth a rich harvest. It is rational to believe that God is the author of Spirits, and that He is responsible for them. Oh, the awful teaching of superstition! The horrid doctrines and dogmas that make the author of our spirits a revengeful demon, only satisfied with the shedding of innocent blood. It has blackened the character of the Most High, whose Name is Love. It is rational, I say, to believe that God, who is Love, will be responsible for every soul, and that some time, perhaps far off, He will bring them by the power of His Love into the fold again. There will not be one soul lost. He knows, if you do not, that everyone here to-night is the product of many causes, and that there are many things which he or she cannot help in themselves. God will not cast away any soul. It is rational to believe these things, and that is all that true Spiritualism claims to teach. Love, perfect from God, teaches us to regard all as brethren. I am afraid that we do not realise that we are surrounded by hundreds and thousands of people who are our brothers and sisters. I am afraid that sometimes we close the door of our hearts and forget that outside there is someone knocking, not so fortunate as ourselves, pleading for a little sympathy, a little love, and we fail to give it them. Someone knocks upon the door of your heart to-night! It is that you might open it and be filled with that divine love which will go out to all humanity. It will bear onward as a mighty rushing torrent the woes and infirmities of mankind. It will sweep them away, and in its place will plant the ground with a beauteous crop, which will cause the angels of heaven to sing and rejoice, and bring peace upon earth and good will to men.

A LOST CONTINENT.

IS PAN RISING AGAIN?

BY W. BRITTON HARVEY.

Readers of Mr. Britton Harvey's valuable article in September "Harbinger" will be pleased to read the following striking corroboration of the submerged continent Pan. Names are, of course, of no consequence, and the statements in "Purana" and "The Secret Doctrine" merely indicate that truth is universal and not limited to the above-mentioned books or any inspired writer.

WHAT MR. BRITTON HARVEY SAYS.

An interesting and somewhat significant endorsement of the contents of the article I had the privilege of contributing to the last issue of the "Harbinger" on the alleged submergence of a great continent, known, according to Oahspe as Pan—which is said to have occupied the area now covered by the Pacific Ocean—is contained in a very able and comprehensive lecture delivered by Mrs. Annie Besant in the Queen's Hall, London, and reproduced in "The Christian Commonwealth," on 14th June last.

The lecturer dealt with the great physical changes that have taken place on the earth's surface from remotest antiquity, and also outlined some of the transformations which may be expected to take place in the future.

"Now, I only know of two books," said Mrs. Besant, "in which an outline is given of the whole story of evolution from the beginning to the ending of our globe." One of these books has come down from the far past in India, and is named "Purana," which simply means "old." The other is H. P. Blavatsky's "Secret Doctrine." "Both of these books," continued the speaker, "come from the same source—from the reports of great seers who have studied the occult records, where there is neither past nor future, but all is looked upon as present, and because they are the work of great seers, reading the same records, they tell us the same story, though in the one case in ancient, and in the other, in modern words."

The lecturer then proceeded to run over the records of the past, and in the course of her remarks, declared that there was once a huge continent, named Lemuria, which stretched where now the Pacific rolls. Australia forms the southern part of that mighty continent; New Zealand is also related to it; Easter Island is a mountain top submerged beneath the ocean; Madagascar is also a part of that mighty land, and so up northwards where the great Pacific Ocean stretches—there in far-off days lay the continent of Lemuria, which the great German, Haeckel, speaks of as the cradle of the human race, and rightly so, for man, full-formed, as we know man, took birth on that continent of Lemuria. It has passed away; it was destroyed by volcanic outbreaks, by fire, by tremendous explosions, as the sea rushed into the gulfs rent by the subterranean fires. And so Lemuria was torn in pieces, vanished, having played its part, and the mighty waves rolled over it, leaving only here and there a remnant and a tradition in the older story of mankind."

Now let us introduce what Oahspe has to say about the destruction of Pan, for Lemuria and Pan are evidently identical.

"And the Lord commanded the chosen to go into the ships; and they went in; and in the same day the gates of heaven and earth were opened. And the earth rocked to and fro, as a ship at sea; and the rains fell in torrents; and loud thunderings came up from beneath the floor of the world. And the sea came up on the land, first upon the valleys and then upon the mountains; so that the ships floated on the waters. But the land was swallowed up, valleys and mountains and all the living perished, save the Ishins, who floated off in the ships."

The two descriptions, therefore—that in Purana and that in Oahspe—are practically the same. And now comes a very interesting portion of Mrs. Besant's address. She alludes to "a coming continent," in the Pacific, and in referring to statements made in the geological section of the British Association for the Advancement of Science, at its last annual meeting, says:—

"I find that Association discussing the formation of a new continent in the Pacific Ocean. Now, if you turn to the "Secret Doctrine" you will find that H. P. Blavatsky declared (she published her book in 1888, when science had not dreamed of what now it recognises) that the new continent would arise where Lemuria disappeared—that as Lemuria vanished under the waves of the Pacific Ocean, so would the new continent rise above those waves for the home of the new race. We find in the discussion that occurred that that continent is already beginning to rise. The rapid emergence of the Bogoslof Islands, near Alaska, has caused some alarm among geologists, for they think that if the new continent should emerge at the same rate as these islands have arisen, a tidal wave would be created which would practically engulf the world. That is the point which was discussed last autumn, and details were given as to the area of the new continent. It is to stretch from the Philippine Islands, Japan and the Aleutian Islands, to the islands of South-Eastern Asia, the Malay Peninsula and Borneo, being some 4000 miles long, so far as the formative forces are concerned."

The tremendous changes thus outlined are naturally suggestive of great eruptive cataclysms with their accompanying tidal waves and destruction of human life. It is, therefore, reassuring to be told that "these great seismic changes, while locally destructive, shall never destroy the human race, and while that continent is rising, gradually, now and then an outburst, and then a rest of a thousand years, the race that is to inhabit it will be slowly preparing on the adjacent continent of America. Other continents have sunk, other continents have risen, why, then, should men's hearts be troubled when the old story is told once again upon earth? Convulsions and catastrophes—they are one of the means of human progress; unless they took place from time to time the world would not be able to support her children, for the soil of earth grows exhausted with the multitude of the people who are fed from it, and from time to time the old soil is wisely whelmed beneath the waters of a new ocean in order that it may become virgin again—may arise for the building of a new civilisation, for the home of a new people. Oh, Nature is only a garment in which God enshrouds Himself, her catastrophes are only means for the working out of mightier ends, and why should you be troubled—you, who are immortal spirits, for continents may break up, continents may emerge, but the human race is immortal in its origin, and in its growth, and there is nothing to be afraid of, even if the foundations of the earth be moved."

This suggested re-emergence of Lemuria, or Pan, recalls to mind a prediction on the subject contained in Oahspe.

"So also will I, the Lord, provide in the Kosmon era to discover the sunken land of Pan, that mortals may comprehend the magnitude of the work of the Lord."

The Kosmon era, it is explained in the book, commenced with the advent of what is known as Modern Spiritualism, and of course this prophecy is given significance by the declaration of scientists that a continent has already begun to rise beneath the waters of the Pacific. Is this really Pan coming to the surface again? Verily we are living in thrilling times for the student of the evolution of worlds!

COSMIC FORCES.

For Harbinger of Light.

BY E. VAN ASSCHE.

THE LAW OF VIBRATION.

In and around this world are Cosmic Forces so potent, so mysterious, and as yet so little understood. Throughout the earth's radius of atmosphere magnetic chords are woven in rhythmic blending, and all that we at present know of them consists in a rudimentary knowledge of the Law of Vibrations. This earth-life being the coarser outer existence has few and slow vibrations, but the further we progress towards the centre or towards perfection, the higher the vibrations and the more rarefied the ether. All the latest scientific progress tends towards the greater knowledge of cosmic fluids and magnetic vibrations in and around our globe. Transcendentalism has already invaded this territory and revealed the possibilities which exist of acquiring a power over Nature "undreamed of before in our Philosophy." The Law of Vibrations has only lately come to mean a scientific truth. Everything in Nature vibrates, consequently everything is in motion. From the suns revolving in their orbits to the smallest electron invisible to the naked eye, all is in motion. The rhythmic measures beat both loud and clear or low and dull as Worlds are formed from nebulae or moons decline and die. The transcendental philosophies teach scientific reasons for the Cause and the Effect that Exact Science has discovered, hence a greater insight into nature and natural science. To combine the two elements within our minds is a first necessity. Science requires absolute correct data before she will

accept a theory or discovery, and bases her knowledge entirely on proved deductions, beginning through the Effect and seeking for the Cause. Transcendental Philosophy may be called the opposite Pole of Science—Intuition versus Reason—arguing from theory to practice, from Cause to Effect, from philosophic speculation to natural consequences. Who can prove, or how has it ever entered our minds to conceive of invisible Forces controlling the Universe? The Law of Gravitation was the sudden illumination in Newton's mind when he saw the apple fall to the ground, and his scientific brain at once acknowledged that there must be a Cause, or the apple could not fall. Good—but will science allow the still brighter illumination of Swedenborg, who saw colours beyond the rainbow tints, giving emanations which, to his mind, could only proceed from electric fluids, whose magnetic Aura accounted for his Theory that Colour waves were infinite, as also sound waves, far and both beyond our powers of sight and hearing. Swedenborg's theory established or suggested the Law of Polarity, which gives the true meaning of Positive and Negative. Swedenborg revealed science from the mystical, intuitive end of the magnet, Newton from the positive end. Polarity and polarisation are still New Thought, and hardly understood as scientific Truth, beyond the recognised actual experience that there are two poles to the magnet and all crystal formations, etc. Swedenborg's visions have suggested a Universal Law which enters the realm of moral human consciousness.

LAW OF CORRESPONDENCES.

All Truth must correlate or correspond, which brings us to another Universal Force that of correspondence in the universe. Every attribute has its correspondence, that is, its opposite pole, all things in existence being linked together in one Stupendous Whole by the Law of Vibrations.

Correspondence or correlation is virtually the meaning of polarity in application to human attributes and qualities. For instance, when we speak of beauty and ugliness, ugliness simply means lack of beauty, as darkness is intercepted light. Big is only relative to little; they are both correlations of the same idea. Virtue and vice, understood spiritually, mean opposites of the same thing. Where does vice begin, or virtue end? They are only expressions of degrees of spiritual beauty. A code or symbol is used by mystics to express this truth which is expressed through numbers. These give a finer and more subtle definition than words could do of the shades of character of an attribute, a subject or an individual. Numbers also correlate, or express opposites. Even and uneven numbers may be said to be positive and negative combinations of numbers form symbols in themselves. Zero, for instance, signifies darkness, double zero would be intense darkness, and so on. Likewise, to signify perfection or to complete, 100—1000 or 1,000,000—we still express degrees of perfection, which might be called a paradox. Let us look into it. Jesus, the Christ, stands for the Ideal of perfected man; still we can even with our finite minds conceive of Angelic Beings whose attributes exceed those of the Christ-man, and of seraphs whose ethereal beauty of spiritual perfection might be expressed by the number 1,000,000 times higher than that of the earthly Christ. Life, being the ultimate, as it were, of our conception of evolutionary progress. As the ultimate final, realisation of perfection must be a reunion with the Divine, so we draw nearer to a solution of the wonder and mystery of existence through this Universal Law of polar difference.

