

THE HARBINGER OF LIGHT

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

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MARCH 1, 1912.

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EDITORIAL NOTES.

There are signs on every hand that orthodox clergymen and others are at last opening their eyes to the fact that in the teachings of Modern Spiritualism and its philosophy may be found something that will arrest the growing indifference to pulpit ministrations. It is time, moreover, that they should bestir themselves, for what greater condemnation of the present system could be found than an incident that occurred at the Newport railway workshops a week or two ago. In reference to the desirability or otherwise of keeping hairdressers' shops open on Saturday afternoons, to permit of workmen getting themselves attended to ready for church services the next day, a show of hands was asked of the 2000 men employed as to how many went to church on Sunday. According to the reports in the daily papers of the meeting, 6 men only out of the 2000 present held up their hands. Could there be found a more striking illustration than this of the lack of interest and faith in church ministrations? But it is the same all over the world, and even those who do attend the churches are mostly entirely lacking in the living faith, the absolute knowledge of the larger life beyond the grave that Spiritualism can alone give. This is not confined to Protestantism alone. A devout Catholic in another State, who undertook a series of remarkable test seances, with Charles Bailey as medium, the results of which were published in pamphlet form, said in the introduction that before he began his investigation, he had no assured convictions on the subject, but that long before the seances were concluded he had complete evidence of a future life and the fact of spirit communication.

In a letter received by the last American mail from Rev. B. F. Austin, of Rochester Spiritual Church, N. Y., he says: "A very wonderful thing has just happened, showing the rapid change of attitude on the part of the clergy on this subject. The Ministerial Association of Boston has invited Rev. Fred. A. Wiggin, pastor of Unity Spiritual Church, of that city, to deliver three lectures before that body, on the "Evidences in Favour of Modern Spiritualism." "Surely the world moves," Mr. Austin adds. "Some will say the world is coming to an end, but I think 'tis the dawn of the Millennial Day." Another clergyman, the Rev. A. R. Keiffer, of Ohio, U.S.A., of the American Episcopal Church, has, in a recent sermon, quoted in full in "The Message of Life," for February, been showing how nearly the teachings of Modern Spiritualism approach those of Primitive Christianity, and says that as the spiritualistic philosophy teaches this, it will be found "a valuable handmaid." "There seems no end," this clergyman says, "between the best things in philosophic Spiritualism and Church teaching," and quotes Bishop Wilberforce as advis-

ing "a frank admission of facts, and a conciliatory rather than a hostile or dogmatic attitude towards them." Then there will be found a wide field of Spiritualistic literature to be studied of which the world as yet is in woeful ignorance.

But, perhaps the most significant thing, as the press never goes beyond an actual demand, is the appearance in "The Home University Library of Modern Knowledge," a volume by Professor W. F. Barrett, on "Psychical Research," written by request of its editors, among whom is Prof. Gilbert Murray. Of the thirty volumes already published, every conceivable subject of interest is treated by representative men, and in volumes to be issued during 1912, one on "Psychology," by Prof. W. McDougall, is announced, whose remarkable volume on "Body and Mind," noticed last month, was evidently leading him on to this subject. This book on "Psychical Research" is what is wanted to place in the hands of the great majority of people who are in absolute ignorance of any of the higher phases of Spiritualism and who usually confound fortune-telling with the spiritual philosophy. A gentleman said to me the other day: "Can you tell me if there is such a thing as the passage of thought between people at a distance?" To tell him of thought transference and the work of Myers, Gurney, Barrett, and others, and the discovery of a natural law unsuspected, and as yet only half understood, which after exhaustive investigation and corroboration was named Telepathy by these scientists, in 1888, was like opening a new world of thought to him. There are thousands like him to whom a book like this one, by W. F. Barrett, published at 1s., and both clear and concise, should be invaluable.

To those who have gone beyond the rudiments of the spiritual philosophy, there is so much to notice that the limits of space forbid more than passing reference in this issue. Among these must be mentioned Camille Flammarion's latest utterance regarding Wireless Telegraphy, which is only in its infancy. Judging by the way an amateur experimenter in an up-country town in Victoria was able, last week, according to a paragraph in the "Age," to catch wireless messages from various stations by means of a flying kite attached to a receiver, it is pretty certain that the ether is full of wireless messages of all sorts, and that it is only a question of time, as Lilian Whiting says, when we shall all be sending our own wireless messages with no need for tall masts or other appliances. Flammarion says that "the wireless telephone and telegraph have proven that the earth, as well as the air, has powers of transmission that were never imagined a quarter of a century ago. Interesting as these discoveries are in themselves," he goes on, "they are more interesting because they are urging scientists on to find the same laws and principles in telepathy, Spiritualism and hypnotism. . . . I may sum up the whole matter," Flammarion says, "with the single statement that there exists in nature a myriad activity, a psychic element, the essential nature of which is still hidden from us, but which some day will be understood by a further study of Spiritualism and discoveries in the physical sciences." It is noticeable that neither Flammarion nor his great compeer, Alfred Russel Wallace, is afraid to use the name Spiritualism. Like all who are working to give a spiritual philosophy to the race worthy the acceptance of intellectual people, they wish to raise that name to its rightful place as the herald of the Religion within Nature the world is waiting for.

ELIZABETH BARRETT BROWNING.

Spiritualism of the Highest Order.]

BY ANNIE BRIGHT.

To write as one would wish about Elizabeth Barrett Browning would be to unlock the inner shrine of one's own nature, and then almost the best must remain unsaid, so difficult is it to put into mere words how the inspired expression of the diviner meaning of Life can touch another human soul. There is no truer word than that poets "learn in suffering what they teach in song," and this applies also to each one of us who "must through much tribulation enter into the Kingdom of God." And so it was that Elizabeth Barrett sent forth from her invalid's couch poems that touched the heart of humanity, and which also drew to her side a royal-souled man of genius, their joint lives making an idyll that can scarcely be matched in the love annals of the world. This has all come back — including the reading of those wonderful love-letters of Robert and Elizabeth Barrett Browning, which came as a revelation to the world some fourteen years ago, — by the arrival of Lilian Whiting's delightful volume, "The Brownings," published at the close of last year. It is a volume of such surpassing interest that it would absorb the whole of the pages of one issue of the *Harbinger* to give a complete idea of its scope and attainment. It is the first time that their joint lives have been studied together, and the volume is in itself a justification of this course, so intertwined was one with the other.

"The story of the most beautiful romance the world has ever known," writes Lilian Whiting in the opening pages of "The Brownings," "falls into three distinctive periods — that of the separate life of each up to the time of their marriage; their married life with its scenic setting in the enchantment of Italy; and his life after her withdrawal from earthly scenes." At the time of their marriage he was in his thirty-fifth and she in her forty-first year, although she is described as looking so youthful that she was like a girl in her slender flower-like grace. At the church of St. Pancras, Marylebone, London, on September 12, 1846, their marriage took place, and five days afterwards she had to leave her home clandestinely and start with her husband for the Continent. For the description of her father's obdurate nature and behaviour to the whole of his family, readers must study for themselves this episode in the lives of the wedded pair. Never was there a more persistent desire to do what was right on the part of two lovers, and Mrs. Browning says in one of her published letters "That I was constrained to act clandestinely, and did not choose to do so God is my witness. . . . I had long believed," she says further on, "that marriage is the most strictly personal of one's life, and I had resolved to exercise that right in my own case by a resolution which had slowly ripened. All the

other doors of life were shut to me, and shut me as in a prison, and only before this door stood one whom I loved best and who loved me best, and who invited me out through it for the good's sake he thought I could do him." Never were there two more upright souls determined to do the right and "live the life" to the fullest extent in its every relation. Of Robert Browning his wife said: "May I not tell you that his genius, and all but miraculous attainments, are the least things in him, the moral nature being of the very noblest, as all who ever knew him admit." This can be gathered by the reading of Mrs. Sutherland Orr's most delightful biography of Robert Browning, and by a perusal of the famous "Love Letters of Robert and Elizabeth Barrett Browning" during the two years preceding their marriage. Says Lilian Whiting: "No one can fail to realise how all that is noblest in manhood, all that is holiest in womanhood, is revealed in this correspondence. . . . Their love took its place in the spiritual order; it was a bond that made itself the mystic force in their

mutual development and achievement; and of which the woman, whose reverence for the Divine Life was the strongest element in her nature, could yet say:

'And I who looked for only God, found thee.'

Their wedded bliss was made complete by the birth of their son and only child, Robert Barrett Browning, born on March 9, 1849. "The passion of both husband and wife for poetry was now quite equalled by that for parental duties, which they caught up," said Mrs. Browning, "with a kind of rapture." Mr. Browning would walk the terraces where orange trees and oleanders blossomed with the infant in his arms, and in the summer when they visited Spezzia and the haunt of Shelley at Lerici, they wandered five miles into the mountains, the baby with them, on horseback and donkey-back. The child grew rounder and rosier; and



ELIZABETH BARRETT BROWNING.

Mrs. Browning was able to climb hills and help her husband to lose himself in the forests. So much to show how renewed health after long years in a sick room and ideal surroundings justified the marriage. There was scarcely fifteen years of earthly companionship accorded them, for at the end of June, 1861, Mrs. Barrett passed to that diviner world in which she always dwelt, even on earth, aged 55 years. Just for one week only was she unable to leave her couch, but smilingly said each day that she was better. There is no more touching letter in the English language than that in which Robert Browning speaks of her passing away in his arms to the other side of Life. Their wedded life was indeed a foretaste of what the union of soul mates will be in the Great Beyond. For 28 years Robert Browning lived on, cheered by the companionship of his beloved son, passing away at Florence at the age of 77, and doubtless to the re-union he had foreshadowed in his beautiful lines:

"Then a light, then thy breast,
O thou soul of my soul! I shall clasp thee again,
And, with God be the rest."

MRS. BROWNING'S SPIRITUALISM.

In this volume of Lilian Whiting's there is no mention of the wonderful sittings at Florence with the Trollopes and Home, the medium, about which husband and wife shared quite opposite opinions. It was an episode that is repeated every day in our midst, and will be until the world has come to realise that any phase of phenomena is only useful when it leads to a diviner life. It happens in the experience of many of us that the most spiritual-minded people of our acquaintance often look askance at every form of mediumship, so many frauds abound, and, worst of all, the lives of so many possessed of psychic gifts will not bear investigation. The world has yet to learn, and it is the most important lesson that can be given, that true Spiritualism, the realisation of the spiritual realms, our connection with them and our immortal destiny, is something quite apart from phenomena-hunting. That phenomena hold an important place in drawing attention to the occult world all around us is certain. The trouble is when people fail to see that they are means only to an end, that no disembodied spirit can do the work of the individual for him, and that each soul can alone grow by drawing for spiritual strength on that great central source of all strength and light and love. As Lilian Whiting, in writing of the "Harbinger of Light" says, "The phenomenal is given in that paper a justly recognised place, but a place that is by its very nature subordinate; and yet, in its place, it is of an absolute and undeniable importance." In "Spiritual Outlook," Robert and Elizabeth Barrett Browning were so essentially one that it is doubtless a wise decision for Lilian Whiting to treat this controversial matter as something to be passed over. In a letter written in March last year Lilian Whiting speaks of being absorbed in her delightful work of writing "The Brownings," and there could be no better illustration of the interpenetration of the physical and ethereal worlds than the marvellous way in which this large octavo volume has been produced. It is a pure piece of inspiration throughout. In the letter mentioned above Miss Whiting says, "Mrs. Browning was one of the most intuitive and intelligent believers in the absolute interpenetration of the physical and ethereal worlds, and one aim in this work, 'The Brownings,' is to establish that fact on record." As an illustration, it may be mentioned that when writing to Miss Mitford, whose life was drawing to a close, Mrs. Browning said, "For my own part, I have long been convinced that what we call death is a mere incident in life. . . . I believe that the body of flesh is a mere husk that drops off at death, while the spiritual body emerges in glorious resurrection at once. Swedenborg says some people do not immediately realise that they have passed death, which seems to me highly probable. It is curious that Frederick Denison Maurice takes this precise view of the resurrection, with apparent unconsciousness of what Swedenborg has stated, and that I, too, long before I had ever read Swedenborg, or had even heard the name of Maurice, came to the same conclusion. I believe in an active human life, beyond death, as before it, an uninterrupted life." This assurance of continued existence was entirely shared by her husband. With Spinoza, Browning was impatient with the perpetual references to death. They both constantly turned to the everlasting truth of life. "Why, death is life," Browning said in conversation with a friend, "just as our daily momentarily dying body is none the less alive, and ever recruiting new forms of existence. Without death, which is our word for change, for growth, there would be no prolongation of that which we call life." Both husband and wife were at one, therefore, on the main fact of immortality. But Mrs. Browning was also deeply interested in the phenomena. One of their frequent visitors when living at Florence was Mr. Lytton, an attaché of the English Embassy, son of Sir E. Bulwer Lytton, the novelist;

and Mrs. Browning, writing to a friend, says, "Mr. Lytton is interested in manifestations of spiritualism, and had informed her that, to his father's great satisfaction, these manifestations had occurred at Knebworth, the Lytton nome in England. We may be sure, also, that Mrs. Browning was greatly aided by her own sittings with Home in realising spiritual presences all around her.

