

# THE HARBINGER OF LIGHT

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

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

"LIGHT, MORE LIGHT."—Goethe

Edited by Annie Brigh

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MELBOURNE, AUGUST 1st, 1912

SIXPENCE.



**JACOB BOEHME,**  
and Re-incarnation.

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# The Harbinger of Light.

AUGUST 1, 1912.

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## EDITORIAL NOTES.

Knowing that re-incarnation is a subject upon which people's opinions differ so widely and that no good has ever resulted from a public discussion of its claims, it has been left untouched as incapable of proof. It is a subject upon which everyone must be fully persuaded in his own mind as Paul says in his epistle to the Romans relating to the observance of days and so forth. Apart from the weakening effect it has on character to attribute conditions of this life to good or bad actions in a previous existence, the main fact which is the aim of this journal to prove—the continuity of life—is not affected thereby in the least. And so it came as a surprise to be given "Re-incarnation, its Truth and Falsity," as Mr. Stead's subject for August in the series "What Life in the Spirit World really is." Mr. Stead is so earnest and lucid in presenting the more spiritual concept of individual and personal responsibility throughout life here and in spirit realms, that it seemed well to put forward once for all the views of the three great seers of modern times—Jacob Boehme, Swedenberg and Andrew Jackson Davis as they entirely accord with Mr. Stead's article and my own convictions. Mr. Stead goes so incisively into the causes of the difference in the mental and moral capacity of children at birth, which is one of the chief arguments used by re-incarnationists, that they need not be referred to here. In an address given by the new Hindu control, Ram Bahardar, at Mr. Stanford's circle a few days ago he showed from ancient historical sources how the doctrine had arisen from the idea that the weaknesses of the spirit could only be outgrown when encased in a mortal body. In a grand peroration he indicated that humanity as it became more filled with the spirit would realise the soul's supremacy and enter on what he called the "More Perfect Way." There is always an attempt to belittle the powers of the soul, to fetter its growth, to have it in leading strings. To attain perfection avoid, therefore, as you would the pestilence all attempts to limit the possibilities of the universe, the powers of your own soul, or to set aside the great law of Evolution which knows of no turning back. There is, believe me, infinite progression for the spirit released from its earthly bonds. So marvellous is the outlook that there is no room for the thought of returning to a mortal body. Even one noted Theosophist, Eliphaz Levi, in a book called "Mysteries of Magic," page 106, says:—"It is impossible that the same individual should re-incarnate twice on the same earth." This is also entirely in accord with the teaching of the greatest seers of modern times and the majority of clear thinkers. It is not intended to enter on any discussion of the merits

or demerits of re-incarnation in these columns or to point out the many weaknesses and contradictions in the statements made by its upholders. These must be weighed by the individual for on his head alone rests the responsibility of a right decision. It may safely be left to common sense—which is claimed to be another word for genius—to decide.

This is noticeable in many letters that come to this office. A clergyman's widow in another State writes to me saying that a book she has just been reading, "The Riddle of Life," does not at all explain that subject to her. "Why," says my correspondent, "should *this* earth be singled out as the planet that *must* be re-visited. Surely it serves its purpose if we learn the lessons belonging to this special state of advancement. It seems to me like an advanced University student going back to his first Grammar School, possibly to improve his writing or some other subject because it wasn't in point of excellence equal to his other studies. I think one of the peculiar things on this earth is that all the *youth* make precisely the same mistakes as their ancestors did. They all cut the same wisdom teeth, and all the old people say, "Oh well, it is exactly what we did at that age." The whole set of defects can be summed up in the one word—*inexperience*. . . . I should be very sad if I thought I had to come to earth again without the conscious power and ability to use my former experiences to enable me to lead a wiser and better life. . . . It is entirely against my better judgment and the knowledge of the Love and Justice that reigns throughout the Universe and I unhesitatingly reject it as not consonant with that." My correspondent has evidently glimpses of the more "Perfect Way," enunciated by the Hindu adept.

It is a relief to turn to the great affirmations of our glorious faith and to learn how these truths are making their way into the ranks of the clergy. As Rev. B. F. Austin says in his powerful reply to Rev. F. C. Spurr's attacks in another column, "genuine Christianity and true Spiritualism are essentially one." This I realised as I read the following letter from a clergyman in another State, and personally unknown to me. His note runs as follows:—  
Dear Madam,

As a constant subscriber and one deeply interested in the success of your valuable paper I enclose these few lines to you in verse giving my views on *true* Spirit communion.

I do so to encourage you in your great work by letting you know that true Spiritualism is spreading, and has reached the Church (for I am a clergyman of the Church of England and you are perfectly at liberty to say so). The more such things are published the better, both for the Church and humanity at large. May God bless you say I.

