

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

Vol. 40. No. 501.

MELBOURNE, NOVEMBER 1st, 1911.

SIXPENCE.



VICE-ADMIRAL W. USBORNE MOORE.

W. H. LUMLEY,
(Member the Australian Union of Herbalists (Regd.),
Herbalist, Mental & Physical Healer.
All diseases treated. Personal Consultation or stamped
letter, country or inter-State. Advice free.
338 SYDNEY ROAD, BRUNSWICK.
Private Address—193 Bank St., Sth. Melbourne.

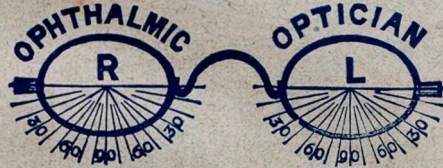
MADAME LANGDON, Consulting
HERBALIST.

Mental and Magnetic Healer (Member of the
Australian Union of Herbalists, Registered).
Herbs and Herbal Remedies posted to any address.
Complaints diagnosed from lock of hair enclosed in letter. Fee 10s. 6d.
KEEN STREET, LISMORE, RICHMOND RIVER.

Students of "OAHSPÉ" and of NEW THOUGHT
should read that very interesting little book, entitled
"ORIGINS OF CHRISTIANITY."

It contains a number of confessions made by the spirits of the very men who
took part in the introduction of the present theological system into the world;
and in a general way corroborates what "Oahspe" says upon the same subject.
Its truthfulness has been vouched for from the spiritual world to the person
who obtained the permission of the holders of the copyright to publish
an Australian edition.

Can be obtained at Cole's Book Arcade, Bourke St., Melb. Price 2/-



W. DONAHAY,
181 COLLINS STREET, MELBOURNE Above "The Argus"
Office.
OPHTHALMIC AND OPTICIAN.
GENERAL

Accurate Sight Testing. Perfect Frame Fitting. Expert Refractionist.
Oculists' Prescriptions Carefully Attended to. Repairs Promptly Effected.

Our Prices are to Scale and Reasonable Tel. 1772 CI

HALF PRICE

To "Harbinger" Readers for a little while.

A SOUL'S PILGRIMAGE.

A SOUL'S PILGRIMAGE.

By MRS. BRIGHT, Editor of "Harbinger of Light."

Lilian Whiting says:—"Annie Bright is the author of one
of the remarkable books of the day, 'A Soul's Pilgrimage.'
It is a book that should be with us all—

'The heart's sweet Scripture to be read at night.'

A volume that is singularly vital in its suggestion, and
permeated with a noble philosophy."

Cloth, 1/9 a copy; or 2/- if posted.

Sold only by . . .

E. W. COLE, Book Arcade, Melbourne.

MURRAY'S NEW LIBRARY OF STANDARD BOOKS.

Crown 8vo., Red Cloth, 1/6 each; postage 2d.

- 1, 2, 3, The Letters of Queen Victoria, 1837—1861, with 16 portraits,
3 vols., 4/6.
4. The Origin of Species by Means of Natural Selection. By Charles
Darwin.
5. Character. By Samuel Smiles.
6. Round the Horn Before the Mast. By Basil Lubbock, with frontispiece
and map.
7. English Battles and Sieges in the Peninsula. By Lieut.-Gen. Sir
Wm. Napier, K.C.B.
8. The Sermon on the Mount. By the Right Rev. Charles Gore, D.D., LL.D.
9. Life and Labour, or Characteristics of Men of Industry, Culture,
and Genius. By Samuel Smiles.
10. The House of Quiet: An Autobiography. By A. C. Benson.
11. The Thread of Gold: A Tale. By A. C. Benson.
12. The Painters of Florence, from the 13th to the 16th Centuries.
By Julia Cartwright (Mrs. Ady).
13. A Lady's Life in the Rocky Mountains. By Mrs. Bishop (Isabella Bird).
14. The Life of David Livingstone. By William Garden Blaikie.

E. W. COLE, Book Arcade, Melbourne.

T. W. BULL, Medical Disease Reader and Herbalist.

President of the Australian Union of Herbalists, Regd. Etab. 20 years.
Successor to Mr. G. SPRIGGS.

Diagnosis of Complaints & Symptoms given from personal interview, or letter enclosing a lock of Patient's Hair without any information being asked for. Hours: 10 to 4 daily and Thursday evening 6 to 8. Saturday out of town.

Fee 10s. in Advance. Returned if Patient is not satisfied.
8 Brunswick Street South, East Melbourne
(Near St. Patrick's Cathedral).

**PSYCHO-THERAPEUTIC INSTITUTE,
49 REGENT ST., FITZROY.**

MR. McLEOD CRAIG

Cures Chronic and Acute Diseases by Mental and Magnetic Methods, when all other remedies fail.

Paralysis, Melancholy, Rheumatism, Chest Troubles, Catarrh, Asthma, Pains in the Head, Deafness, etc., Nervous Prostration of all kinds, no matter how long standing, can be cured by Mental and Magnetic Treatment.

SPECIAL NOTICE!

Mr. McLeod Craig's visit to New Zealand postponed till after New Year through number of patients requiring treatment.

Consult the Healer who is also a Psychic.

SPECIAL CHANCE

To country clients and others till September. Psychic Medical Diagnosis from Lock of Hair and one month's Herbal Remedies posted anywhere, 10/6.

Our Herbs need neither alcohol or preservatives to keep them. Only Melbourne Address—49 Regent St., Fitzroy.

MRS. TOM. GRAHAM,
Certificated Midwife.

73 GEORGE STREET, FITZROY.

Receives Patients. Doctor in Attendance if required. First Class Accommodation. Terms Moderate.

THE ASTROLOGICAL MAGAZINE.

Published monthly in English, containing the most valuable information.

ANNUAL SUBSCRIPTION:

Australia and England - - - 7 shillings.
America - - - - - 2 dollars.

Horoscopes Read, Reasonable Fees. Address Editor, B. SURYANARAIN ROW, B.A., M.R.A.S., Madras, India.

"Wonders Never Cease."

By **W. BRITTON HARVEY.**

Author of "Science and the Soul" and "Human Pearls in a Beautiful Setting."

The Scheme of the Book represents a little coterie delving for Truth, and among the subjects discussed are Thoughts, Prayers, Healing Magnetism, The Religious Outlook, Progressive Revelation, The Spiritual Law of Affinity, Death viewed as Spiritual Birth, and the Naturalness of the Spirit world.

Beautifully Illustrated with full-page photographic reproductions of Thoughts, Prayers and Curative Benedictions. Coloured Frontespiece—"The Dawn."

Printed on Antique paper, with artistic cover fastened with silk.

Price, 1/-, Postage 1d.

Obtainable at Cole's Book Arcade,
Miss Hinge, Little Collins Street,
and "Harbinger of Light" Office.

VICTORIAN ASSOCIATION OF SPIRITUALISTS

OBJECTS:

"The Investigation and Advancement of Spiritual Truths and Purposes."

Lyceum, 11 a.m., at Temperance Hall.

The V.A.S. Conversazione, 2nd Monday of the Month.

V.A.S. Occult Class meets Wednesday Evenings, 8 o'clock. Leader—MRS. WASCHATZ, at 119 Hoddle St., Richmond.

V.A.S. Developing Class, Friday evening, 8 p.m. Hon. Psychic Leader, MRS. WASCHATZ.

V.A.S. Circle, Sunday Afternoon, 3 p.m.

Sunday Evenings, 7 o'clock, at V.A.S. New Lecture Hall, 117 Collins Street. See Saturday's Papers.

V.A.S. Developing Class, Tuesday, 8 p.m. Leader, Mrs. ENGMAN

Subscription (which entitles Members to the use of Library), 2s. 6d. per quarter; with use of No. 1 Lending Library, 5s. Catalogues free.

"The Proper Methods of Scientifically Investigating the Phenomena of Spiritualism," Free on Application. Enclose postage.

V.A.S. Tea Rooms now open. Tea and Biscuits, 3d., between the hours of 1 and 5 p.m.

M. J. BLOOMFIELD, Hon. Sec.,
117 Collins Street, Melbourne.

WELLINGTON ASSOCIATION OF SPIRITUALISTS, Registered
NEW CENTURY HALL, KENT TERRACE,

Public Meetings every Sunday at 7 p.m. Friday at 8 p.m. Children's Lyceum at 2.30.

All country visitors made welcome. The Society has a splendid Lending Library.

W. McLEAN, President. MRS. W. E. MOORE, Hon. Sec.,
28 Bedwell St.

THE RATIONALIST & PSYCHOLOGIST CHURCH OF N.S.W.

Leigh House, 233 Castlereagh St., SYDNEY.

Holds Spiritual Services every Sunday at 3 p.m. and 7.15 p.m. Members' Fee, 1/6 per quarter.

Leaders—R. TOWNS and MRS. BANKS.

Correspondence to—

R. TOWNS, 725 Bourke St., Surrey Hills, Sydney.

MR. ISIDORE KOZMINSKY,

F.R.H.S., F.R.N.S., & B.A.A., etc., Lond., etc., Archæ.,

notifies that his New Address is

No. 3, 1st Floor, Fink's Buildings, Elizabeth St., Melbourne

Hours from 2 till 5 p.m. by appointment.

BOOKS FOR SALE.

Post Free to Any Address.

A New Era for Women—Health without Drugs.	
E. H. Dewey, M.D.	5 6
Perfect Health. C. C. Haskell	3 9
Fasting for the Cure of Disease. Dr. L. B. Hazzard ...	5 3
The Best Thing in the World—Good Health and How to Keep It. J. Shaw	3 6
Avenues to Health—How to obtain and retain it by natural means within the reach of everyone.	
H. Cardeu	1 6
Mental Alchemy. O. Hashnu Hara	3 9

Address:—H. CARDEW, Campbelltown, N.S.W.

P. DONECKER,

(Successor to W. H. TERRY),

Importer of **BOTANIC MEDICINES,**
Barks, Roots, Seeds, Gums, Fluid Extracts, &c

Wholesale and Retail Price Lists on Application.

All Mr. Terry's preparations kept in Stock.

Mr. Terry's Prescriptions Dispensed.

Medicines forwarded by Post.

Second Floor. **Austral Buildings,**
Take Lift. 117 Collins St., Melbourne.

The Harbinger of Light.

NOVEMBER 1, 1911.

CONTENTS:

Editorial Notes.....	161
Vice-Admiral W. Osborne Moore and his Book (with Portraits).....	162
Mr. T. W. Stanford's Seances with the Medium Charles Bailey.....	164
Mrs. Etta Wriedt of America.....	166
Luther Burbank.....	168
Illustrated Supplement—Photo. Reproduction of Apport at Bailey Seance What and Where is the Spirit World?.....	169
Mr. J. Nelson Jones (with Portrait).....	170
The £1000 Challenge to prove Telepathy.....	171
Tennyson and Dr. Alfred Russel Wallace.....	172
A Matter of Deep Interest to all Students of "Oahspe".....	173
Personals.....	173
Open Letter to the Orthodox Clergy and some Comundrums for them to Answer.....	174
Correspondence.....	174
Reports of Spiritual Societies.....	174
Publications Received (page 4 of cover)	

EDITORIAL NOTES.

On every side are signs that the dark night of materialism, which has so long overshadowed the world, is clearing away, as the dawn of the new spiritual era grows brighter and brighter. In every department of scientific investigation, what is being heralded as a new invention has already become a familiar fact to those who have studied the occult side of nature. Telepathy had been proved to be one of nature's laws not yet generally understood before its first scientific development in the form of wireless telegraphy had become a concrete fact. When Sir Oliver Lodge's experiments with Marconi had arrived at a point where success was assured, he said that its basic idea was the same as that verified communication between people in affinity by what is called Telepathy, the batteries at either end answering to two friends at a distance getting transmitted messages with the speed of thought or an electric flash. Now it is stated in scientific circles that it is only a question of time when these wireless messages may be transmitted, probably, without any apparatus at all. We are indeed in the midst of a universe whose spiritual potencies are even now scarcely dreamed of. All these things are indicated by our great seers—men like A. J. Davis, who has outlined in his great work, "Nature's Divine Revelations," every spiritual force in the universe awaiting development. Swedenborg tells us that all disease has a spiritual origin, and all teachers on the higher planes of thought are showing that disease is just a lack of the God-principle in the human system. This is why deep breathing and the various exercises for physical culture give new life to the organism, for they make it more receptive to the spiritual forces that rejuvenate and invigorate.

"'Tis Life whereof our nerves are scant.
Oh life not death for which we pant.
More life and fuller that we want."

It is because Spiritualism leads the way in this and every other coming development that the work of disseminating the truth of inter-communication between the two worlds is of such paramount importance. There is nothing else that awakens the soul to a sense of its at-onement with the universe as this. In this way the addresses given at Mr. Stanford's circle have carried their influence all over the world. Some may scoff at the alleged origin of these, but facts speak louder than words, and a recent statement concerning the future of aviation by Mr. Wilbur Wright, of America, one of the greatest authorities on the subject, shows that in this matter spiritual teaching has led the way. In an address given at Mr. Stanford's circle last year, and reproduced in the Feb-

ruary issue of the "Harbinger of Light," 1911, by Dr. W. K. Clifford, the power of God as manifested throughout nature was the theme. Under the sub-heading, "How Birds Fly," Dr. Clifford said:—

"I have no doubt that you have often watched the flight of birds. Men have tried and are trying to fly, but have not succeeded. The airship is but a balloon, the aeroplane that you have invented is a clumsy contrivance, very uncertain, and at any moment disaster is likely to come to the aviator, but no such danger exists for the bird. Look from the deck of the ship, how the stormy petrel or the albatross skims through the air, just lightly skimming the surface of the waves and then rising and sweeping through the air. Think of the flight of the eagle, how he soars with apparently no movement of his wings. Man will never learn to fly until he takes into consideration certain things, and it is only by noting the flight of birds that he will be successful at last."

Among the cable messages that appeared in the Australian daily newspapers of Monday, October 16th, was one relating to Wilbur Wright's latest announcement regarding aviation. "He had been studying," the cable informed us, "the flight of vultures," and saw that the whole future of aviation would have to be changed. Every invention, every one of man's enterprises is originated in the spiritual spheres. It depends upon the receptivity of the individual if it is clearly apprehended or not. A number of inventors are all attracted to the same subject—are indeed spiritually directed to do a certain work. Each one gets an inkling of the possible invention, and it often seems as if the man who clinches the idea has robbed his compeers of some of their dues. It merely shows, however, that the successful inventor has become receptive enough to get the more accurate design. The history in recent times of the typewriter, the linotype, and the mode of telegraphic communication all tell of partly conceived ideas at the start. A successful inventor has simply become receptive enough to get the more correct idea.

So great, however, is the interest now being taken in these subjects that even the "man in the street" begins to rub his eyes and ask: "Can these things be?" The English papers are full of a controversy about the truth or otherwise of Telepathy since £1000 has been offered by a leading solicitor in London on behalf of a number of clients if this can be proved. At the same time, a man named Blackburn seized the opportunity to make what he called a "confession" that experiments made in conjunction with a Mr. Smith and others over twenty years ago were faked. He said he was the sole survivor of the group. Unfortunately for himself, Mr. Smith is very much alive, and he, as well as Professor W. F. Barrett, one of the group of investigators with Myers and Gurney, have indignantly denied this, and Professor Barrett, in an interview with the London "Daily News," says that telepathy "is established beyond the possibility of challenge to those who will really examine the evidence." If it is proved, therefore, that individuals still in the flesh can and do get in touch with the Ego of those with whom they desire to communicate, it becomes an easy thing to realise that this, being a purely spiritual power, persists after death, and can operate in just the same way between incarnate and discarnate souls. Would that all the world could know this great truth!