QUALITIES THAT DO NOT CORRESPOND.

Everything in Nature having quality, extent and virtue, things of altogether different meaning, cannot be in correspondence. Power and Ignorance, for instance, cannot be expressed as extremes, being entirely different though both are attributes. Neither can you place 3 and 16 as correlatives or in the same scale, as they would make a false quantity. As there

is the infinitely Great, so there is the infinitely Small. But where does it end? Is there then a symbol to express the meaning of Infinity? Yes! () Where does the great commence, and where does the small come to an end? There is no end; they are opposite poles of the same thing; the Great embracing the Small, the Loud and Clear being repetitions of the Low and Soft in stronger vibrations, the Big being only more of the Little. There is nothing Absolute or actually Positive in existence, for everything is but a consequence of something else—the First Great Cause, as we term the Inscrutable, Universal Meaning or Mind of the Cosmos. From this comes everything and unto This shall all things ultimately return. What does science know of God? Nothing. Why is science in seeming opposition to Religion? Because religion and science are the two opposite poles of one and the same thing—Truth. Science, as we understand the term, is positive, outer, physical facts and knowledge; so religion is the intuitive, spiritual recognition of God's love and is therefore Wisdom. Both may be called Truth, both seek into the unknown, both seek after God, for He is the ultimate meaning of science and the beginning and end of religion. And in the intermediate spaces are every degree of wisdom—secular and profane, divine and spiritual. These may be called vibrations or chords in the scale of knowledge of things temporal unto things eternal; from exact knowledge unto intuitive, spiritual Life. There are many and varied vibrations along this scale and men have often vainly tried to reconcile too many half-truths, causing discord, as we all know.

AURAS AND EMANATIONS.

The Aura which surrounds every human being takes on the colour or colours which emanates from mental waves, and likewise vibrates in different keys and at varying rate according to the personality of the individual. Everything possesses this Aura or Emanation. The flowers have their Aura, which is quite different from that of ferns, or water plants, and forest trees. This Aura differs, however, from the human Aura in composition, being magnetic instead of Etheric. Etheric Auras can only exist where there is a Mental Personality. The minerals are still lower in the scale of Nature. Here the emanations are barely perceptible and entirely magno-electric. Yet they vary. See how various are the properties and also the Auras of the Crystal, Amber, Mercury, and Silver, or of Mica, Slate and Quartz. The crystal is the apex or perfection in the lower world and registers almost the "life" vibrations. Orchids are the highest plant and vibrate 2 already. Beasts and birds, reptiles and fishes, all have their separate colours and peculiar emanations. But the highest human being is a perfected psychic; hence the link between the physical and etheric is attained. The physical outer envelope of a psychic or medium is sensitised and electric, vibrating in harmony with the higher planes beyond this earth.

VIBRATORY CONTROL.

Cosmic vibrations send us many unknown influences which alter all our own intuitions. Who does not know the old adage, "Homme propose et Dieu dispose"? "There is a Providence that shapes our ends, rough-hew them how we will." But this is not an act of arbitrary power on the part of the Creator. All things are but consequences of endless combinations, and diaphasons, and affinities, obeying universal laws. Chemical affinity causes endless variety in outer forms combinations of circumstances form endless destinies or fates; combinations of rhythmic chords will give various harmonies or discords. Colours are various from inequality in length of waves of light vibrating slowly or quickly and forming one White Light when blended into One, even as single notes when blended can give the one sweet Chord or Harmony. All these Cosmic Forces sent from the One Divine Source influence our lives unconsciously for good or ill: when we are attuned to God's eternal Harmony of

Life, and ill if we are not. The new teaching which Trine calls "Being in tune with the Infinite," means being attuned to life's sacred melodies, neither fiddling foolish, fantastic nursery rhymes, or giving forth important, would-be heroic strains, or worse, perpetually harping on a single note. Self or selfishness is always harping on a single note, and it grows monotonous, does it not? Drip, drip, drip, the melancholy drop wears away the stone at last! "I, My, Mine," it wears away the patience and the lives of others. Worry, money-grubbing, vulgar pleasures are false notes that some people continually play through life. But some simple, loving souls strike etheric vibrations far above those of glory or of fame.

Our lives may be in tuneful numbers blended,
The earth vibrate harmoniously and true,
If each thought-centre knew how chords electric
Are with the spheres cross-blended through and through.

Chromatic scales of love, devotion ardent
To duty, and to God will give the key
Which ever brings us into higher levels.
And tunes our lives for higher things to be.

Cosmic Forces are various, but they emanate from Universal Law. Cosmic Forces are irresistible, for they are the expression of energies which emanate from the All Wise. Cosmic Melodies can only be rendered into earth language and attuned to our vibrations when earth's interests can rise above self. The Holy of Holies lies not at the circumference, but at the centre.

Mt. Vernon House,
Beechworth.

A CURE FOR PNEUMONIA.

A MOST SUCCESSFUL REMEDY.

SPECIALLY SENT TO AUSTRALIAN JOURNALS.

In the United States this disease, which so often terminates fatally, is said to have been cured in many instances by the following, which has been inserted by newspapers from one end of the Republic to the other. Accompanying the remedy was a letter signed "Marino A. Redding"—in which he relates how it has saved the life not only of himself, but all who have had a chance to use it. In Worcester, Alaska, Seattle, Pasadena, and Los Angeles, it has been tried with unfailling effect. At the last-mentioned place pneumonia was taking off from two to five victims every day. Four of the Los Angeles papers inserted the cure under the heading "No One Need Die of Pneumonia." with the result that only one death a day was reported, and most of these were infants under a year old. The writer says that the death of his friend, Professor Henry P. Loomis, Professor of Medicine at Cornell University lately, where none of his associate doctors were able to save him, decided him on making this simple remedy public.

It may be added that the American gentleman who sent this remedy is a spiritualist.

THE REMEDY.

Get an inhalation apparatus of glass, or, if you cannot procure one, saturate a ball of cotton (as large as a one-inch marble) with spirits of alcohol. Add 3-4 drops of chloroform to each ball of cotton. Place it between the patient's teeth, and let him inhale the fumes in deep long breaths for 15 minutes. Rest 15 minutes or longer if needed, then inhale again for 15 minutes and continue the same operation for 24 times, and the result will be that the lungs will expand to their normal condition. In 24 hours the patient is out of danger, and in 48 he is cured, although weak. Change cotton and alcohol often.

The writer adds:—"I have sent this prescription to the Stanford University, the North-Western College of Medicine (Chicago), Cornell University (New York State), and to numerous other places, even across to England, to some of the most prominent men there. Doctors, try it for humanity's sake, and the public for your own welfare."

WHAT AND WHERE IS THE SPIRIT WORLD?

We had intended, as stated in our last, to have continued the description of the celestial garden but on reference we find it too elaborate for our space, our object being to present in a condensed form a brief description of the varied conditions of scenery and life adapted to the requirements of the different idiosyncrasies and tendencies of the individuals concerned; we therefore pass on to some more concrete matter. A. J. Davis writes:—

“The island of Akropanamede, which appears to be a sanitarium, as it is adapted to the restoration of infatuates, is situated in a vast body of water, and “There is a spring on the island called ‘Porilleum,’ and a beautiful cluster of springs, called ‘Porilla,’ every one of which gives off exceedingly sweet musical sounds, which are full of unutterable significance. These blend with the streamlets which lose themselves in a beautiful river, which flows along by the flowery paths of the Hospitalia. This name is given to one of the temples where persons who have become attached to some particular thing in this world so that it has become an infatuation with them, are taken to be cured. It is said to be one of many attractive sanitary temples of reform on that beautiful island. The infatuated person is named ‘Toleka.’ When a person from earth has an infatuation so strong as to preclude an interest in anything else, he is invited to these springs and temples. The teacher-physicians who are appointed on that island are called ‘Apozea.’

In a very different part of the Spirit Land is an island called ‘Rosalia,’ which is a region of great splendour in the midst of islands of less attractiveness. Upon this island are found persons who have never lived on the planet Earth. It was said that there were on that attractive spot, persons who were from the just maturing planets of Mercury and Venus. One of the attractive islands near Rosalia is called ‘Batellos,’ because some educated Greeks sought its retirements, soon after their arrival in the Spirit Land, as a suitable place to celebrate the advent or earth of Plato’s Doctrine of the Deity, including his theory of ‘ideas.’

‘Poleski’ is an island, seen for the first time in 1857, in another part of the Spirit Land. It is frequently visited by former inhabitants of this earth especially those who are searching for ancient wisdom, and who believe not at all in the theories and education of the moderns. They think that God’s Truth must be learned from those who lived in the remote past. To such the island is a favourite haunt—not the “haunt of poets,” but to those who still seek for wisdom, through ancient views and old opinions.

The royal circle of the Foli is a Brotherhood very much resembling the American Shakers: on one occasion it was observed that the members of the Brotherhood corresponded in spirit and in faith with the Shaker communities, and these were really baptised thus with the presence of what men call the Holy Ghost, making them feel more deeply assured that they were right in religious and communal matters. From this circumstance, it will be seen that people after death do not become instantly endowed with wisdom and freedom. The Spirit World is just like this world on a higher plane.

There is a temple called the ‘Concilium,’ which the writer believes means the temple of affectionate thought, and practical wisdom. In this temple are mostly heard the voices of women. They believe and teach principles different from those peculiar Greeks, who gathered upon the distant islands. In this temple very cultured spirits assemble for the purpose

of acquiring information concerning what is best to accomplish upon the planet Earth, or upon Mars, or Jupiter, or Saturn—for all these planetary populations require to be frequently visited—and there, in that beautiful temple, are gathered the wisdom, intuition, affection, hopes, love, poetry, and music, of multitudes of the sweetest, happiest, truest, and most earnest and philanthropic women, who have lived on the planet Earth. These women, with their companions, gather there occasionally for information and deliberation.”

Speaking of these and others engaged in these philanthropic missions, the writer says:—“Those of both sexes wear clothing of various appearance, and of wondrous fashions, different from what you would or could imagine. I have never seen any silken gauze or gossamer fabrics to compare with the garments there used. Many wear a peculiar flowing dress, which, in a moment, can be either wound about the person in graceful folds or taken off. This garment for either man or woman is appropriate and beautiful beyond all imitation.”

And, again, in referring to a jubilation and analogous to what is called on earth the “Lord’s Supper,” he remarks:—“I never before so well knew what was meant when your authority and our Brother the great Spiritual Reformer, said: ‘Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet, I say unto you, that even Solomon in all his glory was not arrayed like one of these.’ The beautiful truth contained in that passage was exemplified to my mind in my first vision of the scene of a great feast in the Spirit Land. Verily no man, woman, or child in the higher life, care for the immediate source—that is, they do not give themselves thought and great care for the food they receive and enjoy at appropriate seasons. What was called ‘Manna’ in the Old Testament is there a literal manifestation, dropping like snow from the bosom of the heavenly realm; and as it falls it covers these beautiful and mossy fibres, and slowly becomes like the purest honey distilled from the depths of the upper air. The beautiful substances made from this manna are in different forms and shapes, and each form and shape possesses a flavour and an odour of its own; out of the one substance all forms and varieties of food are made, an art in chemistry which men will discover in this world one of these future golden days. For, be it remembered, the immense riches of an apple are not yet known. When we get where aerial emanations are granted for food, and when we know how to gather and ‘bottle up’ the spiritual particles that float in the invisible ether amid the heavens, then we shall be able to live the life of the lilies.”