Yours in whole soul sympathy,

Clergyman, Church of England.

There is no doubt that I am at perfect liberty to use this gentleman's name, but it is enough to show that these great but simple truths make their way where mysteries and esoteric teaching carry no weight. "There is no mystery but the mystery of godliness," cannot be too often re-iterated, for a life "In Tune with the Infinite" is the gateway of the Unseen World. It is the demonstration of psychic powers and our relation to the ethereal world, combined with lives that are transfigured by the knowledge that we are here to build character, and have endless progression before us, that is going to transform the religious outlook of the world.

JACOB BOEHME\*  
and  
RE-INCARNATION.

HIS LATEST INTERPRETER.

By ANNIE BRIGHT.

Of all the important spiritual truths to be put before the world there is none more vital than the supreme fact of all that true religion consists in the realisation within the soul of the immanence of the Divine and Universal Spirit. This leads to the natural sequence that the growth of the soul is an individual work which can only be accomplished from within—just as the great Nazarene said to his disciples, "the kingdom of God is within you." Teachers may help, spiritual forces may assist the spiritual development, but the growth is always from within, and is sustained solely by prayerful aspiration towards the Source of all Light and Life and Love. In all the wonderful teaching that is coming from the spheres this is the most noticeable feature. It is also consonant with the teaching of the three greatest seers of modern times, Jacob Boehme, Emmanuel Swedenborg, and Andrew Jackson Davis. The first mentioned mystic gave his great message nearly four hundred years ago. During this present twentieth century will be celebrated the bicentenary of Swedenborg's birth; and in a little over a dozen years the birth centenary of A. J. Davis will come, whose masterpiece, "Nature's Divine Revelations," like Boehme's immortal works, will perhaps take as long for the world to appreciate at its true value. But in everything that happens in the way of religious development, in all the discoveries of modern science, the main teaching of these three seers is made more and more manifest. If A. J.

Davis' injunctions concerning the soul-debasement that comes from running after tests when once unmistakable evidence has been given of a future life, had been the rule of Modern Spiritualism it would not need, as it does now, an emphatic re-statement of what spiritualism really is. Strangely enough, too, the title that has been announced of Mr. Stead's article for this August number, "Re-incarnation," is also a subject on which these three greatest seers of modern times have declared an opinion in keeping with that great central fact of all—the soul's individual supremacy, and its eternal and unbroken progression through the spiritual spheres. In reference to this it may be stated that among some of the most startling experiences that have come to me these last three months was the one announcing Mr. Stead's subject of "Re-incarnation" for the August number. "It is a most difficult subject," he said, "but I will be able to put it so as to commend it even to those who differ. What is true in the idea of re-incarnation is that the attraction between souls that are aiming at the same goal

is of the most powerful kind, and goes on and on. It is simply a *materialistic* idea of being born again that would bring a soul back to re-enter earth life. It is so narrow, so stereotyped a view that it is not wonderful that many of the greatest souls on earth have rejected it. Many an advanced spirit is re-incarnated in a spiritual not a material sense into a great teacher—indeed to be a great teacher implies that you have got some stronger spiritual force than usual. It is a want of knowledge of universal spiritual force that has made this error take root. At any cost this must be re-stated. In the case of many it is an actual source of weakness. Everything they do or suffer is the result of some past life. It takes away from the responsibility of this life. Even sicknesses are attributed to wrong-doing in another life, and are something to be borne, not conquered. It is this debasement of the individual soul that must be stopped. It is of all the dogmas one of the worst, and it is but a dogma. People's eyes must be opened to the one great fact of their immortal destiny, and that each one is solely responsible for his own salvation. This will do away

with every form of ecclesiasticism now on earth and give place to a religion pure and undefiled, the like of which has never as yet entered the heart of man to conceive. But oh the awakening of the sleepers that has to take place, the rousing of those who know of these things to a sense of their duty! Never has there been such a lack of vital belief in the world. Dogmas have stifled the soul's growth. Those who reject them turn solely to pleasure, to the accumulation of wealth, to sensuality of the lowest kind. This must be broken down. It is a great task that is given you. Be brave, be steadfast, care neither for praise nor blame, but go right onward."

JACOB BOEHME.  
AND MRS. PENNY.