"Give me O God to sing that thought,
Give me, give him or her I love, this quenchless faith
In Thy ensemble, whatever else withheld withhold not from us,
Belief in plan of Thee enclosed in Time and Space,
Health, peace, salvation universal."

**VICE-ADMIRAL W. USBORNE MOORE
AND HIS BOOK,**

"Glimpses of the Next State."

BY ANNIE BRIGHT.

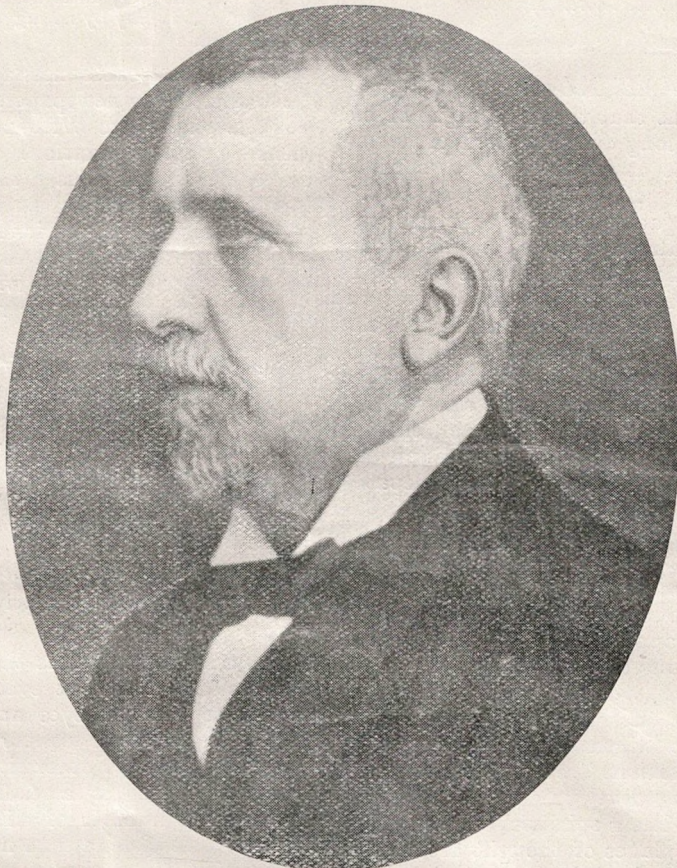
One of the most noticeable developments of the present time is the daily increasing number of prominent scientific, professional, and always able men and women who are proclaiming the truth of spirit communication from those who have passed beyond the veil. They are invariably spiritualists of a high order who, while having gained an assurance of immortality from their investigations, see in them the basis of a coming world-wide religion such as it has been the privilege of the editor of this journal to indicate for the last seven years. Besides the long roll of investigators of the latter part of the nineteenth century, brave pioneers like Dr. Alfred Russel Wallace, A. J. Davis and other familiar names known to all, the early years of this new century are unmistakably pointing to a Reformation in the religious thought of the time, more far-reaching in its consequences than the one inaugurated by Martin Luther and his brave contemporaries. It was something to make the people free to read and interpret for themselves sacred writings which had been kept for the exclusive use of the priests. It was something to shatter the claims of the Church to alone give absolution and remission of sins. But this newer, grander development that a knowledge of the spirit world gives, puts aside all obstacles to the power and right of the individual soul to get itself in touch with spiritual things, puts aside, indeed, as relics of the old order, those who would still lay a yoke on the conscience of their fellows by giving as authoritative, messages from the Unseen, which are only valuable as a revelation to the individual. This is the important lesson for all inquirers to learn at the outset, and it has been indicated strongly in Sir W. Earnshaw Cooper's book, "Spiritual Science," who points out that "all of us are mediums;" in Lillian Whiting's charming writings, in which she conspicuously presents the fundamental truth that psychic phenomena, scientifically demonstrated, will form the basis of the coming religion; and now in the most valuable book of Vice-Admiral W. Usborne Moore, "Glimpses of the Next State."

WHY THE BOOK WAS WRITTEN.

It is not possible in a brief notice to do more than indicate the leading points of the Vice-Admiral's book, and readers everywhere are urged to study for themselves what is probably the most convincing record of evidence as to the reality of the next life on record. When the author in 1904 published a small book called "The Cosmos and the Creeds," he implied a disbelief in immortality as generally understood. His book was an attack on the outworn dogmas of the Churches, and as he says in his preface, "the presumptuous, hurtful attitude of the priests," who in his opinion "were

misleading the children under their ministrations." And then came the remarkable change in his outlook which resulted in six years or more close and careful investigation of psychic phenomena, both in England and America, of which the present volume is the result. "Directly my first little book was published," he says, "I began to feel misgivings as to my agnosticism regarding a future life, for I had not investigated the evidences of those who call themselves Spiritualists. . . . I determined to go into the matter. I found that the deeper I went into a study of spiritualism, the more apparent it became that whether he wished it or not, man's individuality was not extinguished at death. . . . Through all I was constantly reminded of the existence of a near and dear relative, older than myself, who passed away thirty-seven years ago in the prime of her life. Her continued re-appearance could only lead me to one conclusion—I was being guided to a re-consideration of the problem of immortality. At last I have come to the absolute conviction that what we call 'death' is a mere incident, a door to a higher life that is, in reality,

more substantial to the senses we shall hereafter possess than the one we set so much store upon here. . . . The near relative who has proved to me this valuable truth is called in this volume 'Iola,' a spirit name which she has herself adopted to avoid the unpleasant complications that may arise from disputes as to her identity among those of her friends and relatives who are not educated in spiritualism." "To my spirit companion and guide 'Iola,'" the book is gratefully dedicated, and the chain of testimony to her actual presence with the author is of a most remarkable and convincing kind. The first book that the writer studied was the famous "Researches into the Phenomena of Modern Spiritualism," by Sir W. Crookes. "This work," says Usborne Moore, "has been the means of bringing hundreds of thoughtful men to a knowledge of forces exercised by invisible intelligences.



VICE-ADMIRAL W. USBORNE MOORE.

Was it possible," he says, "for this celebrated chemist and physicist, whose powers of close analytical observation were so well known, . . . to be wrong in his estimate of the manifestations he witnessed when in the presence of D. D. Home, whose honesty has never, as Myers says, been questioned, and other psychics with whom he sat." With a mind fortified, therefore, with much study, he in September, 1904, for the first time sat at Portsmouth with a clairvoyant—Mrs. Compton, of Bradford—who described very accurately the spirit form of the near relative anxious to get in touch with him. Mr. Vango, a celebrated London medium well known to Mr. Stead, also described her several times, and a few months later, through the kindness of the well-known writer on spiritual themes, Miss Katherine Bates, he was introduced to some well-conducted private séances ably managed by Mr. Gambier Bolton, where Cecil Husk, the blind medium, was most frequently engaged. After describing the wonderful manifestations he witnessed among others of materialisations, he describes the first view he had of the spirit form of "Iola" as follows:—"One night a face presented itself

to me that I could not recognise. . . . After I had made two wild guesses, the head, hitherto facing me, suddenly swerved round to the left until only the profile could be seen. I then knew it and named the relationship; three hard knocks sounded close in front of me on the table. It was 'Iola.' This was her first materialisation."

CORROBORATION ON BOTH SIDES OF THE ATLANTIC.

It was fortunate for Usborne Moore and for the readers of this volume that he was able to pursue his investigations on an unlimited scale. Every notable medium in England gave corroborative testimony as to the identity of his long-lost friend, and then hearing of the personal experiences of Miss Bates and others in America, he went to New York at the latter end of 1904. It was Christmas Day when he arrived, and on the same evening he attended a materialisation seance where Mr. de Witt Hough was the medium. One of the figures gave the earth name of "Iola," and as Mr. Usborne Moore approached the cabinet the figure "advanced to meet him with outstretched hands." Many times he communicated with her through psychics both in New York and Boston. On one occasion she said: "I did not know I was dead until I saw someone cut off a lock of my

through them. Every line should be carefully read, as no quotations can give a fair idea of the total results and of this phase of mediumship.

MRS. WRIEDT.

By the last mail came an account through the kindness of Mr. Stead of a visit of this medium to London, and as a guest at Julia's Bureau of her remarkable mediumship for insertion in this issue of the "Harbinger." This will be found in another column, and is interesting reading in conjunction with Mr. Usborne Moore's meeting her in America. This was during the third visit of the author to the United States, and on one occasion he was accompanied by the veteran Spiritualist H. C. Hodges, editor of "The Stellar Ray," of Detroit, Michigan, in which city Mrs. Wriedt lives. Mr. Usborne Moore says: "During my investigations into the phenomena of Spiritualism I have never met with anyone whose mediumship has brought me so close to the next state of consciousness as Mrs. Wriedt. . . . I dislike," he says, "introducing the subject of money into dissertations on communications with the unseen; but psychics must live, and there is as much reason why they should be paid as parsons, lawyers, artists, doctors, or naval and military officers. Theirs is an exhausting occupation, and generally unfits them for any other. It is due to Mrs. Wriedt to say that she reduces her charges to a minimum," and that "if unsuccessful she refuses to receive anything at all." He describes her surroundings as follows—

Mrs. Wriedt lives in a detached wooden villa of her own design, 414 Baldwin-avenue, in a suburb of Detroit, nearly three miles from the City Hall. She is much sought after, and always busy; on an average, she receives four or five people a day. To ensure seeing her it is therefore necessary to make an appointment beforehand. She does not fall into trance, and often joins in the conversation going on between the sitter and her spirit visitor; she speaks sometimes at the same instant as her control or the other spirits. I have been much puzzled to know what she has to do with the manifestations; all I am really sure about is that her presence is essential.

The phenomena that occur are etherealizations and the direct voice through the trumpet; the former are more rare than the latter. It is possible to hear the voices through the trumpet in broad daylight or gas-light; but the operation is slow and unsatisfactory, and the investigator will find it best to sit in total darkness. The psychic is willing to sit anywhere in the room, the spot being chosen by the investigator, on either side of him, touching him, or opposite to him. I found it best to have her opposite to me, and distant three to four feet away. A trumpet is placed upright on the floor, between psychic and visitor.

This description serves also to elucidate the article sent by Mr. Stead.

HOW THE AUTHOR SUMS UP.

To anyone fortunate enough to read this volume, "Glimpses of the Next State," it will be seen that this brief notice can only touch the fringe of a work whose 500 pages is brimful of carefully tested communications, and with almost every accredited medium. To show the conclusions which he has gained from these continuous investigations, unrelaxed, moreover, until he had gained conviction, it is well to let the author speak for himself.

On page 464, he says, in a passage worth quoting:—

Fifty years ago, when the great American nation was in the throes of a mighty conflict, its destiny was controlled by that great and good man Abraham Lincoln, who believed in communication with the next state. During that gigantic struggle one million of able-bodied men in their prime passed on to the other life. The poet, Walt Whitman, in his ode to his hero, thus wrote of them:—

"I saw battle-corpses, myriads of them,
And the white skeletons of young men—I saw them;
I saw the debris and debris of all the slain soldiers of the war;
But I saw they were not as was thought;
They themselves were fully at rest—they suffer'd not;
The living remained and suffer'd—the mother suffer'd,
And the wife and the child suffer'd, and the musing comrade suffer'd,
And the armies that remained suffer'd."



"IOLA," as given through the mediumship of the Bangs Sisters.

hair from behind my right ear." This, our author says, he was ignorant of, as he was on the Indian Ocean, when his relative died in Scotland, but, on inquiry, he found the statement to be correct. After her death a lock of hair had been cut off from behind her right ear." It must be remembered that this information was given by a psychic in America unknown to Usborne Moore, and of something that happened nearly 40 years previously in Scotland.

THE BANGS SISTERS.

Very conclusive is the record extending over many pages of his investigation into the spirit paintings of the above celebrated mediums. It will be remembered that Dr. Peebles has given his testimony as to their genuineness. No one can, however, read with an unbiassed mind, the account in this volume of remarkable messages between closed slates through these mediums and the portraits obtained of "Iola," one of which is reproduced here, without recognising that psychic powers of a high order are manifested

And later on he sums up the results of his wonderful experiences as follows:—

Fellow students, I put it to you that the materialism, the Haeckelism, of to-day is not to be fought by the archaic doctrines of the so-called Catholic Churches. Athanasian Creeds, Communion Services, and man-made Articles of Religion are rusty weapons wherewith to oppose the arguments of the materialists. The irrational belief in the resurrection of the body, embodied in the Apostles' Creed and in hymns published quite lately, is of no use whatever to stem the tide of argument for the annihilation of our individual consciousness. Many now living recollect Bishop Wordsworth's famous denunciation of cremation on the ground that this practice destroyed the individual who was destined to rise at some time for the final judgment. Such dull pleadings are of no avail. God is not a God of the dead, but of the living. The repulsive stories of the angry and jealous Jahveh of the Israelites will soon fail to attract any but the most profoundly ignorant.

"For I like not his creed, if any there be, who shall dare to hold
That God comes to us only at times far away in the centuries of old."

And what, I ask you, will soon become of the widespread teaching that God Himself made a sacrifice to Himself on this insignificant planet of a comparatively small solar system to redeem the sin of the first of the human race? Then, as Mr. James Robertson has pointed out, "one swallow does not make a summer," and the bodily resurrection of God, if true, is a phenomenal event which contains in itself no promise that a mortal may likewise arise.

No; we require stronger food in the present day to maintain our faith in reunion with those we have known on the earth plane. If the argument for bodily resurrection were all we had to help us, we are of all men the most miserable. But, happily, this is not what we spiritualists believe. We are convinced that we have already accumulated evidence that a more rational evolution is before us; that death is a change somewhat similar to birth—indeed, it is so stated in those books which are day by day so grossly misinterpreted; and that we do indeed rise again, not, however, in our present "natural" body, but in a "spiritual" body, a vehicle of highly-attenuated matter, invisible to mortals through their ordinary channels of sense, but as real as the body we now possess, and far more alive than we have ever been before. We can, therefore, join in the triumphant paean of Morris:—

"Exult, oh dust and ashes! Rejoice, all ye that are dead,
For ye live too who lie beneath, as we live who walk overhead.
As God lives, so ye are living; ye are living and moving to-day,
Not as they live who breathe and move, yet living and conscious as they.
And ye, too, oh, living, exult. Young and old, exult and rejoice;
For the Lord of the quick and the dead lives still; we have heard His voice.
We have heard His voice, and we hear it sound wider and more increased,
To the sunset plains of the West, from the peaks of the furthest East.
For the quick and the dead it was given; for them it is sounding still,
And no pause of silence shall break the clear voice of the Infinite Will."

Mr. J. Gott, of Johannesburg Spiritualist Society, writes to ask the attention of readers to the value of "combined thought" among those who are anxious to help in the promotion of the Higher Spiritualism in the Southern Hemisphere, and encloses a copy of a "Prayer for All," by Victor Hugo, which "La Revue Spirite" asks its readers to employ at fixed hours. Mr. Gott's address is "P.O., Box No. 4, Johannesburg," and if friends will put themselves in communication with him, and formulate a plan of action, the editor will assist to the utmost.

Mr. J. Isherwood writes from London that he had had an enjoyable time in London, meeting Mr. George Spriggs, E. W. Wallis (editor of "Light"), Mr. John Lobb, and other prominent workers. He is returning to Australia by the "Ballarat," which leaves London on November 16th, arriving in Melbourne on December 28th. His address will be "201 Oxford-street, Darlinghurst, Sydney," where letters regarding engagements in the Commonwealth and New Zealand should be addressed.

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

BY ANNIE BRIGHT.