TWO GREAT SOULS.

In the "Sonnets from the Portuguese" will be found the inner mystic expression of what the growing love was between herself and future husband during the two years previous to their marriage. Browning was strongly opposed to anything approaching personal feelings in his poems, and it was long before his wife showed him these verses of self-revelation. But Browning thanks God in one of his poems that "even the meanest of His creatures,

"Boasts two soul-sides, one to face the world with,
One to show a woman when he loves her,"

and in that poem "One Word More," Browning reveals himself almost as much as his wife in these "Sonnets from the Portuguese," which should be more generally read. There is no room to speak of the poems of Mrs. Browning, which must be studied for themselves. But one lingers in the memory with its beautiful refrain, "He giveth His beloved sleep," when thinking of the closing of the life of both husband and wife. At the final scene in the life of Mrs. Browning at the cemetery in Florence, when friends were gathered to see her earthly remains tenderly laid away, all thought of the exquisite lines that have grown classic by frequent repetition—

"And friends, dear friends, when it shall be
That this low breath is gone from me,
And round my bier ye come to weep,
Let One, most loving of you all,
Say, 'Not a tear must o'er her fall,'
He giveth His beloved sleep."

So widely are these verses known that at the funeral of her husband 34 years later in Westminster Abbey, the whole poem set to music for the occasion by Sir Frederick Bridge, with its touching refrain:

"He giveth His beloved sleep,"

was chanted by the abbey choir. Others, too, remembered, as they stood there, Browning's own words of celestial triumph:

"Glory to God—to God, he saith;
Knowledge by suffering entereth,
And Life is perfected in Death."

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

BY ANNIE BRIGHT.

In preparing for publication in this issue the beautiful address on "Apollonius of Tyana," given by Signor Valetti on the 1st of last month, an incident was recalled which illustrates what he says concerning the presence of Eastern spirits at these circles. After relating that Apollonius travelled to the East in search of occult wisdom, Signor Valetti added: "Here in this circle come the spirits of Brahmins, Mahomedans, and Hindoos. You are blessed indeed in having nightly the presence of spirits who come from the East." On one evening, some time ago, it was announced that a Brahmin priest of a high order was present. Taking possession of the medium, he advanced slowly towards the conductor of the circle, and making a profound salaam, prostrated himself at his feet. Then taking his hand, he made known in broken English that he had come to initiate him as a Brahmin, and then stood erect, apparently drawing down some occult power on to the head of the conductor. Then came the strangest, most realistic and weird illustration of this unseen spiritual force, which pervaded the room, and shed a sacred, subdued feeling among the sitters. Raising his hand above his head, the Brahmin priest brought as from out

of the "everywhere" a morsel of red earth, with which he made a mark on the conductor's forehead, and presently retired. It is not possible to give to the uninitiated all of the occult demonstrations that take place in this seance room, but this address gets confirmation by actual occurrences of this kind, which leave a sense of awe and wonder on the most experienced sitters.

Another point worthy of special notice is the rapid advance of scientific writers towards the demonstration of one Supreme Power in the Universe, and the constant enforcement of this by the speakers from the other side of Life at these circles. In "Body and Mind," one of the greatest books of the hour on this subject, the author, Wm. McDougall, reader in Mental Philosophy at Oxford University, says the belief in a conscious Directive Force at the back of the changing phenomena of the Universe is what is going to restore a fading religious belief to the world, and that this will be greatly helped by scientific demonstrations of a Future Life, as given at these circles. Says Signor Valetti: "Apollonius realised, as all must eventually do, that somewhere there was a Beneficent Being who was Lord of Lords and God over all. Somewhere deep down in his soul he realised, as you must do, that we come from Him, and draw from Him our spiritual life." This is the heart of the teaching at these circles. Phenomena are only useful when they lead on to the realisation of this great truth. Gradually the world will grow away from its inclination to worship teachers instead of the great Source of all light and teaching, and to look to no external aid but to the great powers lying latent in every human soul to grow into the stature of a great personality, with infinite progression before it. This is the end and aim of the conductor of these circles, and of all who wish to raise Spiritualism to its place throughout the world as the herald of the Coming Religion. Then it will not be the Second Coming of any Teacher that will be looked for so much as the general spiritual upliftment of the race which should be the motive of all teachers.

From the February issue the following condensed account of addresses and phenomena received is continued:—

179TH SEANCE, January 4th, 1912.—Address by Signor Valetti, "A New Year's Exhortation." Phenomena. Two rare tablets from Babylon, translated by Dr. Robinson. At a later date these will be reproduced in *Harbinger*. A Jay's nest made almost entirely of twigs. Two eggs. "Messenger," an advanced spirit spoke forecasting great things in the future of these meetings. A great teacher is to be expected on the earth shortly.

180TH SEANCE, January 11th. Address by Professor W. K. Clifford, entitled "Planetary Influences and Vibrations." Phenomena. Quantity of sand from White Sapphire Mine, Bhotan. Bird sitting on nest. Acorn brought from Calcutta, planted by Mrs. Bright in flower pot. Yogi takes control and chants and explains the concentration of forces to produce growth. A plant of about 6 inches is grown with cluster of oak leaves.

181ST SEANCE. January 18th. Address by Professor W. K. Clifford, "Man and his relation to the Universe," a continuation of previous evening's discourse. Phenomena. Lump of clay from Aztecs containing antique shells inscribed. Dr. Robinson thought they were votive offerings among the early Aztecs. A large apport, an Arab Hike 13 feet long, photographed in February issue. It was said to come from Congo and made by native women from grass. When crossing the desert Arab traders buy these from the natives and use for sheltering from the storms of dust.

182ND SEANCE. January 25th. Address by Professor W. K. Clifford. Third of the series "Are the Planets inhabited?" A tablet from Babylon brought in the light. A Fetish from Santa Cruz. A second tablet. Nest made from twigs and moss. Dr. Robinson translated the writing on tablets.

ADDRESS BY SIGNOR VALETTI:

"APOLLONIUS OF TYANA."

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

I am going to speak to you to-night about a most interesting person, and I believe that everyone can

get some good from hearing the incidents in the lives of good people rehearsed.

"Lives of great men all remind us
We can make our lives sublime,
And departing, leave behind us
Footprints on the sands of time."

Some years before the birth of the Christos, there was born a Grecian, who became celebrated as a philosopher, and whom we know by the name of Apollonius of Tyana. Some people prefer to think that he was a mythical personage, but that is not true. Others believe that the Christos was a mythical person, and this opinion does not count for anything. We are indebted chiefly to a heathen writer, named Philostratus, for our knowledge of the life of Apollonius. Many others have attempted to set forth the incidents in his life, but in reading through these manuscripts you can easily see that the writers were possessed of a very fertile imagination. Some of these accounts teem with the miraculous. While I am one who believes that Apollonius possessed psychical power, I do not accept all the stories told by these writers. We have, then, to select that which our reason and research show us to be in keeping with common sense.

STOICISM, FREE-WILL AND NEO-PYTHAGORISM.

We know very little about his early years, save that when grown to manhood he embraced Neo-Pythagorism as his belief. I shall just briefly speak to you of what Neo-Pythagorism really was in those days. At that period of the world's history, as you doubtless know, Stoicism had gained great prominence, not only in Greece, but in Rome and other parts of the world, especially at Alexandria, the Egyptian seat of culture. Stoicism, however, is nothing more or less than pure fatalism. I do not care with what language you clothe it, the Stoicism of the ancients—that which is set forth in the lives and teachings of its apostles—among whom is the great Seneca—is nothing less than pure fatalism. It is true that they had high sounding phrases and beautiful platitudes concerning morality and the gods, but very few believed in their hearts that the gods existed or had the power they were supposed to possess. If you read some of the ancient writings, you will find that this is so. I discoursed on one occasion to you on the *Satyricon* of Petronius, and I tried to show you the prevailing ideas of religion and philosophy in the reign of Nero, showing that they made a mock of both gods and morality. I do not say that Seneca did such a thing, but the mass of the people regarded the gods as having taken a back seat. They said, correctly enough, that God was one and Supreme over all others, but added that no matter what we did, or might do, everything was mapped out for us. They admitted, as one writer puts it, that man's will is free in a measure—the free will that a dog would have which you had tied to your carriage. The dog had free will to run after the carriage, but if he could not, well, of course, he was pulled along. This is the amount of free will the Stoics believed man to possess. They also believed that there was a spirituality in their philosophy which would help man in the battle of life. But the later Stoicism seems to have passed this by, and it became, as I said before, pure fatalism—"it is the will of the gods." Neo-Pythagorism, of which Apollonius was an apostle, was a connecting link between the Stoics and the Essenes. The Essenes were a sect among the ancient Jews, and to which some people say the Christ belonged. That it taught spiritual truths there cannot be any doubt. It was an attempt to spiritualise the old Stoicism, and though Apollonius and others like him failed, or were only a partial success, there is no doubt that much good was done at the time. But as the ages passed on, God gave to the world something grander and better, and to-day you have all that is good in the old philosophies in your beliefs. You are exhorted to live the life, and to always look for higher, greater,

and grander truths than the world has yet known. Neo-Pythagorism taught men that the things of this life were fleeting, and, in a measure, sinful, and that if a man desired to attain true happiness, true spirituality, he must become an ascetic. Apollonius was himself an ascetic. He eschewed largely the vanities of the world, he withdrew from the crowded places, and actually lived the simple life.

HIS TRAVELS.