As if to help in this herculean task there arrived by a recent

English mail this new volume, "Studies in Jacob Boehme," by Mrs. A. J. Penny, which consists of many able articles on the subject, written for *Light* and other periodicals nearly twenty years ago. In the preface by the editor, Mr. C. J. Barker, he says, "Possibly no writer in this country, except it be Dionysius Andreas Freher, ever devoted more time to the study of Jacob Boehme than Mrs. Penny. At the time of her death, which took place on Dec. 18th, 1893, Boehme had been her constant companion over a period of 39 years; and not only was she familiar with the whole range of Boehme's writings, but she was also well versed in the writings of men who had themselves made a special study of Boehme. Her book consists of a large octavo volume of nearly 500 pages, which can be heartily recommended to every student of the higher spiritual life. Another introductory chapter is furnished by the late Mr. C. C. Massey's testimony, which appeared in *Light* of Dec. 30th, 1903, on the remarkable student Mrs. Penny was. "There has never been a more ardent, seldom perhaps a more intellectually qualified student of spiritual and religious mysteries," says Mr. Massey, "than the accom-



JACOB BOEHME.

\* "Studies in Jacob Boehme," by A. J. Penny. London, John M. Watkins, 21 Cecil Court, Charing Cross Road. 1912. 6/- net.

plished lady who has just passed away." With her husband, Mr. Edward Burton Penny, she studied the works of the mystics, he translating two profoundly interesting books of the French Mystic, Claude de St. Martin, one of them, "Man, his true nature and Ministry," introducing Mr. Massey to Mrs. Penny.



Mrs. A. J. PENNY.

During the long period of her widowhood, crippled and suffering much pain from a severe spinal affection, she led a secluded life of study in a picturesque old house, "The Cottage," in the town of Collumpton, Devon, where she was greatly esteemed and beloved, especially by the poor. In a little wing of this dwelling was her "Book-room," containing, perhaps, one of the choicest theosophical libraries to be found. . . . Prominent here, of course, was her great master in theosophy (and by this is meant the Soul Wisdom that comes to every seeker on the earth not confined to any Society), Jacob Boehme. This great teacher is at last coming to his own as is testified by the many books now issuing from the press concerning him and his work. To these volumes readers must turn for themselves to get some idea of his magnificent, albeit simple teaching at heart, concerning the individual soul and its destiny. In this article and as a corroboration of Mr. Stead's article in another column will be given Boehme's views on the unbroken individuality of the spirit in his chapter on "Re-incarnation."

#### JACOB BOEHME'S LIFE.

In his most valuable volume, "Life and Doctrines of Jacob Boehme, the God-taught Philosopher," by Franz Hartmann, M.D., he gives a most interesting account of his life, which should be carefully studied. Boehme was born in the year 1575, near Goerlitz, in Germany. Like A. J. Davis he was the son of poor country people, and in his youth he herded the cattle of his parents. From his earliest years he was able to enter into an abnormal state of consciousness, and again, like A. J. Davis, beheld images in the astral light. He was apprenticed later to a shoemaker, and when left in charge of the shop one day an unknown stranger entered, asking to buy a pair of shoes. Boehme, not supposing himself entitled to sell in the absence of his master, asked an extraordinarily high price, hoping thus to get rid of the would-be purchaser. Nevertheless the stranger bought the shoes and left the shop. After leaving he stopped in front of the shop, and with a loud and solemn voice called to Boehme, "Jacob, come forth!" Astounded to see that the stranger knew his name he went out into the street to meet him, and there the stranger, grasping him by the hand and with deeply penetrating eyes looking into his, said, "Jacob, you are now little; but you will become a great man, and the world will wonder about you. Be pious, live in the fear of God, and honour His word. . . . You will have to suffer a great deal of trouble, poverty and persecution. Nevertheless, do not fear, but stand firm." He then

again pressed Boehme's hand, gave him another kind look and went away. Dr. Hartmann says: "This remarkable event made a great impression on Boehme's mind, and his subsequent life was one long fulfillment of this prediction." So strongly were his views opposed by the orthodoxy of his day that he had to flee at times for safety, for seven years was not able to print anything, and even decent burial would have been denied him but for the arrival of one of his powerful advocates, Count Hannibal von Drohna, who ordered the body to be buried in a solemn manner, and in the presence of two of the members of the city council. This took place accordingly, but the parson ordered by the city council to officiate pretended to be sick, and another clergyman, who had attended Boehme in his dying hours, began his funeral address by expressing his great disgust at having been forced to do so by order of the council. Such has ever been the attitude of orthodox professors when spiritual light is thrown on the dogmas of the day, and it is as strong now as ever in ecclesiastical circles of every kind when these great spiritual truths are set forth. The dense materialism of professed believers in Christian doctrines is beyond credence.