If there is one lesson more than another which needs reiteration it is that upon the individual soul rests the responsibility of its own spiritual growth. Many are the various cults whose teachings are calculated to deflect mankind from this great central truth. It is not by believing in certain dogmas, by rashly following the dicta of leaders professing to have mysterious mandates from the Unseen, that this will be accomplished. Each one can get into touch with spiritual spheres—with the spirit of God—as so eloquently set forth in the address by Dr. Witherow selected for this issue on "The New Birth," and that is the only way of salvation. It is strange to notice the tendency to go back to old superstitions—to breed another and more sinister form of ecclesiasticism—in some of the prominent teachers ranged on what should be the spiritual side as against the materialism of the churches. In Signor Valetti's address in the October "Harbinger" entitled "The Pathway of Eternal Progress," which has called forth encomiums on every side, he says: "Just think of the man sneering at the 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 teachings as that."

When one remembers the martyrs of the Reformation—John Huss, Servetus, and many others burned at the stake for preaching against the soul-deadening doctrine of "Transubstantiation," that of the wafer becoming the very body and blood of Christ—it should make people very cautious in their reception of statements put forth by teachers of to-day. It is stated in a recent magazine published in India, that clairvoyants can see at the moment of consecration the Host glowing with the most dazzling brightness. It becomes, in fact, a veritable sun to the eye of the clairvoyant. . . Only those priests who have been lawfully ordained and have the apostolic succession can produce this effect at all." Here is presented "a yoke as dubious and galling as ever cast around by priest or pope," and which it seems the mission of this paper to help to break. "There is no mystery but the mystery of godliness," and this simple gospel for the thinking men and women of this age cannot be more potently set forth than in the following address. There is always simplicity at the heart of every true religion. "The Kingdom of God is within you" should be the keynote of the true spiritual life.

ADDRESS BY REV. DR. WITHEROW :

"THE NEW BIRTH."

Specially reported by Miss M. Wilson, Shorthand Writer and Typist, Modern Buildings, 317 Collins Street, Melbourne.

You will remember that it is stated in the third chapter of John that there came unto Jesus by night a certain ruler of the Jews, whose name was Nicodemus. He desired to know something about the kingdom of heaven, and in reply to his queries, the Christ said: "Verily, verily, I say unto thee, except a man be born again, he cannot see the Kingdom of God."

THE RESPONSIBILITY OF SPIRITUALISTS.

You people sitting here to-night who hear these words are under a great responsibility. A great responsibility also rests upon myself to deliver the message faithfully. I am not going to speak smooth things unto the people. I do not know, nor do I care, anything about your preconceived ideas, or your theology. I am going to speak words of truth as I understand and know them. I am directing my remarks to you as true Spiritualists or Christians,

but I am sorry to say that there are a large number of people who believe in the spiritual philosophy—and these people are to be found in almost every land—who are not at all spiritual. They have got rid of the idea of hell and the devil, which they are wise in doing, but there they stop. But let me repeat emphatically, as a brother speaking unto his brethren, that there is a great responsibility resting upon everyone of you. Disabuse your minds, I pray you, of the false idea that you can get into the Kingdom of God in any slipshod way. "Verily, verily I say unto you except a man be born again, he cannot see the Kingdom of God." These are momentous words, and the Great Teacher, who desired to bring into the kingdom all with whom He came in contact, impressed it upon this ruler of the synagogue that there must be a spiritual change before he could enter into that kingdom. It is quite popular to teach, especially among spiritualists of a certain kind, that man can jog carelessly on through life, and at last pass over the border line when all will be right. It is one of the greatest mistakes that you have ever made, if this is your conviction. Realise that you have a certain amount of will power to enable you to choose right or wrong. I know all about heredity and environment, and so does God our Father, but each one of you has a conscience, and I believe that most people—the majority at all events—know when they are doing right and when they are doing wrong.

WHAT IS THE NATURE OF THIS NEW BIRTH?

We find it repeated throughout the Gospels that "Ye must be born again." It was evidently confusing to the ruler of the Jews because he said: "Can a man enter the second time his mother's womb, and be born?" His spiritual eyes were not opened, and he could not understand that Christ was referring to the spiritual change which commenced in the heart, and which is absolutely necessary before a man can be fitted to dwell in the realms of everlasting day. Remember that each one present has a spark from that divine fire, a drop from that great ocean of spirit which comes from God, and which will ultimately return unto Him. All are said to be immortal, but remember that there is a vast difference in the condition of those who pass over without any spiritual life and those who have realised the change which is called the new birth.

Man left to himself, unaided, cannot by searching find out God. For hundreds and thousands of years he has tried to do so and failed. His spiritual messengers, like myself and others, may come and seek to help, but unless the spirit of God is indwelling in that man, producing the change of which I have been speaking, there cannot be any regeneration and it cannot be said that that man is born again. But you may say: Are we not taught that a man shall work out his salvation in fear and trembling? So he will, and so he must. But, at the same time, it is necessary for man in his weak spiritual condition to look to and lean on his God in time of trouble. He must of a necessity look to God for that power which shall enable him to surmount all difficulties, because, as Paul said: "When I would do good, evil is present with me." Every living soul has experiences like that, because there is a continual war, the flesh lusting against the spirit, and the spirit against the flesh. Unless a man has the Spirit of God he cannot come off more than conqueror, and he cannot be triumphant. It is only those people who have attained to such spiritual heights who realise the necessity of daily living in the spirit, resting in the Spirit, that is, abiding in God. I think that of all the sins that poor frail humanity inherits, the worst, the most besetting sin is that of selfishness. From this abominable sin spring most of the evils under which humanity suffers. Sometimes men, and women, too, have bad tempers that disturb their spiritual peace. How are they going to overcome this evil by their own strength?

It is quite possible for a man to put forward a great and noble effort to do this, but he never can be entirely immune or free from this, or any other besetting sin, until he has experienced that change of which we have been speaking—until he has the spirit of God.

MAN CANNOT GROW SPIRITUALLY UNAIDED.

Can any of you, unaided from the cradle to the grave, battle your way through life, and then say at last: I am satisfied with myself, and I know that God must be satisfied. No man can say such a thing, because one who is honest to himself, looking inwardly, must confess that he might have done better. What is the spirit of God and this great change which Christ said was necessary before a man was fit for the kingdom of heaven? What did Jesus mean when He said: "When he, the spirit of truth, is come, he will guide you into all truth." I am not going to waste time arguing as to whether that is just the correct rendering. You can say and believe, if you like, that the Spirit is an influence, a power, proceeding from the Father. It does not matter. It is in truth the Father manifesting Himself by His wondrous power, deep down in the souls of men. There are a great many people like the Sadducees of old, who deny Spirit. Oh, my friends, if I pity anybody, it is those who pretend—for I cannot honestly believe that deep down in their hearts they have convinced themselves—that there is no life beyond the grave. How dark, how dreadful, how miserable, must their existence even in the present life be! That which you shall inherit hereafter is the crown of life, and life would be but a farce, a chaos, if it ends at the grave. Those of you who read the Bible will know that the Spirit of God is spoken of right through the Book as a wondrous power. It was the Spirit of God that brooded upon the face of the waters in producing creative acts of which we read in the book of Genesis. It was the Spirit of God that came down upon the people on the day of Pentecost. It was the Spirit of God that helped the Christ in all His wondrous works and amidst various surroundings, when He sought to help the people. It was the Spirit of God that guided and directed the apostles who came after Him. It is the Spirit of God that dwells in the Church to-day. By that I do not mean the handful of people who call themselves by various names—sects and denominations. I mean that invisible Church of God—those people whose hearts are centred in God, whose lives are in tune with the Infinite, for your Heavenly Father has sheep which are not of this fold. That spirit has manifested itself right through the ages, and is manifesting itself to-day, producing signs and wonders, if you like, but the greatest sign and wonder of all is the regeneration of mankind. Do not tell me that the passage of material bodies through matter is so wonderful. These are but puny things and take place because those on our side of life understand the laws and conditions that control matter. But think of the great change so often wrought in the hearts of men, vile and degraded, some of them steeped to their lips in evil. Such changes have taken place, and I would give you a word of warning, about this fact. Get right away from those Spiritualists who tell you that it is not true. You may repeat the sayings of Christ, but in your lives you may deny Him. I say that such are not fit for the kingdom of heaven. They have not experienced that change which we are speaking of; they have not been born again. They know nothing of "the indwelling Christ."

HOW DOES THE CHANGE COME ABOUT?

There must first be born a desire to know more of the things of God. There is no coercion in these matters. If a man has a desire to be more spiritual, to live a better life; that very desire is a prayer which goes up to the footstool of our Father—and is immediately answered. Light will be given to him. I have faith in the sincere prayers of humanity. Some

may ask amiss, and they will receive no answer. Some would use prayer to gratify the lusts of the flesh, but the lusts of the flesh are enmity against God. Some of you sitting here to-night were once worldly and materialistic. Then you began to think just a little, and to realise that there was something beyond yourselves. You desired to know more. You were honest, certain evidences were placed before you, some helpful word was spoken, or you read something and then you were helped into gradual and greater light. The Spirit of God was at work, and under its influence and power, you have been regenerated. But to the man who is fully regenerated, there must also be an act of faith, not faith in himself—"Without Me ye can do nothing"—but with spiritual help you can do anything that is possible. By faith ye shall say unto this mountain: "Be thou removed and be thou cast into the sea," and it shall happen. I know that a great many people will say this is all nonsense, but that is always the attitude of the world towards spiritual things. As soon as you desire to live a better life, to be spiritually perfect, and prayer ascends unto God, the Spirit of God will take possession of you, and will cast out that which offends. You will be in fellowship with and a companion of the Power that is able to overcome all the evils of life, all that offends a man in his spiritual existence. You must, however, have a single eye to the glory of God and to your own soul's salvation. Is it necessary to be so fitted for the kingdom? Your own commonsense will tell you that it is, because the Kingdom of God is a state just as much as a place. When the spirit is purified, the Kingdom of God is within you, and ye are come unto the holy mount, the New Jerusalem, unto the spirits of just men made perfect. That perfection is only obtained in God, and let me say right here that if you pass on to the spirit side of life in your darkness, you will have to depend on and receive the Spirit of God before you can enter into life eternal. I told you before that there is a great difference between the man who thus enters into the spirit world, and him who has received the crown of life. Immortality means something more, my friends, than living on continually for ever. A man might live on continually and yet in a measure be miserable. It means to be at one with God. It means to dwell in Him. Christ prayed that His followers might be at one with the Father, that they should be in Him, and He in the Father. No man can exist apart from the Spirit of God. It is impossible. He is our life, He is our light; and remember, my friends, that unless you are spiritually regenerated, there is a dark time for you in the hereafter.

WHAT IS THE SPIRITUAL LIFE?

"And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God." And John, the seer, in prophetic vision saw the New Jerusalem, for he goes on to say: "There shall be no night there, and they need no candle, neither light of the sun, for the Lord God giveth them light"; then he added these solemn words: "For without are dogs and sorcerers and whoremongers, and murderers and idolaters, and whosoever liveth and maketh a lie." These are solemn words. They are in the spiritual world, but they have not entered into the Kingdom of God, for that kingdom is a prepared place for a prepared people.

Will you ask yourselves if you have been prepared so that you may dwell at peace with God in the heaven above. A man may know if he has received the new birth, and I will tell you how. If the results of your life in this community are such that you have brightened the lives of others, that you have helped some one spiritually, that you have conquered yourself and have set out to conquer the evil that is round about you; if you have, moreover, devoted your life to the uplifting of humanity and to assist in bringing nearer that kingdom which some people unthinkingly pray for every night, but which they do

not understand—then you will know that you have received the Spirit, and the change has already taken place in you. But you must have faith, and that faith is not centred in yourselves, nor in something that you may do. That doing is solely the result of the regeneration of your spirit. Your faith must be centred in Him, not in something that you do. God never fails anyone. There is not one among this company who knows how soon he will be called on to pass within the veil. It is, however, certain, my friends, that all of you must leave these scenes, no matter how rich you may be, for you cannot buy off death. Do not be content to say, daily, it will be all right; I have tried to do this and the other. There is something more demanded of a man. He has to realise and acknowledge his dependence on the Spirit of God if he wishes to have perfect peace and be regenerated. Good works must, however, be the outcome of your spiritual regeneration, because the spirit having taken up its abode in your soul produces within peace, joy, and long suffering. Out of this mighty well of life within there will go forth overflowing streams of love, to poor, suffering humanity, and you will never be at rest unless you are doing something to help and uplift your fellow man. This new birth can only come through faith in God, by a direct spiritual act and by the power of the Spirit of God, who has told us that He will dwell with the man who is regenerated, until he enters into his rest.

MRS. ETTA WRIEDT OF AMERICA.

THE GUEST OF MR. STEAD AT JULIA'S BUREAU.

By a recent mail came a letter from Mr. Stead, saying that he was sending for the readers of this paper a report of their experiences with Mrs. Wriedt, the far-famed American trumpet medium, who had accepted his invitation to come to England.

By a singular coincidence there arrived by the same mail a volume by Lieut.-Colonel Osborne Moore, "Glimpses of the Other Life," which is the subject of the chief article in this number of the "Harbinger." His experiences with this lady in America were of a very high order, and his account of her personality and home surroundings will be read with interest in conjunction with the following report of the London seances. I am greatly indebted to Miss Edith K. Harper, sec. Julia's Bureau, for the trouble she has taken in the matter, and her most interesting account.

THE MEDIUMSHIP OF MRS. ETTA WRIEDT.

Mrs. Etta Wriedt, of Detroit, Michigan, U.S.A., arrived on her first visit to England last May, as the guest of Mr. W. T. Stead, at Julia's Bureau. Her reputation as a marvellous medium for the "materialisation of voices"—as she herself describes her gift—had already preceded her through a series of articles by Vice-Admiral W. Osborne Moore, entitled "The Voices," which appeared in successive numbers of "Light," from April 22 to May 20, of the present year—to which the reader is referred—and the psychic world of London awaited with deep interest her arrival. Would the psychic power, that force so delicate, subtle, and mysterious, by which the Silence speaks, survive the long journey, the change of climate, the strange environment, the absence from home and kinsfolk? Julia had already predicted with confidence that such would be the case. The real point at issue, said Mr. Stead, was not the testing of Mrs. Wriedt by us, but the testing of us by Mrs. Wriedt. Were we psychically as capable to receive as she to give?

It was immediately found that Mrs. Wriedt was able with perfect ease to exercise her gift in the harmonious atmosphere of her new surroundings, a quiet country house, surrounded by trees and flowers, where sunshine and fresh air abounded. Not only so, but she is adaptability itself and has in every respect a well-balanced personality, entirely natural and normal in her daily life, without "fads" either in

diet or habits, and absolutely independent of the rigid "conditions" by which sittings are usually restricted and which one had come to regard as inviolable as the laws of the Medes and Persians, such as the arrangement and number of the sitters, their places in the circle, the breaking of the circle to admit a late arrival, even the time of the commencement of the seance, none of these details seemed to matter in the least to this amazingly passive and flexible human instrument for the intercommunication of the two worlds. A dark room, an aluminium trumpet, and, if possible, a few fresh flowers, are all she asks. She is never entranced, but converses freely with the other sitters, and observes the phenomena with as much interest as any other member of the circle. We have heard her talking, even arguing, with some spirit-voice with whose utterances she did not agree.