In tracing his history, we find that Apollonius studied at Tarsus in Cilicia. Tarsus, as you will remember, was the city from which Paul came, and which he described as "no mean city." It gave to the world some of the greatest philosophers, who went later into the Alexandrian school. So Apollonius studied the philosophy of Neo-Pythagorism in Tarsus, and was found frequently in the temple of Aesculapius. He frequently resorted to this renowned temple to study, because at that time the temples were places where spiritual-minded men and women might enter for this purpose. There they were in the sacred precincts, and one might go there to meditate, just as people go at the present time to meditate in the silence in churches and cathedrals during the hours of the day. He certainly withdrew from the crowded cities of Greece. He visited Nineveh and Babylon, and other celebrated places of the East. We know this absolutely. He saw those magnificent cities before their destruction. They had, however, lost something of their pristine greatness; they were not in their prime and in the same splendour as when Sennacherib ruled over Assyria. But Apollonius saw these wonderful cities; he conversed with their wise men and philosophers; and then he set out on a prolonged journey to India. We do not know all the cities that he visited in Asia, but we do know that he visited India, and there he came in contact with some of the greatest minds among the Brahmins. The Brahmins, at that period of the world's history were a wonderful people. Hundreds of years before they had given to the world many wondrous precepts in their sacred books—the Vedas, and others. Max Müller tells us that many of these Vedas are thousands of years older than the Bible which you people use. Apollonius came also into contact with the mystics. He travelled to the East, visited the Hindoo and the Brahmin, so as to get his knowledge of mysticism. Let me remind you that from the East cometh wisdom; "for we have seen His Star in the East," was said of the Christos. "The wise men came from the East," and Apollonius journeyed to the East to get into communication with the wise Brahmins who held the keys of occult knowledge. Apollonius had probably tired somewhat of the philosophy of the West. His sole desire was to get more knowledge, especially knowledge concerning mysticism, and where should he go but to those who held the keys of mysticism, and who were able to unlock the doors of occultism and wisdom. Here in this circle come the spirits of Brahmins, Mahomedans, and Hindoos. You are blessed, indeed, in having nightly the presence of spirits who come from the East. "Wise men of the East" is a phrase which has become popular, as you know. Among the Brahmins, he was taught many mysteries of Nature which you are just beginning to learn. Apollonius was an apt pupil, and filled with knowledge, and armed at every point, he recommenced his journey towards the West, and thither followed him one Damis. This Damis became his disciple, and was a worthy soul. All the writers on the life of Apollonius are agreed that he was an ascetic, and eschewed the frivolities of the world. That he led a blameless life according to his light, and had found the secret of true spirituality, I am sure. He found that which you and all truly spiritual people have found, namely, that to indulge in the so-called pleasures of the world, especially gross eating and drinking, is antagonistic to true spirituality. The Brahmins

taught him this, even if he had not known it before. The men of the East are not gluttonous and wine-bibbers. They take sufficient food to nourish their bodies, and they look to the spiritual realms, as many of you also do, for sustenance, because they realise that a strong spirit, even in a weak body, will be enabled to exist when oft-times a weak spirit in a strong body must needs pass out. Followed by Damis, and also by a great many others, he visited not only the cities of Greece, but he went also to proud Rome. Had she not produced some wonderful men? Greece had Plato, Zeno (the founder of Stoicism), and not only Zeno, but such men as Seneca, Thræsea, Musonius, and others who had proclaimed even at the court of Nero their philosophy and had tried to get patrician Rome to accept it. The majority of Roman citizens cared nothing for philosophy; they simply desired amusement and a full stomach. Apollonius ventured to the courts of Domitian and Nero. We are told in his life that he miraculously raised to life a dead Roman matron. I conscientiously believe that having so much knowledge of occult matters, he was able to do that which seemed marvellous in their eyes. And I venture to say that if this sensitive, Brother Stanford, and you good people could have been taken to ancient Rome, and have shown the courts of the Emperors the signs and wonders you have witnessed in this room from time to time, that I have no doubt that sacrifices and incense would have been offered to you, and you would have been regarded as being, if not gods, then, indeed, the favourites of the gods.

HIS SPIRITUAL PHILOSOPHY.

What most interests me in his life is that he showed while teaching Neo-Pythagorism, that he comprehended truly spiritual matters. He had given up the vanities of the world; he had begun to live the simple life; he gave to the needy; a kind word was spoken by him to all who were sad; he succoured those in distress, and he spoke strongly against existing evils. It is said that both Domitian and Nero accused him of treason, and Nero issued an order for his apprehension. This he evaded, as the Christos evaded His pursuers, and "went out of the temple, going through the midst of them, and so passed by." We are led to infer that Apollonius was able to make himself invisible for the time, and so the Praetorian soldiers could not apprehend him. I do not wish to trade upon your credulity or common sense, but I do believe that a man who had sat at the feet of the great Brahmins, was able to do, through laws known to him which were in operation, but which were utterly unknown to the rest of the world, save his teachers, that which would prevent him from falling into the hands of his enemies, and which even to-day would be declared miraculous. I, for one, believe that by occult power he prevented himself from being taken by the soldiers of Domitian and Nero, and being put to death. We are told also that he visited other cities after his return from Rome, and founded a school at Ephesus, in Asia Minor, there to teach the world his philosophy. Had he lived to-day we would have had a teacher that would have opened the eyes of the world. We have here a man endued with true spiritual power, one who had unlocked the door of knowledge. He was living a spiritual life, and was trying to infuse true spirituality into the decadent masses of Greece and Rome. It was a hard task, no doubt, but as many believed on Paul after his teaching, I believe that thousands believed on Apollonius of Tyana, that they imbibed his secret doctrine, and were the better for it. No man or woman can imbibe true spiritual knowledge and not be the better for it. That which leads a man to give up gross living, and to put aside that which it is not right for him to use, and to alter his conduct in life—I say that any philosophy that will do that is spiritual, and is doing good. His philosophy was such that it enabled him to put aside the old beliefs, and

to realise, as all must eventually do, that somewhere there was a Beneficent Being who was Lord of Lords, and God over all. They could not comprehend His mystery and His marvels, but somewhere right down in their souls, they realised, as you must do, that they were from Him—that they drew from Him their spiritual life. In Him they lived, and moved, and had their being, and were, indeed, the offspring of God. Therefore, Neo-Pythagorism, as set forth in the life and teaching of the gentle Apollonius had much good, and I believe its effect was felt for hundreds of years after.

UNIVERSALITY OF TRUTH.

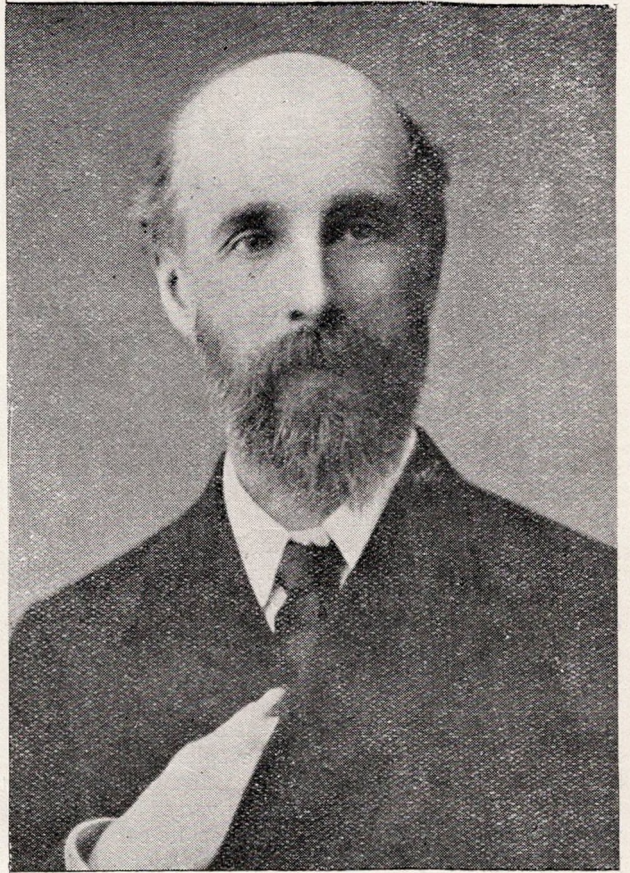
Some writers have compared Apollonius and his teachings with the Christ and His teachings. It is quite true that they both taught similar truths, but right from the beginning, no matter if it has been a Moses, a Socrates, a Buddha, a Confucius, a Paul, a Christ, or an Apollonius, there is a "germ" truth, a kernel at the heart of it. There may be a thick husk, but all have the "germ" truth. They may come through different channels, and they may be presented in different ways, and possibly in different tongues, but the "germ" truth is in them all. This "germ" truth comes from God; it permeates all religions, and all languages, and comes right down to you. It is that which we seek from this circle to inculcate into the hearts of humanity. And just as we follow in the footsteps of the Christ, we follow in the footsteps of Apollonius, and all who have gone before, and yet, believe me, there are more to come. Oh, I beg of you, put aside that which is of the earth, earthy, and take the spiritual into your souls. Let it germinate and grow; let it produce a bounteous harvest in your souls, and you will bless God that such men ever lived, because they have pointed the way to you. Some of them have had to do this amid gross environment, amid fearful difficulties, while you have had the way made much plainer, much more open, for you have been enabled to follow by the light they have shed abroad. We should be thankful to those who have gone. Therefore, in thinking of Apollonius, we are thankful for such a teacher coming into the world, who demonstrated that he had knowledge of occultism. Though various writers have exaggerated his doings, I believe that he was possessed of occult power, which enabled him to do many things which other people could not do, and which would be called miraculous. The world is all the better for His having lived.

To-night I desire to impress upon you the necessity—the absolute necessity—of following in the footsteps of such people, and living a truly spiritual life. Let me ask you to consider of what use will the things of time and sense, the things of earth, be to you in that hour which is coming very nigh to some of you—yea, to all of you. You stand in the presence of the Infinite this very night. A few short years and I will be face to face with you, welcoming you into the land of which I am a citizen. Then it will be asked of you—What use did you make of the time and talents which you possessed? Will you be able to say: "The talents which you gave me I used, and have added unto them"; or will you have to confess: "I hid the talent which you gave me in a napkin, and there is nothing added thereto"? I trust that it will not be so in the case of anyone of you. May we all be able to say: "It was good for me to listen to those who taught spiritual things; it was still better for me to live them in my life."

* * * *

Death is another life. We bow our heads
As going out, we think, and enter straight
Another golden chamber of the King's,
Larger than this we leave, and lovelier.

SIR W. F. BARRETT.



Since the February issue of the "Harbinger," the news has been cabled from England that among the New Year Honours was that of the knighthood of Professor W. F. Barrett, one of the most prominent and devoted investigators in psychical science. These studies, begun as long ago as 1876, have brought him to that newer and higher phase of Spiritualism it is the mission of this paper to give to the world. His volume "On the Threshold of a New World of Thought," and his far-reaching investigations into the possibilities of the "Divining Rod" as a discoverer of hidden springs of water, besides other important articles, have helped to bring all the occult forces of the individual and the power of communication with disembodied intelligences into the prominence they now hold. It is a sign of the times, also, that men like Sir William Crookes and Sir Oliver Lodge, both investigators in the higher aspects of Spiritualism, should receive similar honours in splendid contrast to the ordinary political, social or financial reasons for which these are too often bestowed.

In last October number of that most interesting periodical, "The Occult Review," a short account of Professor Barrett's work appears, in connection with his thirty-six years' occupancy of the chair of Experimental Physics in the Royal College of Science for Ireland. Acting first as assistant to Professor Tyndall, from 1863 to 1867, he has since then, not only done splendid work in Practical Physics as Professor at his college, but was the first to open the classes there to women, and took an active part in the early battles for the medical training and the recognition of the rights of women to enter for medical degrees. In every department of life, he has worked on the side of liberal and advanced thought. Keenly interested in every philanthropic and social reform, he has, among many other things, helped in the work carried on at the "Cottage Home for Little Children," said to be almost the only successful home in the world for young children. To a man interested in every aspect of natural law, it is not surprising, and most delightful, to find that he is

an enthusiastic and successful gardener, and has built a country cottage where he can enjoy this hobby in his holidays. He was born in Jamaica in 1844, and in 1914 will have reached his 70th year, although still full of vigorous life. He inherited his scientific studies from his father, Rev. W. G. Barrett, who published sixty years ago one of the first Outlines of Geology for general readers, and incurred no little theological censure for advocating at that time, views which are now universally held.

His Work on Psychical Research.

So interesting will the account of Sir W. Barrett's work in this direction be to readers everywhere that this portion of the article in the "Occult Review" is reproduced in full.—Ed. "H. of L."

"Professor Barrett's attention," like that of Dr. Alfred Russel Wallace, "was first drawn to this subject by witnessing some mesmeric experiments at a friend's country home in Ireland forty years ago. On repeating these experiments, he found evidence of genuine thought transference, and brought the subject before the British Association in 1876.

"His lengthy researches on the so-called divining rod led to the publication of two monographs on that subject, and are recognised both abroad and in England as the first attempt to deal scientifically with this difficult subject.

"His book, 'On the Threshold of a New World of Thought,' and paper on 'The Creative Power of Thought,' now out of print, are about to be re-published, and he is at present engaged in writing one of the series of volumes for the Home University Library, dealing with psychical research.