#### RE-INCARNATION.

As a profound student of every aspect of the re-incarnation hypothesis, Mrs. Penny has come to the same conclusion as Boehme—one objection which she finds to be insuperable being "the limitation of human souls on which this doctrine is based. If we would believe, she says, "that there is no propagation of souls, every analogy of nature would be contradicted. Many of the ideas," she says, "which we gather from Kardec, the Baroness von Vay, Oxley, Hartmann and others as to the spirit winding itself into the necessary conditions of re-birth most suitable to it for another period of earthly discipline are so plausible . . . that my strong dislike might have been overpowered if I had not been rooted and grounded in Boehme's opposing doctrine." Briefly stated, his unvarying and most precise teaching as to the genesis of the human spirit is as follows: "The soul of man is a fire awakened by the *occlude*, desire of God originating in a thought of the Divine Mind, and taking effect in the will to manifest itself in a creating form. According to Boehme it would be as irrational to think of a soul not producing its own proper spirit as to speak of a fire that had not been kindled by light and would not bring forth light. As he abundantly shows, soul is



"The Cottage," Collumpton.

generated as unquestionably as the fire of life is kindled in every child that is born." Mrs. Penny says we shall all solve the riddle for ourselves by and by, but she does not "expect to find that enflashed life is the only existence suited to spiritual progression."

#### WHAT EDWARD C. RANDALL SAYS.

In that marvellously inspired book, "Life's Progression," by Edward C. Randall, he gives in modern language what Boehme expressed nearly 400 years ago, and which will be more and more adopted as the

race develops spiritually. "When matter," says Mr. Randall, "according to natural law, becomes receptive, it is impregnated with this life force of the universe, and with the help of material nature develops a soul. This overpowering spirit force, so strong and harmonious with nature, is able to enter into the seed and give the power to live. It is like the touch of a hand that starts a machine into motion. The great spirit of life, called God, is the match to light the fire. Material must be laid ready, for spirit cannot create on earth planes. It is not reincarnation, because individual spirit does not enter. Only the touch that germinates life in the material seed is given. . . . Before occupation, this life force was universal. The moment it is clothed it became forever individual." In the following sentences is indicated the rational solution of the inequality of soul characteristics, which is one of the arguments put forward for re-birth: "Gross matter," says Mr. Randall, "will not receive as much of the spirit of God as refined material. What further becomes of it depends on the environment, teaching and effort as it comes to maturity. Children of the base do not receive in the beginning so much of God as the children of those who have developed and live spiritual lives. The more spirituality one takes on in embryo life, the better life he will lead, the nearer to nature he will come. This soul of ours was just a part then," Randall proceeds, "of the universal spirit of the exalted, which man calls God. It was an atom which in the instant of conception impregnated and entered receptive matter, which clothed with material, became individual, and commenced its journey on this earth of ours. It must go back through this and the other spheres of evolution and progression to God, whence it came. This is not done in the moment of dissolution, but must be reached by ages of labour in developing and perfecting the soul according to immutable laws. Not one step can be taken until it is earned. No wings will aid this progression to the higher spheres, only honest, earnest work will avail. This is the watchword of the future life."

Can any philosophy be grander, more soul convincing, more soul uplifting than this? It is the heart of the highest spiritual teaching coming into the world. It is that of the three greatest seers of modern times—Boehme, Swedenborg and Andrew Jackson Davis. It is destined to be the central fact of the religion that is to be when everyone will accept this life as a training place for souls, as the lowest class in a school which extends unbroken and continuous throughout the spiritual spheres. It is part of the unbroken evolutionary law of the universe.

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

BY ANNIE BRIGHT.

It has often been stated in these columns that all that transpires at these circles is directed from the spheres and by a spiritual conclave that prepares, as it were, a programme for each sitting. There is absolute ignorance on the part of the conductor and the sitters as to what may be expected. On one occasion, for instance, the Hindus failed to take charge, and it was announced on the following evening that some work allotted them in the spheres had to take precedence of the circle. This to show how the announcement on June 27th that the spirit of a cultured Hindu, Ram Bahardar, formerly a friend of the great Parsee, Sir Jamjetsee Jeejeebhoy, came as a surprise to all present. A private sitting at Mr. Stanford's office in the following week was arranged at the request of Ram Bahardar, when he gave so interesting an account of his work in earth life that it is given as a valuable introduction to his address on "Masters and Adepts," reproduced below. Besides the four sitters, there was a goodly company of Unseen Presences, Dr. Whitcomb said, in-