We had in all forty-four circle sittings. The private sittings numbered considerably more, and Mrs. Wriedt's total number of sitters amounted to several hundred. The circles took place with very few exceptions every evening except Sunday, Wednesday being always reserved for the weekly meeting of Julia's private circle, at which Mrs. Wriedt, of course, took part. A careful record has been kept of the evening meetings, at which a shorthand stenographer was always present. Looking backward over those memorable weeks the most noticeable features of the seances are found to have been—(1) Two, three, and even four spirit-voices talking simultaneously to different sitters; (2) messages given in foreign languages and dialects, French, German, Italian, Spanish, Norwegian, and others, with which the medium was quite unacquainted. On one occasion a Norwegian lady present (well-known in the world of literature and politics) was addressed in Norwegian by a man's voice claiming to be her brother. She conversed with him and was overcome with joy at the proofs he gave her of his identity, and of his conscious life and continued work, in the world of "many mansions." Another time a voice spoke in voluble Spanish, addressing itself definitely to a lady in the circle, whom no one knew to be acquainted with that language, but who thereupon entered into a fluent conversation with the spirit-voice, to the evident satisfaction of the latter. (3) Flowers taken from the vases and placed in the hands of sitters at different parts of the room, once or twice a vase containing flowers also being placed in someone's hand. (4) The sitters touched by invisible fingers (hair stroked, hands or face patted), and very frequently rapped by the trumpet as though to recall wandering attention or urge a hesitating person to answer when spoken to. (5) The appearance in our midst of luminous etherealised forms, visible to everyone, which glided rather than walked, and often waved or bowed a greeting to members of the circle by whom they were recognised, or for whom they came. Of these forms the faces were seldom clearly visible to everyone; clairvoyants were quite able to describe minutely the features, hair, and general appearance, even to the design like "embroidery" on the beautiful transparent white draperies, but generally the face was half concealed in a misty white aura, and the whole form with its flowing robes resembled a column of bright yet soft and silvery light, whiter than moonlight, but no less ethereal. These forms were, of course, not solid to our physical touch, but after their appearance and disappearance the voice of "Dr. Sharp," Mrs. Wriedt's guide, or of John King, presiding genius of "materialisation" in all its forms, would often be heard giving the spirit-friend's name or mentioning the name of the particular sitter for whom the visitant had come. It is impossible to describe the effect of the appearance of those radiant beings, who seemed to bring with them something of the "diviner air" in which they dwell.

Often the form was that of a little child, which ran forward into the circle, gazed wonderingly around

it, as though as much amazed as we were, and then ran hurriedly back again into the safety of the spirit land.

Another interesting manifestation was the frequent sound of singing through the trumpet, sometimes alone, sometimes joining in while the circle sang in unison, and sometimes with some particular sitter. Once, for instance, a lady recognised her father's voice singing his favourite song, and she then joining, the two voices finished the melody together. This happened also in the case of another lady, an operatic singer, who was present one evening, and whose husband, recently passed over, had possessed a fine tenor voice. This lady, feeling impressed to sing, began in Italian the opening bars of the duet "Home to our Mountains" from "Il Trovatore," and was instantly joined by an unmistakable tenor from the trumpet, which, she assured us, was rendered absolutely note for note as her husband had sung it with her, even to certain characteristic phrasings and modulations peculiarly his own.

Another frequent manifestation was a luminous round disc like the full moon and nearly as bright, which would hover round the circle and pause sometimes for a few seconds in the centre. Often the sitters were lightly sprinkled with drops of water, and very frequently a current of cold air would play perceptibly over the circle.

Many "physical phenomena" occurred at different times, such as the moving of heavy articles from place to place, books, chairs, etc. (twice a chair being lifted from the side of the room, at some distance, carried over the heads of the sitters, and dropped with a bang into the middle of the circle). Mrs. Wriedt said that these were not a characteristic of her own seances at home. John King was here held responsible for them. These did not occur at every seance, nor did the etherealizations, nor the singing; indeed, every sitting differed markedly from the rest, and as every one declared with truth, "You never knew what would happen next." It was a common occurrence to hear two spirit-voices in conversation together, the urbane and sonorous utterance of Dr. Sharp and the familiar deep-toned voice of John King being more than once distinctly audible, discussing the pros and cons of some suggested form of manifestation.

It has often been asked, "Why must the room be dark?" Darkness is necessary in order to see the etherealised forms, which would be invisible in the light, as the stars in the sky are invisible to us in the daytime. That darkness is not absolutely necessary in order to hear the voices has, however, been proved here many a time and oft. The trumpet has frequently been brought down from the sacred precincts of the seance-room into the quite ordinary mundane conditions of the drawing-room at tea time, and Mrs. Wriedt being engaged in needlework or conversation, the familiar tones of the voice known to us as John King's has talked away clearly and audibly, as also have the voices of others "loved long since and lost awhile," but unmistakable to the two who listened.

When the emotions are touched and the inner voice of instinctive certainty confirms the careful observation of less keenly interested, but more strictly scientific inquirers, it is difficult not to overstrain the bounds of enthusiasm in writing of this wonderful manifestation of a power new to the ordinary run of humankind. Equally one might fill many pages in giving detail after detail of the results obtained in private, when the attention was entirely focussed on one or two persons whose friends could communicate with them at greater ease than in the presence of a gathering of strangers, however sympathetic.

A word concerning the wonderful "instrument" herself. Although this is her first visit to the old country, Mrs. Wriedt has been for thirty years a medium, and is well-known and highly respected in her native land. Her family and early home surroundings were in no way psychic, and she had to endure a good deal of scolding from her practical and

uncomprehending mother, when first as a child of eight, her dawning powers of clairaudience and clairvoyance began to assert themselves. Though born in America, Mrs Wriedt is proud of her Welsh descent, from a family that has lived for generations upon its native soil of Cardiganshire. On returning home at the close of her visit, she carries with her, in addition to many tangible expressions of goodwill, the gratitude and affectionate wishes of the many from whom she has lifted the burden of grief and despair, and for whom through her mediumship it has been granted once more to feel "the touch of a vanished hand," and to hear "the sound of a voice that is still."

London, Sept., 1911.

EDITH K. HARPER.

LUTHER BURBANK

On Food, Fresh Air, and Environment.

So many letters have come to this office expressing delight of readers in the Luther Burbank Supplement in the October *Harbinger*, that the following additional extracts from his book, "The Training of the Human Plant," excluded for want of space, are given below:—

NOURISHING FOOD.

"It is impossible to apply successfully the principles of cultivation and selection of plants to human life if the human life does not, like the plant life, have proper nourishment. First of all, the child's digestion must be made sound by sufficient, simple, well-balanced food. But, you say, anyone should know this. True, and most people do realise it in a certain sense; but how many realise that upon the food the child is fed in these first ten years largely depends its moral future?"

* * * *

Here the author states what he considers well-balanced food in the following:—

"The request has often come to me to state what I thought a 'well-balanced' food, especially for children. We all need food which supplies the elements of *growth* and *repair*, and all, both old and young, must also have foods which yield *warmth* and *energy*. Nearly all foods contain both these elements, though in greatly varying proportions, and usually far from the right ones for growth and health unless a variety of foods are eaten at each meal. Growing children need a greater proportion of body-building foods, such as lean meats, fish, milk, some vegetables and fruits. They are often fed *too great a proportion of sweet and starchy foods*. A certain proportion of these are absolutely necessary, but we all know the 'starch babies' by their pale, fat, flabby, characterless faces, lusterless eyes and general lack of vitality. Less starchy foods and more fresh meats with eggs, milk, some vegetables and fruits will give more vitality, a better growth, greater intelligence, better health and a better constitution, notwithstanding the belief of some of my vegetarian friends to the contrary.

"Children mostly fed on sweet and farinaceous foods are also starved for the various *salts* and *mineral elements*. These must all be supplied, especially to children, else they will certainly become victims of an unbalanced, unnatural, premature development and a shortening of life simply from starvation. Life, the builder, must have the necessary materials, or the structure must be imperfect and incomplete."

"What we want in developing a new plant, making it better in all ways than any of its kind that have preceded it, is a splendid norm, not anything abnormal. So we feed it from the soil, and it feeds from the air by the aid of sunlight and thus we make it a powerful aid to man. It is dependent upon good food. Upon good food for the child, well-balanced food, depends good digestion; upon good digestion, with pure air to keep the blood pure, depends the nervous system. If you have the first ten years of a boy's or a girl's life in which to make them strong and sturdy with normal nerves, splendid digestion, and unimpaired lungs, you have a healthy animal ready for the heavier burdens of study. Preserve beyond all else as the priceless portion of a child the integrity of the nervous system. Upon this depends their success in life.

"The integrity of your child's nervous system, no matter what any so-called educator may say, is thus impaired; he can never again be what he would have been had you taken him as the plant-cultivator takes

a plant, and for these first ten precious years of his life had fitted him for the future. Nothing else is doing so much to break down the nervous systems of Americans, not even the insane rushing of maturer years, as this over-crowding and cramming of child-life before the age of ten. And the mad haste of maturer years is the legitimate result of the earlier strain."

* * * *

ENVIRONMENT.

"There is not a single desirable attribute which, lacking in a plant, may not be bred into it. Choose what improvement you wish in a flower, a fruit, or a tree, and by crossing, selection, cultivation, and persistence, you can fix this desirable trait irrevocably. Pick out any trait you want in your child, granted that he is a normal child—I shall speak of the abnormal later—be it honesty, fairness, purity, loveliness, industry, thrift, what not. By surrounding this child with sunshine from the sky and from your own heart, by giving the closest communion with nature, by feeding this child well-balanced, nutritious food, by giving it all that is implied in healthful environmental influences, and by doing all in love, you can thus cultivate in the child and fix there for all its life all of these traits. Naturally not always to the full in all cases at the beginning of the work, for heredity will make itself felt first, and, as in the plant under improvement, there will be certain strong tendencies to reversion to former ancestral traits; but, in the main, with the normal child, you can give him all these traits by patiently, persistently, guiding him in these early formative years.

"And, on the other side, give him foul air to breathe, keep him in a dusty factory or an unwholesome schoolroom or a crowded tenement up under the hot roof; keep him away from the sunshine, take away from him music and laughter and happy faces; cram his little brains with so-called knowledge, all the more deceptive and dangerous because made so apparently adaptable to his young mind; let him have vicious associates in his hours out of school, and at the age of ten you have fixed in him the opposite traits. He is on his way to the gallows. You have perhaps seen a prairie fire sweep through the tall grass across a plain. Nothing can stand before it, it must burn itself out. That is what happens when you let the weeds grow up in a child's life, and then set fire to them by wrong environment."

* * * *

Very suggestive are Luther Burbank's remarks on

THE MENTALLY DEFECTIVE.

"But with those who are mentally defective—ah, here is the hardest question of all!—what shall be done with them? Apparently fatally deficient, can they ever be other than a burden? In the case of plants in which all tendencies are absolutely vicious there is only one course—they must be destroyed. In the case of human beings in whom the light of reason does not burn, those who, apparently, can never be other than a burden, shall they be eliminated from the race? Go to the mother of an imbecile child and get your answer. No; here the analogy must cease. I shall not say that in the ideal state general citizenship would not gain by the absence of such classes, but where is the man who would deal with such Spartan rigour with the race? Besides all this, in the light of the great progress now being made in medical and surgical skill, who shall say what now apparently impossible cures may not be effected?"

"But it is as clear as sunlight that here, as in the case of plants, constant cultivation and selection will do away with all this, so that in the grander race of the future these defectives will have become permanently eliminated from the race heredity. For these helpless unfortunates, as with those who are merely unfortunate from environment, I should enlist the best and broadest State aid."

WHAT AND WHERE IS THE SPIRIT WORLD?

It may appear strange to some of our readers that there should be such diversity of belief in what is called "Heaven," but it should be borne in mind that heaven is a condition and not necessarily a locality. It implies beauty and harmony. To locate it on the material plane we should need above all things agreement of ideas, sentiments, and religious convictions. These, with beautiful surroundings and the absence of all diseases the flesh is heir to, combined with faith in a God of love, would constitute Heaven on earth. Conditions like these appear to prevail in the summer land described by the seer. Their environment accords with their moral status, and their beliefs are in harmony, hence there is no discord, but to carry conflicting ideas and beliefs with them were they necessitated to dwell together there could be no harmony in the heavenly sense. On earth we seek those whose sentiments and convictions harmonise with our own, but find few; in the spirit world we naturally gravitate to a congeries of such until we have aspirations for more light which attract the spirits from higher planes, who are competent to give all we need. Neither advanced spirits nor advanced spiritualists seek to proselytise, but are ever ready to enlighten. Those who pass to the spirit world with strong theological proclivities are naturally drawn to their confreres, and this applies particularly to the Roman Catholics, described by A. G. Davis, the seer, as follows:—

"La Samosata" is the name of a convent, or what would here be called a monastery. There are persons who verily believe that the Roman Catholic faith is God's exclusive religion. Such spirits never over their congenial earthly congregations. Therefore, the Roman Catholics do experience real inspirations—not revelations, remember, because revelations open and enlighten the judgment, whilst inspirations excite, vivify, and warn our spirits to action. Many persons are truly inspired who have not common sense. In fact, they may be very highly inspired, and still be very unwise in their externals. On the other hand, when a man has a real revelation, which gently expands and opens the faculties of thought, and which also brings proportion, and depth, and solidity—then inspiration becomes to that man's faculties what sun-heat is to the flowers, and grains, and grasses. It is a cause of growth and of steady reformation.

Now, these Catholics of our earth really feel the hovering indorsement and benedictions of the La Samosata—the tenants of a vast convent. It is a place shut in by mountains that fill the distance away on like alps upon alps (only not without those abrupt and pointed summits), but like innumerable oceans they roll or seem to roll down to the garden of the convent. If the earthly astronomer could but gaze upon this scene with his telescope, it would seem to him as though he was contemplating new star fields in the heavens in beauty and magnitude far beyond his ability to transmit in language, or to map down for the longing eyes of his waiting fellow-men. The La Samosata, instead of being a place where a few thousand can gather, may contain all the Roman Catholics who have gone into the spirit-world for many centuries, and hence it is vastly larger than the States of both Illinois and Wisconsin. You ask, "Do they all live there?" I answer by asking: "Do you suppose that there is coercion? Is the internal government of the Spirit Land more arbitrary, more despotic than this? Will you not there be more, instead of less, generous and kind to all forms of faith? Will the good Father and Mother send policemen or missionaries armed with rods and whips, to drive men who do not believe the exact letter, No, no! Human nature continues the same. Therefore Roman Catholic associations in the next sphere are just as inevitable and natural as anywhere on the face of the earth."

In contrast with the foregoing is the following description of a Mahometan Association, and, seemingly their religion is taken more lightly or has a

more cheerful aspect. Their temple, which is called "Connilium," is situated on a mountain named "Starnos." It is said to be "wonderfully beautiful," but not designed to shelter people from tempests or storms, as we design them on earth, there being no occasion to prepare for the changing seasons. Though there are various temperatures in the Spirit land, there are no climatic changes such as pertain to our material plane, which is only an atomic contributor to it, and is described as follows:—

"It seems, to look at it, like a building made of trees, flowering shrubs, and countess vines. To the clairvoyant eye it is full of indescribable, beautiful colours. It seems to be composed of flowers that cast rays of light and shadows like precious stones, and I wonder not that John, when standing on the Isle of Patmos, and gazing into the upper sphere, seeing this marvellous pavilion, called it the New Jerusalem; such gorgeous beauty, resplendent with what seemed to be precious stones, is not often painted upon the upturned eyes of the clairvoyant. Flowing along this side of that beautiful pavilion is a river called 'Apotravella.' They sing to its tides. There is in that Brotherhood a piece of music written to the life of the Apotravella, and there are times when the vast multi-arched Connilium throbs like a harp, responsive to the historical musical revelation of that beautiful celestial stream.

"'Ali-Nineka' is the name of the Turk who is chief in that temple—still a follower and a believer in Mahomet. One would suppose that by this time he had outgrown his creed, but he has not. He often sees and adores the gifted man who represented Mecca. The dwellers in this temple still believe that the populations of other portions of the Summer-land will yet take great interest in Mahomet, the prophet of God.