In the “Stellar Key to the Summer Land,” referred to in our last, three of the preliminary chapters are devoted to The Possibility, The Probability, and The Certainty of Zone Formations in Stellar Spaces, argued from a purely scientific standpoint, and two of the authorities quoted are Professors Trowbridge and Kirkwood, the former of these says: “The rings of Saturn offer a living example of the primitive secondary rings. They open to us, in a measure, the nature and constitution of the primitive rings, both the primary and the secondary,” and the latter says: “the most probable opinion, based on the researches of astronomers is that Saturn rings consist of streams of clouds of meteoric asteroids. The zodiacal light and the zone of small planets between Mars and Jupiter, appears to constitute analogous primary rings. In the latter, however, a large proportion of the primitive matter seems to have collected in distinct segregated masses.”

In our next, we purpose giving a description of the Roman Catholic heaven in the Summer Land.

"A SLUMP IN MISSIONS."

In a recent number of M.A.P. some reasons are given for the loss of interest in "missions" displayed throughout the Churches in England. This refers, chiefly, to the evangelistic work that at intervals attempts to put life in worn-out dogmas and creeds and to combat the "indifferentism" to religious services that is complained of by orthodox clergy in every part of the world. M.A.P. pertinently asks:—

What is the reason for the change? England is far from evangelised as yet. The churches confess and deplore decreasing congregations, decline in membership, decreases in Sunday School scholars and workers, growth in apathy and indifference.

In view of this, Mr. Nelson Jones' translation from a recent French work, "The Bible in India," will be read with interest, as the fallacious pretensions of these special pleaders are the same wherever exhibited.

On the Futility of Foreign Missions.

For Harbinger of Light.

By J. NELSON JONES.

If it were not for the kindly spirit which prompts foreign mission, the futility, its absurdity and uselessness becomes apparent by a study of the following abstract translated from M. Louis Jacolliot's "La Bible Dans L'Inde." If the millions of money and thousands of lives expended upon this object were used for the purpose of reclaiming our own pariahs, for redeeming our gutter children, and for educating and improving the moral and physical condition of the masses of our own people, far more good would be done and the reformation would begin "at home," where it ought. Christians are simply sending back to India the same form of perverted cult which it already possesses.

M. Jacolliot says:—

"If, as the Rev. Pere Dubois has said, justice, humanity, good faith, compassion, disinterestedness in fact, all the virtues were familiar with the Brahmins; if it is true to maintain equally with him that the Hindus profess the same moral principles as ourselves, one has the key to the complete failure of the missionaries in India: a failure, indeed, confessed by great numbers of them, without venturing or wishing to give the reason for it. 'Why should I change my religion?' said a Brahmin to me one day, when I was discoursing on these matters. 'We have as well as you a religion, and it may be a better one: yours dates from eighteen centuries, while our belief goes back without interruption to the creation of the world. God, according to you, and thereby you lower Him, has set Himself on several occasions to endow you with a religion; but, according to us, He revealed His law in creating us. Every time man has wandered astray, He manifested Himself to recall him to the primitive faith, and finally incarnated himself in the person of Chrisna who came not to guide humanity into new laws, but to efface original sin and to purify moral teaching. This form of incarnation you took from us, as you also took the tradition of the creation of Adam and Eve. We expect still another great Teacher before the end of the world: it is that of Chrisna returning to combat the Prince of the Rackchasas disguised as a horse, and from what you tell me of your Apocalypse, you have also borrowed that prophecy from us. Your religion is only an infiltration, a reflexion of ours; why would you have me adopt it? Commence then, if you would succeed, not by teaching principles that I find in all our sacred books, and a morality that we professed in India long before Europe had opened its eyes to the light of civilisation.' All this was the exact truth: there was nothing to be said in reply."

DEBATE BETWEEN A MISSIONARY PRIEST AND BRAHMIN.

I found myself one day in a village in the neighbourhood of Trichnapoli, a great town at the eastern point of India, where a missionary, recently landed, sought to make some proselytes. A Brahmin priest

accosted him, as is usual in such circumstances, and proposed a public debate on religious matters that might suit him. The priest (missionary), who spoke the Tamil language perfectly, accepted the invitation, for if he had refused, he would have sunk in public opinion, and every Hindu in the district to whom he might have wished to speak of religion, would certainly have said in reply: 'Why did you fear to engage in argument with our priest?'

The meeting was fixed for the following Sunday. The Hindus are very keen on these assemblies, these tournaments of words. Men, women, children, everybody attends, listens, with interest, grows heated with the contest and, what one would hardly believe, perhaps, pursues with pitiless cries the vanquished one, and this with the greatest impartiality, whether it be the Brahmin or the missionary. This is less astonishing when one knows that there is not a Hindu, of whatever caste or rank, who does not know the sacred Scripture, i.e., the Vedas, and who cannot read and write. Sunday arrived, and the whole village gathered together under the shade of vast banyon-trees which formed a natural and cool assembly hall. I placed myself at some few paces from the antagonists, and the joust commenced.

The Brahmin: Who are you? Whence came you? What is your wish?

The Missionary: I am a priest, and I come from beyond the seas, to teach you of the true God.

B.: Since you have taken the trouble to come so far, you should bring us some excellent things. But, why do you say "the true God?" Is it that you know several? For myself, there is but one, for all the worlds and for all peoples.

M.: I know only one also, and it is in His name that I speak, and come to combat the false gods engendered of superstition.

B.: As you come to preach amongst us, the God whom we adore is in your opinion not the true one?

M.: It is as you say.

B.: But who then is your God? Ours is thus defined by Manou, He who exists by Himself from all eternity, Him whom the spirit conceives, but cannot see, Who is without visible parts, escapes the organs of sense, is infinite and omnipotent, Creator of all that exists, and whose mysterious unity consists of three persons, Brahma, Vishnou, and Sivoo. He is not our God—I am mistaken in thus naming Him; God belongs to no man, nor caste, nor country, He is God of all creatures. Dare you say it is superstition that makes me speak thus?

M.: No. If you believe in one sole God, Master of this Universe, we are near to understanding each other. But, the idea you have of God is not exactly mine. You talk unceasingly of the unity of God, only afterwards to divide Him to infinity.

According to your sacred books, your God does not act. He delegates His power, right and left, first to Devas, and these in their turn empower agents, personages, called Maharichis, Atri, Angiras, Poulastya, etc. I repeat that your theology seems to recognise the unity of God only to overthrow it afterwards.

B.: I desire to think that you are sincere, but you are falling into gross errors. Since when have the fictions of poets served as the basis of religious belief? And because the multitude honours holy men who have preceded us upon the earth, do you think them to be equal to God? The worshipper of Brahma recognises only Him, adores only Him. Of what importance the beings He has created and the missions He has been pleased to give to His prophets, since everything, according to us, is an incarnation of His power! Your arguments turn upon yourself, for have you not in your religion, angels, prophets and saints? Why dive into the details of our sacred books, which are frequently allegories that you could not understand? Why seek to subvert our traditions, which are as old as the world, without having studied or probed their depths? You see I do not imitate your example, for I do not attack your beliefs, although I do not share them.

M.: It is in their moral teaching, however, that you will recognise their excellence.

B.: What then does your morality inculcate that ours does not also teach? Have you read the conversations of Krishna and Arjouna? And the sublime teachings of the divine Son of the Virgin Devanaguy?

I think you we cannot distinguish good from evil, and that there was need for you to traverse the seas to come and talk to us about things that we know as well as yourself? Does not our religion impose a law that we should succour each other. Do we repulse weakness and misery? Our roads are full of shelter-houses where the traveller and the infirm receive the aid necessary for them. Do we not venerate our parents and our ancestors even better than you? We never cease to mourn for them, and every year we celebrate their birth and their death, which is their birth into another life.

At these words, a murmur of approbation went through the crowd; the Brahmin was commencing to gain upon the priest (missionary).

M. (with vehemence): Ah, well! Since you who listen to me claim to possess a morality as pure as that of the Gospels that I bring you, why do you not put it in practice? Why spend the days that the Lord has given you in satisfying the most shameful passions, in plunging yourselves into the most disgraceful debauchery? Why do you permit children of most tender age to give themselves to theft, to lies, to impurity? Do you expect to thus form men according to the law of God? What have you made of your women? Instruments of pleasure, brutalised beings, incapable of devotion and affection, slaves that you buy and shut up like your cattle. O, you who repulse the light the Lord is sending you, you will suffer the penalty for your sins; and when the last day shall come, when your good actions and your crimes must be weighed in the eternal balance, God will turn Himself away from you and reject you amongst the number of the cursed.

The missionary continued yet a long while on this theme. A feverish exaltation had seized him; he had lost sight of his subject and no longer discussed it. He was preaching as though in a Catholic Church, and the meaning of his words was lost upon the crowd. So, when the Brahmin resumed his address, I perceived that the priest would be obliged to yield place.

B.: You have revealed your true character by your unjust attacks, and it is evident that the purpose of your coming amongst us is not such as you at first announced. A servant of the Lord ought not to show anger, and the sacred word should flow as sweetly as honey from his lips, and spread a perfume upon those who listen, as delightful as that of the lotus-flower, loved by Vishnou. Have you then been mixed up with those debaucheries that you reproach us with? Have you penetrated into the interiors of our dwellings? Do you know what passes there in the shade of the images of the holy Maharichis, protectors of the domestic hearth? You compare our women to a troupe of slaves; read the rule prescribed in regard to them by the sacred Scripture and Manou, and you will have a more correct opinion, because it will be an illuminated one. You know neither our laws nor our manners, and yet you come to anathematise us. It is not here that your words can be of any value. Go and preach to your own people in Bombay, Madras, and Calcutta, for they have more need of your ministrations than we have. You will find them fair to keep their word, deceiving the Hindu to enrich themselves, and purchasing virgin girls with the gold, of which they have robbed us, in order to gratify their passions. If you would render a service to India go and say to them, these are not examples they ought to give us, and that we augur ill of a religion that knows neither how to restrain nor punish men so corrupt as these.

With these words the Brahmin rose in the midst of applause, and was reconducted to his abode by his auditors, with the greatest respect.

M. Jacolliot adds that he had never seen these contests, which are frequent, end in any other manner.

Ararat, 8/7/11.

ELIZABETH TOWNE AND THE HOT WATER CURE.

FROM THE "NAUTILUS."

So many people are being benefitted in Australia by adopting the simple method of cleansing the internal organs by drinking hot water, as prescribed and recommended by Dr. Muskett, of Sydney, in his last valuable medical book on "Diet and Health," that the following extract from Elizabeth Towne's editorials in August "Nautilus," just to hand, is useful reading.

Elizabeth Towne says:—"A very bright literary friend of ours who is a daughter of a hundred physicians, more or less, and the sister of the rest of them, writes to warn us against the hot water treatment."

* * * *

To that correspondent—and others—I say: My dear, you are away off! I think your physician friend and you are both hypnotised with the pretensions of the medical fraternity in general. There!—I have said it.