cluding Mr. James Smith, Dr. Witherow, Professor Clifford, Dr. Channing, Professor Denton, Signor Valetti, Mr. George Spriggs, and the Hindu speaker, Ram Bahardar. The last mentioned was introduced by Prof. Denton, who said that he came from a noble, high-caste Hindu family, born at Benares, whose father, grandfather, and other relatives were all mystics, all living good, clean lives, and rich in this world's goods. When about 24 years of age, he went to Calcutta, then to Bombay, and later to England. Being already well educated, he learnt during his stay there to speak English fluently, which accounts for the beautiful diction and refined accent of his address. He had devoted his life chiefly to occult studies, and was most benevolent, dispensing money to those in need, and helping generally the upliftment of his fellows. At the time of the plague in India, he gave large sums to alleviate distress, and later, when a grievous famine occurred, gave a lack of rupees, equal to £10,000, to the starving. He also gave money to help adepts or sensitives so that they could pursue their studies in peace and comfort. He studied most of the religions of the day. There is scarce one that he cannot speak upon with authority. He died at the age of 96, at Lahore, in India, about 17 years ago, while on a visit, stepping out of one existence into another with no trace of disease. He was brought under the notice of the directors of this circle by the Hindu controls. He was interviewed, told the nature of the meetings, and becoming intensely interested, his address last week was the result. He visited the sensitive in his home, learnt more about the circles, and desired to make nearer acquaintance with their conductor, who was engaged on similar work to his own when in the flesh. After Prof. Denton had finished his introduction, a condensed account of which has been given, control was taken by

RAM BAHARDAR.

After thanking Prof. Denton for his introduction, he said:—

"I was taken last week to the home of the mystic. The conditions were exquisite, and I was pleased to hear what has been done at these circles. I then wished to meet Mr. Stanford personally, because you have obtained the best results here by being *en rapport* with those on the spirit side of life. I am pleased also to see the literary lady here who gives these great truths to the world, for 'the pen is mightier than the sword.' I have been to many lands, but am not satisfied with the way they conduct circles. Proper lives must be led; people must be in tune with the infinite to get into direct touch with the spheres. A goal must be set before the people. The things of earth must be used as material for growth in spiritual power. I have distributed much wealth and was at last convinced that true happiness comes from purity of life and the desire to bless and help those with whom we come in contact. Lately I have controlled many sensitives at Delhi, and was able to give much good advice and to quell the feeling of unrest prevalent now in India. In spirit life all are gathered together who are on the same plane of spiritual growth and who have love and benevolence in their heart towards all nations. Here there is no distinction of colour or race. The heart must be the seat of benevolence. Love and justice must well out to all around and will give more lasting peace and joy than riches. We must become examples to others. I am thankful to have found a place where work is so well carried on and the highest teaching given.

ABDUL AND SELIM.

I was first approached by Abdul and Selim, and taken to Dr. Whitcomb and Professor Denton. Then I went to the sensitive's house, and, hearing the whole story, I wished to come personally in contact with Mr. Stanford. Hitherto there has been difficulty in speaking to Westerners. I am not a flesh eater. I have never taken strong drink, nor been

a smoker. It is better to get back to primitive simplicity in living and take grain, fruit, and nuts, although I do not say that actual wrong is committed if moderation in all things is observed. But I say unreservedly that these things, though lawful, are not expedient. In attempts to break down caste in India and other evils, we have been greatly hampered by missionaries who work mostly in the wrong way, and in divers ways bribe some of the more ignorant natives to become converts. There are many subjects I hope to speak to you upon. I am able to gain knowledge in spirit life of important matters, and will speak the truth in love.—“The Origin of the Christian Religion,” “The Bible and Its Ancient Sources.” Reincarnation, for and against, will be spoken about, as well as the conditions of Indian life. It is most important to learn how to fit yourselves for spirit life, although (in answer to questions by Mr. Stanford) I shall tell some of my experiences there as well.”

It is not possible to reproduce the effect on the sitters of the above address. Corroborations on every hand come of the marvellous spiritual force at the back of these circles, and it is desired by giving the above address to let readers share in the feeling of gratitude experienced by those present, and to evoke something of the earnest desire engendered to spread abroad to the fullest extent of our power the glad tidings of this glorious truth. The world is shrouded by materialistic thought. Let us do our utmost to dissipate this great darkness.

The following is a brief account of addresses given and phenomena received since the account given in July issue :—

199TH SEANCE, May 23rd.—Address by Dr. Witherow on “The Demonism of the Age.” Phenomena. Bird on nest with two eggs, taken away again by request as the bird was sitting on eggs. Five birds brought at once which exhausted the power for the evening.

200TH SEANCE, May 30th.—Address by Signor Valetti, “The Undeveloped Spirit and his abode Hereafter.” Phenomena. Materialised hand appears and moves about in cage. Two birds from Singapore brought in full light. They are called Pied Munias.

201ST SEANCE.—Address Signor Valetti, “The Eternal Question Answered.” Phenomena. Two rare tablets from Egypt with two columns of hieroglyphics on one side and on the other cuneiform inscriptions. Dr. Robinson translated the tablets and said that they were “two of a series of letters from one king to another.” Nest of a Jungle Hen with large brown egg.