"Thus, heathenism (as men call it) continues after death, and missionary workers and even Spiritualistic meetings, will be necessary in the Upper-land; because human nature is not supernatural, but continues to be human—outgrowing its errors either slowly or rapidly, in keeping with motives and temperaments; some immediately improving and progressing in free truths; others remaining unimpressible and conservative for very long ages.

"Martillos is the young bright wife of Ali-Nineka. Martillos, who has lived centuries in that world, is 'Morning Devotion,' which is the significance of her name. She is filled with the spirit of the Master Mind, from whom they get their musical education. The doctrine of polygamy, which is so popular in Turkey and throughout Mahomedan countries, is not practised here in this Brotherhood. This beautiful girl seems to have been the saviour of Ali-Nineka; they constitute the central objects of talent and beauty, and are the host and hostess of this vast pavilion."

To those who regard all matters connected with the after life as supernatural, these revelations will appear too material in their aspect, but the philosophic thinkers begin to realise that supernaturalism is a misnomer, and with the light of the past half century to substitute supermundane as more appropriate and acceptable. All is as rational in the spirit world as here, and relatively as substantial. How much more rational and fitting are the conditions described than those pertaining to orthodox teachings, which are based upon tradition, whilst modern revelations are receiving constant corroboration from trustworthy, living witnesses.

W.H.T.

PASSED TO THE HIGHER LIFE.

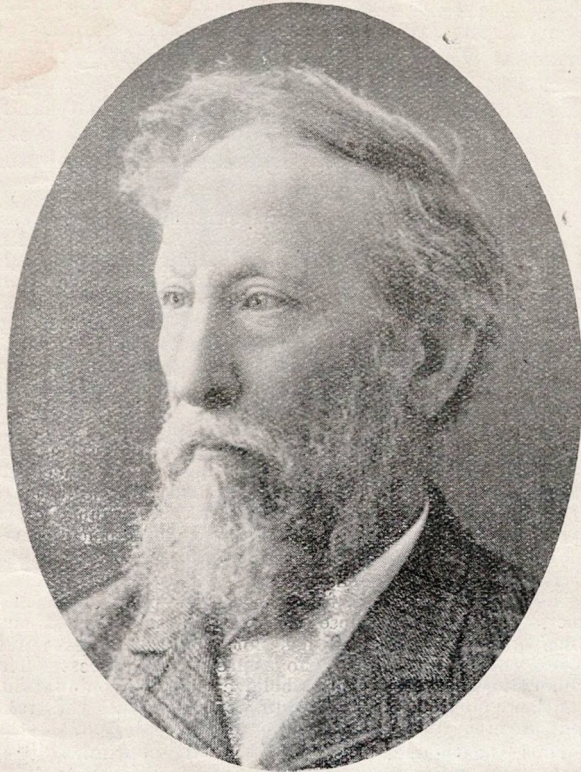
George Wright, J.P., of Sydney, an old and widely-respected resident, and an ex-president of the Church of Seers, and late secretary Parramatta Woollen Mills, passed suddenly to the higher life, at the age of 72, while in his garden, on September 23rd, at 12 Denison-road, Lewisham. He was an ardent Spiritualist, a good platform speaker, and has done valiant work in the cause of Spiritualism. He knew whither he was going, and carried the light with him through the portals we call Death. His friends do not sorrow as those without hope, for his feet were placed on the rock of Eternal Truth.

T. DOWNS, President, Church of Seers.

Vice-Admiral Usborne's book, "Glimpses of the Next State," which forms the chief subject in this number, can be ordered from Cole's Book Arcade for copies to arrive.

MR. J. NELSON JONES.

A tireless worker in the dissemination of Truth.



Among the many helpers in the uphill work of placing before the world a spiritual philosophy destined to form the basis of a world-wide religion, there is none more capable, more earnest, or more self-denying than J. Nelson Jones, of Ararat. Born in London in 1825, he is now in his 87th year, writing as vigorously as a man of half his age, and in this respect resembles the late Cavalier James Smith, who, in his ninetieth year, contributed to the columns of the Melbourne "Age" articles that even surpassed many from his pen of perhaps forty years before. This shows a perennial inspiration and the supreme power of the spirit, which is often most in evidence as the body loses its hold on the real ego within. It was not until a little over three years ago that I received some communications from Mr. Jones. I knew of former articles of his in the "Harbinger" written over 20 years ago which showed a keen intellect, wide reading, and cultured thought. Of his later development after "Oahspe" had come under his notice, he must speak for himself in the short personal sketch he has kindly furnished me with. From every part of the Commonwealth and New Zealand, from America and South Africa, come letters of appreciation of his recent work in the columns of "Harbinger." Many correspondents tell me that they turn first on the arrival of a new number to Mr. Nelson Jones' "Thaumat-Oahspe" articles. In a letter received from Lilian Whiting, dated last March, this brilliant writer on the Ether and Sir Oliver Lodge's recent work on the subject, speaks of Mr. Nelson Jones' "extremely interesting and suggestive article on "Thaumat-Oahspe" in the February number of the "Harbinger" and the striking assertions of "Oahspe" on the Ether made long before the scientific discoveries of Sir Oliver Lodge and others. The illustration," she says, "that earth substance is soluble in ether, as salt is soluble in water, makes clear at once many conditions. . . Surely there can be no question that "Oahspe" is one of the most valuable revelations given to the world." In similar strain to the above from Lilian Whiting, a prominent Melbourne barrister expressed himself to the editor of this journal a few days ago. There is a tendency in some quarters to attempt to belittle the influence of this remarkable book. This is, however, not only contrary to the freedom of thought which is the inalienable right of the individual, but is a task so

hopeless that it is puerile to waste time upon. In New Zealand the symbol on the cover of "Oahspe" has been adopted as the badge of the "National Association of Spiritualists" there, while a verse from its pages forms its motto. Many people do not need books for their enlightenment, and each should in every case choose what suits his or her own mental and spiritual needs the best. Lack of leisure has prevented me making a study of its pages, like so many have done. But when I know that men like Edgar Lucien Larkin, Britton Harvey, J. Nelson Jones, Dudley Wright, editor of "Annals of Psychical Science," and hundreds more have done this with remarkable results to their own spiritual development, I realise that it is one of the sacred volumes of the world, not to be lightly put aside. There is no room, moreover, among enlightened people for an *Index Expurgatorius* like that of the Roman Catholic Church.

HIS STRENUOUS LIFE.

It would take many pages of the "Harbinger" to tell of Mr. Jones' pioneering work in Australia. Many were the successful enterprises he undertook, all resulting in better and more honest ways of manufacture; his brewery in remote days, for instance, carrying off first prize at the Agricultural Show in Melbourne in 1864. The effect was to revolutionise the whole trade as to quality, and he claims that this was "a moral as well as a physical reform." He had acquired a sound business training in England at his uncle's chemical establishment at Leamington Spa, for this uncle was Mr. George Nelson, whose signature is upon every packet of "Nelson's Opaque Gelatine," of which he was the inventor. It is from this maternal side of the house that his second name, "Nelson," comes. This Mr. Nelson's sons and Mr. Jones' cousins are the well known meat exporters of New Zealand and London. Mr. Jones did not leave England for Australia until 1848, when he was 23 years of age, and came out to Adelaide in a barque of 500 tons, fitted up for immigrants, to South Australia. He has led from that time onward a most strenuous and uphill life, facing and overcoming obstacles in the early goldfields days that would have daunted many a less determined spirit. He is even now with valuable properties in Ararat, Bendigo, and elsewhere, still building. His latest work was to build an up-to-date school-house on the site of a flour mill of his at Ararat, destroyed by fire in 1902. This is now most successfully conducted as a secondary and undenominational school by Mr. Butchers, and Mr. Jones is at the present moment too busily engaged in having a school residence built that he cannot, he says, take the holiday he is in need of.

HIS MENTAL ATTITUDE.

Here Mr. Jones must speak for himself, as he does very concisely in the few notes he has furnished me with.

"I was reared, he says, in a very hotbed of orthodox evangelical Christianity, and my earliest recollections in this matter carry me back to the Rev. John Clayton and the Poultry Chapel, of whose Church my mother was a most conscientious member. Up to the time of my leaving for Adelaide, I had lived a strictly Puritan life, believed all the orthodox beliefs, attended church, chapel, Sunday school, etc., etc., had never been inside a theatre, and looked upon a dance or a game of cards as a deadly sin. But I had the advantage of hearing many of the very best Nonconformist ministers preach; for the Hoxton Academy chapel, where the family attended for several years, had no stated minister, but was supplied for a month or six weeks at a time, by a dozen or more of the leading men of the Congregational Church, who had become renowned for their ability, liberality, and good sense. This, perhaps, prevented me from being narrow in my religious views, and enabled me to part with errors when more ripened thought enabled me to see them."

It was not long before the first enlightenment came:—

"About 1855-1856 the Rev. William Robey Fletcher came to Bendigo. He was a son of the minister of the Congregational Church at St. Kilda, and brought an introduction to me, which resulted in my helping in

the establishment of the present church of that denomination in Bendigo. I was always of a thoughtful and studious disposition, and although leading a strenuous life, gave much thought to theological subjects, always feeling there was much that wanted explaining away. Not long after this I made the acquaintance of three gentlemen who were Swedenborgians; these were Mr. I. I. Hewitt, Secretary of Railways; Dr. Chas. I. Tovell, of Brighton; and Mr. Gibbes, of Collingwood. I became a deeply interested reader of that great Seer's writings, and I may say that, by force of his reasonings, I became a decided spiritualist of the Swedenborgian type. Up to this time I had never seen anything of spiritualistic phenomena, nor did I require it, as Swedenborg had intellectually convinced me of its truth. Some short time after this I became acquainted with the late W. D. C. Denovan, who had become interested in what is called phenomenal spiritualism, and when an opportunity came for me to join his energetic circle I embraced it, and sat with his circle for about five years. During this time we had many very interesting things happen; but I was informed that they were not to be compared with what had occurred before I joined the circle, as he had lost his earlier and more powerful medium. Since that time I have pursued my studies in the subject in a quiet and unostentatious manner, but have never been a phenomena hunter. Spiritualism, rightly understood, has far higher aims, these being the establishment of the Kingdom of God upon the earth, and the breaking down of a false theological system. Long years ago I had arrived at a settled conviction that the pure and simple teachings of Jesus of Nazareth had been grafted on to the paganism of Rome. It is not surprising, therefore, that when the marvellous book, "Oahspe," came into my hands, I found myself fully prepared to accept its truths, for this is the very thing that "Oahspe" explains, how the false theological system took its rise in the time of the Emperor Constantine, and its bases were laid at the Council of Nice in A.D. 325. It is because I am so convinced of the truth of this statement that I have devoted some years of my life to try and interpret and make the book known.

PHENOMENA HE HAS SEEN.

"As I said before, I have never been a hunter after the mere phenomena of Spiritualism, but I have witnessed some wonderful materialisations in presence of Mr. George Sprigg, when he first came into Victoria, and seances were given by him at Mr. Terry's premises in Russell-st. I have also seen very remarkable manifestations in presence of Mrs. Paton, of Castlemaine, all, I think, of a physical character. A very remarkable one was that described in Mr. W. D. C. Denovan's book, "The Evidences of Spiritualism," under the heading of "That Cauliflower." It was at my house in Bendigo that Mrs. Paton had spent the afternoon, and we were to go together to Mr. Denovan's rooms in the evening. These were about a mile distant, and before starting Mrs. Jones and Mrs. Tovell took Mrs. Paton into a bedroom and thoroughly searched her. Then the four of us walked up to Mr. Denovan's rooms, and Mrs. Paton was sealed up in a mosquito-net bag, when the cauliflower was brought, as described. It was a very large one, and had been standing upon a bench by our kitchen. It was utterly impossible that Mrs. Paton could have carried this huge vegetable a mile; moreover, she was sealed up in a bag and her two hands were firmly held, one by Mr. Denovan and the other by Mr. McAuley. In this position the cauliflower seemed to be projected from the ceiling at back of Mrs. Paton, bounced on to the table, and thence on to the floor. Mrs. Jones at once recognised it as hers, and sure enough, when we returned home, the thing had disappeared. This was an unmistakable case of transport to a distance, and the passage of matter through matter. Mrs. Paton was an extraordinarily powerful medium, who should have been brought more prominently forward."

FROM ORTHODOXY ONWARDS.

There is no doubt that the mission of modern spiritualism, whose advent in 1848, is also the date of the Kosmon era, as given in "Oahspe," is to put man into closer and closer touch with the Great Central Source of Light and Life. There is to be no leaning upon any form of cult or any teacher—the most that any of these can do is to act as finger-posts on the way. One of the most contested subjects of this century will be—What constitutes the foundations of the theological systems of Christendom? On every hand, discoveries of ancient documents, tablets, etc., and the key to their hieroglyphic contents tend to show that the moral teachings of the Gospel are to be found almost word by word in the Egyptian Book of the Dead, thousands of years anterior to Gospel times. Other sources of information are being searched by scientists, and the result must be a great widening of outlook and shaking up of the dry bones of an effete theology. Mr.

Nelson Jones says how his own development has been on similar lines.

He writes to me in a private letter:—

"I have been led out of a rigid orthodox Christianity into, first, greater freedom of thought, then to the Swedenborg ideas of Spiritualism, then to a study of what is called modern Spiritualism in both its intellectual and physical phrases, and so on to an abandonment of the cardinal doctrine of orthodoxy, the triune God and vicarious sacrifice. At this stage I had arrived when "Oahspe" came into my hands a few years ago. This was exactly what I wanted. It explained how the very thing I had divined had really occurred, viz., that the pure teachings of the Nazarene had been cleverly grafted on to the effete paganism of Rome. After this the Faraday work came to strengthen belief and explain in detail what was said in globo in "Oahspe." From this on, as you know, I set myself heart and soul to spread the knowledge of truth, and to break down formidable errors and superstition."

Readers everywhere here will be glad to come thus in contact with one of our most cultured and sincere workers, and will join with the editor in wishing him still many more years in which to spread these great truths.

THE £1,000 CHALLENGE TO PROVE TELEPATHY.

Letters of all kinds are flooding the English papers in connection with the above. Mr. and Mrs. Hugo Ames' letter to the "Daily News," is selected, as they are well-known Spiritualists:—

THE CASE OF MR. AND MRS. HUGO AMES.

(To the Editor of "The Daily News.")

Sir,—Our attention has been directed to the challenge and offer of £1000 to prove telepathy. My husband, Mr. Hugo Ames, and I have sent to Mr. Matthew Jarvis, solicitor, who advertised, our evidence, which is as follows:—"In August—to be exact, on August 21st, 1908—I was in London in my own flat one afternoon, occupied in writing for one of Harmsworth's papers, when suddenly my pen stopped, and wrote "consciousness" three times. Then, stopping, I realised that I was being asked, urged, to write or discover something on consciousness. Almost immediately, I felt I was in telepathic communication with Mr. Hugo Ames (I was then Mrs. Northesk Wilson). He was staying at Lysways Hall, in Staffordshire, and I was aware he was writing his new book, 'Man, the God.' The telepathic demand was so exactly as if I had heard him say he was 'stuck' on this point. I got up and went to my bookshelves and took down a book containing an article by Annie Besant, on Bose's description of consciousness in the vegetable and animal kingdom. I then put my own papers aside, and began to write on my own experiences of consciousness, supplemented by Bose's theory. I caught the post, and sent Mr. Ames this paper, with a letter telling him why. The next morning, August 22, I received a telegram:

Wonderful! Letters crossed. Discovered Bose's theory yesterday.