* * * *

Just because you were brought up in a bunch of physicians is a very good reason why you may be distinctly biased in your views. It is the lay of the average doctor to scare his patients into being afraid to take even a glass of hot water without consulting him!

* * * *

I don't know how you have found that the hot water cure is not always helpful. I have found that it is always helpful. Now, what are you going to do with that? And I surmise that I have wider opportunity of discovering whether or not it is successful than you have. Or any average doctor! Where a doctor comes in touch with a few hundred people, I come in touch with a few hundred thousands—and I come into close touch with some of them.

* * * *

The girls in the office took up the hot water treatment and some of their relatives did likewise. In every case they got splendid results. My little stenographer has been cured of a stomach trouble that the physicians failed to remedy. Another bright little woman who was in our employ had to leave us and go to the hospital in Springfield, where she came very near dying; and the doctors told her there was absolutely no hope except through an operation. They were just waiting to get her into condition for an operation when that article of De Voe's came in, and I wrote her about the hot water treatment. She began it immediately, and the consequence was that the doctors lost their surgical case, and she writes me that she is entirely well again, and is coming to see us. And just that hot water treatment did it. I have been using hot water every night and every morning. I would use it at noon, but I forget about it.

* * * *

Hot water in moderate quantities is not weakening, but it is relaxing; and if relaxing is not exactly what every stomach needs then I miss my reckoning entirely. And I am strongly of the opinion that three glasses of hot water distributed through a day will not hurt any stomach in any climate, that on the contrary it will help any stomach in any disease or no disease in any climate. There is my little article of faith in hot water. And there are thousands of doctors who subscribe to the same article of faith—beginning with no less a man than Dr. J. H. Salisbury himself.

* * * *

And it isn't only the water that does the good—it is the heat which relaxes the nervous strain and washes out the stomach. You must know that hot water will cleanse where cold water will not. Hot water will cleanse the stomach when cold water will not. And the stomach always needs relaxing after it has completed digesting a meal, and before it takes in another load. The half-hour between taking the hot water and eating the meal is just about the right length of time to permit the hot water to really do its work.

* * * *

THE DOCTOR'S CRAFT.

The trouble with physicians as a class is their point of view, and the point of view they give to everyone with whom they come in touch. They hold fear over every human being, and make him afraid to wiggle a finger or swallow a glass of hot water without a consultation. This is sheer nonsense and superstition.

* * * *

The true province of the physician is to teach people to do without the physician.

* * * *

And the doctors who are waking up can thank New Thought and Christian Science for the awakening. It was the "charlatans and quacks" who made the regulars realise that mind is the important factor in all illness.

* * * *

A well taught gospel of water, cleanliness and plain food, coupled with useful work and a little human love, will eventually put pathology in the same class with archaeology.

◆

CHARLES BAILEY IN SCOTLAND.
Successful Sittings.

APPORTS OF LIVE BIRDS AND EASTERN GARMENTS.

Recorded by JAMES ROBERTSON, Author of
Spiritualism. The Open Door to the Unseen Universe.

Just as the "Harbinger" was going to press, there arrived by the English mail the following account of the first test sitting by competent observers, and under similar conditions to those at Mr. Stanford's circle in Melbourne. Mr. James Robertson is one of Glasgow's leading merchants, and a man of intellectual force, so his account is of the most valuable kind. It is only possible in the limited space available in going to press to put the main features, leaving out all that is irrelevant to the great fact of the genuineness of the phenomena so persistently upheld in this journal, and now vouched for by equally reliable witnesses on the other side of the world:—

WHAT MR. ROBERTSON SAYS.

A series of meetings has been held at the home in Rothesay of James Coates, Ph.D., the well-known author, at which was present Charles Bailey, the Australian medium. The company numbered some seventeen, who came together to carefully witness what they had heard so much about—the production of "apports." The majority of the male sitters were business men from Glasgow and Edinburgh—men with eyes to see and minds capable of weighing up what was presented. Soundness of head characterised those whom I knew, and no accumulation of scholarship could have added to their perspective faculties. Those who know Mr. Coates know that no man is less credulous than he; a fact has to be borne in upon him with considerable force before he will accept it.

The meetings were held in the drawing-room, which had been previously stripped of its furniture and knick-knacks. All had an opportunity of examining it closely, but this was almost absurd, as Mr. Bailey had only arrived in Rothesay a few hours before, and had not yet put his foot in Mr. Coates' house. He entered when all had been seated. There was no

cabinet or cage—he simply sat down in one corner of the room. I sat on one side quite close to him, while Mr. Henderson, of the Edinburgh Society, sat on the other. I looked at the medium carefully, having no previous impression of what he would look like, and expected a more elderly person. He is a man I should say under fifty, quiet, modest, and I can safely add, honest, of the type of the three brothers Duguid—a block of magnetism on whom spirit-people could work. I had been reading for years the reports of the Stanford circles in Melbourne, and I had conversed with many who had been present at these meetings, a member of my own family amongst them. I confess that the Grenoble incident crossed my mind, but I have had too close a connection with what had been called exposed mediums for this to affect me greatly. I could say of it, "not proven." It was for me now to exercise my faculties and carefully acknowledge only what was real and true.

EXAMINING THE MEDIUM.

I went carefully over every part of that man's body. His jacket had been thrown off, and remained in my possession. There was no loophole of escape from recognising that whatever might be brought into the room could not possibly come from the medium's person. We sat in the light, and had some talk from the controls. Speech—clear, forcible, and of a high standard of intellect—and prayer breathed forth with the richest devotional feeling. "Could fraud exist," I asked myself, "amidst an atmosphere like this, of elevated and pure minds?" The addresses given, whether by "Denton," "Clifford," "Dr. Robinson," Rev. J. G. Wood, or others, were truly ruminous. I was conscious I was in the company of the truly great. "Denton" was there—the man who penned "Radical Discourses," "Our Planet," "The Soul of Things," the rational exponent of Spiritualism while in the body—and "Clifford," the brilliant mathematician, of whom Huxley said, when seeing him on his death-bed, "There lies the greatest man in England." It seemed to me so natural that Clifford, the materialistic philosopher on earth, should take up with avidity (once his eyes were open) the work of giving forth a spiritual gospel. "Clifford" had now found the larger truth in the greater sphere of existence, and the littleness of man's knowledge here compared with that presented to view in the riper state. I could have dispensed with "apports" and listened instead to the heavenly wisdom of these controlling spirits.

After the addresses we were asked to put out the light, and then began the speech of Indians, said to be Hindustani, with a word here and there of broken English. Mahomet to these men was still a great character, and the Koran a mighty volume, showing in clear light that in that other world we do not readily get rid of the prepossessions that chain while on earth.

PORTS.

Only a few minutes had passed in darkness when the Indian said: "I have got it, a bird, and I will try to find a mate for it." He had plucked it from a tree, and spoke about the difficulty of preserving the life principle while bringing it. We lighted up, and the little bird, one not belonging to these regions, was given to Mrs. Coates, but it managed to fly away about the room till our meeting was over. We could believe what we saw, no doubt, but how hard to realise the full meaning of this passage of matter through matter.

Mrs. Bright, the editor of the "Harbinger of Light," has pointed out that the prejudice against this possibility has been gradually breaking down in scientific circles, and quotes from the "Psychic Philosophy," of V. C. Desertis, a writer who has studied all phases of psychic phenomena as well as ordinary physics, and who writes of Zollner's experiments with Slade: "Orders of substance interior to matter, such as the electric and magnetic energies, can be influenced with

the result that solid objects pass through the doors or walls of a room."

The first meeting was held on Thursday, 3rd August, and the succeeding night found the same sitters gathered and the same process gone through of thoroughly examining the medium, though it might be said in the words of Blake, "He who does not know truth at sight is not worthy of her notice." The circle was truthful, the sitters had largely got rid of any doubts that might have possessed them, and nothing could have been more harmonious. The controls declared it might be possible to reach the standard of phenomena witnessed in Melbourne. Again when darkness was introduced another bird was brought similar to the previous one with coloured beak. Sensitives present declared they had seen a flash of light by the window. Then there was brought a nest, which was torn in pieces to show its construction, and later we had a piece of some kind of bark from the palm tree, which was the material out of which the nest was composed. When this came into the room it touched a gentleman at the side of the medium.

THE SPIRITS DEMAND THE BAG TEST.

"Dr. Whitcomb," the controlling intelligence, said they had the desire to make the conditions even more stringent than before, and we were asked to have a bag made, in which the person of the medium could be put. No one felt the need of any further test, but the bag was procured, and on Saturday evening, after an address had been given, we were asked to put it in use. The medium was again subjected to being pommelled over every part of the body, and was then placed in the bag. The head, of course, was free, but the tapes were firmly tied round his neck, it being difficult to insert even a finger between. The hands were also exposed, but tied in the same close fashion. The person of the medium was literally sealed up at all other points, while he was guarded at each side by two of the sitters. We had brought to us first a fairly large sized nest, akin to those which are pictured sometimes in the "Harbinger of light." We were then asked for a large plate, which was brought into the room, and shortly after, on being asked to light up, there was found in the dish a considerable quantity of sand, with small rubies scattered through. Nothing could have been more conclusive of the actuality of the spirits' work. No possible surmise could explain how the medium, tied up in every way, with sitters on each side of him, could of himself have produced this mass of sparkling matter. Each sitter had one and a half teaspoonfuls of the contents given him, so that with seventeen lots the quantity of matter brought into our midst can be gauged.

Monday, the 7th, found the same group gathered, and there followed the same testing and the placing of the medium in the bag. Soon there was brought a veil, such as is worn by Eastern women, with a string of silver ornaments and a coin which appeared to have Coptic characters on the forehead—a long veil quite different from anything I have seen worn by the women in Cairo or neighbourhood. Rolled up this would occupy a considerable amount of space. We were then asked to provide a writing pad, which was placed on a small table in front of the medium, the sitters on each side being asked to place themselves at the other end of the table facing the medium. Soon there was seen a luminous cloud of matter, which gradually assumed the form of a hand from the wrist. This moved about at times a considerable distance from the medium, and touching on the arm of a lady who was in close proximity to him. We were asked to light up, and there was found written the names of two old friends of Mr. and Mrs. Coates, and that of David Duguid. At my first sitting with David Duguid this was the form of phenomena that was presented to my view. Then I saw the luminous mass proceeding from the vicinity of the medium and coming over to me a distance of several yards.

I can recall the impression it made upon me, and my saying: "There never can come a time in my life when I will doubt what is now transpiring." All the years I have recalled this to my mind, it was to me more valuable than the full-form manifestations which I afterwards witnessed. Other hands were seen later at the Bailey seance in Rothesay. The writing pad was lifted up near the ceiling and thrown down.

A debt of gratitude is due by all to Mr. and Mrs. Coates for their work in bringing Mr. Bailey to Scotland. Without their whole-hearted effort Bailey would have remained but a tradition. Now all who were present can recall from memory in the future the great and marvellous display of spiritual power which they were privileged to witness. It must ever form a notable event in their journey through life, and make more and more real the fact that we are surrounded with a great crowd of witnesses, helpers, and inspirers.

Glasgow.