#### ADDRESS BY RAM BAHARDAR,

A High-Caste Hindu,

“MASTERS AND ADEPTS.”

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

I have chosen “Masters and Adepts” for the subject of my opening address. You have probably heard them called Mahatmas. India, as you know, is the home of true occultism. Long, long ago, thousands of years ago, before even the Vedas were composed, the Hindu people were great students of occultism. The Indian nation at present comprises a great many different religions, the Hindu, the Buddhist, and many others, as you know, including the Mahomedan. There is no doubt a great deal of jealousy between the devotees of each religion, but I would like to say that though you listen to me, who in your life was a Hindu, I claim kinship—I am a brother of you English people, because we come from the same stock—the Aryan, as linguists well know. So it is appropriate that I speak to my brothers concerning that which you are here to-night for—the investigation of occultism. I wish to teach my brothers, members of the great Aryan family, what they have not yet learned, but what we, that other portion, have learned in days gone by. The Buddhist people have always been great students, especially of the esoteric doctrines, the Hidden Wisdom. The Brahmins believe that Great Brahm is

the Infinite One, the Universal Father of all, Eternal, Infinite, and that He is the organising, directing Mind in the Universe. This may seem opposed to what you sometimes read about the different gods of the Brahmins, but as I told you, there are not only many religions, but there are different castes and different schools of thought, even among the Buddhists and Brahmins.

#### ADEPTS NOT JUGGLERS.

There are in India men known as adepts, and that there shall be no mistake I want to show you the great difference between the adept—the true master—and the man whom you sometimes come in contact with, corresponding to the juggler or conjurer, so often seen at your theatres. The Indian juggler is only an imitator of the master, the adept. You have, no doubt, often heard about the Indian juggler who does the mango trick. He causes, or appears to cause, a mango seed to germinate and grow in the dust of the road. He will collect a little pile of dust and then take a mango seed and put it therein. He will then cover it over with a piece of silk or cloth, and after a time he will uncover it, and there will be a little tree, perhaps eighteen inches high. You will say that it is very wonderful, that it is a sort of miracle. But, I must tell you, that the growing of that mango tree by the juggler is an awfully clumsy imitation of that which is genuine, as performed by an adept in conjunction with the masters. If you could see the two together, as well as afterwards taking note of the result, you would believe with me that it is a clumsy imitation and only worthy of a conjurer. This is how he does it. You will have noticed that all these men carry a bag, containing a little thing which is put to the mouth and makes a squeaky noise. Sometimes he upsets it on the ground. From out of this bag he takes a mango seed. In this bag he has a little cloth, which he puts over the seed prior to its growing. This cloth is so made that it contains within its folds a little tree, which is fastened to a mango seed. He is a true conjurer, and knowing what sleight of hand is, he substitutes the tree with the mango seed for the mango seed which he has shown you when placing the cloth over the little mound of earth. In a little while, when he removes the tree you are astonished to see on the end of it the mango seed, presumably the one that you saw him put in the earth. It is a clumsy trick, an imitation, which would bring the blush to the cheek of an adept to witness.

#### THE TRAINING OF ADEPTS.

There are, however, men in India, my brothers, my Aryan brothers, who have got a certain amount of knowledge from their parents and teachers, but who desire to know more of Nature’s wonderful powers which are round about them. To whom shall they go? If they consult the sacred books, the Vedas, the Koran, and others, they would not get beyond a certain point, therefore to know and understand, it is necessary for those who seek the hidden wisdom to withdraw themselves from the crowded cities and from the place of their nativity. Some sit under the sacred tree. So they go away into solitude, where it is quiet, where Nature is powerful, pure, and at her best. They live in caves, away in the hills, and withdrawing from the crowded cities live an abstemious and devoted life. You must know that as occult students we must all give heed to certain conditions. This you know in regard to this circle. So the Hindu adept also knows that, if he wishes to get true, spiritual knowledge, he must lead an ascetic life. He knows that it must be a pure one, that he must clothe himself with reason and feed solely on what Nature provides. When I say that the adept always studies his food, it is because he believes that if he wishes to come into rapport with Nature, that he must live close to Nature’s heart. Nature provides certain things for food and drink, and the