"The formation of the Society for Psychical Research is ancient history now, but in view of the very prominent part that Professor Barrett took in its foundation, it may be of interest in the present connection to recapitulate the circumstances. The Society came into being in the following manner:—In the year 1876 Professor W. F. Barrett read a paper before the meeting of the British Association in Glasgow in which he recorded a number of experiments he had made which had led him to form the conclusion that under certain conditions a transfer of thoughts and ideas from mind to mind could take place independently of the ordinary channels of communication. At this early date, it will be borne in mind, thought-transference, now so generally recognised, was quite foreign to scientific thought. The Professor urged the formation of a committee of scientific men to investigate this subject and other kindred psychical phenomena. Nothing immediately came of this proposal, but Professor Barrett's letters to 'The Times' and 'Spectator,' during the years 1876 and 1877, on the same subject created popular interest and elicited additional evidence. Further experiments on thought-transference was recorded by Prof. Barrett in a letter to 'Nature' for July 7, 1881, at the conclusion of which he observed:—'At the suggestion of Mr. G. J. Romanes, I have arranged for a small committee of experts to verify or disprove the conclusions at which I have arrived.' This committee met, but their conclusions were never published. Their investigations, however, led to the recognition of the importance of the subjects dealt with, and the necessity for forming a regular society which should devote undivided attention to these and other psychical phenomena.

"Prof. Barrett thereupon took steps to convene a meeting on the subject, and certain leading Spiritualists, such as E. Dawson Rogers and Mr. C. C. Massey and the Rev. W. Stainton Moses were invited to attend, along with some of Prof. Barrett's own scientific and literary friends who took an interest in the investigation. Among these latter were Professor and Mrs. H. Sidgwick, Mr. F. W. H. Myers and Mr. G. J. Romanes, Mr. Ed. Gurney, Hon. Roden Noel, etc. After a conference and full discussion, a 'Society for Psychical Research' was definitely constituted, and came into active existence in February, 1882, with Prof. H. Sidgwick as President, the

Rt. Hon. A. J. Balfour, Prof. Barrett, and one or two others as Vice-Presidents. The earliest public announcement of its existence was made in the columns of "Light," on February 25th, 1882. Of the sixteen names there given as constituting the first Council Prof. Barrett is the only one remaining on earth who continues to take an active interest in the work of the society. It is noteworthy that two brilliant Fellows of Trinity College, Cambridge—to whom the society owes so much—Mr. Ed. Gurney and subsequently Mr. F. W. H. Myers became its hon. secretaries, a post now filled by Mrs. H. Sidgwick, D. Litt. The first official document describing the objects of the society bears the impress of Professor Sidgwick's hand, and runs as follows:—

"It has been widely felt that the present is an opportune time for making an organized and systematic attempt to investigate that large group of debatable phenomena designated by such terms as mesmeric, psychical, and spiritualistic.

"From the recorded testimony of many competent witnesses, past and present, including observations recently made by scientific men of eminence in various countries, there appears to be, amidst much illusion and deception, an important body of remarkable phenomena which are *prima facie* inexplicable on any generally recognised hypothesis, and which, if incontrovertibly established, would be of the highest possible value.

"The task of examining such residual phenomena has often been undertaken by individual effort, but never hitherto by a scientific Society organized on a sufficiently broad basis."

"The wide and deep interest that has been shown during recent years in Psychical Research and the striking advance in our knowledge in this direction, is undoubtedly due to the careful work of this society, to its painstaking investigations and the reports it has published. Eminent scientific men, both English and foreign, are now proud of being numbered among its members—of whom there are over a thousand, while the large sums of money placed at its disposal at different times have enabled it to carry out elaborate and costly researches."

PSYCHO-THERAPEUTIC SOCIETY.

The methods of the society consist chiefly of magnetic treatment, suggestion, and general directions for diet, hygiene, etc., given clairvoyantly by Mr. George Spriggs when diagnosing a case. Magnetic treatment is, perhaps, the principal means. Ten years ago it was a disputed question among many authorities whether such a thing as a magnetic current flowing through and from the human body existed or not, but to-day the human aura is no longer supposed to be an imaginary emanation; it has been publicly demonstrated to be a reality and made visible to all.

The mental attitude of the healer at these times is duplex. He looks for a gift from the forces round him, and opens himself to receive it, while at the same time he passes it on to his patient, making himself positive, so that there shall be no mistake about which way the stream is flowing. This attitude of the healer it is which saves him from any depletion of his own forces. The inflowing power is even greater than the outflowing. The true healer must be in touch with the higher spiritual forces, and be saturated with them—not only mentally and physically, but even in his clothes.

The small band who took up their share of this work, under the name of the Psycho-Therapeutic Society, was backed by a far larger and more influential band on another plane, and this unseen band was no less keen than we were on reviving this lost faith in our own spiritual powers. Possibly they were much more keen about it than we were, and our keenness was but a reflection of theirs.

Of the original workers, I believe there now remain but few besides Mr. George Spriggs, our president, and Mr. Arthur Hallam, our hon. secretary, but the spirit of the society is the same, and I believe it is the only society in London where the whole of the healing work is done by voluntary workers, no one of whom receives any pecuniary benefit for the time he or she devotes to the society. This spirit it is which imparts such vitality to it, and which enables the unseen helpers to draw so near.

SPIRIT TEACHINGS.

THE SPIRITUAL BIRTH, OR TRANSITION.

Professor Hare, after identifying the spirits of his daughter, sister and brother, was the recipient from them of accounts of their spiritual birth, or translation to the spirit world; the daughter's is too lengthy to present, giving descriptions of the spheres analogous to those of A. J. Davis. We therefore select that of the sister, which was given through one of the test instruments previously referred to, and is as follows:—

Dear Brother,—The language of mortals is inadequate to convey to your mind a tenth part of the joy that I experienced when liberated from the physical body. You remember well the hour when the summons came. You did not expect me to depart so soon. The mutual relationship which had existed between my body and spirit being dissolved I found myself still a living, thinking, and intelligent being, and in a world of tangible and eternal realities. When the last act in the drama of life was finished, and as soon as I had emerged from the pleasing reverie which succeeded the moment of dissolution, I found my room filled with bright visitants from the world of spirits, and my ears were delighted with the sweetest melodies. I now felt that the great secret was about to be disclosed, and began to realise that I had indeed passed from death unto life. Dazzled by the exceeding brilliancy of the light which emanated from the pure beings who surrounded me, I began to distrust my senses, and looked about to assure myself that I was not in a dream or trance. I was soon startled from my musing by a gentle pull at my garment, and in turning round to discover the cause, I instantly recognised my beloved father. Oh! imagine my feelings at that joyful moment; no words can describe them. I now felt a strong desire to leave the earth. Father, perceiving this, placed his hand in mine, and said, "My daughter, the battle is fought and the victory is won; follow me." He now led me forth into open space. We were immediately encircled by a magnificent halo of light, and strains of heavenly music floated on the circumambient air. Here a scene of glory was revealed to me which human imagination is unable to conceive. As we penetrated the clear blue depths of ether, myriads of angelic beings crossed our path, and many greeted me with words of welcome.

Having passed beyond earth's sphere, new and more glorious scenes burst upon my vision, and they increased in beauty at each successive stage of our journey. I felt that a great change had taken place in my condition, for the most intense sensations of pleasure pervaded my soul. Father watched my emotion with deep interest, and was delighted with the startling and happy effect produced on my mind. We passed quickly through the different stages of our progress, till we arrived at the fifth sphere, which is my present home. I am often with my friends on earth, and would gladly influence them, and prove my identity to them, if they would render themselves receptive to my power. My present home, in point of beauty, far exceeds any scene ever witnessed by mortal eye. The interior of nature is laid open to the spirit's perception, and the hidden treasures of earth are exposed to its view. When we desire to be with our friends on earth, we have only to will it, and our desire is immediately gratified. We can visit the spheres below, but not those above us until we are prepared for admission into them by a gradual process of development.

The first spiritual sphere is the abode of those spirits whose desires are low and sensuous; they pursue those pleasures which are most congenial to their unrefined and grovelling natures; but as their moral faculties become strengthened, they lose their taste for debasing pursuits, and rise in the scale of being. The brightness of the halo which envelopes the spirit is increased in proportion to its increase in moral and intellectual greatness.

Dear Robert, I have looked forward with great pleasure to the time when I might be able to commune with you. All knowledge gained by mortals will be of advantage to them in the spheres. Each individual in the spirit world is judged, and suffers according to the deeds done in the body. There is no possible escape from the legitimate consequences of evil actions. The book of God's judgment is the record made on the tablets of the mind, and it may be read by all.

The hypocrite can remain hypocrite no longer, as he will inevitably appear in his true colours; and in this fact, in part, shall his punishment consist.

Every individual at death is waited on by a congenial spirit, who escorts him to his home in that sphere to which his merit entitles him. The object of our present mission to the inhabitants of the earth is to convince doubting millions of mortals of the fact of their immor-

ality, and of the glorious destiny which awaits them beyond the limits of the tomb. It is thought by many of our brothers in the flesh that we will impart to them all the knowledge we possess respecting the mysteries of the spheres; but on this point let them be undeceived, for it is utterly impossible for them to comprehend all in their present rudimental state. Our chief object is to assure them, by unmistakable signs, of the soul's immortality, and the conditions necessary to be observed by them in order to obtain a happy future.

Notwithstanding the truth of spirit manifestations and spirit teachings, there are many persons who will not readily perceive it; their minds are so much cramped and distorted by false teachings, that many years shall have elapsed before there can be much improvement in them; of such it may be said, "They would not believe though one should arise from the dead."

My Brother, I would say a word to you touching your duty in regard to the present dispensation. You occupy a prominent and important place in the dissemination of this most glorious gospel; your mind has ever been desirous of the truth; pursue, then, the even tenor of your way, and let love be the controlling principle of your motives and actions, and if reviled, revile not again, but bear all things nobly for the truth's sake, and great will be your reward. I would say, however, let your reason determine the value of our teachings. You are engrossed to some extent by the cares and perplexities of earth life; therefore you cannot so fully realise the wondrous joys which await you in yonder peaceful heaven!

My brother, when the lamp of your earthly existence shall begin to burn dimly and the objects of earth recede from your view your spirit father and sister will be at hand to conduct you into the presence of those loved friends who are bound to you by the ties of consanguinity and sympathy.

MARTHA.

How beautiful, natural, and reassuring is the foregoing, and how comforting it would be to many a weary mortal to receive such a message. Know then it is within the reach of any intelligent and truthful person to obtain the same evidence and assurance from any loved one in the spirit world, by appropriating a few hours a week to a sincere study of the essential conditions, and fulfilling the same. They may need the co-operation of friends, but the proof will come to the diligent and prayerful seeker.

W.H.T.

EDGAR LUCIEN LARKIN.

In Professor Larkin's new volume, "Within the Mind Maze," there is no more enlightening article than that on Astronomy, especially for those who desire to know something of the wonderful universe of which we are all infinitesimal parts, and to gain that broader outlook which can alone raise Spiritualism from its present unsatisfactory condition. It is an extension of the lessons given by that wonderful phase of mediumship, "the passage of matter through matter," which shows that matter is subject to a universal law of perpetual motion, flux and reflux. It is almost impossible for the finite mind to grasp the awful rate of motion at which the earth and every other sphere in the sidereal universe is being carried along with all the while apparently solid immovable earth under our feet. In this city of Melbourne photographs of the stars are now being taken at the Observatory, that magical photographic plate being able to catch and retain reflections of stars invisible to mortal eyes even with the most powerful telescope. Professor Larkin's description in the following article of a photograph taken by Professor E. E. Barnard, of a dense and rich telescopic area in the "Milky Way" should be read with intense interest.

"ASTRONOMY."

Whether the universe is finite or infinite may never be known. If infinite, man cannot think of it unless as some mentalists are now beginning to claim and assert, the human mind is infinite or capable of becoming so. If finite, then it is now known to be so large that men's minds are unable to think of the vast dimensions. The velocity potential of all cosmic energy is 186,380 miles per second, usually expressed in terms of light. But this is the space speed of all radiant energy, heat, electricity, and, beyond doubt, forms and modes of energy not yet detected or isolated.

Kapteyn, the great astronomer of Groningen, Holland, in his lecture delivered in Pasadena, in 1909, stated that the results of his exhaustive series of star gauges led to the conclusion that the entire sidereal structure is so wide that light requires as many as 60,000 years to move from one boundary to the other. This is practically infinite for man in his present phase of Mind. Photographs show perhaps 100,000,000 suns. Mathematics weighs enough matter in existence to make 32 billion suns like our own. This matter is invisible, and cannot become visible until it condenses into hot spheres, or in light-emitting nebulae. The entire structure of stars—suns—seems to be in rotation. For the drifting of suns in opposite directions indicate rotary motion, or at least two colossal streams. Our sun is now drifting toward the giant sun Vega, with a speed of fourteen and nine-tenths miles per second.