REV. DAVID A. LEISK ON HIS WAY FROM AMERICA.

WANTS ENGAGEMENTS.

DR. J. M. PEEBLES writes:—

Having personally known and become intimately acquainted with the Rev. David A. Leisk, and listened to his inspirational lectures, and being delighted with his psychometric readings, I take very great pleasure in stating that this able co-worker in the interests of Spiritualism will probably reach Wellington, New Zealand, in October. He was formerly a Unitarian minister, but through his clairvoyance, inspiration and psychic gifts, he felt necessitated to leave that denomination and work in the wider, broader field of Spiritualism. Before reaching America, he had lectured in Edinburgh, Scotland, Cavendish Rooms, London, and his lectures here on the Pacific Coast, and particularly Los Angeles, were received with much enthusiasm. I am sure that Spiritualists and liberal thinkers generally will give him a most cordial welcome. Write to him, care General Post Office, Wellington.

PASSED TO THE HIGHER LIFE.

Alexander McDonald, J.P., of Mildura, an old and widely-respected resident, President of the Shire Council at one time, and Chairman of the "Co-operative Fruit-growers' Association, passed suddenly to the Higher Life, while in his garden at that beautiful and progressive settlement, on 28th August. Mr. McDonald was one of the oldest subscribers to the paper, and a valued friend of the editor. His occasional visits to Melbourne were always looked forward to, and he was a welcome and privileged visitor at Mr. Stanford's circles. His wife pre-deceased him some two years ago, and it is good to know he has joined her in the World of Spirits, and that all his hopes concerning the mysteries of life and death are fulfilled.

The "Church of England Parish Record," published in connection with Christ Church, Warrnambool, in its issue for September, contains a complimentary reference to the article published in the last number of "The Harbinger," from the pen of Mr. Britton Harvey, on the lost continent of Pan. "It is an excellent article, full of interest," states the "Record," "and is well worth one's getting and reading." A tribute of this character, from such a source, is very gratifying.

Mrs. S. E. Morrison writes of the successful opening of her lecture season in Dunedin, on Sunday, September 10th. At the Albany-street Hall, on September 14th, an illustrated lecture on "Materialisation" was given. Mrs. Morrison was going on to Invercargill after Dunedin, and from there would proceed farther north. Letters regarding engagements should be sent to 401 King-street, Dunedin, with request to forward if necessary.

PERSONALS.

W. T. Stead says, in a letter by a recent mail:—"I have been in Turkey for a month, hence the delay in answering your letter," and when I turn to the 'Review of Reviews' for August (English Edition) I find one of the most interesting of his many "Interviews" with the Sultan. His interview lasted an hour, and was the outcome of the granting of a constitution to Turkey. It is preceded by a description of his entry and stay in Constantinople of surpassing interest. Mr. Stead was present at the great conflagration there. His letter ends with a description of Mrs. Wriedt's mediumistic gifts as trumpet speaker. Several languages are spoken, but, says Mr. Stead, and he considers it a great discovery, that "whatever language is employed, Mrs. Wriedt's character, her scepticism, her practical, downright, impatient spirit, is always superimposed upon the messages from the other side." This has been observed in other mediumistic experiences, and points to the absolute necessity of keeping the mind free, and not being led away by the visions or messages given through anybody of whatever exalted pretensions.

Edison, in the "Century Magazine," says in an interview with Waldo P. Warren, very much as Luther Burbank in the Supplement to this issue on the training of young minds:—"Give children," he says, "problems to work out that will make them think for themselves. . . . Latin and Greek—what good are they? They say these train the mind. But I don't think they train the mind half so well as working out practical problems. Work is the best kind of school to train the mind. Books are good to show the theory of things, but doing the thing itself is what counts." He has little regard for the quasi-inventor. "Of real inventors," he says, "there are perhaps 500 in the world—men with scientific training and imagination. But, ah, Shakespeare!" he went on, "that's where you get the ideas . . . he would have been an inventor, a wonderful inventor, if he had turned his mind to it. He seemed to see the inside of everything."

Dr. J. M. Peebles is the subject of one of a series of "Hours With Famous Americans," by John Hubert Greussel, who in a way that reminds one of Elbert Hubbard, tells the chief points in his remarkable career with the pen of an adept in the business. "Dr. Peebles knew Emerson intimately, whose central thought was: 'Be thyself.' It is the root of all self-development." "Emerson," says Dr. Peebles, "planted himself firmly on his own intuitions, seldom indulged in a systematic argument, announced truths as he felt them to be truths, and left them to produce the hoped-for convictions, replied to no attacks, made no explanations." This is the attitude of mind that should be adopted by anyone with a message to give to the world; and, possibly, as a result of a close study of Emerson, it is the rule invariably followed in this paper.

G. S. R. Mead, editor of "The Quest," has some of the best articles in his July issue to be found in magazines devoted to the religious outlook. Throughout the "Quest" it is shown that God is no respecter of persons, and has made of one blood and one spirit all men on the face of the earth. . . . He is not far from any one of them, all being His offspring."

Kenneth S. Guthrie, in the discussion in the "Quest," on the question "Can any great religion admit the spiritual equality with itself of other great religions?" deals with the prophetic utterances in the Hymn of Zarathustra. Most important is the following quotation:—

"They show us," Mr. Guthrie says, "that God has not left Himself without witnesses in lands and times beyond Biblical ones, and that there were many Christians before Christ. Such familiar subjects as The Judgment, Regeneration, The Second Life, The Resurrection, The Gospel, The Second Coming, The Preparer, or John the Baptist, The Saviour, are shown by quotation to be familiar ideas in Zoroastrianism. What is

stranger and more interesting perhaps are resemblances to certain familiar passages of our gospels: 'The same is my brother and sister and mother, Dives and Lazarus, Losing one's soul, Ears to hear, The first and the last, Whosoever will, Come quickly, Wise and Foolish Virgins.'

Parallel passages to the Gospels are also found in "Egyptian Book of the Dead," as pointed out by Gerald Massey in his posthumous volume.

W. J. Colville, after a specially interesting and successful visit to London, returned to America last month, where he is engaged to take part in the Lily Dale camp meeting, N.Y. His intention is afterwards to start on an extended tour, including Australia and India.

Lilian Whiting, in the August number of "The Spiritual Journal," published at Boston, U.S.A., writes in her articles:—"With the Mystics" of "Annie Bright" editor of this paper. Mrs. Bright is the fifth of the series, the fourth being Annie Besant, in the July number. "The Spiritual Journal" is published at 1140, Columbus Avenue, Boston, Massachusetts, U.S.A.; its editor is Alice Herring-Christopher, and Lilian Whiting, and W. J. Colville are among the advisory editors. Dr. Peebles is a contributor, as well as other leading writers. It is "devoted to the scientific interpretation of Psychic Phenomena, and to the Reconciliation of Spiritual and Material Science," and is admirably got up. A Post Office Order for 5s. covers cost for one year with postage.

Mr. George P. Young, of Glasgow, President of the Spiritualists' National Union, gave two addresses at the Market Hall, Exeter, from his splendidly scientific and religious standpoint. The "Spiritual Basis of the World's Greatest Religions," and "The Larger World of Life," were the subjects, pointing out the "naturalness of death and that with this new knowledge given to the world by modern Spiritualism, it had been shown to be but the gateway to life eternal." This is the kind of teaching that will gradually raise Spiritualism to what all great thinkers in its ranks know is its great future.

Mr. and Mrs. John Wilson, of England, who have been doing splendid work in New Zealand since their arrival for health's sake at the Antipodes, are coming under engagement to the Melbourne P.S. Lyceum, and will begin their work at the Oddfellows' Hall on Sunday, 8th October. Credentials from Mr. J. J. Morse, and the chief Spiritual Societies of England speak in the highest terms of the qualifications and personal merit of Mr. and Mrs. Wilson, and it is expected that they will do valuable work in Melbourne.

Mr. Isidore Kozminsky is deferring his promised lectures for a season as he is closely engaged on a book, which will be published in London before the end of the year.

Mr. J. Nelson Jones has sent so interesting a translation of Foreign Missions in India, from a recently-published French book, that his usual article, and also a sketch with portrait, of his spiritualistic development, have had to be postponed for want of space until the November issue.

Mr. O'Bryen Hoare, who was lecturing in Melbourne, returned to his headquarters in Adelaide at the beginning of September, after a very successful time. He is a teacher and speaker with great scientific knowledge of New Thought generally, as a consequence of which his lectures were very largely appreciated, and great regret was evinced at his early departure.

Mrs. Bright will be "At Home" to friends and subscribers from 3 to 5 on Wednesday afternoon, Oct 11th, at "Harbinger of Light" Office, Austral Buildings, 117 Collins Street. Leading Speakers. See daily papers of Oct. 11th. Cordial invitation to all.

VICTORIAN ASSOCIATION OF SPIRITUALISTS.

During the month the platform has been occupied by local speakers, Mrs. Morrison having given her farewell lectures at the end of August, and started on her lecturing tour in New Zealand. Mrs. Pynom, Mr. Edelsten, and others have given great assistance.

On Sunday afternoons are held alternately a Mediums' meeting and Conference Circles, where much information and mutual help is given, both by mediums and the different speakers.

The classes—Tuesday evening, at Austral Buildings, with Mrs. Engman as leader; Wednesday evening, under Mrs. Waschatz, at 119 Hoddle-street, Richmond; and Friday evening, for spiritual development, under Mrs. Waschatz, at Austral Buildings—are doing good work. Intending members should communicate with Hon. Sec., V.A.S., Austral Buildings, 117 Collins-street.

MELBOURNE PROGRESSIVE SPIRITUALISTIC LYCEUM.

Mr. W. H. Lumley, Conductor, writes:—

There has been another month's good work at the M.P.S. Lyceum. The speakers at the morning sessions have been Miss Codlin, Mr. Edelsten, Mrs. Knight McLellan, Mr. O'Bryen Hoare, and the Conductor, Mr. Lumley. All gave interesting and instructive addresses and recitation Sunday was good as usual. The afternoon meetings have been large, taxing seating accommodation. Those assisting in the success being Mrs. Stewart, Mrs. Hegarty, and Mrs. Kirby, and Misses Mantel, Elsten, and Madam Orion, Mr. Moore, Mr. O'Bryen Hoare, Mr. Moorey, and others. Mr. Moorey has been speaker at the evening meetings, which have been well attended. The musical portion of the evening service has included songs by Miss Williams and violin solos by Mr. Reddie and Mr. Lumley, all acceptably rendered. The monthly social, held on the 11th September, was a most enjoyable and successful function.

Mr. Moorey terminated his engagement with the Lyceum at the end of September, the committee having on the 29th August decided, at Mr. Moorey's request, to do this, and enable him to accept an engagement for the end of September in Adelaide. Arrangements have been made with Mr. and Mrs. Wilson, from England, now in Christchurch, New Zealand, to give a course of lectures under the management of the Lyceum. They are expected to give the first lectures on the 8th October. Mr. and Mrs. Wilson are said to be good platform speakers, and earnest workers in the cause, bringing the highest credentials from England. Mrs. Wilson is also a gifted psychic, and great good is expected from their work while in Melbourne.

SPIRITUALISTIC CHURCH OF VICTORIA.