adept believes that Nature never did provide flesh meat for any man. It is an acquired taste that you have when you eat the flesh of beasts. Nature's food for our Aryan forefathers was grains, herbs and fruits. As a man becomes like unto that which he lives upon, the adept knows that to spiritualise himself he must eat Nature's food. Nature has also provided water for your sustenance. This is not only a fact in human lives, but it is what you people call scientific, namely, that water is the only drink that she has provided for a man or woman when able to taken sustenance for himself or herself. The pure water from the brook is that which gives life and health, which the adept knows slushes out all the great network of arteries, veins and capillaries. It is water which cleanses the stomach, purifies the tissues and clears the brain, and Nature has provided it. Strong drinks, like toddy, arrack, alcohol, were never provided by Nature. Some people will say, Do you wish us to believe that the beasts which Nature has provided are not fit for food? I say, Yes, because Nature has not provided them for you any more than she provided alcohol. Ah, but, you say, alcohol is good. It may be to you, but to many it is bad, and Nature does not provide alcohol. Grain is produced by Nature, and is good; but the destruction of grain produces alcohol. It is the artifice, the concoction of man, and therefore it is not provided by Nature. The cattle have a function, a business in life, but it is not intended that you should live upon them. The adept knows that he must concentrate his mind on that to which he has given his life. He cannot do it in the crowded cities of India or other places. It must be in quietness, where he can view Nature in all her moods and aspects, and where he can be closely in contact with the genii, the spirits, as some of you people delight to call the advanced men and women who live in another existence unseen by the fleshly eye. And as a man gives heed to the conditions which I have been describing, his fleshly eyes will be able to see things that the sensual eyes of him who devotes his life to animalism, eating, drinking, sensuousness, can never see. The adept believes also that cleanliness is absolutely necessary. He bathes several times in the day—at morning, noontide, and in the evening, and sometimes in the afternoon, realising that the body gives off certain exhalations from the pores of the skin. The perspiration is carrying off fetid matter and destroying tissue, which, especially with those who live in cities, becomes tainted with impurity. Therefore that which exudes from his skin must be impure. As the adept has consecrated his life to purity, he bathes himself and drinks water so that his body inside and out may be perfectly wholesome and clean. Then he concentrates his mind at certain set hours, so that he can draw unto and attract to himself those whom you call the Masters. Who are the Masters in India? They are the adepts who have passed on, who, pure in mind and body, have become advanced scholars on the other side of existence—the true side, the real side of life. An adept on the other side who has surmounted great difficulties and understands how in great Brahm Mind dominates matter, that Mind is all powerful, has become a Master. Therefore he comes back to congenial souls to communicate his knowledge and demonstrate something of his power. In this way the adept, being *en rapport* with his spiritual surroundings, is fitted to commune with the Masters.

#### HOW THE ADEPT GROWS TREES.

I told you how the clumsy conjurer grew the mango—or appeared to do so. The adept really makes it grow, because his first business is to find out all he can about Nature—Nature's laws, Nature's processes, Nature in her different moods and aspects, so as to discover which of these apply to him and to the intermediaries who, knowing what laws are in operation, are in tune with them all. This he is able to do with the help of Nature unaided. It

will sound strange, perhaps, to your ears to speak of Nature unaided. Can we aid Nature? Yes, you can, but you do not, because of your want of knowledge. But the adept is able to do so, and that which men have returned from India and described to you is only something which has been brought about through the advanced mind of the adept aiding Nature. Moreover, the adept does not show his wonders for money. But the conjurer in the street, while growing the tree, is importuning you for rupees. The adept knows that in India there are enough true believers who understand his aim and object, who will see that he shall never want for the food which Nature has provided. Clothing he does not need much of in that land which is so warm, but what he does need is of the finest, cleanest and best. Money, then, does not enter into his calculations, but he will unfold his mind, he will teach and instruct another congenial soul who seeks to enter into the chamber of wisdom. He will open the door to him, and he will become one of the brotherhood. To such people, alone, will the adept show his wonders and his wisdom. He will take a mango seed that you have selected. You may mark it so that there will be no dispute. He will place it in a little earth, and then he will invoke the aid of the Masters. He will concentrate his mind and cause that seed to germinate in reality before your eyes. He will cause it to have a stem and leaves, and you may take it away, the result showing you the truth of it all. It will grow after it is in your possession, which would not happen if you had taken away the false tree of the juggler.

[This frequently happens at these circles, a Yogi growing a tree which is afterwards planted, attaining a height of many feet according to its kind].