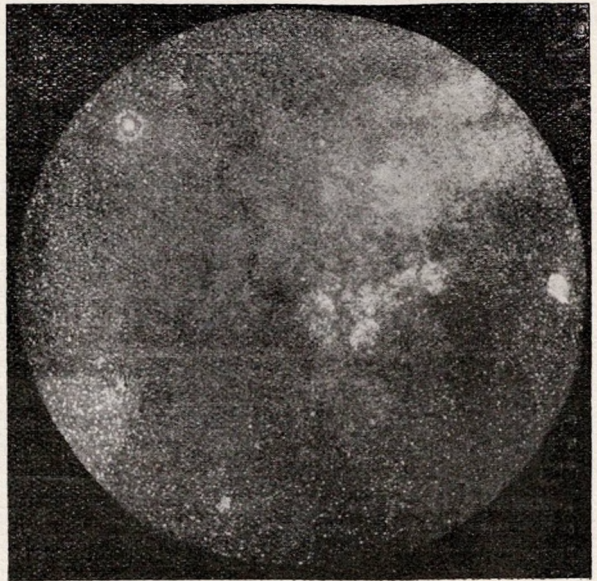
One of the most remarkable achievements of science is to tell the approach or recession of stars in the line of sight. This was long thought to be impossible, but the spectroscope is able to detect compression or expansion of waves of light, when a sun is coming straight towards the solar system, or receding from it on a straight line. The principle involved is called Doppler's, from its discoverer. The ear can detect a rise and fall in rates of vibration of a locomotive whistle or bell, when an express train is coming or going. The stellar floor, a faint shimmer and sheen visible on the darkest nights, after rains, when all dust is cleared out of the mountain air, is most impressive to behold. It extends in every direction and includes the universe, save where there are dark spaces here and there—openings or caverns leading to the unknown. These are black indeed, and awe-inspiring.

If the earth is compared to the mass of the universe as now known, it may almost be called zero, nothing, or at least an infinitesimal. The better way would be to say that our earth is a cosmic atom, and still more impressive and expressive to call it an electron. Let there be any assignable number of suns, and any assignable number of inhabited worlds like our earth, then all these homes of life and all living beings could come to an instant end and not be missed, for all suns would move as if nothing had occurred. Yet, Mind, even the human Mind, is far more wonderful than the entire universe of matter.

The mere fact that Mind is able to discover all these wonders in the sidereal structure, amid infinities, among congeries of suns and nebulae is itself more remarkable than all else combined. How do we think? How weigh a sun, a hundred million suns—indeed, how weigh them all? The scientific name of the earth when compared mathematically with the quantity of matter in existence is infinitesimal, or next to nothing or zero. When compared with the mass of the sun, it is always entered in equations as one, a unit.

The mathematical name of the sun is little star. When it is compared with the mass of the sidereal system of stars, it is written 1, or one. The perpetual mystery is how is Mind able to grasp any of these stupendous problems? And how were the trails of reasoning followed to a successful conclusion—leading first to weighing the entire earth, then the sun, and from these data all other suns? This fact cannot be explained now. The reason why is, we do not yet know who we are.

Here is a photograph taken by Professor E. E. Barnard, of a dense and rich telescopic area in the Milky Way. The delicacy in detail is lost in making an engraving but the original negative, seen through a microscope, is an object so marvellous that astronomers are filled with awe when they gaze upon this wonder of the twentieth century. This photograph is dotted with more than forty thousand tiny images of suns. All objects in the sky, seen at night, except the moon and the seven nearby local planets, are white-hot or red-hot glowing suns. The ordinary name given to the celestial hosts is stars. It ought



Telescopic Area in the Milky Way.

to be dropped, as it has no true astronomical meaning. Our sun is a modest little star, although it is 1,310,000 times larger than the earth. The Milky Way or Galaxy, is an apparent ring extending entirely around the universe of stars visible in the largest telescopes. It is composed of suns in literal millions. They are so remote that as seen from the earth, they appear to be close to each other, while really they are separated by millions and billions of miles. To the eye, the belt of soft radiant light looks like a continuous band of cloth of pearl, but telescopes have the effect of bringing objects nearer. This separates the filmy cloud into many millions of glittering, but minute points on the black background of space. At a distance, forest trees seem to be close together, but as they are approached they separate and stand alone. It is next to impossible to describe the matchless beauty of the Milky Way as seen in a telescope of great power. Carpet a large room with black velvet. Have many electric lights in the ceiling. Throw down and scatter all over the black floor a bushel of minute diamonds, rubies, pearls, sapphires, opals, amethysts, and other gems. Then turn on the light. You would have a faint imitation of the supernal glories of the Galactic hosts. For the appalling depths of space look black in our great telescopes. In places, these suns look by perspective as though they were arranged in piles, heaps and banks or built up into shining terraces. And they look as though raked into colossal windrows, or twisted into spirals, or dashed into wisps and cosmic spray. In some places the concentration is so great and dense that only the most powerful telescopes on earth can magnify enough to bring out details. A few clusters exist that have not, so far, been resolved into these needle points. And the height of human happiness is to watch these vast congeries of distant suns in a huge telescope. An entire lifetime can be passed in exceeding great joy. To bring out the unutterable beauties, the observatory must be on a mountain above the dust layer that surrounds the earth. For one little particle of dust can hide an enormous sun, when its image is finer than the point of the finest needle. And then, there are gigantic caves, caverns or openings in this mighty stellar floor. They are as windows looking out into infinite wastes of space. Their mouths are jet black in contrast with the white banks of suns roundabout. One is always startled when the telescope sweeps from glowing areas of suns, over a black abyss, leading to the unknowable. In August and September those unspeakably rich regions of the Galaxy, the zodiacal constellations Sagittarius and Scorpio, hang up sidereal sheets of shimmer and sheen over the waste places of the Pacific and drag their careless garments, as it were, in its waters. Nothing terrestrial hides the supernal

vision, far and away to the south. The line of view goes over the plains of Paradise laden with oranges and lemons, almonds and apricots, and with carnations and roses, with heliotropes and hydrangeas. There are a hundred of these awe inspiring openings in this part of the zodiac, places in space where the majestic cosmical scene reaches the limit of Nature. It cannot produce greater magnificence, splendour, and magial beauty.

Since man appeared, no more wonderful work of his hands has been wrought. The eye gazes while voice is hushed, but cannot see when turned away from the telescope. Images in the brain vanish instantly. But the sensitive plate stores light from the shades of falling night until the approach of dawn. All night exposures are made by the aid of a clock that turns the camera westward with precisely the same rate that the earth turns eastward. Entire millions of suns project their microscopic images on the plates that no telescope can see. Nature cannot lift a hand without being photographed. The imperturbable eye of man is always set on some part of the sidereal structure. The entire celestial vault has been photographed on over 25,000 distinct plates. Human speech is impotent and pens lifeless in any attempt to describe the intricacies and complexities of the universe of suns. Labyrinths, corridors, passageways and lanes, winding between stellar walls, and out to great starry fields, and these so deep and wide that even mathematicians are overwhelmed, submerged and lost in wonder.

TWO VERY IMPORTANT QUESTIONS ANSWERED.

WHAT IS GOD? WHAT IS THE HUMAN SPIRIT?

BY J. M. PEEBLES, M.D.

It is a very old and sensible saying: "It is much easier to ask than to satisfactorily answer questions"—and through all the past ages, the inquiry has arisen: "What is God?" In our opinion, no man, nor invisible spirit of whatever rank, can fully describe, define and comprehend God. Mortals or angels can describe and comprehend only what is inferior to themselves and so, functioning upon the finite plane of existence, they cannot fully grasp and define the Infinite.

But every man and woman has some opinion of God and the inalienable right to express that opinion. Hence the following:—

God is Absolute Causation.—Proclus.

God is Pure Spirit.—Jesus.

God is the Great Positive Mind.—A. J. Davis.

God is the Supreme Power of the universe.—A. R. Wallace.

God is Love.—The Apostle John.

God is our loving Father in Heaven.—Channing.

God is our Father-Mother.—Ann Lee.

God is the Infinite and Eternal Energy from which all things proceed.—Spencer.

God is that power, not ourselves, which makes for righteousness.—Arnold.

God is Absolute Being, manifest throughout all nature as energy, consciousness, purpose and will.—Peebles.

God is the Infinite Over-Soul.—Emerson.

The conceptions of Proclus, Jesus, and A. J. Davis, relating to the Divine Presence, are taken as the foundation of reasoning among the great thinkers of the times.

While there is everywhere manifest an infinite and eternal energy—God or Pure Spirit—there is something that is not God. For the want of a better descriptive word, we call it substance; that is, the negative side of being. If all is God, as the enthusiast sometimes states, then cause and effect are one; which negatives all logic. This inconceivable realm of substance, that is, nebula, monads, atoms, fire-dust, and infinitesimal entities when manipulated and moved upon by conscious spirit force, become

matter, a temporary appearance cognised by the sense perceptions; we say temporary, because flinty granite itself, submitted to a very intense degree of heat, melts, becoming a liquid, a gas, and then vanishes into the invisible.

Every appearance, however, must have a corresponding base—a reality. None will contend that the thing moved, moved itself; or that the thing developed, developed itself; or that the thing evolved, evolved itself, independent of any causative or propelling powers. Never a machine manufactured a machine itself. Life, springing into existence from non-life, is as irrational and as unthinkable as the derivation of something from nothing. Neither conscious man nor ennobling religious emotions, originated from the chance-force friction of atoms, nor from any blind, polarised interblending of unreasoning molecules. These of themselves could never produce such desirable and magnificent fruitage as morality, and religion—that religion of love and brotherhood that characterises Spiritualism.

And here is another question of vast importance—What is the human spirit—what do we know about it? Permit me to prelude my conception in this manner. In the dry shell-incrusted acorn, there abides the involved, pre-existing life germ from which, when given appropriate soil, moisture and warmth, there is evolved the cloud-reaching oak. It is very evident that this life-germ exists in the acorn, invisibly; in fact, the invisible is the real.

Where, in the human form, does the life germ, the conscious spirit exist? Not in the stomach, not in the solar plexus; not in the delicately distributed nerves as some, unacquainted with phrenology, pathology and biology, have taught. And yet, it is plain, that whatever exists, must exist somewhere—every circle must have a centre. The ego—the I AM—the immortal spirit, the mighty reigning king, according to Descartes, the eminent biologist, and the higher spiritual intelligences, exists in the brain centre, or what has been termed, the conarium point of the pineal gland.

But, what is it? Negatively, it is not, in our opinion, a manufacture, through material generation, not a make-up from animal substance; that is, from shaggy-haired orang-outangs—not an aggregate from varying and ever-changing elements and atoms, which aggregate, some superior force might disintegrate and destroy.

No, none of this. But the Atma of the Hindu sage—the Ego—the conscious spirit, is undoubtedly an uncompounded, indissoluble entity—a life-germ or a spark, using human language, from the Infinite fire and Life of the universe, God. It eternally was, eternally will be—in and of God—God the Absolute, something as the pure water-drop is related to and exists in the ever-flowing crystal fountain. And so, logically considered, we are the offspring of God, in whom, as the inspired Scriptures say, "We live and move and have our being." Accordingly, every man is a son of God and every woman is a daughter of God empowered with a conscious immortality as permanent and fixed as are the immutable laws of the universe.

519 Fayette-st.,

Los Angeles, Cal., U.S.A.

For a further and more critical elucidation of these subjects, see Dr. Peebles' book, "Pathway of the Human Spirit." 85 cents.

Rev. F. B. Meyer asks "Why did Elizabeth Barrett Browning count all things but loss to give herself to the man who waited for her, and who was to come to those steps in after years to kiss the very ground which she had trodden on the memorable morning of the wedding in the church of St. Mary, Marylebone?" Was it not because she realised that he could draw her best and noblest response, that he was necessary for the full completion of her nature, that in the tropical atmosphere of his love her soul would attain its perfect development? . . . Surely this is consecration when the soul is so enamoured of another that it cannot think of life apart.