Miss J. Brafield, Hon. Sec., writes:—

All the meetings for the past month have been well attended, and the lectures given by Mr. Delderfield have been of the most interesting character. "Magic Black and White," "The Unfoldment of Spiritual Gifts," "The Power of Thought," and "Spiritualism and Socialism," have been the subjects. The last-mentioned address was repeated by request, and we were pleased to see a large number of our Socialistic friends present. We beg to thank Miss Garvin, Mr. Delderfield, Mr. Acfield, and Prince, jun., for musical items during the month.

The developing class, which is conducted in the afternoon, is proving a great success. Mr. Delderfield is the conductor.

Our deepest sympathy is offered to our leader, Mr. M. J. Barnett, whose little son, for many years a Lyceum scholar, passed to the Higher Life during the month.

SPIRITUAL SCIENTISTS.

ROYAL ARCADE, BOURKE STREET, MELBOURNE.

Mr. L. H. Sneesby, Hon. Sec., writes:—

Since the last report, platform has been occupied by Mr. McLeod-Craig, with the exception of one night,

which Mr. Highett took it. I must thank all of our Committee, on behalf of Mr. McLeod-Craig, for working as they did to make our social a great success, which was held on Saturday, August 26th, at the Guild Hall.

A special feature of our work is a Healing Class, where healing vibrations are sent to the sick and suffering all over the world, every Thursday evening. I might say both Mr. Craig and myself will concentrate for anyone who is sick in mind or body through our class if they will communicate with us.

Mr. Craig has also given over 100 free diagnoses to the poor people, and we invite any of your readers who are sick in any way to come along, and see us, we will gladly help them.

PRAHRAN SPIRITUALISTIC CHURCH.

Our platform has been occupied during the month by Mr. W. J. Roland, who gave a powerful address on "The Christ Man"; by our President, whose subject was "Saved by Faith or Work"; by Mrs. Knight McLellan, whose control it was a privilege to listen to, and by Mrs. M. Boden, clairvoyant. Vibration Readings have been contributed by Mrs. Trew, Mdme. Orion, Messrs. Ellstan, and Mantell, and a vocal solo by Mr. Smith, of the V.A.S.

The Lyceum is extending its influence, and during the month paid a visit to the V.A.S. Lyceum.

The Mediums' Circles are also being continued with success.

We heartily thank all helpers in the Cause.—T. K. MARSHALL, Hon. Sec.

BENDIGO SOCIETY FOR SPIRITUAL PROGRESS.

We had the pleasure of a week-end visit from Mrs. Knight McLellan, on September 2nd and 3rd. On Saturday evening a well attended circle was held at a private house, where several of those present received attested messages from their spirit friends. On Sunday evening, there was a good and appreciative audience in the A.N.A. Hall, and Mrs. Knight McLellan gave a very impressive address on the question, "What went ye out for to see?" Many present expressed the hope that the lecturer would shortly pay us another visit. Several direct messages were given after the lecture to those present, and recognised.—C. CATTRAN, President.

SPIRITUALISM IN NEW SOUTH WALES.**UNITED SPIRITUALISTS' ASSOCIATION.**

Mr. Kitty Hayes, Hon. Sec., writes:—

I have to report that the speakers for the month have been Mrs. Griffiths, Madam Laceta, Stubble, Mitchell, Mr. Mugglestone, and Mrs. Kitty Hayes. The Saturday class is a great success, and cordial thanks are given to Miss Mitchell, Mrs. Binns, Mrs. Griffiths, and Mr. Davis for helping us to spread the glorious truth of Spiritualism.

Kind regards from all to yourself, and wishing your paper the great success it deserves.

SPIRITUALIST MISSION, STANMORE.

During the month good progress has been made, and many interesting and well attended meetings have been held in connection with the work of above mission, the evening meetings especially being often crowded to excess. Our speakers were Mme. Levorna, Mr. Jas. Brown, Mrs. W. D. Morrell, Miss Basford, Mme. Malu Mr. Bennett, Mr. Val Unmack, and others.

At some of the meetings a great spirit power manifested, and many visitors remained after the meetings to express grateful thanks for help and comfort received.

It is sincerely hoped that the desire of so many earnest Sydney Spiritualists for a closer union and a more harmonious working between the various societies will soon be realised, and that Spiritualism may take a recognised position among the religious bodies of the city.—W. D. MORRELL, Hon. Sec.

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SPIRITUALISM IN QUEENSLAND.**BRISBANE SPIRITUAL CHURCH.**

S. B. Elkin, Hon. Sec., writes:—

Since our last letter to the "Harbinger," the church has made good progress. Our numbers are increasing, and the services have been well attended and appreciated. A large number of new members have joined the church.

Week-night Readings were started two weeks ago, when Mr. W. James occupied the platform, and gave some excellent readings from articles, the tests giving great satisfaction, many expressing their intention of bringing their friends to hear these truths for themselves.

Our monthly social takes place on the 23rd September, and a large attendance is expected.

Best wishes to the "Harbinger" and friends.

IPSWICH SPIRITUAL CHURCH.

The Hon. Sec. writes.

Since my last report, two months ago, we have been well to the front. Miss Venables still holds the platform, but has for some time been assisted by Mrs. Weeks, who has, however, now returned to Sydney. I am glad to be able to report that the management has closed the church door on "readings from articles," and it is under consideration to do away with all sorts of readings and test-giving at our Sunday services. This is decidedly a step in the right direction, and I look forward to the day when all true Spiritualists will have disconnected themselves altogether with "readings" more or less connected with "fortune-telling."

Will you kindly mention that in the future all genuine reports will be stamped with the words "Ipswich Spiritual Church," and that no other is recognised.

THE SPIRITUALISTIC CHURCH OF W.A.

The ordinary routine has been continued since last report, during which time Mr. Horsley has continued his addresses on various subjects, among them "New thoughts on Old Ideas," which were very well received.

A social has been held during the month, with a view of bringing together not only those adhering to the church, but Spiritualists generally, in order to produce a more general feeling of unanimity and friendship. A pleasant evening was spent with the help of kind friends, who provided musical items, and it was agreed that other socials should be held later.—R. M. HAMILTON, Vice-President.

At time of going to press, no other reports had reached the office. These must be received by the 20th of the month to ensure inclusion.

TO CORRESPONDENTS.

Will friends, both near and far, forgive any apparent neglect in answering letters that through great increase of business have to be left for more leisure. Each month the editorial work increases with the growth of the movement, and it is becoming an absolute necessity for arrangements to be made to lessen the constant strain upon the editor of both business and editorial functions. This will be more fully explained in the near future.

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| <i>Zeitschrift für Spiritismus</i> | <i>Book Lover</i> |
| <i>Luz y Union</i> | <i>Theosophist</i> |
| <i>O Pensamento</i> | <i>Theosophy in New Zealand</i> |
| <i>Revue du Spiritisme</i> | <i>Practical Astrology</i> |
| <i>Constancia</i> | <i>World's Advance Thought</i> |
| <i>Tribuna Espirita</i> | <i>People's Friend</i> |
| <i>L'Adriatico</i> | <i>Psyché</i> |
| <i>Licht und Wahrheit</i> | <i>Alma e Coração</i> |
| <i>Efterat</i> | <i>La Verdad</i> |
| <i>Le Messenger</i> | <i>Filosofia della Scienza</i> |
| <i>Les "Nouveaux Horizons"</i> | <i>Progrès Spirite</i> |
| <i>Luce e Ombra</i> | <i>La Vie d'Outre-Tombe</i> |
| <i>Het Toekomstig Leven</i> | <i>Revista de Estudios Psiquicos</i> |

The Journal of American S.P.R. discusses the recent visions of two ladies at Versailles, carrying them back more than a century, by the light of the theory of reincarnation as viewed by "a clergyman of the Church of England." The writer fails to connect the visions and the theory, and we should have wondered had he succeeded.

The Spiritual Journal is one of the brightest of our contemporaries, and is excellently printed. Miss Lilian Whiting is a contributor. August number contains an article by Lilian Whiting on "Annie Bright, Mystic," editor of this paper.

Theosophy in Australia records yet another activity in Theosophical circles. It is the "Mystic Christianity Circle," and appears to be somewhat mystical in its processes.

The Occult Review for August promised in its next issue a lecture by Mrs. Besant on reincarnation, with some new views on the matter. It appears in the September issue, but we have sought in vain for the new views.

The Theosophist notifies the return to office of Mr. Sinnett as Vice-President of the Theosophical Society.

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MELBOURNE, OCTOBER 1, 1911.

Luther Burbank

. . . and . . .

The Deeper Meaning of Life.

Culled from his Book :

“The Training of the Human Plant.”

Of all the books that have been noticed in this paper, perhaps the one that has arrested the attention of thinking people the most is Luther Burbank's admirable little volume, “The Training of the Human Plant,” of which a brief notice appeared in the August “Harbinger.” It is expected that copies will soon be available in Melbourne, and meanwhile a few extracts to show the manner of book it is and to bring it before the notice of readers in distant parts of the Australian bush, and out of reach of books and newspapers, will prove interesting. Ella Wheeler Wilcox says: “Luther Burbank's booklet should be sent by the Government to every woman. It should be read from pulpits and discussed at women's clubs, and talked to young women in seminaries and colleges.” A reviewer in an American paper says: “I wish it were possible to induce a million people to read it.” So by the following extracts and annotations it is hoped to induce many Australians to read it for themselves.

. . . EXTRACTS FROM . . .

THE TRAINING OF THE HUMAN PLANT.

Why the Book Was Written.

In the opening chapter, on “The Mingling of the Races,” Luther Burbank says:—

“During the course of many years of investigation into the plant life of the world, creating new forms, modifying old ones, adapting others to new conditions, and blending still others, I have constantly been impressed with the similarity between the organisation and development of plant and human life. While I have never lost sight of the principle of the survival of the fittest and all that it implies as an explanation of the development and progress of plant life, I have come to find in the crossing of species and in selection, wisely directed, a great and powerful instrument for the transformation of the vegetable kingdom along lines that lead constantly upward. The crossing of species is to me paramount. Upon it, wisely directed and accompanied by a rigid selection of the best and as rigid an exclusion of the poorest, rests the hope of all progress. The mere crossing of species, unaccompanied by selection, wise supervision, intelligent care, and the utmost patience, is not likely to result in marked good, and may result in vast harm. Unorganised effort is often most vicious in its tendencies.”

* * * *

Most interesting is it to read Luther Burbank's chapter on “The Teachings of Nature.” Of his own wonderful experience in the training of plants, he says:—

“In my work with plants and flowers I introduce colour here, shape there, size or perfume, according to the product desired. In such processes the teachings of nature are followed. Its great forces only are employed. All that has been done for plants and flowers by crossing, nature has already accomplished for the American people. By the crossings of types, strength has in one instance been secured;

in another intellectuality; in still another, moral force. Nature alone has done this. The work of man's head and hands has not yet been summoned to prescribe for the development of a race. So far a preconceived and mapped-out crossing of bloods finds no place in the making of peoples and nations. But when nature has already done its duty, and the crossing leaves a product which in the rough displays the best human attributes, all that is left to be done falls to selective environment.