This telegram, dated from Lysways, came a little while before the post which brought me a letter asking me to help him on this subject. Everyone who knows us notices the wonderful affinity of thought, and we have proved that telepathy is of daily occurrence between us, and this complete harmony of feeling seems to run through the whole thread of our lives, making life very much worth living, as it seems to point to a unity of understanding and comes back in some marvellous way to vibratory sympathy. So much so, that it means more than telepathy. For if my husband writes music, instantly I find words to put to the melody, and if we exchange the position at the piano the result is the same. Sometimes a certain humour attaches itself to this telepathy, when at Christmas we go out separately and buy the same presents for the same members of the family!

FLORA AMES.
H. L. AMES.

(The original telegram has been sent to Mr. Jarvis.)

TENNYSON AND DR. ALFRED RUSSEL WALLACE.

It is with pleasure that the following delightful article, by James Robertson, author of "Spiritualism, The Open Door to the Unseen Universe," is reproduced from "Light," for the benefit of readers in these southern lands:—

Tennyson occupies a large portion of "Allingham's Diary," and therein are given many clear glimpses of the poet's home life and conversation. The poet was larger in mind than Carlyle and both Spiritualism and Evolution were received by him with a welcome spirit. Readers of Tennyson can see at a glance how open he was to the reception of the thought of the biologists. As early as 1844, when Robert Chambers' "Vestiges of Creation" appeared, he was keenly interested, and got his publishers to forward him a copy. He had gathered from the talk about it that it came nearer an explanation of the Cosmos than anything before it. He trembled as he cut the leaves, but, alas, satisfaction did not come from its perusal. When Chambers got hold of the great spiritual truths—when he had faced the phenomena which brought home to him that his loved ones who had died were still near him—all his previous conceptions became changed. He wrote that Spiritualism had redeemed multitudes from atheism and agnosticism by making it clear that there was a non-material universe whose inhabitants could mingle with us. S. C. Hall, in his "Retrospect of a Long Life," tells us that as he was returning one night from a seance at Newton Crosland's (at which Robert Chambers had been present), Chambers told him that Spiritualism had entirely changed his opinions and views concerning immortality, and that because of this he had burned a manuscript on which he had been occupied for years, namely, "A History of Superstition." Tennyson had more than a distant sympathy with Spiritualism. It was a subject about which he knew a great deal, while Frederick Tennyson, whose poetic genius was somewhat eclipsed by his great brother, was an outspoken Spiritualist. Articles by Frederick appear in the old "Spiritual Magazine," while he was a frequent correspondent to the pages of "The Medium and Daybreak," and contributed freely to all objects associated with the movement.

Gerald Massey has told me that all the family were Spiritualists, and once when I asked him what book Tennyson had referred to when writing him a commendatory letter, he said: "It was my little book, 'Concerning Spiritualism.'" I do not think that Allingham, who was not himself favourable to the subject, had any idea how familiar the poet was with it. Allingham was Collector of Customs for some years at Lyminster, which was conveniently near to Tennyson's home in the Isle of Wight, so he was a frequent visitor. Tennyson was a student of science, and once showed Allingham a paper by Sir William Crookes on "Four Kinds of Matter," solid, liquid, gaseous, and another, which is imperceptible to the senses (sometimes called "Ether"). He said: "I believe we never see matter, what we count the material world is only an appearance." There is little doubt but that he was familiar with the scientist's study of the phenomena of Spiritualism, which had appeared some years before this date (1880). Once he said to Allingham: "If I ceased to believe in any chance of another life, and of a Great Personality somewhere in the universe, I should not care a pin for anything. . . . Two things I have always been firmly convinced of—God, and that death will not end my existence."

Allingham was the neighbour of Dr. Alfred Russel Wallace, while Wallace was resident at Godalming. He tells about sitting under a tree and conversing with the great naturalist on Spiritualism, apparitions, mediums, etc. Wallace said to him that probably about one person in ten is a medium, and spoke with

unqualified praise of the books and writers on the spiritualistic side. William Howitt, Professor de Morgan, Professor Barrett and F. W. H. Myers were all discussed. "He gave an account," says Allingham, "essentially Swedenborgian, of the state of spirits in the next world." On Allingham's next visit to Tennyson a few days afterwards, he told him all about his conversation with Dr. Wallace, and that he, Wallace, was a thorough-going believer in Spiritualism. Allingham, as I have said, had no place into which he could fit such a belief. He had heard from Robert Browning all about D. D. Home and what Browning called his tricks, which he readily believed, but which belief Mr. Myers satisfactorily proved had no basis. He had often conversed with Mrs. de Morgan, witnessed table-tilting, and heard raps, which he designated tiresome nonsense, so that what he heard from Dr. Wallace was not likely to affect his strong bias against the subject. Tennyson, who knew all about Dr. Wallace's books on Natural Selection and Tropical Nature, was anxious to see him, and got Allingham to bring him over with him on his next visit. Dr. Wallace deals briefly with the interview in his Autobiography, where he says it took place in 1886 or 1887, but Allingham's Diary is more likely to be correct, and he places the date as November 7th, 1884. They had a long talk on Tropical Nature, the poet asking him (reading from a poem) if he had produced a correct picture of some tropical scenes. They then went to the study, where Dr. Wallace gave details of table-rapping, etc., giving his own experiences and those of other people. When Wallace was asked why the spirits so often gave foolish and misleading answers, he replied: "Yes, as might be expected; that only proves them to be human beings."

Wallace continued explaining that it was absurd to suppose matter could move itself. The phenomena were manifestly governed by an intelligence like our own. The means of communication between the unseen world and ours were few and difficult. Tennyson put it, "A great ocean pressing around us on every side, and leaking in by a few chinks." Tennyson had great praise for Dr. Wallace's work on Tropical Nature, and remarked: "You have said something very bold about matter. I think matter more mysterious than spirit. I can conceive in a way what spirit is, but not matter," to which Dr. Wallace responded: "I conceive matter not as a substance at all, but as points of energy, and that if these were withdrawn, matter would disappear." Tennyson agreed with what Dr. Wallace said, as it was something like his own notion. Some months later, when Allingham was walking with Tennyson, the subject of Dr. Wallace's visit again became the conversation. Tennyson said: "It is a very strange thing that, according to Wallace, none of the spirits that communicate with men ever mention God or Christ," to which Allingham responded: "I always felt that the Deity was infinitely above us, another step will bring us no nearer." Tennyson had evidently been much impressed with his interview with Wallace, as he kept saying: "Wallace says that the system he believes in is a far finer one than Christianity. It is eternal progress." There is much else in the "Diary" of deep and abiding interest. Allingham afterwards met with Browning and told him about his neighbour Wallace, and how he had arrived, as it were, at the opposite goal from Darwin on what are called supernatural questions—Darwin at last believing almost nothing, Wallace almost everything. I have shown enough to make evident that the book contains many gems of thought. Allingham himself was a poet of too fine a strain for popularity, but he was in every way full of charm, and loved by all with whom he came in contact. Rich as his poetry is, perhaps this Diary will bless the world more than anything else he has penned. He was for long the editor of "Fraser's Magazine," succeeding Froude in that position.

A MATTER OF DEEP INTEREST TO ALL STUDENTS OF "OAHSPÉ."

In a letter received from Mr. J. Nelson Jones, Ararat, he tells me of a correspondence with Mr. Floyed, of Sunnyside, Gladstone, Tasmania, who wishes to put into practice the ideas he has gained from a deep study of "Oahspe." There is no doubt that when the world has advanced to a renunciation of the selfishness which dominates present-day conditions, which is the basic teaching of "Oahspe," that a community or communities on its lines would thrive. It is the aim of Mr. Nelson Jones and all true Spiritualists to help to bring about that time by a dissemination of the truths contained in that book, and many others. But it is no part of our duty to quench the desires of others, and Mr. Nelson Jones' communication is inserted with pleasure so as to give it the widest publicity possible.—Ed. "H. of L."

We have been informed, writes Mr. Jones, that an earnest, loving and zealous soul, at present residing in Tasmania, is desirous to form a "community" upon Oahspian lines, and is willing to give himself and his property to the work. This is a beautiful act of self-abnegation, and should merit success for the self-sacrificing individual and any others who may feel inclined to join him in the noble work. Whether the times are ripe for this development, it is not in our province to say. The effort is a worthy one, and may be prospered in a way we cannot yet conceive of.

In this view, we may say the trial would be of great use, even though it should fail, because its inherent defects would be revealed, and become a beacon for guidance in any future attempts to found the "Father's Kingdom upon Earth." Of one thing we are profoundly convinced; it is that none should enter into such an undertaking who cannot subdue 'self'; this is the rock ahead upon which the whole thing would be wrecked, unless it be taken out of the way. J. B. Newbrough made an attempt at Shalem, which was a failure. So far as we can ascertain, this was effected by selfishness in some form or other. It is said that it broke down financially, from which it may be inferred that those who had undertaken to carry the thing through failed in their obligations. The self-sacrificing friend who thinks others may be "eager and willing," like himself, to form the "FATHER'S KINGDOM ON EARTH," is possessed of a farm of such excellent soil that, practically, it will grow anything suitable for a vegetarian dietary, is himself a skilled agriculturist, so that a "community," of course, within the necessary limits, could be self-supporting. The land comprises 100 acres and is free from debt, with the exception of £25. It has an available water supply whereby a circular saw could be run for the purpose of procuring timber cheaply for building purposes. At present, there is a four-roomed cottage upon the land, which contains the 35 volumes of the Encyclopaedia Britannica, and an organ for means of entertainment. The owner is 56 years of age, strong and healthy, is a widower without children, eschews drinking, smoking and gambling; he is not ambitious of rule, but would like to live with members of a community in a spirit of pure love—as he himself expresses it: "To live as though surrounded by brothers and sisters."

It will be admitted this is IDEAL. But, it may be safely affirmed, it is what the world has to come to, if the "Father's Kingdom" is ever to be established on earth. The world at large says: "Impossible," "Utopian," etc., etc. But students of "Oahspe" think differently, for, how can the promised age of peace, and love, and unselfish joy—the "Millennium"—come without it?

If this paragraph meets the eye of any unselfish spirit, who feels it can sufficiently subdue its innate SELFHOOD, so as to become fitted to join the one who offers to give himself and his means to the work of founding a "community" on Oahspian lines, let him write for further information to Mr. A. G. Floyed, Sunnyside, Gladstone, Tasmania.

We are impressed to think well of the movement; it may spread, and be the inauguration of a new order of things which will have for its object the universal love of God the Father, and the universal recognition of the fact that, this involves, necessarily, the love of the brother.

J. NELSON JONES.

Ararat, 24th October, 1911.

PERSONALS.

Mr. W. T. Stead sends for review one of the most remarkable books of its kind, by Vincent N. Turvey, entitled "The Beginnings of Seership," or "Supernormal Mental Activity." It is published at Stead's Publishing House, and has a preface of over 25 pages by Mr. Stead himself. It has been widely noticed in the daily press. "If the things Mr. Stead tells us of, and of which Mr. Vincent N. Turvey tells of, are true, telepathy becomes not only absurdly possible, but positive child's play," says one reviewer. In our next issue, the book will be fully noticed.

Matthew Jarvis, solicitor, 4 Finsbury-square, London, offers on behalf of some clients £1000 reward for satisfactory proofs of so-called thought transference or telepathy. A representative of the London "Daily News" has learned from inquiries that the aim of the inquiries is purely rationalistic. "Let me tell you at once, said one of the group, that the movement initiated by us would be best described as an 'Anti-Spook Movement.'" When it is remembered that leading men inquired scientifically for years into the truth of thought transference, and that Myers, Gurney, Balfour, and others, in 1888, declared that their investigations had established the fact of a law of communication between people at a distance which they termed "Telepathy," the ignorance of the ordinary man in the street on these matters is deplorable.

Mr. and Mrs. Ames and a host of other correspondents are meanwhile flooding the English papers with corroborated experiments. Mr. and Mrs. Ames have written to the solicitor and enclosed the original telegram which confirmed telepathic communication between these two journalists when one was in Staffordshire and the other in London. The letter, which will be found in another column, was written to the "Daily News," London, on September 11th, and is among the most interesting which have been sent to the editor by a recent mail.

Marie Corelli's new book, "The Life Everlasting," published by Methuen and Co., in September, is, says "The Daily Chronicle," an extraordinary concoction of mystical preachings and theories put forth as "A New Gospel and a Perfect Way of Salvation." In the preface, Marie Corelli says: "It was solely on account of a strange psychical experience . . . that I found myself producing my first book, 'A Romance of Two Worlds.'" She professes to have found "The Secret of Life," which is Love. "Youth remains," she says, "where Love is, and beauty stays with health and vitality." Ships propelled by an electric wind generated by their own movement through the water is a dream of the future evolved by Marie Corelli in her new novel.

Professor William Owen Williams' sudden death at the age of 51, while conversing with his son, when reported in the London papers, was accompanied by a statement of a remarkable case of thought-transference or telepathy. His work at the Liverpool University, as professor of Veterinary Medicine and Surgery, is well known. He had been ailing for a few days, but was not supposed to be dangerously ill. On the morning after his death, his son received a letter from his mother, away on a holiday, saying that in a dream on the previous night, she had seen her husband die. Such cases can be multiplied indefinitely, and yet people are in dense ignorance of the powers of the human spirit.

Mr James Coates' book on "Spirit Photography," was in the printer's hands when the mail left Lon-

don, and Professor Coates says, in a personal letter to the editor, that an advance copy will be sent immediately on publication. It is called "Photographing the Invisible," and consists of practical studies in Spirit Photography, Spirit Portraiture, and other rare but allied phenomena, with 90 photographs. It is published simultaneously by L. N. Fowler and Co., 7 Imperial Arcade, Ludgate Circus, London, and "The Advanced Thought Publishing Co.," Masonic Temple, Chicago, America. The book, it is said in a newspaper paragraph, "is not written for experts or pedants, but for the man in the street."

James Lawrence, of Newcastle on Tyne, England, is one of the ablest and sanest exponents of Spiritualism, as his published papers testify. Referring to recent attacks on Spiritualism through the practices of unworthy mediums, he says in a letter to the daily press:—

The great bulk of those so committing themselves are not members of any Spiritualist societies, but merely parasites, going to make up the community referred to by Sir Oliver Lodge as "quacks and charlatans." Your readers may rest assured that Spiritualism has come to stay, and has come to instruct, to uplift, and to purify, socially and spiritually, the thinking section of the people.

Sir W. Earnshaw Cooper sends a pamphlet, "Spiritualism Defended," which is a reprint of a most able letter to the "Bournemouth Daily Echo," in which he replies to attacks by Father Benson in a lecture in that town. There are five main contentions of Father Benson's, and the first one is a good specimen of the whole. "Never yet had spiritualists," says Father Benson, "been able to give one instance which put beyond the shadow of a doubt that a communicating intelligence was what it claimed to be." Sir W. Cooper says it has been proved on a thousand occasions by Sir Oliver Lodge, Rev. Arthur Chambers and other leading thinkers, as well as in his own recent book, "Spiritual Science."

Mrs. Douglas is commencing practice as a magnetic healer and masseuse. All particulars will be found in advertisement on another page.

Miss Venables, after thirteen months' work in Queensland, where she has met with much success, was to leave for Christchurch, New Zealand, on October 25th.

Mr. O'Bryen Hoare, of the School of New Thought, Adelaide, will be in Melbourne for Christmas, and will be accompanied by Mrs. K. L. Smith, whose visit should be of particular interest to students of Psychology and Spiritualism. In an account of a meeting lately held, the S.A. Press says: "A feature of the evening was Mrs. K. L. Smith's wonderful demonstration of Psychometry."