MR. J. NELSON JONES.

Many of our readers will regret to hear that this indefatigable worker, now in his 88th year, is in failing health. That this may be but a temporary weakness is earnestly hoped by all who have the pleasure of knowing him and his indefatigable labour for the benefit of his fellows. He writes as vigorously as ever, using a typewriter with great ease, and his mind shows no sign of weakness, so next month a better account of his health may be forthcoming. He sends me word of a new edition of "Oahspe" brought out in England by a Finnish gentleman member of an American Oahspe Association, who, in a card enclosed, gives address and price as follows: "Oahspe," a book of 850 pages, a remarkable and unique revelation, with most extraordinary and interesting illustrations.

Post free to any part of the world, prepaid, 4s. 2d. Selections:—"The Doctrine," 6d.; "Right and Wrong," 6d.; "Father's Kingdom on Earth," 6d.

Address:—"Oahspe Home," Letchworth, Garden City, Letchworth, England.

From all parts of the Commonwealth, New Zealand, and South Africa, letters arrive constantly, asking where copies can be secured, and this information is here given as the best way of reaching these inquirers.

In a few months' time another English edition will be printed, which will more directly follow the original in form, and this will be published at 6s., by the Kosmon Church, 19 Ramsden-road, Balham, London, S.W.

Mr. Nelson Jones has sent a large order and remittance in advance for copies of the last-named edition, which may be expected about June.

Through great pressure on our space, the concluding part of Mr. Nelson Jones' article was left over last month, and is now given.

THAUMAT—OAH SPE.

By J. NELSON JONES.

But, because Oahspe gives us nothing new in pure ethics it does not follow, nor is it true, that it gives us nothing new; the book is a revelation for the age in which we live, though it by no means claims "infallibility." It is open to criticism and correction if found to be erroneous. Let us enumerate some of the things which are certainly new:—It records the history of the world for the past 24,000 years by means of transcripts from the libraries in the heavens. In doing this we get the histories of the doings of Gods and Goddesses in the etheric realms, and of the concurrent interactions and doings upon the earth. Here is a field of vast interest. It tells us that the earth during this long period has been guided through several cycles or eras, and that we are now just in the commencement of a new era called "Kosmon," which, in fact, commenced in 1848 coincidentally with the "Rochester Knockings" that may be said to have been the commencement of modern Spiritualism, which is to be a feature of this new era. Here is the announcement:—"Behold, the seventh era is at hand. Thy Creator commandeth thy change from a carnivorous man of contention to a herbivorous man of peace. The four heads of the Beast shall be put away and war shall be no more on the earth. (Note: The four heads of the Beast, or Selfhood, are the four great false religious systems of the earth, viz., Brahminism, Buddhism, Mohammedanism and Christianity.) "Thy armies shall be disbanded. And, from this time forth, whosoever desireth not to war, thou shalt not impress, for it is the commandment of thy Creator. Neither shalt thou have any God, nor Lord, nor Saviour, but only thy Creator, Jehovih! Him only shalt thou worship henceforth forever. I am sufficient unto Mine own creations." Again:—"And the angels of heaven descended to the earth, to man, and appeared before him, face to face, hundreds of thousands of them speaking as man speaketh, and writing as man writeth, teaching these things of Jehovih and His works. And in the thirty-third year

thereof, the EMBASSADORS of the angel hosts of heaven, prepared and revealed unto men in the name of Jehovih, his heavenly kingdoms, and have thus herein (Oahspe) made known the plan of His delightful creations, for the resurrection of the peoples of the earth."

After telling us that the world has been dominated by four false systems of religion, it goes on to explain how, by the machinations of false Gods in the heavens of the earth, and by their inspiration of mortal men on earth, they set up the falsities which have filtered into and corrupted the pure teachings of the earlier messengers of truth, such as Zarathustra, Brahma, Capilya, Moses, Sakaya, Confucius and Jesus of Nazareth. It shows how our present Christian system became perverted so that the pure and simple teachings of Jesus became grafted upon the Paganism of Rome, through the ambition of a false God named Looeamong who falsely assumed the name of "Kriste," which means "all knowledge," an attribute that belong to the Supreme Father alone, and how he by inspiration of Constantine, and overshadowing the Council of Nice in A.D. 325 the bases were laid upon which the Roman system of Christianity arose. It shows that, by similar means the Eastern Systems of religion became corrupted and that during this new Kosmon era into which we are just entering all these false systems must be abolished in favour of a universal and Rational Religion, the base of which must be the Fatherhood of God and the Brotherhood of man.

It shows that these false gods of whom we are speaking have all been brought to judgment, and by the infinitely just Jehovih have been adjudged, to UNDO all the mischief their falsity has occasioned. This episode is so exquisitely beautiful, and is also an explanation of the extraordinary reformations and revulsions of religious thought that has been going on in the religious and ethical world during the past 60 years, that we may be pardoned if we give a short quotation.

At the beginning of this Kosmon era, about 60 years ago, all these false Gods and Goddesses had come to grief in their kingdoms and were arraigned before Jehovih for judgment. A lengthy exordium details what they should have done, and wherein they failed, and the final summing up and sentence reads thus:—

"Hear ye then the judgment of Jehovih: Whosoever hath established the name of any God but the Creator, and made it worshipful on earth or in heaven, shall be bound in the first resurrection (the lower heaven) till that name is no longer worshipful on earth or in heaven. And whatsoever God or Goddess hath said; come unto me, ye that are heavily laden, and I will give you rest, for I am the way of salvation and of light and of everlasting life, then, that God or Goddess shall be bound in the first resurrection as long as mortals or angels (Spirits) go unto him or her. Behold, as such a God called, and they answered unto him, so do I give unto both, the God that calleth, and the subject that runneth unto him. (For I give LIBERTY even unto Mine enemies.)

But, when a subject goeth to a God, and saith: Behold, thou hast said: Whither I go, I will call all men unto me, and I believed in thee—then that God shall not put him away. Whilst Osiris was worshipped, I gave unto Osiris (the false). Whilst Ash-taroath was worshipped, I gave unto her. Whilst Baal was worshipped, I gave unto Baal. But, when any of these Gods were no longer worshipped, behold, I gave them no more subjects. As long as Brahma is worshipped, I will give unto him who is before me. As long as Budha is worshipped, I will give unto him who is before me. As long as Kriste (Looeamong) is worshipped, I will give unto him who is before me. As long as Mohammedans are upheld on the earth, I will give unto him who built up Mohammed. And when all of you have PURIFIED, and RAISED UP all those who IDOLISE YOU, in that same time, will I

RAISE YOU UP TO HIGHER HEAVENS ALSO. And now, when the VOICE ceased, and all was still, the false Gods and Goddesses raised up their heads, and they spake with one voice, saying:—THOU ART JUST, O JEHOVIH. Unto THEE do I now covenant that I WILL SERVE THEE FOR EVER. Neither will I aspire to rise to higher heavens TILL I HAVE RAISED UP ALL WHOM I HAVE LED ASTRAY. Make me strong, O Jehovih, in this my everlasting covenant! Teach me, O Father, the labour I should do, that THOU shalt be glorified forever!"

This is perfect justice, and moreover, an adequate explanation of what has taken place in the world during the past 60 years and which is taking place now with ever increasing celerity, viz., a crumbling away of old creedal religions and an initiation of a new order of things wherein shall reign justice and truth and love. The spiritual forces which previous to the epoch noted, were on the side of falsity and error, are now arrayed on the side of those other spiritual forces that make for truth and purity and love.

Other matters which may be regarded as new could be mentioned but space will not permit. In the book of Cosmogony many things are new, so much so that they are by certain people ridiculed as being impossible. But one of these scientific statements made 30 years ago, and which none believed, is being verified to-day. I allude to what it (Oahspe) says about the "ether of space." This subject has been already treated of in a former paper, so need not be repeated here. But if one of its scientific statements is already verified by the mundane Science of to-day, why not other propositions?

Ararat, January, 1912.

TELEPATHY IN OUR MIDST.

A few years ago I received a letter from Mr. H. S. Robinson, of Ben Nevis Store, Illabarook, Victoria, an esteemed correspondent and subscriber, telling me that until he began to read the "Harbinger" he had no knowledge of the "Law of Telepathy," as given to the world, in 1888, by the late F. W. H. Myers, Professor Gurney, and other scientific investigators. For 34 years he had been receiving what he now knows to be telepathic signals from a friend in England, and strongly corroborative of Mr. Myers' statement that the law prevails throughout the universe, he found that his friend's passing to the other side of life made no break in the communications. Mr. Robinson has now sent me for publication the following letter and it will be noticed that his statement that these communications came through vibrations of the Ether has been also given in the addresses given from time to time at Mr. Stanford's circle.

To the Editor "Harbinger of Light."

Madam,—I have had experiences in telepathy from 1884 in England, to 1887, and in Australia to the present time, with a lady friend in England, and altogether, 34 years of telepathy without knowing the meaning of it, or that such a natural law existed. I thought at first it was some defect in my eyesight, flashes of light being seen at long intervals, but 16 years ago I found out that those flashes of light came from my friend in England, and since that time I have received from 30 to 50 daily. These resemble meteors at first, but afterwards assume different shapes, being self luminous and most clearly visible in darkness. They can be seen with the palms of my hands covering both eyes. These luminous figures pass from left to right, and right to left, downwards and occasionally straight from the front to my eyes. Another form of telepathy is like a faint electric current passing through my head, often from temple to temple, and carrying impressions to my brain. In every case of illness, or anxiety, I wrote and told my friend the date and time of commencement and dura-

tion, and found they were concurrent with events happening at the time. I have been able to take a few impressions with the camera or film of some of those luminous figures. They were taken by snapshot in total darkness, but most of the impressions on film are too faint to print, and they pass across my eyes in less than a second generally. My friend passed from this state of existence more than four years ago, but the telepathic signals have continued as before daily, without a break. On 25/1/98 I wrote to my friend, suggesting a code of signals (telepathic) between us, if those that I saw and felt were under control of will power, and on 28/2/98, the date of my friend receiving that letter in England, I received an intelligent signal according to code sent, meaning that my friend was well, and this has been continued up to date.

From my experience of telepathy, I have arrived at this conclusion that telepathy is produced by etheric waves or undulations caused and directed by the will power of the sender, and that telepathic communications from over the border line are also under the same law and by etheric waves. The simple reason is that light of all kinds, visible or invisible, consists of waves of ether received by the eyes and through the optic nerve to the brain. The proof of this is that no alteration in the telepathic signals from my friend has been made since passing into a new existence, with one exception. I know now that the alteration was made by an attempt to tell me of her changed condition. This continued until I received a letter telling me of her so-called death. The above inferences are entirely from my own experience, and have convinced me that telepathy is universal between all animated beings in different degrees according to their power of transmission and reception.

HENRY S. ROBINSON.

Illabarook, 21/12/11.

SPIRITUALISM IN THE PAPERS.

WHEN CHURCHYARDS YAWN.

By latest mail came many newspaper notices containing an article that first appeared in "Newcastle Chronicle," with above heading, but which is appearing in many leading papers throughout England. The following is the introductory paragraph, and shows not only the trend of the article, which contains nothing new, but also that Spiritualism and its phenomena are now found to be excellent "copy."

It is now some sixty years since the phenomena vouched for by men and women known as "Spiritualists" came into existence. In the month of March, 1848, Miss Kate Fox, a girl of nine years, and living in the village of Hydesville, New York, was able to interpret certain mysterious knockings—so runs the story—and to discover that a murdered man was buried in the cellar of her father's house. Then followed, either through this girl as medium, or through other persons who discovered that they had a similar power, a number of strange occurrences. A person was raised in the air in a crowded room; in full daylight a drumstick was seen beating a drum, with no one near it; a pencil rose of itself on a table and wrote, and a human hand unattached to a body did the same thing. Sealed-up letters, written in different languages, were read and answered by "mediums" who knew none of them; and pianos played delightfully without performers. Anon these eerie manifestations crossed the Atlantic. Tables were broken to pieces when untouched by mortal hand. Sometimes they kicked unpleasantly at unbelievers, or rose in the air, and became lighter or heavier at request. Figures appeared with dresses from which pieces might be cut that soon melted away, and flowers, seemingly real, vanished in the same, rather mysterious fashion. Hand-bells rang of their own accord; and one, Sir David Brewster states, came and placed itself in his hand, while another visited Lord Brougham; and dead friends returned in "absolute unmistakable living form."