“But when two different plants have been crossed, that is only the beginning. It is only one step, however important; the great work lies beyond—the care, the nurture, the influence of surroundings, selection, the separation of the best from the poorest, all of which are embraced in the words I have used—selective environment.

“How, then, shall the principles of plant culture have any bearing upon the development of the descendants of this mighty mingling of races?

“All animal life is sensitive to environment, but of all living things the child is the most sensitive. Surroundings act upon it as the outside world acts upon the plate of the camera. Every possible influence will leave its impress upon the child, and the traits which it inherited will be overcome to a certain extent, in many cases being even more apparent than heredity. The child is like a cut diamond, its many facets receiving sharp, clear impressions not possible to a pebble, with this difference, however, that the change wrought in the child from the influences without becomes constitutional and ingrained. A child absorbs environment. It is the most susceptible thing in the world to influence, and if that force be applied rightly and constantly when the child is in its most receptive condition, the effect will be pronounced, immediate, and permanent.

“Where shall we begin? Just where we begin with the plant, at the very beginning. It has been said that the way to reform a man is to begin with his grandfather. But this is only a half-truth; begin with his grandfather, but begin with the grandfather when he is a child. I find the following quoted from the great kindergartner Froebel:—

‘The task of education is to assist natural development toward its destined end.

‘As the beginning gives a bias to the whole after development, so the early beginnings of education are of most importance.’

“While recognising the good that has been accomplished in the early kindergarten training of children, I must enter a most earnest protest against beginning education, as we commonly use the word, at the kindergarten age. No boy or girl should see the inside of a school-house until at least ten years old. I am speaking now of the boy or girl who can be reared in the only place that is truly fit to bring up a boy or a plant—the country, the small town or the country, the nearer to nature the better. In the case of children born in the city and compelled to live there, the temptations are so great, the life so artificial, the atmosphere so like that of the hot-house, that the child must be placed in school earlier as a matter of safeguarding.

"But, someone asks;—How can you ever expect a boy to graduate from college or university if his education does not begin until he is ten years of age? He will be far too old.

"First, I answer that the curse of modern child-life in America is over-education. For the first ten years of this, the most sensitive and delicate, the most pliable life in the world, I would prepare it. The properly prepared child will make such progress that the difference in time of graduation is not likely to be noticeable; but, even if it should be a year or two later, what real difference would it make? Do we expect a normal plant to begin bearing fruit a few weeks after it is born? It must have time, ample time, to be prepared for the work before it. Above all else, the child must be a healthy animal. I do not work with diseased plants. They do not cure themselves of disease. They only spread disease among their fellows and die before their time."

* * * *

THE FIRST TEN YEARS.

Very useful is Luther Burbank's chapter on the absolute importance of the sympathetic and loving treatment of children:

"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 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.

BE HONEST WITH THE CHILD.

"Then, again, in the successful cultivation of plants there must be absolute honesty. I mean this in no fanciful way, but in the most practical and matter-of-fact fashion. You cannot attempt to deceive nature or thwart her or be dishonest with her in any particular without her knowing it, without the consequences coming back upon your own head. Be honest with your child.

"Here let me say that the wave of public dishonesty which seems to be sweeping up over this country is chiefly due to a lack of proper training—breeding, if you will—in the formative years of life. Be dishonest with a child, whether it is your child or some other person's child—dishonest in word or look or deed, and you have started a grafter. Grafting, or stealing—for that is the better word—will never be taken up by a man whose formative years have been spent in an atmosphere of absolute honesty. Nor can you be dishonest with your child in thought. The child reads your motives as no other human being reads them. He sees into your own heart. The child is the purest, truest thing in the world. It is absolute truth: that's why we love children. They know instinctively whether you are true or dishonest with them in thought as well as in deed; you cannot escape it. The child may not always show its knowledge, but its judgment of you is unerring. Its life is stainless, open to receive all impressions, just as is the life of the plant, only far more pliant and

responsive to influences, and to influences to which no plant is capable of being responsive. Upon the child before the age of ten we have an unparalleled opportunity to work; for nowhere else is there material so plastic.

TRAITS IN PLANTS AND BOYS.

"Teach the child self-respect; train it in self-respect, just as you train a plant into better ways. No self-respecting man was ever a grafter. Make the boy understand what money means, too, what its value and importance. Do not deal it out to him lavishly, but teach him to account for it. Instil better things into him, just as a plant-breeder puts better characteristics into a plant. Above all, bear in mind repetition, repetition, the use of an influence over and over again. Keeping everlastingly at it, this is what fixes traits in plants—the constant repetition of an influence until at last it is irrevocably fixed and will not change. You cannot afford to get discouraged. You are dealing with something far more precious than any plant—the priceless soul of a child."

* * * *

In that last sentence, "the priceless soul of a child," Luther Burbank shows the basis of all his teaching. It is indeed the immortal destiny of the child he has ever in sight. This is metaphysics in its highest expression. "Perfect love casteth out fear," said the great Teacher, which Luther Burbank emphasises in his brief chapter,

KEEP OUT FEAR.

"And, again, keep fear out that the child may grow up to the end of the first ten-year period and not learn what physical fear is. Let him alone for that; if he is a healthy normal child, he will find it and profit by it. But keep out all fear of the brutal things men have taught children about the future. I believe emphatically in religion. God made religion, and man made theology, just as God made the country, and man made the town. 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. Let their souls drink in all that is pure and sweet. Rear them, if possible, amidst pleasant surroundings. If they come into the world with souls groping in darkness, let them see and feel the light. Do not terrify them in early life with the fear of an after-world. Never was a child made more noble and good by the fear of a hell. Let nature teach them the lessons of good and proper living, combined with an abundance of well-balanced nourishment. Those children will grow to be the best men and women. Put the best in them by contact with the best outside. They will absorb it as a plant absorbs the sunshine and the dew."

* * * *

SUNSHINE, GOOD AIR AND NOURISHING FOOD.

Most valuable are the author's remarks on this subject—a portion of which is here given:—

"We cannot carry a great plant-breeding test to a successful culmination at the end of a long period of years without three things, among many others, that are absolutely essential—sunshine, good air, and nourishing food.

SUNSHINE.

"Take the first, both in its literal and figurative sense—sunshine. Surround the children with every possible cheer. I do not mean to pamper them, to make them weak; they need the winds, just as the plants do, to strengthen them and to make them self-reliant. If you want your child to grow up into a sane, normal man, a good citizen, a support of the State you must keep him in the sunshine. Keep him happy. You cannot do this if you have a sour face yourself. Smiles and laughter cost nothing. Costly clothing, too fine to stand the wear and tear

of a tramp in the woods or sliding down a haystack or a cellar door, are a dead weight upon your child. I believe in good clothes, good strong serviceable clothes for young children—clothes that fit and look well; for they tend to mental strength, to self-respect. But there are thousands of parents who, not having studied the tremendous problems of environmental surroundings, and having no conception of the influence of these surroundings, fail to recognise the fact that either an over-dressed or a poorly-dressed child is handicapped.

THE PERSONAL ELEMENT.

“But, someone says, you fail to take into account the personal element, the sovereign will of the human being, its power of determining for itself.

“By no means; I give full weight to this. But the most stubborn and wilful nature in the world is not that of a child. I have dealt with millions of plants, have worked with them for many years, have studied them with the deepest interest from all sides of their lives. The most stubborn living thing in this world, the most difficult to swerve, is a plant once fixed in certain habits—habits which have been intensified and have been growing stronger and stronger upon it by repetition through thousands and thousands of years. Remember that this plant has preserved its individuality all through the ages; perhaps it is one which can be traced backward through eons of time in the very rocks themselves, never having varied to any great extent in all these vast periods. Do you suppose, after all these ages of repetition, the plant does not become possessed of a will, if you so choose to call it, of unparalleled tenacity? Indeed, there are plants, like certain of the palms, so persistent that no human power has yet been able to change them. The human will is a weak thing beside the will of a plant. But see how this whole plant's lifelong stubbornness is broken simply by blending a new life with it, making, by crossing, a complete and powerful change in its life. Then when the break comes, fix it by these generations of patient supervision and selection, and the new plant sets out upon its new way never again to return to the old, its tenacious will broken and changed at last.

“When it comes to so sensitive and pliable a thing as the nature of a child, the problem becomes vastly easier.”

* * * *

HEREDITY—PREDESTINATION—TRAINING.

“There is no such thing in the world, there never has been such a thing, as a predestined child—predestined for heaven or hell. Men have taught such things in the past, there may be now those who account for certain manifestations on this belief, just as there may be those who in the presence of some hopelessly vicious man hold to the view, whether they express it or not, of total depravity. But even total depravity never existed in a human being, never can exist in one any more than it can exist in a plant. Heredity means much, but what is heredity? Not some hideous ancestral spectre forever crossing the path of a human being. Heredity is simply the sum of all the effects of all the environments of all past generations on the responsive, ever-moving life forces. There is no doubt that if a child with a vicious temper be placed in an environment of peace and quiet the temper will change. Put a boy born of gentle white parents among Indians, and he will grow up like an Indian. Let the child born of criminal parents have a setting of morality, integrity, and love, and the chances are that he will not grow into a criminal, but into an upright man. I do not say, of course, that heredity will not sometimes assert itself. When the criminal instinct crops out in a person, it might appear as if environment were levelled to the ground; but in succeeding generations the

effect of constant higher environment will not fail to become fixed.”

“But remember that just as there must be in plant cultivation great patience, unswerving devotion to the truth, the highest motive, absolute honesty, unchanging love, so must it be in the cultivation of a child. If it be worth while to spend ten years upon the ennoblement of a plant, be it fruit, tree, or flower, is it not worth while to spend ten years upon a child in this precious formative period, fitting it for the place it is to occupy in the world? Is not a child's life vastly more precious than the life of a plant? Under the old order of things plants kept on in their course largely uninfluenced in any new direction. The plant-breeder changes their lives to make them better than they ever were before. Here in America, in the midst of this vast crossing of species, we have an unparalleled opportunity to work upon these sensitive human natures. We may surround them with right influences. We may steady them in right ways of living. We may bring to bear upon them, just as we do upon plants, the influence of light and air, of sunshine and abundant, well-balanced, food. We may give them music and laughter. We may teach them as we teach the plants to be sturdy and self-reliant. We may be honest with them, as we are obliged to be honest with plants.

“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 today look upon our ancestors.”

* * * *

GROWTH.

As in the above extract, Luther Burbank sees the incoming growth of a sixth sense, so in the following splendid passage he indicates what growth of the spirit throughout nature is:—

“Growth is a vital process—an evolution—a marshalling of vagrant unorganised forces into definite forms of beauty, harmony and utility. Growth in some form is about all that we ever take any interest in, it expresses about everything of value to us. Growth in its more simple or most marvellously complicated forms is the architect of beauty, the inspiration of poetry, the builder and sustainer of life, for life itself is only growth, an ever-changing movement toward some object or ideal. Wherever life is found, there, also, is growth in some direction. The end of growth is the beginning of decay.