Mrs. Redfern, her many friends will regret to hear, is suffering from eye and nerve trouble, necessitating rest. In consequence of this "The Messenger," of which she is editor, will not be published for a month or two.

Mrs. Bright will be "At Home" to friends and subscribers from 3 to 5 on Wednesday afternoon, Nov. 8th, at "Harbinger of Light" Office, Austral Buildings, 117 Collins Street. Leading Speakers. See daily papers of Nov. 8th. Cordial invitation to all.

OPEN LETTER TO THE ORTHODOX CLERGY AND SOME CONUNDRUMS FOR THEM TO ANSWER.

So many friends in every part of the Commonwealth, New Zealand, and South Africa, have helped in the distribution of the above pamphlet, that Mr. Austin's acknowledgment in September issue of "Reason" will be everywhere appreciated:

ACKNOWLEDGMENT.

The editor of "Reason" acknowledges gratefully the very great courtesy paid him by that gifted woman, Mrs. Annie Bright, editor of "The Harbinger of Light," in devoting nearly thirteen columns of a

recent issue of that magnificent periodical, to an account of the work of the Pastor of Plymouth Church, and the editor of "Reason." In this issue is reproduced our "Letter to the Orthodox Clergy," and nearly all of the "Hundred Conundrums for the Clergy."

Taken together with the very liberal act of Mr. T. W. Stanford, of Melbourne, in publishing at his own expense, for gratuitous distribution to the Clergy of Australia, an edition of 10,000 copies of the above-mentioned "Letter" and "Conundrums," we must admit that our Australian friends are fully appreciative of all honest endeavours on our part to spread the truth.

Across the deep waters we, in spirit, join hands with these loyal friends of truth, and again thank them for their all-too-generous appreciation.

B. F. AUSTIN.

Rochester, New York.

CORRESPONDENCE.

To the Editor of "Harbinger of Light."

Dear Madam,—Allow me to congratulate you upon your continued success in editing the "Harbinger of Light," making it the channel for the highest spiritual teaching. Your interesting account of the Rev. R. W. Holden, and other men in the scientific world, all expounders of the great truths of Spiritualism, must come home to thinking people. In addition, the extracts from Luther Burbank's work, "The Training of the Human Plant," are intensely interesting. But not the least attractive reading is the striking address by Signor Valetti, on "The Pathway of Eternal Progress," through the medium of Charles Bailey, delivered at Mr. Stanford's circle. These addresses that appear from time to time in your valuable journal are powerful for good, and strike at the root of the failure of the churches. Every sentence proclaims a love for mankind, and though speaking through a medium, Signor Valetti's immense command of language makes the reader realise the fact that deeds, not creeds, will count, and that the life beyond is a certainty. Also that

"Man hath no fate, except past deeds;
No hell, but what he makes."

Mr. Stanford has given to the world a literature that will last when much of the present-day will be forgotten.

Yours, etc.,

CECIL H. CAMPBELL.

VICTORIAN ASSOCIATION OF SPIRITUALISTS.

It was with sincere regret that members and friends of the above had to receive the resignation of Mr. Engman, president, on his leaving Melbourne, to take charge of the State nursery at Creswick. On October 10th a farewell social was tendered to Mr. and Mrs. Engman, which was marked by great enthusiasm. Mr. Otto Waschatz was chairman, and in an address, full of deep feeling and eulogy voiced the regret of everyone at losing such valuable members as Mr. and Mrs. Engman. While Mr. Engman has carried out the duties of President with characteristic devotion, Mrs. Engman has lent valuable aid in conducting classes, and in other ways. On behalf of the subscribers, Mr. Waschatz then presented Mr. and Mrs. Engman with a solid silver coffee service and silver tray, suitably inscribed. Both Mr. and Mrs. Engman replied, bearing testimony to the great influence for good that a knowledge of Spiritualism had been to them. They wished the association abundant success, and said that their connection with it and association with its members had been the happiest events in their lives.

Mr. Henderson, Mrs. Waschatz, Mrs. Pymm and Mrs. Redfern gave short addresses, and "God Be With You" was sung by all present. Refreshments were served, and personal adieux completed a most successful function.

Mr. W. J. Rolland has been the speaker since our last report, followed by Mrs. Trew with clairvoyance.

Sunday afternoon meetings, and classes during the week, have been well attended. For particulars of these, apply to M. J. Bloomfield, hon. sec., 117 Collins-street.

MELBOURNE PROGRESSIVE SPIRITUALISTIC LYCEUM.

Mr. W. H. Lumley, conductor, writes:—

Since our last report, great changes have taken place in the Melbourne Progressive Spiritualistic Lyceum. Mr. Moorey, who has been lecturing for the Lyceum during

the past eight months, terminated his engagement on the 1st October, and Mr. and Mrs. Wilson, of England, commenced their engagement on the 8th October. Mr. Moorey's concluding lecture and Question Sunday, on 24th September and 1st October, were well attended.

On the 8th October, Mr. and Mrs. Wilson gave their introductory lecture and psychic messages to a well-filled hall, and a right hearty welcome was given to the speakers. The subject of Mr. Wilson's lecture was "The Glories of Modern Spiritualism," a subject which he treated in a most able manner. After the lecture, Mrs. Wilson, after a brief, but bright and winning speech, gave many messages from the spirit side of life to members of the audience. All were understood and claimed. Mr. and Mrs. Wilson's joint ministry is not only novel to Melbourne audiences, but a great success. On the 15th Mr. Wilson took for his subject, "Watchman! What of the night? Will it ever be day here?" Mrs. Wilson followed the lecture by her descriptions and messages.

The reception and welcome to Mrs. and Mr. Wilson, on the evening of the 9th, proved a successful and enjoyable function. Representatives from kindred societies welcomed the visitors to Melbourne, to which both Mr. and Mrs. Wilson suitably replied.

Our afternoon meetings have been well attended. About a dozen mediums have taken part, including Mrs. Wilson. The morning sessions show improving attendances. Summer Group has Mr. Wilson as a member, who opens with a short address, which paves the way for discussion. The speakers in the morning have been Mr. Edelsten, Mr. Wilson, Mrs. Knight McLellan, and Mrs. Wilson. The 38th anniversary of the lyceum was celebrated on the 8th October, and in the three meetings held on the occasion were highly successful.

SPIRITUALISTIC CHURCH OF VICTORIA.

Miss J. Brafield writes:—

Judging by the large attendances at our meetings during the month, the interest which is taken in the lectures of Mrs. Delderfield is well maintained. "Spiritualism and the Man in the Street," "Give unto Caesar the things that are Caesar's," and "The Land of Hope and Glory," have been the subjects of three excellent addresses. An appeal was made during the month for members to form a choir, which has met with a good response. The choir is to be under the conductorship of Mr. Delderfield, who is well fitted for the position. The soloists for the month, to whom we give thanks, have been Miss Garvin and Messrs. Prince, junr., and Delderfield. To Mr. and Mrs. Wilson, who have just arrived, a very hearty welcome is tendered by the members of this church, and the hope that their work will be successful.

PRAHRAN SPIRITUALISTIC CHURCH.

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

During the past month, our platform has been occupied by various speakers. Mrs. Boden gave addresses on three Sunday evenings, followed by spirit messages, and on the last occasion conducted an impressive Spiritualistic Dedication Service, Norman Arthur May being dedicated to the Religion of Truth. Miss Codling has also given us a splendid address, Madame Orion following with spirit messages; Mrs. L. Stevens, a trance address and clairvoyant messages. The afternoon services have consisted of two mediums' circles, meetings, and P.S.A., and the usual Oahspe class, Madame Orion and Miss Ellstan assisting. The Lyceum is forging ahead. On October 29th, we had a visit from all the Children's Lyceums, making an enjoyable and instructive afternoon. We thank all who have helped.

THE SPIRITUAL CHURCH OF JESUS.

During the past month we have held our services as usual on Sunday evenings, and have had some very fine inspirational addresses by Mrs. M. A. Redfern, "The Spoken Word" and "Co-Workers with God" being exceptionally good. They both showed to what degree of

spirituality we could attain even while still inhabiting the earthly body. We greatly appreciate these addresses by Mrs. Redfern, especially as, owing to eye and nerve trouble, it has at times been a great strain upon her health to attend. She has, however, always been loyally at her post, cheering and helping all those in need.

SPIRITUALISM IN NEW SOUTH WALES. THE CHURCH OF SEERS.

During the last two months, there has been the beginning of a spiritual revival. Our membership has increased by over 100 per cent., and the meetings are mostly well attended. Mr. J. Downs has been elected president, and Mr. Vald. Unmack, B.A., B.I.L., hon. sec. The platform has been taken, among others, by Mr. J. Brown, Mr. Bennett, Mr. Morris, Mr. Rush, Mr. Unmack, Madame Laceta, and demonstrations have been given by Madame Levorna, Madame Elise, Mrs. Allisen, Mrs. Griffiths, Mrs. Kitty Hayes, Miss Mitchell, and others. Our annual social is soon coming round, and will this year take the form of a farewell function to our valued friend and old member, Madame Elise, who, with her family, is taking a trip to America. We wish her God-speed and safe return. With our best wishes for the success of the Spiritualistic movement,

I remain, Yours sincerely,

VALD. UNMACK, B.A., B.I.L., Hon. Sec.

SPIRITUALIST MISSION, STANMORE.

During the month good progress has been well maintained, and no effort has been spared to keep the pure white banner of Spiritualism floating high in the golden sunshine. The meetings have been interesting, and well attended. Our speakers were Mme. Malu, Mrs. Allinson, Mr. Jas. Brown, Mrs. Morrell, Miss Basford, Mr. Ward, Mr. Carter, and others. At many of the meetings, a beautiful spirit power manifested, and people remained after the services to express gratitude for help and strength received.

All earnest Spiritualists who desire to have a powerful and well organised Spiritualist Church formed in Sydney will please write to the undersigned.

It is within the power of Sydney Spiritualists to secure a young and gifted preacher with a University training, if we could only realise our responsibilities and pull together without prejudice.

W. D. MORELL, Hon. Sec., 90 Stanmore-rd.

BRISBANE SPIRITUAL CHURCH.

[Mr. Morell mentions in a letter to the editor that the young preacher mentioned above, lost his wife after being married only three months, and attended the meetings of the above in deepest sorrow. Spiritualism has been such a revelation to him that he has resigned his post.—Ed. "H. of L."]

Our platform during the last month has been occupied by local speakers and a visitor from the south—Mrs. Turner, who gave us a most interesting lecture last Sunday. Our week-night readings are fairly well attended and greatly appreciated. Both Sister Alreni and Mr. James have given excellent tests. The developing class is still going ahead and doing good work, also the Sunday afternoon class, in which great interest is shown in the subjects chosen for debate. Our socials are becoming a great success, and we are having two this month. Our next social is to be held on the 28th inst., when we expect more friends to join us. We are sorry to hear that Miss Venables is leaving Queensland for N.Z. We are losing a good worker. Best wishes to the "Harbinger" and all co-workers.

S. B. ELKIN, Hon. Sec.

IPSWICH SPIRITUAL CHURCH.

We are pleased to report good success with our meetings, having had large audiences on every occasion. Mrs. Weeks has returned from Sydney, and is again doing good work.

"HARBINGER OF LIGHT."

All Subscriptions are PAYABLE IN ADVANCE.

SUBSCRIPTION FORM

POST FREE TO ANY PART OF COMMONWEALTH AND NEW ZEALAND.

Per Year = 5/6 in advance. Per Half-Year = 3/- in advance.

To the United States of America, 1 dollar 50 cents. Other Countries, 6/- posted.

To the Editor of "Harbinger of Light,"
117 Collins Street, Melbourne.

I beg to enclose Subscription for cop of
"Harbinger of Light" for year in advance.

Nam.....

Address.....

Miss S. Venables, who has been with us for the past fourteen months, gave her farewell address last Sunday, and is leaving next week for New Zealand. The members of our church are giving her a farewell evening. She has put in some very good work since she has been here, both on the platform, and with her healing. We regret very much that she is leaving us, and wish her God-speed. Greetings to all co-workers, and with best wishes for yourself and beautiful paper.

Yours truly,
W. J. KERLIN, President.

PERTH PROGRESSIVE SPIRITUALISTS LYCEUM.

It is a source of great pleasure to the W.A. Spiritualists that their lyceum is progressing, and good work being done by the officers. We have lately welcomed seven lyceumists from England, who have joined us, and are greatly helping us. Our prospects for the future are very bright. All friends from the other States will be accorded a most hearty welcome when visiting Perth. On Friday evening, October 13th, the members of the lyceum gave their first concert and entertainment, with complete success. The programme included vocal and instrumental items, dialogues, calisthenics, character sketches and prize distribution. There was a fairly large and highly appreciative audience. The proceeds will go towards a Christmas Tree and Party for the lyceum children.

GEO. F. RICHARDS, Hon. Sec.

AUCKLAND UNITED CHURCH OF SPIRITUALISTS.

Mr. Matthew Talbot writes that the work of the church is being carried on under Mrs. Harris-Roberts, who, without fee or reward, beyond the love of the work, is giving her services. It is expected that Mrs. Roberts will stay another three months in Auckland, as she has refused other engagements, so as to help to place the church on a better footing. For the present, phenomena on the platform have been discarded.

MRS. MORRISON'S DUNEDIN MEETINGS.

Mr. R. Howard Taylor writes:—

As chairman of Mrs. S. E. Morrison's meetings in this city, I take much pleasure in stating that her meetings have been so successful that on Sunday next the Victoria Hall, the largest one vacant, has been engaged. This will be her last Sunday in Dunedin, as Invercargill have secured her services for a few weeks. Mrs. Morrison returns to Dunedin for the New Year, and for a lengthy stay. Her medical "tests" from the platform are eagerly sought after, and on Thursday evenings the majority of articles are labelled "Health." The diagnoses are wonderfully correct, for in no case that has come under my notice, as an experienced masseur, have I seen any reason to differ from the "reading" given by Mrs. Morrison, from any article. Much more could be written, but I know your space is valuable, so will be content with wishing yourself and the "Harbinger" the greatest possible success.

WAIHI SPIRITUAL SOCIETY.

It is gratifying to know that this newly formed society is making good progress in this progressive mining centre. A large number of pamphlets by Rev. B. F. Austin, "An Open Letter to Orthodox Clergy, and Some Conundrums for Them to Answer," have been distributed by the society, and a Pastor Robertson advertised a lecture on "Spiritualism: A Doctrine of Demons," saying the claims of the writer of the pamphlet should not pass unnoticed—showing it is being read, which is what is wanted.

For two months, Miss M. E. Griffith, of Christchurch, has been the speaker, who by her good lectures and clairvoyance and psychometry, is doing a large amount of good. A further engagement for a month has been made with Miss Griffith—and longer, if she can stay.

MASSAGE.

VIDA MASSAGE INSTITUTE, Corner of DRUMMOND and FENWICK STREETS, NORTH CARLTON.

For Treatment and Cure of all Nervous Diseases.

Patients Admitted and Visited.

Diagnosis of all complaints by letter or personal interview.

Fee 5/- returned if not satisfied.

Special Scientific Treatment of Face and Scalp. Ladies' Toilet Requisites and Skin Foods.

Principal: Mrs. E. COBDEN, Certificated Masseuse.

Unsolicited Testimonials, personal and otherwise, can be seen.

MRS. DOUGLAS, MASSEUSE & MAGNETIC HEALER.

Ladies and Children a Specialty.

Patients Visited. - - Hours 10 to 4.

113 Charles Street, Prahran.

TO PSYCHICS AND HEALERS.

FOR PRIVATE SALE.