GHOSTLY VISITANTS.

These are but a few of the marvels for which Spiritualists vouch, and I suppose there are few of us but have met with persons who declare they are in communication with deceased friends. I knew a medical gentleman of some repute who told me that his young child-daughter—a child she is still in the spirit world—came to him nightly; and I know a man bearing every mark of honesty, who avers that he has been lifted to the ceiling on his own dining-table, and receives letters from his dead mother. No doubt, in the good old times for which some of us sigh, he would, on the strength of such a statement, have been burnt as a wizard. I am not going now to discuss the truth or falsehood, the illusions or the facts, of Spiritualism. There are more things in heaven and earth than are dreamt of in our philosophy, and this, at least, seems certain, that if modern ghosts do occasionally revisit the glimpses of the moon, they are such friendly, comfortable people that they can alarm nobody.

PERSONALS.

Dr. Alfred Russel Wallace, the great naturalist, co-worker, and friend of Charles Darwin, has recently celebrated his 90th birthday. A London paper says that his figure, of over six feet, is upright, alert, and with the vigorous intellect still that gave to the world only a couple of years ago his great work, "The World of Life." In an able lecture by W. J. Colville, given at Washington, D.C., lately, on Dr. Wallace, he says: "The materialistic views of the famous Professor Haeckel as set forth in 'The Riddle of the Universe,' are literally riddled by Wallace in his celebrated book, 'The World of Life.' If room can be found in this issue, some of Dr. Wallace's inspired utterances on this subject will be published.

Sir W. F. Barrett, who was knighted at the New Year, and an account of whose work in Psychical Research will be found in another column, "earned great distinction," says the London "Daily News," "for research work and writing in physics. His first experiments in thought transference were made in 1876."

Mr. Evans Wentz, a young American student, has been studying all the folk-lore of Europe, and as a result has written a book entitled, "The Fairy Faith in Celtic Countries." Mr. Wentz holds that "there exists a substantial substratum of real phenomena not yet satisfactorily explained by science," and that these unexplained phenomena are the foundation of these occult stories." Every writer of repute seems to be coming to the same conclusion.

Montague Rhodes James, Provost of King's College, Cambridge, is the latest writer of repute to publish a volume of ghost stories after the manner of Elliott O'Donnell. He has collected seven stories, all authenticated, among the most effective of which is how a school boy was made the unconscious medium of a mysterious message to the schoolmaster. The boys were in a class each endeavouring to bring in the verb "memini" in some Latin sentence. This boy sent up a sentence which meant nothing to him, but made the master very ill. The stories are noticed by the "Westminster Gazette," of Jan. 10th, and are remarkably well told, it is said. They are published by Arnold, London; price, 6s.

Mr. E. W. Wallis, editor of London "Light," and one of the most esteemed among English mediums, gave a lecture before London Spiritualist Alliance, in the Salon of the Royal Society of British Artists, on January 11th. The "Daily Chronicle" gives an excellent notice of the lecture. "From quite an early date," says the writer, "Mr. Wallis had been deeply indebted to an Indian spirit friend, who had taken great pains with him, and had worked very hard to equip him for his mediumship. . . . Mr. Wallis was once sitting in a circle when he was

claimed by a new "control, a Kaffir, who, however, was fortunately able to make himself understood, because there was an Afrikander present, who understood the dialect."

Mr. Elliott, K.C., London, in the case of a defaulting solicitor, said the defendant's unfortunate position had been "brought about by his belief in the cult of Spiritualism." It appears that his belief took the form of giving a "medium" some £5 notes, "to send to his deceased uncle." As no person with the most elementary knowledge of Spiritualism could possibly have been so deluded, it is evident that this "cult" had nothing whatever to do with the matter, says an English journal. Any authority on occultism would have informed Mr. Elliott that the exclusion of financial topics and interests is a fundamental principle with its serious investigators. But dabblers, in the case of all the sciences, are apt to make fools of themselves.

Professor William James left two posthumous volumes for publication, "Some Problems of Philosophy," which have just been published by Longmans, Green and Co., London, 4s. 6d. net. The first is incomplete, "say it is fragmentary and unrevised," were Prof. James' words about it a month before he passed over. The second volume is unsatisfactory also, because he appeared to come to no settled conviction about spiritualistic and psychic problems. The reviewer remarks on this, and adds that "hardly as yet has the surface of facts called 'psychic' begun to be scratched for scientific purposes." This is undoubtedly true. The great mission of Spiritualism is all in the future.

Sir Oliver Lodge's book on Spiritualism, "Man and Superman," is reviewed in latest English papers. One writer says: The analysis of the trance revelations of Mrs. Piper and two other celebrated mediums is wonderfully minute, and it leaves no room for doubt as to the absolute honesty of the mediums, and the presence at such times of visitants from another sphere than ours. Sir Oliver is firmly convinced, with other undoubted authorities, that we are only on the threshold of further and more intimate communications from a world so near and yet so far."

It is remarkable how the belief in Spiritualism of the order given by the highest authorities is spreading.

Mr. W. C. Nation, President of the National Association of Spiritualists, N.Z., and editor of the "Message of Life," in a letter to Mr. Nelson Jones writes of their deep study of "Oahspe," the symbol on the cover being the badge of N.A.S. of N.Z., and a verse its motto. Mr. Nation says, "The book is my study. Its rich spiritual truth lifts the soul onwards, and at our meetings every Sunday night we read a chapter. . . . God bless you in your propaganda work. Abundant fruit will follow. We lose no light in lighting the torches of those around us."

H. I. Jones and Son Ltd., booksellers, Wanganui, New Zealand, are agents for that remarkable book, "Perfect Health: How to Get It and How to Keep It—by one who has it." "Ten thousand copies were purchased in America by a gentleman who had derived great benefit from it for free distribution among those who are unnecessarily suffering and dying from disease." Copies will be sent post free from above address for 4s. 10d., prepaid.

Mr. Stanton, psycho-therapist, whose rooms are at 157 Collins-st., announces that he is giving FREE treatment at that address every Friday evening, from 7 to 9. It is a work in which we wish him much success, and trust his example will be followed by others.

Mr. J. McLeod Craig, of 49 Regent-street, Fitzroy, has decided to postpone indefinitely his proposed tour of New Zealand, as it is found impossible to leave through the number of patients seeking treatment.

Mr. J. Ben Leslie, whose remarkable book, "Submerged Atlantis Restored," is acknowledged to be the most interesting of its kind, has reduced the price to 12s. 6d. for two months only. A sample copy—which arrived by last American mail—is at "Harbinger of Light" office, for sale and inspection.

Mrs. Bright will be "At Home" to friends and subscribers from 3 to 5 on Wednesday afternoon, March 13th, at "Harbinger of Light" Office, Austral Buildings, 117 Collins Street. For speakers see daily papers March 13th. Cordial invitation to all.

*LA DEVADASI.

Those of our readers who remember Noel Amir's "The Black Pearl," an English translation of "Vers la Lumière," will welcome this latest book from her pen, which treats of a distinctly occult subject. It is a story of obsession in India, and shows in a very practical way how these things may and do occur, also how, when and wherever recognised, they can be avoided and the victim released. It is the story of a young English girl, who goes out as assistant teacher to one of the native colleges, and is herself the descendant of a native dancing girl and an English officer. How she was taken by the spirit of this native Indian girl in apparently mesmerised condition at night, and was a witness of one of the dark ceremonies in an old temple of sacrificial rites, and returned like a sleep-walker to her bedroom, in view of a young English doctor, who was in love with her, is excellently told. How the mystery was cleared up and the young girl released from her haunting spirit must be read to be appreciated. Not the least interesting of the characters is Ram Das, an Indian Yogi, through whose instrumentality the obsession is removed. There is, besides, a most interesting picture portrayed of India as it is at present. Throughout the story is a life-like illustration of the conflict behind the scenes of earthly life that ever goes on between evil and good spirits, and black and white magic. It is this aspect that impels writers at times to urge people not to investigate these occult powers at all. Far wiser is it, as the influence of the Unseen is greater than the Seen, to understand these things and to know how to rise superior to every evil influence. As Ram Das says at the close of this remarkable story, to the heroine: "Evil spirits are powerful, and you have put yourself in their power by some imprudent action; but more powerful still are the divine powers which help us to conquer them." This reminds one of the closing lines of Adelaide Proctor's poem, "Life and Death."

"My child, though thy foes are strong and tried,
He loveth the weak and small;
The Angels of God are on thy side,
And Heaven is over all."

Although written in French, it is very easy and pleasant reading, and should meet with a ready sale.

VICTORIAN ASSOCIATION OF SPIRITUALISTS.

At the Guild Hall every Sunday evening, the Rev. David A. Leisk, of Edinburgh, Scotland, is still lecturing under the auspices of the above society to large and appreciative audiences, whose numbers increase every week. On Sunday afternoons, at Austral Buildings, Collins-street, a conference class is held at 3, conducted by Mr. Leisk, and ably assisted by Mr. McLeod Craig with great success.

Every Wednesday evening, at Austral Buildings, Mr. Leisk conducts a meeting for phenomena, and before the reading of the flowers brought gives a lecturette, which is highly appreciated by all. Both at these and the Guild Hall lectures his rational exposition of Spiritualism has already made many converts, and a hope is generally expressed that he may stay for some time in Melbourne.

The monthly conversaziones have been resumed, and on February 5th a most enjoyable evening was spent. The chair was taken by Mr. Waschatz, president, and

the speakers of the evening were Mr. Leisk, Mr. McLeod Craig, Mrs. Knight McLellan, Mrs. Waschatz, Mrs. Pymm, Mr. Roland, and others.

A general meeting was held on February 12th, when a full complement of officers was elected for the ensuing year. It is announced that the early return of Mr. Bloomfield, hon. sec., from New Zealand, where he is just completing a business tour, may be expected. He will be heartily welcomed, as his prolonged absence has been much felt in the conduct of the business of the Association.

MELBOURNE PROGRESSIVE SPIRITUALISTIC LYCEUM.

Mr. Lumley, Conductor, writes:—

Since our last report several events of interest and moment have transpired. Foremost is one of general importance to all Spiritualists and kindred thinkers, viz., the consideration of the Bill proposed to be submitted to the Legislature of New Zealand, and forwarded to the Lyceum by Mr. McLean, a full account of which will be found below.

The morning sessions of the Lyceum, although not quite up to previous months in attendance, have been interesting gatherings, and deserving of a full hall. Recitation Sunday is always a successful function. The speakers during the month have been Mrs. K. McLellan and Mr. A. Hughes. The afternoon meetings have been well attended, and in every way successful.

The evening meetings, under Mr. and Mrs. Wilson, shared in the general success. Mr. Wilson is here to teach, and attentive listeners are there eager to learn. A mutual interest and understanding exists between the teacher and those anxious to learn. Mrs. Wilson shares even honours with Mr. Wilson. The answers to questions, the lectures, and the messages given by Mrs. Wilson are a striking feature of these successful evening meetings. The picnic at Sandringham, on A.N.A. Day, was indeed one to be remembered. Beautiful weather, the drive out in vans to Sandringham, the lunch, on the beach, the games, sports, speeches, and singing spread joy and happiness around. Then in the cool of the evening that delightful ride home concluded one of the most enjoyable of outings.

THE NEW ZEALAND BILL FOR THE PROTECTION OF MEDIUMS AND THE PUBLIC.

MELBOURNE MEETING AT ODDFELLOWS' HALL.