“Growth within, is health, content and happiness, and growing things without stimulate and enhance growth within. Whose pulses are not hastened, and who is not filled with joy when in Earth's long circling swing around our great dynamo the Sun, the point is reached where chilling, blistering frosts are exchanged for warmth and growth! When the flowers and grasses on the warm hillsides gleefully hasten up through the soft wet soil, or later when ferns, meadow rue and trilliums thrilled with awakened life, crack through and push up the loose mellow earth in small mounds—little volcanoes of growth; all these variously organised life forces are expressing themselves each in its own specific way. Each so-called species, each individual has something

within itself which we call heredity—a general tendency to reproduce itself in form and habits somewhat definitely after its own kind.

* * * * *

HEREDITY AND ENVIRONMENT.

“When the great rivers of life, which we now see, commenced on this planet they did not at once leap into existence with all their present complicated combinations of forces and motions; all were very insignificant; their slender courses, though simple, were devious and uncertain; at first lacking all the wonderfully varied but slowly acquired adaptations to environment that have come with the ages; all had many obstacles to overcome, many things to learn;—and for long ages were able to respond only to the more powerful or long-continued action of external forces. Many of these frail life streams in the long race down the ages were snuffed out by unfavourable surroundings, unfavourable heredity, or the combination and interaction of both; others more successful have lived to be our contemporaries, and to-day the process is still unchanged.

“If a race has not acquired and stored among its hereditary tendencies sufficient perseverance and adaptability to meet all the changes to which it must always be subjected by its ever-changing environment, it will be left behind and finally destroyed, outstripped by races better equipped for the fray.”

* * * * *

SUCCESS.

How the “Golden Rule” must be observed in daily life is well told as follows:—

“Cold mathematical intellect unaccompanied by a heart for the philosophic, idealistic, and poetic side of nature is like a locomotive well made but of no practical value without fire and steam; a good knowledge of language, history, geography, mathematics, chemistry, botany, astronomy, geology, etc., is of some importance, but far more so is the knowledge that all true success in life depends on integrity; that health, peace, happiness, and content, all come with heartily accepting and daily living by the “Golden Rule”; that dollars, though of great importance and value, do not necessarily make one wealthy; that a loving devotion to truth is a normal indication of physical and mental health; that hypocrisy and deceit, are only forms of debility, mental imbecility and bodily disease, and that the knowledge and ability to perform useful, honest labour of any kind is of infinitely more importance and value than all the so-called “culture” of the schools, which too often turn out nervous pedantic victims of unbalanced education with plenty of words, but with no intuitive ability to grasp, digest, assimilate and make use of the environment which they are compelled each day to meet and to conquer or be conquered.

Any form of education which leaves one less able to meet every-day emergencies and occurrences is unbalanced and vicious, and will lead any people to destruction.

“Every child should have mud pies, grasshoppers, water-bugs, tadpoles, frogs, mud-turtles, elderberries, wild strawberries, acorns, chestnuts, trees to climb, brooks to wade in, water-lilies, woodchucks, bats, bees, butterflies, various animals to pet, hay-fields, pine-cones, rocks to roll, sand, snakes, huckleberries, and hornets; any child who has been deprived of these has been deprived of the best part of his education.

“By being well acquainted with all these they come into most intimate harmony with nature, whose lessons are, of course, natural and wholesome.

“A fragrant beehive or a plump, healthy hornet’s nest in good running order often become object lessons of some importance. The inhabitants can give the child pointed lessons in punctuation as well as caution and some of the limitations as well as the grand possibilities of life; and by even a brief ex-

perience with a good patch of healthy nettles, the same lesson will be still further impressed upon them. And thus by each new experience with homely natural objects the child learns self-respect and also to respect the objects and forces which must be met.”

* * * * *

TRUTH AND LOVE THE WHOLE DUTY OF MAN.

In the last chapter, the fundamental principles are reviewed, from which the following are the most suggestive and valuable for weak-kneed believers everywhere:—

“We must learn that any person who will not accept what he knows to be truth, for the very love of truth alone, is very definitely undermining his mental integrity. It will be observed that the mind of such a person gradually stops growing, for, being constantly hedged in and cropped here and there, it soon learns to respect artificial fences more than freedom for growth. You have not been a very close observer of such men if you have not seen them shrivel, become commonplace, mean, without influence, without friends and the enthusiasm of youth and growth, like a tree covered with fungus, the foliage diseased, and the life gone out of the heart with dry rot and indelibly marked for destruction—dead, but not yet handed over to the undertaker.

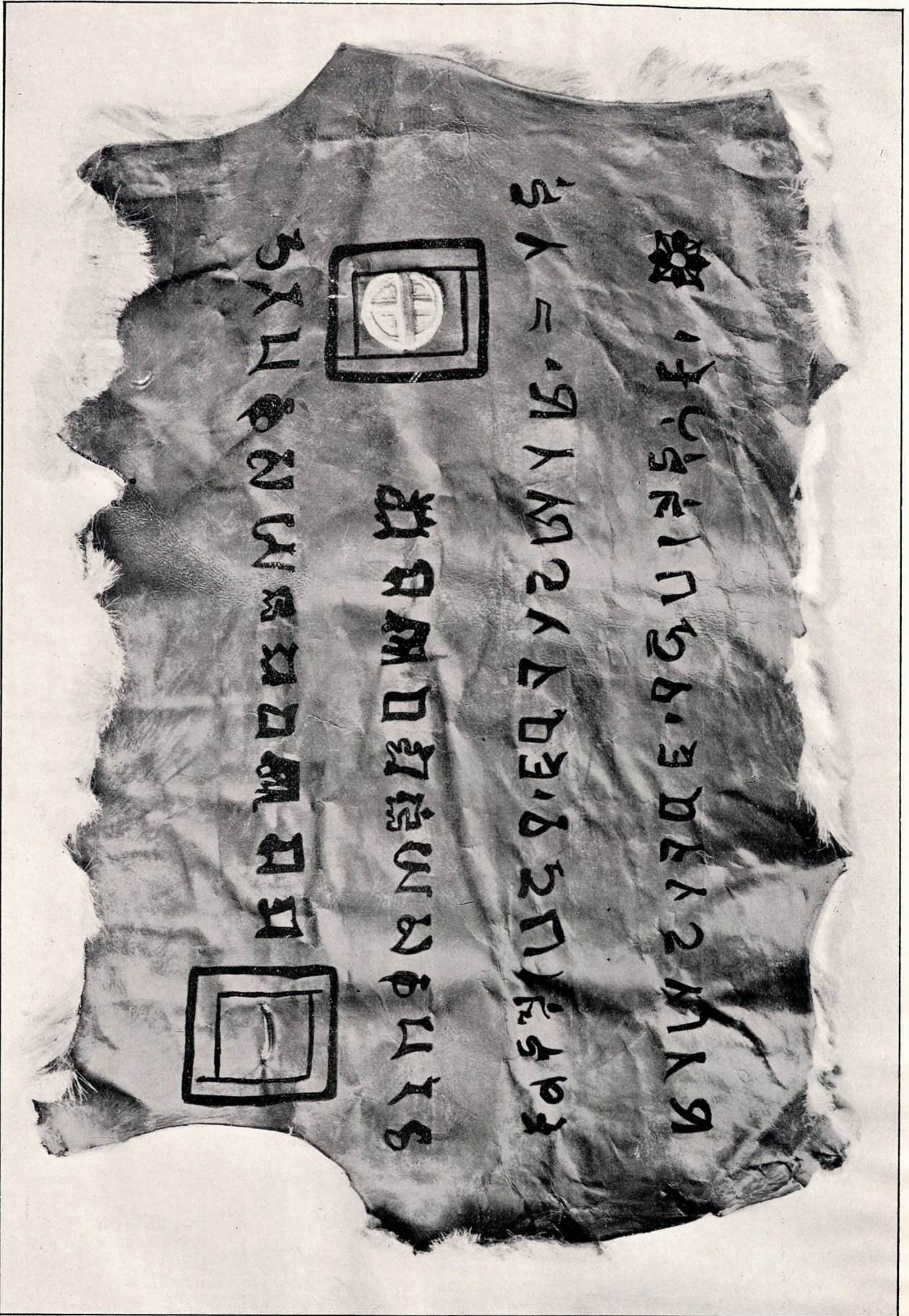
“The man or the woman who moves the earth, who is master rather than the victim of fate, has strong feelings well in hand—a vigilant engineer at the throttle.

“By placing ourselves in harmony and co-operation with the main high potential line of human progress and welfare we receive the benefit of strong magnetic induction currents. But by placing our life energies at right angles to it we soon find ourselves on a low-feed induction current, thus losing the help and support which should be ours.

“Straightforward honesty always pays better dividends than zig-zag policy. It gives one individuality, self-respect, and power to take the initiative, saving all the trouble of constant tacking to catch the popular breeze. Each human being is like a steamship, endowed with a tremendous power. The fires of life develop a pressure of steam which, well disciplined, leads to happiness for ourselves and others; or it may lead only to pain and destruction.

“When the love of truth for truth’s sake—this poetic idealism, this intuitive perception, this growth from within—has been awakened and cultivated, thoughts live and are transmitted into endless forms of beauty and utility; but to receive this new growth we must cultivate a sturdy self-respect, we must break away from the mere petrified word-pictures of others and cultivate the ‘still small voice’ within by which we become strong in individual thought and quick in action, not cropped, hedged and distorted by outward trivial forms, fads and fancies. Every great man or woman is at heart a poet, and all must listen long to the harmonies of Nature before they can make translations from her infinite resources through their own ideals into creations of beauty in words, forms, colours, or sounds. Mathematical details are invaluable, the compilation method is beyond reproach; intellectually we may know many things, but they will never be of any great value toward a normal growth unless there is an inward awakening, an intuitive grasp, an impelling personal force which digests, assimilates and individualises. This intuitive consciousness, combined with extensive practical knowledge and “horse sense,” has always been the motive power of all those who have for all time left the human race rich with legacies of useful thought, with ripening harvests of freedom and with ever-increasing stores of wisdom and happiness. We are now standing upon the threshold of new methods and new discoveries which shall give us imperial dominion.

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



From Thibet have come some of the most remarkable "apports," and as the above photograph indicates, they are invariably objects not obtainable elsewhere and of no commercial value. It was towards the close of 1906 that "apports" first came from that almost unknown and inaccessible land, and each one has borne the impress of the religion of the country or its official circles. "This is a proclamation written on the skin of the long-haired goat," was the announcement made by Dr. Whitcomb, "but the hair has been cut short so that it would go close to the wall it was tacked to." It is about two feet in length, and the script can be easily distinguished in the photo. It was said to relate to the advent of the British in Thibet, and an official terra-cotta seal can be seen near the top, and there is near the lower edge the piece of leather which held another one in position which had evidently been lost.

One of the most encouraging signs of the times is the great interest shown in this phase of psychic phenomena by clergymen. During the month an Anglican clergyman from New South Wales inspected the "apports" at Mr. Stanford's office, which form a museum in themselves. He was a man who had studied the scientific aspect of the subject, was familiar with Dr. Alfred Russel Wallace's investigations, a diligent student of Sir Oliver Lodge and others, and knew that matter had a spiritual basis, and the possibility, therefore, of rapid changes in its constitution. "I am perfectly satisfied," he said, after inspecting the cage and precautions taken, "that these are genuine manifestations of occult power, destined to break down the crass materialism of the age." Other clergymen lately have given the same testimony—and so the great work of enlightenment proceeds in ever increasing ratio.