An established business in one of the leading centres of Australia. Excellent connection. Well furnished Rooms. Moderate Rent. Nice Hall. Capital required, £100. This is an exceptional opportunity for one, two, or three progressive people.

For full particulars apply to F.G., c/o School of New Thought, Victoria Square, Adelaide.

Melbourne PROGRESSIVE SPIRITUALISTIC Lyceum

(Established 38 Years)

NO CREEDS! NO DOGMAS!! NO DOCTRINES!!!

Oddfellows' Hall, Victoria Street, Melbourne.

THE TEMPLE OF THE HIGHER SPIRITUALISM.

Sunday Services, Mornings, Lyceum Session at 11
Afternoons, at 3. Mediums' Meetings.

Evenings, at 7.15.

Speakers: MR. and MRS. J. WILSON, England,
Opening on Sunday, October 8th.

"The Glories of Modern Spiritualism."

Subscription, 2/6 per quarter,

secures a voice in the management and the use of a Lending Library of over 1000 volumes, comprising the standard works on Spiritualism and kindred subjects. Gifts of books for the Library will be thankfully received.

Investigators and Visitors to Melbourne can obtain all information regarding reliable mediums, free literature, and advice on all matters on application.

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

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

CHAS. CHATFIELD, SECRETARY.

6 Princess St., North Melbourne.

Printed by J. C. Stephens Pty. Ltd., Royal Arcade, Melbourne, for Annie Bright, and published by her at Austral Buildings, Collins Street.

"THE HARBINGER OF LIGHT,"

AUSTRALIAN EXPONENT OF SPIRITUALISM AND ADVANCED THOUGHT,

(Now in its Fortieth Year of Issue.)

Subscription: Commonwealth and New Zealand, 5/6; Great Britain, 6/-; America, 1 dollar 50 cents a year.

Single Copy, 6d. All Subscriptions strictly in Advance.

No receipts recognised but the publisher's official one.

Reading Room available for Subscribers, 11 to 5, excepting Monday and Saturday.

Published by ANNIE BRIGHT, Austral Buildings, 117 Collins Street E, Melbourne.

24 copies of the "Harbinger," containing illustrated Supplements, may be obtained, bound 2 vols. in one at 15/-, postage 1/4.

copies of the "Harbinger," containing illustrated Supplements may be obtained, bound in 1 volume, at 7/6, postage 9d.

MISS M. WILSON,

Typiste and Shorthand Writer.

Special Verbatim Reporter for T. W. Stanford, Esq. at the Bailey Séances.

Orders for Typewriting of all descriptions carefully and promptly executed at Reasonable rates.

Verbatim reports of Addresses, Lectures, Sermons, &c., as per arrangement.

Address :

Modern Chambers, 317 Collins St. Tel. 7234 Central.

Mr. J. Isherwood,

Teacher of Mediumship & Clairvoyance,
Lecturer and Psychic.

Address :

201 OXFORD STREET, DARLINGHURST, SYDNEY.

Where Letters re Engagements should be Addressed.

The Spiritual Church of Jesus.

GLADSTONE HALL,

82-88 Victoria Street, North Melbourne.

Services are held every Sunday at 7 p.m.

MRS. M. A. REDFERN, Leader.

Tuesday—Spiritual Circle,

Address information—

MR. E. TOZER, 160 Palmerston Street, Carlton.

MISS S. VENABLES,

Medical Clairvoyant, Herbalist, Magnetic Healer and Masseuse.

Member of Australasian Union of Herbalists (Registered).

Diagnosis from lock of hair. Fee, 10/6.

Address

G.P.O., CHRISTCHURCH, NEW ZEALAND.

Valuable BOOKS at Reduced Prices
For Distribution.

A Galaxy of over 200 Eminent Spiritualists, and what they say about it. 24 pages, with wrapper, 2d. Without wrapper, for distribution, 1/- dozen.

Spirit Teachings, received at the circle of the late Dr. Motherwell; Cloth 1/-; Paper, 6d.

OFFICE OF THIS PAPER, OR MISS HINGE.

Annals of Psychical Science

A Quarterly Journal contributed by the leading Scientists of Psychic Research. . . .

Edited by DUDLEY WRIGHT.

Subscription abroad, 12s. 6d. per annum. Post Free.

To be had at COLES BOOK ARCADE, MELBOURNE.

Address :

110 ST. MARTIN'S LANE, LONDON, W.C.

THE BALANCE MAGAZINE

A Strictly Up-to-date New Thought Publication.

Subscription Price, Australia and N.Z., 5/- per annum.

Send orders to—OLIVE A. KILLIN, Editor,
1143 Josephine Street, Denver, Colo, U.S.A.
or Editor "Harbinger of Light."

MEYERS'

Sole Proprietor

W. H. Terry's

THERMAL

ESSENCE

for

Influenza, Colds,

Cramps, Colic,

Diarrhoea, Neuralgia

Bottles, 1/6 & 2/6



ADVICE FREE.

J. MEYERS,

9 EASTERN ARCADE, BOURKE STREET.

MEYERS'

HERBAL

INDIGESTION

PILLS

cure Flatulency,

Wind,

Dyspepsia, Acidity

of Stomach and

Heartburn.

Boxes, 1/6.

BOOKS FOR INQUIRERS.

- Psychic Truths, by E. C. Randall 6d
- Towards the Light, Princess Karadja 6d
- How I Know the Dead Return, W. T. Stead 3d.
- Bridging the River of Death, W. T. Stead 3d.

Cole's. Hinge's. "Harbinger" Office.

MRS. S. E. MORRISON, Psychic,

Is Touring New Zealand.

Letters addressed to . . .

11 CASSELL STREET, HAWKSBURN,

MELBOURNE

will be forwarded.

INDIA'S HOOD UNVEILED.
OCCULT MYSTERIES REVEALED.

A Correspondence Course in Occult Sciences.

Price 12/- or 3 dollars.

THE LATENT LIGHT CULTURE,

Tinnevely Bridge, South India.

The Health Record

And Psycho-Therapeutic Journal.

Edited by ARTHUR HALLAM.

Annual Subscription, 4/-; Single Copies, 4d. Post Free.

34 Bloomsbury Square, London, W.C.

TO ADVERTISERS.

OWING to its large and increasing circulation among thoughtful and intelligent people of all classes throughout the Commonwealth and New Zealand, "THE HARBINGER OF LIGHT" has become an exceptionally valuable medium for Advertisements.

PREPAID ADVERTISEMENT RATES—NETT PRICES—

ONE INCH SPACE, one insertion, 4s.; 3 insertions, 9s.

6 insertions, 15s.

FRONT PAGE, 5s. per inch.

Special Rates for Yearly Advertisements.

Science and the Soul.

New and Enlarged Edition.

By W. BRITTON HARVEY.

An attractively written and up-to-date presentation of the case for the reality of Psychic Phenomena from the scientific point of view; together with the testimony of eminent men in the realms of Religion, Philosophy, Literature and Art, and full descriptive account of the wonders witnessed at Mr. Stanford's Melbourne circle, demonstrating the passage of matter through matter.

Profusely Illustrated and Artistically Bound.

Nearly 100 Pages. Just Published.

PRICE 1s.; Postage, 2d.

COLE'S BOOK ARCADE; MISS HINGE'S, 3 The Block,
and HARBINGER OF LIGHT OFFICE.

PUBLICATIONS RECEIVED.

- | | |
|----------------------------------|----------------------------------------|
| <i>Light</i> | <i>Spiritual Journal</i> |
| <i>Occult Review</i> | <i>Reason</i> |
| <i>The Two Worlds</i> | <i>Theosophy in New Zealand</i> |
| <i>Progressive Thinker</i> | <i>The Balance</i> |
| <i>Sunflower</i> | <i>Progress</i> |
| <i>Stock and Station Journal</i> | <i>Woman & the Cause of Peace</i> |
| <i>King Island Record</i> | <i>Zeitschrift für Spiritismus</i> |
| <i>The Light of Truth</i> | <i>Revue du Psychisme Experimental</i> |
| <i>Science-grounded Religion</i> | |
| <i>Self-Culture</i> | <i>Esperanta Psikistaro</i> |
| <i>Astrological Bulletin</i> | <i>Luz y Union</i> |
| <i>The Stellar Ray</i> | <i>Alma e Coracao</i> |
| <i>The Commonweal</i> | <i>Revue du Spiritisme</i> |
| <i>Health Record</i> | <i>Prana</i> |
| <i>Good Will</i> | <i>Le Messenger</i> |
| <i>Prabuddha Bharata</i> | <i>Mittellungen</i> |
| <i>Theosophy in Australasia</i> | <i>Bulletin Officiel du Spiritisme</i> |
| <i>Fellowship Messenger</i> | <i>Morgendämringen</i> |
| <i>Voice of the Maji</i> | <i>O Pensamento</i> |
| <i>Financial Gazette</i> | <i>Constancia</i> |
| <i>Nautilus</i> | <i>La Verdad</i> |
| <i>Message of Life</i> | <i>Het Toekomstig Leven</i> |
| <i>The Messenger</i> | <i>Tribuna Espirita</i> |
| <i>Review of Reviews</i> | <i>El Buen Sentido</i> |
| <i>The Kalpaka</i> | <i>Natalicio de Jesus</i> |
| <i>Star of the East</i> | <i>Nova Revelacao</i> |
| <i>Book Lover</i> | <i>Le Monde Psychique</i> |
| <i>Woman Voter</i> | <i>Eflerat</i> |
| <i>Hindu Spiritual Magazine</i> | <i>La Vie d'Outre-Tombe</i> |
| <i>The Teacher</i> | <i>Filosofia della Scienza</i> |

The Tenth Annual Report of the Psycho-Therapeutic Society, of which our old friend, Mr. George Spriggs, is President, narrates the proceedings of a successful year. The number of treatments given was 3,802, and their success is attested by a number of testimonials from patients.

Reason acknowledges gratefully our reproduction of Dr. Austin's "Letter to the Orthodox Clergy" and the "Hundred Conundrums for the Clergy." As also the liberality of Mr. T. W. Stanford in issuing 10,000 copies of the "Letter" and "Conundrums."

MRS. KNIGHT M^CLELLAN

Having returned from her European trip, is prepared to receive old clients and new inquirers at . . .

**253 VICTORIA PARADE,
EAST MELBOURNE,
3 doors from Clarendon Street.**

Circle every Tuesday evening at 8 o'clock.
Hours: 10 to 4 every day, Saturdays excepted.

Have you Seen . . .

"THE MENTALIST,"

The Leading "New Thought" Magazine in Australia?

If not, send Threepence in Cash or Stamps to the School of New Thought and Mental Science, Victoria Square, Adelaide, for Sample Copy.

Picture Post Cards

OF

Prominent Spiritualists.

1d. each, 9d. Packet of 12.

MISS HINGE, OF "HARBINGER OF LIGHT" OFFICE.

A SOUL'S PILGRIMAGE,

By ANNIE BRIGHT.

To close Accounts.

Copies can now be had at "Harbinger of Light" Office. 2/- Post Free.

Has had a great sale. Meets with encomiums everywhere.
Will friends kindly assist?

MISS E. R. HINGE,

No. 3 THE BLOCK,

COLLINS STREET,

(Upstairs) MELBOURNE, AUSTRALIA.

Occult, Spiritualistic Books. New Supplies.
Send for Book Lists.

Magazines and Papers.

Lending Library, Classes.

Agents for the Sale of the "Harbinger":—

- Melbourne—E. W. Cole, Book Arcade, Bourke-st.
 „ Miss E. R. Hinge, 178 Little Collins St.
 News Agents. Please inquire.
 Prahran—Beck Bros., 128 Greville Street.
 Fitzroy—W. D. Menck, 232 Nicholson Street.
 Camberwell—Miss Raisbeck, 86 Burke Road.
 Castlemaine—Miss Vale.
 Bendigo—Mr. H. Hampton, View Point.
 „ T. A. Grant, Railway Bookstall.
 Williamstown—J. Berriman.
 Kerang—Mr. Paul Cadusch.
 Maryborough—Mr. McNab.
 Ta smania, Launceston—A. W. Birchall & Son, Central Brisbane-st.
 „ Hobart—J. Walsh & Sons.
 Sydney—Messrs. Turner & Henderson, 16 Hunter-st.
 „ E. W. Cole, Book Arcade, George Street.
 „ A. J. Bush, 24 Harrington Street.
 „ Balmain, E. —W. Adam, 74 Darling-st.
 „ Homebush—Mr. G. W. Carter, Underwood Road
 „ Auburn—W. Kerkhoff, Auburn Road.
 Bathurst N.S.W.—Mr. Luckhurst, Howick-st.
 „ „ W. R. Smith, George Street.
 Adelaide—W. C. Rigby, King William-st.
 „ E. W. Cole, Book Arcade.
 „ W. Atkinson & Co., Gresham-st.
 Christchurch, N.Z.—W. T. C. Mills, 106 Wordsworth-st., Sydenham
 „ J. H. Fabling, Buccleugh-st.
 Auckland, N.Z.—J. H. Graham.
 „ „ Miss Renouf, Ellerslie.
 „ „ Mr. J. Lepper.
 „ „ A. F. Vicary, Seymour Street, Ponsonby.
 Dunedin „ Mr. Geo. Gibbs.
 Reefton „ E. J. Scantlebury.
 Gisborne „ Mrs. K. Warburton.
 Wellington „ Wellington Association of Spiritualists, Reg.
 „ Robert Holliday & Co., Lambton Quay.
 Gore—J. A. Forbes.
 Wanganui—H. I. Jones & Son Ltd.
 Perth, "W.A."—Gordon & Gotch, T. W. Jones, 353 William St.
 „ J. W. Barnard, 100 Barrack St.
 „ H. B. Albert & Co., 20 to 38 Central Arcade
 Brisbane—Gordon & Gotch.
 „ J. H. Thompson, 80 Queen-st.
 Charters Towers, Queensland.—E. H. Lindsey.
 South Africa—
 Johannesburg—Spiritualist Society. P.O. Box 4.
 „ Atkinson & Co., 15 Monitor Buildings, Loveday-st.
 Durban—Spiritualist Society, P.O. Box 534.
 Port Elizabeth—Central News Agency Ltd., Main-street.

Agents wanted for all parts of Australia, New Zealand
America and South Africa.

W. H. TERRY,

Attends at

AUSTRAL BUILDINGS,

**117 COLLINS STREET, MELBOURNE,
EVERY MONDAY, 10 to 4.30.**

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



Among the first illustrated supplements to this paper which appeared near the close of 1906 were four double-paged splendid photo-reproductions of tablets that had been sent some time before to Stanford University. They were a valuable collection, but were unfortunately destroyed in the San Francisco earthquake, and are not likely to be replaced. Tablets of various kinds have been brought from time to time, but the above are the only ones that approach in beauty to the former unique collection. Two of the above, the one with a chariot and the other, a seated figure, both in bas relief, were brought on the same evening. Dr. Whitcomb said of the first mentioned: "This is a Ninevite tablet, one of the finest ever brought. The cuneiform writing is of the best. We have discovered a few portrait tablets like those destroyed by the earthquake. . . ."

Later in the same evening the one with the figure was brought. It was explained that "this was an exceptionally fine tablet also from Nineveh, and is interesting," Dr. Whitcomb said, "because it bears a full length bas relief of one of the Egyptian Pharaohs."

By the latest mail came a letter from Professor Coates, of Rothesay, Scotland, who was instrumental in getting Charles Bailey to Scotland for some test séances under the same conditions as those at Mr. Stanford's Melbourne meetings. His report is entirely satisfactory, and Mr. Coates is preparing an exhaustive pamphlet concerning Bailey and this wonderful phase of mediumship to place before the British public. And so the truth spreads until the world will eventually know something of this marvellous universe and its spiritual basis,