During the past five years, the various spiritualistic societies in the Dominion have combined, and formed themselves into a registered society, as the National Association of Spiritualists, under an Act of Parliament, entitled "The Unclassified Societies Act." For some time, it has been apparent that a special Act was needed to more fully protect mediums, and to secure a more orderly method of carrying on the work. Accordingly, Mr. Wm. McLean, president of the Wellington Spiritualist Association, has undertaken the work of drafting such a Bill, which will be presented at Easter, to the conference to be held in Christchurch of the National Association of Spiritualists, N.Z. It has been published in "The Progressive Thinker," Chicago, whose editor has commended it, and urged similar action in the United States, as mediums there, at the present moment, are being subjected to legal action in the prosecution of their work. N.Z. friends have sought the sympathy of Spiritualists in Victoria, and already a large number of sheets are out seeking signatures, and these have secured a goodly list of names.

Three meetings of delegates have been held in Melbourne, and a combined meeting of the societies and friends was called for Wednesday, 21st February, in the Oddfellows' Hall. There was a large attendance, and Mr. J. Wilson was voted to the chair. Letters were read from Wm. McLean, and J. M. Moorey, sympathising with the objects of the meeting. Mr. Lumley, conductor of the Melbourne Lyceum; Mrs. Pymm, V.A.S.; McLeod Craig, S. Scientists; Mr. Toomah, Prahran; Mr. Adams, Psycho-Society; Mr. Davis, Practical Brotherhood; Mrs. Redfern, Spiritual Church of Jesus; also Mesdames Wilson, Knight McLellan, and Mrs. Pedley, of India, were on the platform. It was moved and carried that the chairman read the copy of the proposed Bill, after which Mr. McLeod Craig moved the following resolution:—"That this meeting of Melbourne Spiritualists, held in the Oddfellows' Hall, Victoria-street, Melbourne, on Wednesday evening, 21st February, 1912, having considered the proposed Bill, for the uplifting of the Religion of Spiritualism, and the safeguarding of mediums, and the public, heartily endorses the measure, and trusts that our fellow workers in New Zealand will be successful in their endeavour to have the Bill carried into State law." Mr. Craig congratulated our N.Z. brethren upon having attained their present legal position, and trusted it would be further strengthened by this proposal being carried in the Houses of Parliament.

*La Devadasi, by Noel Amir. Adelaide: Hussey and Gillingham Limited, 1911.

Mrs. Knight McLellan made the fighting speech of the evening by showing the abject position of Spiritualism in Victoria, under the present Police Act, and urged that the time had come when we should imitate the example of our N.Z. friends, and bombard the House of Parliament, demanding equal treatment before the law with all other religious organisations. Her remarks aroused the enthusiasm of her audience. Mr. Chatfield, Mr. Lumley, Mrs. Pymm, and Mrs. Wilson, and Redfern, along with Mr. Davis, supported the motion. An amendment was moved by Mr. Toomah, with a view to the alteration of the title, at the same time endorsing the objects of the measure. This was seconded by Mr. Du Vergier. It did not meet with the favour of the meeting, and upon the motion being put from the chair, the motion was carried by practically a unanimous vote.

Mr. McLean having desired that the Melbourne Spiritualists should send delegates to their conference, at Christchurch, promising to reciprocate the kind act, when occasion offered, many names were submitted, which for personal reasons were withdrawn, and at the close Mr. and Mrs. Wilson, speakers for the Melbourne Lyceum, were elected by a large majority. It was felt by many at the close of the meeting that whilst a kindly act had been done in helping our friends across the sea that a first public step had been taken to secure the solidarity of the movement in this city. This would pave the way for a legal enactment being swept from our Statute Book, which is an anachronism, befitting only a barbaric age. Our mediums should have the same legal status as all other workers in the great field of Human Progress.

JOHN WILSON.

PRAHRAN SPIRITUALISTIC CHURCH.

Mr. T. K. Marshall, Hon. Sec., writes:—

During the month, the Children's Lyceum has been making excellent progress, under the care of Mr. Shepherd, of the Sheffield Lyceum, England. The afternoon services have been conducted by Madame Orion, also one at which Mrs. Boden officiated. A great combined psychic demonstration was also held by the foremost of Melbourne's mediums, and in the presence of an overflowing and appreciative audience.

The evening speakers have been Mr. Toomath, Mr. Du Vergier (president), Mrs. Knight McLellan and Mrs. Reaburn. We have had clairvoyance readings from Mrs. Boden, Mrs. Trew, Mrs. Knight McLellan, Madame Orion and Mrs. Reaburn, and a vocal solo by H. Hohne. We most heartily thank all these able workers in the Cause for their co-operation and assistance.

SPIRITUALISM IN NEW SOUTH WALES.

THE CHURCH OF SEERS, SYDNEY.

Mr. A. J. Bush, Hon. Sec., writes:—

I have to report splendid attendances at our meetings since my last. The afternoon platform has been filled by Mr. Joseph Isherwood, Mrs. Kitty Hayes, Mrs. Griffiths, Mme. Levorna and Mr. Young. The speakers at the evening services were Mr. Mugglestone, "The Influence of Spiritualism on Modern Thought"; and Mr. Joseph Isherwood, who has lectured to large audiences on "Life after Death," and "Hypnotism: Its Relationship to Mediumship," etc. During March we expect to welcome back to Sydney our old friend and co-worker, Mme. Elise, who has been on tour through Canada.

Our Lyceum, which is affiliated with the British Union, is progressing fairly, but workers are badly needed. Mrs.

Hughes has dedicated three infants to Spiritualism since my last report.

Cordial greetings to all co-workers, and best wishes for self and paper.

CHRISTIAN CHURCH OF SPIRITUAL PROGRESS, SYDNEY.

Mrs. R. Turner, Hon. Sec., writes:—

I have to report very favourably on our progress at the Forresters' Hall. The platform for the last month has been occupied by Mrs. Turner, and Mr. Neal (memorial and dedication services) Mr. Ferguson, and Mr. Buckland, all giving excellent addresses and lectures. The members of our church wish yourself and co-workers in the south every prosperity.

AUBURN PSYCHIC SOCIETY.

Mr. M. Jenkin, Hon. Sec., writes:—

Some good work is being done at Auburn by the above society. The following speakers have occupied our platform since my last report:—Madame Levorna, Mrs. Kitty Hayes, Mr. Weeks, Mr. R. White, Mr. J. Cook, Mr. Watts, Mr. Foulston, Mr. Bush, Mr. and Mrs. Williamson, Miss Mitchell, Mrs. Younger, and Mrs. Morrell. On behalf of the Society, I wish to thank all for the assistance they have given us to the good work of Spiritualism at Auburn. We all desire that this year will see a great advance in the cause of Spiritualism, and also a great success to the "Harbinger of Light."

SPIRITUALISM IN NEWCASTLE, N.S.W.

Mrs. M. A. Weeks, who is one of the most devoted and earnest missionary speakers, has been doing a quite remarkable work in Newcastle. Beginning with a few listeners, she has drawn about a hundred to her Sunday evening addresses, and on February 18th, spoke for an hour on "The Teachings of the Higher Spiritualism," followed by a few clairvoyant descriptions.

On Monday, February 19th, according to advertisement, Mrs. Weeks met the Rev. Mr. Moore in public debate, this minister having challenged Mrs. Weeks to discuss "Is Spiritualism of God?"—he to deny, she to affirm. Long before the hour for opening, people were standing at the doors, and when the debate opened, there were about 400 people in the hall. It was the usual ground taken by the orthodox from the Bible, the minister quoting the Witch of Endor, and the commands against consulting familiar spirits, which Mrs. Weeks said had nothing to do with real Spiritualism. Another assertion that Spiritualism had given nothing new to the world was met by A. J. Davis' "Nature's Divine Revelations" and Hudson Tuttle's "Arcana of Nature," giving views of the Universe not before known, and of inventions and discoveries yet to come. The minister spoke of fraudulent mediums, including Charles Bailey, but as Mrs. Weeks had been present at some of his seances, she was able to speak with authority as to his genuineness. The clergyman also said that Spiritualism led to insanity, but Mrs. Weeks was able to quote from statistics that this was not the case. It was generally agreed among the audience that Mrs. Weeks had scored every time, and the clergyman has challenged her to meet him for a second time in debate.

Our correspondent sends good wishes to all co-workers, and desires abundant success for this paper and its editor.

HOBART SOCIETY FOR SPIRITUAL PROGRESS.

Mrs. F. A. Cranstoun writes:—

It is some time since I sent a report. The society has gained some new members during the past year, and the trance addresses that we have the privilege of listening to are very beautiful and uplifting. I only wish

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there was room in the "Harbinger" to give some extracts. We should be glad to welcome any visitors who are Spiritualists from the other States. We meet every Tuesday at 7.45, our room being at Miller's Chambers, Murray-street, room No. 5, second floor. Or I should be pleased to make any arrangement for an interview. As I live three miles from town, it would be better for visitors to Hobart to write to me to the following address: "Clovelly," Risdon-road.

Several of our members are now subscribers to the "Harbinger," and all agree in thinking what an excellent and helpful paper it is.

SPIRITUALISM IN SOUTH AFRICA.

A correspondent from Kimberley writes:—

Many readers of the "Harbinger of Light" will be pleased to hear, that after a short stay in Capetown, Mrs. Praed has been conducting a successful mission for Spiritualism on the diamond fields, of several weeks' duration. The audiences increased in numbers almost with every meeting, and the trance addresses and clairvoyant descriptions were received with sympathetic interest and attention. Mrs. Praed will probably return later on for a longer mission in Kimberley, when climatic conditions are more favourable.

Not wishing to interfere with the meetings of Mrs. Place Veary and Madam Nordica, at Johannesburg, Mrs. Praed has opened a mission at Pretoria.

THE JOHANNESBURG MISSION OF SPIRITUALISM.

Mr. E. Withycombe, President, writes:—

Since May, 1911, Mrs. Minnie Nordica, an Australian medium, has been conducting a Spiritualistic mission, in Johannesburg. Previous to her visit here, she was with the Durban mission for nine months, which included visits to Maritzburg, Ladysmith, Harrismith, Fordsburg, and Pretoria, she having been engaged by Mr. Walter Knox, and brought from New Zealand for this purpose.

Mrs. Nordica has given some wonderful soul inspiring trance lectures, and once a month she has made it a rule to invite the congregation, by a show of hands, to choose the subject, which is dealt with as fully and scientifically as those of her own choice. Mrs. Nordica is normally clairvoyant and clairaudient, possessing the N or X-Ray sight, and gives the reading of the "Aura" surrounding individuals with great accuracy, and is the first medium of this order who has visited Johannesburg. Large audiences have appreciated her wonderful gift, and realise the power of thought, and the colour of vibrations, which we all build around us. She usually gives 17 delineations at the Wednesday phenomena meetings, which are invariably acknowledged as correct.

The Johannesburg Mission of Spiritualism is conducted on proper business lines, and has duly appointed officers, who intend carrying on the work, so as to obtain the greatest amount of good. We are working in conjunction with that grand pioneer worker of Durban, Natal, Mr. Walter Knox, and trying to show South Africans and others that Spiritualism is a science, philosophy, and the Religion of Life.

Mrs. Nordica's husband is here with her, and is a magnetic healer; he has performed some wonderful spinal and other cures. They remain with us until the end of March.

At time of going to press, no other notices had reached this office. Secretaries are reminded that they must arrive not later than the 20th of each month, and be worded as concisely as possible.

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It is not of course possible to give the colouring of the many remarkable "apports" which are from time to time photographed for these supplements. This is more to be regretted on this occasion as this Bodice and Waist Girdle or Sash belonging to a Persian lady are of silken material, with bright colouring. The bodice is of gold silk and tinsel woven together in a small pattern, very rich looking, and the girdle or sash is of crimson and gold silk with bullion trimmings at both ends and hanging coins. It is almost needless to repeat that the medium was searched by gentlemen sitters and conducted by them to the cage. This was also searched and locked, the key was kept by one of those examining the medium, the key-hole

being sealed also. As is usual with the largest "apports," it was brought after the address, and was said to be purposely procured for this supplement. As will be noticed in the picture, the bodice is for a fully developed figure, and the sash is about $2\frac{1}{2}$ yards long and 9 inches wide. From every part of the world come expressions of satisfaction at these wonderful apports being given to the world. Best of all, however, in the eyes of the conductor of these circles and all interested, is the fact that people are at last beginning to understand what "matter" really is by scientific study, and learning that immortality receives incontestable proof from these inquiries. Spirit is the basis of matter and death is only another form of life.