#### HOW A TREE IS GROWN.

I hope you will let me come again to explain much more about the Masters. I can tell you now, in a way, though you may not be able to fully understand how an adept makes the mango seed to grow. He has studied Nature and her laws, and knows that everything round about him is sustained, through a sustaining principle or power, which he calls the great Brahm. You will say God, the Mahommedan will say Allah, and so on. It is all the same. It is the First Principle, the Great Power, that is working through various channels as the Masters are working through the channels which we call occult or esoteric. So the Great Power, the Infinite, is working through Nature, and it is false to say that there is anything outside of Nature. Everything is under Nature, and the adept knows that his own body lives because of certain processes of Nature. The sun shines upon the earth, and the rain gives the moisture to the earth, but there is something more. In the beautiful rays of the sun which strike the earth, there is a subtle power or influence which you Western Aryans call electricity, but which the Eastern people know to be the Life Power of the universe, which comes through certain planets and suns. It is electricity, then, if you like. It does not much matter about the name. As the rays of light strike the earth like arrows from a great quiver, they penetrate into the soil for a great distance. The moisture which came down from the clouds has entered there also, which gives double strength, and the adept knows it. Here is an illustration. You know that when you get electricity into a battery and you take hold of the handles with your dry hands that you receive a shock. Now place your hands in a pail of water, catch hold again, and the shock is doubly strong. The moisture has helped to strengthen the current in a way which I cannot stop to explain, but you know it is true. We have double strength with the moisture combined with electricity which is from the sun, and a certain magnetism which is contained in the soil, salts and other chemicals. In that seed, as in every other seed, there is one spot which we call sensitive. This sensitive

spot in the seed corresponds to the sensitive spot in your brain. Believe me, that the young tree in embryo is potential in that seed. In that sensitive spot there are contained its trunk, bark, leaves, flowers, and fruit. It is all there yet undeveloped, and to be brought out of that tiny seed through evolution, or by Nature's power. Remember that the tree came from the seed, and that the seed had a sensitive spot, which is a cell. You, my brothers, came from a cell. The whole human race came from a cell. Man is the product of a cell, so is the animal, the insect, the flower, the beast, and the tree. Now we have the seed, and the electric current is playing upon the sensitive spot coupled with the moisture, coupled with that wondrous influence or magnetism of the earth. Then, after a little time, if you could see it, which you cannot at this stage, with the most powerful lenses which you have, you would see that little sensitive spot begin to tremble, and to quiver. The cell would enlarge, then shrink up again, then enlarge again. It appears, then, to be changing colour. Eventually a fine shred appears, so very fine that it is invisible to your eyes. It seems to lengthen and to shorten, then to lengthen again, and splits up into other finer shreds. Some grow upwards, others downwards and make their way out to the edge of the seed. After a time we say the seed has germinated. The microscopic shreds are roots. The one going up is the stem of the future tree. We say the seed is growing, and Nature did it. The adept does it in one hour where Nature unaided takes three weeks. The adept knows that he can become the ally of Nature—Nature's helper and aid—but there is something which he must do to attain this. His hands cannot do it, material influences cannot help, but that which is controlling and evolving everything can help in a lesser degree than that which is all powerful, namely, the Mind of the Infinite. This is evolving everything there is in the universe, therefore the mind of the adept, which is a portion of it, a piece from it if you like, is the child of the Infinite Mind and in a lesser degree can do something. It can help the evolution to be quicker, swifter, more powerful. So the adept concentrates his mind, linked up with the mind of the Masters who come and throw their power upon it, which corresponds to what some of you know as will power. What can the mind do? Make the seed to grow? Yes, when it is allied to Nature. What can it do to you? It can make your well body sick; it can make your sick body well; it can cross oceans, seas and continents, and find a lodgment in the brain of someone else; it can influence people for good or evil. All this is what Mind can do, and the adept knows it. And so he concentrates his soul power and becomes a faithful co-worker with Nature. What it takes Nature three weeks to do unaided takes place in one hour when coupled with mind.

I have been told that I must not proceed to-night, but I wish to give you my thanks for listening to me, and to say that I am pleased to speak to my Aryan brothers and sisters, and wish to teach you, because I myself am the son of an adept.

## WHAT LIFE IN THE SPIRIT WORLD REALLY IS.

### Reincarnation.

ITS TRUTH AND FALSITY.

By WILLIAM T. STEAD.

When I came over here and saw the various avenues of communication between this world and the one I had left I saw that all these are as nothing compared to the direct inspiration that each soul can get for itself—must get if it is to progress. I had not definitely made up my mind on reincarnation when in the earth life, any more than about the truth of spirit return until my son passed over, and I was prepared to say to the world that for myself there was no longer room for doubt. But here I

soon found out the way that this fallacy about reincarnation had crept in. People really know nothing of the perpetual inter-action there is between the two worlds—absolutely nothing. Yours is densely materialistic, and reincarnation as given forth by its advocates is simply a materialistic explanation of a spiritual supersession. People will have to rise above the idea of coming back to a body. When once started on its individual career no spirit goes back to a mortal frame; but there are endless ways of influencing more or less those on earth, and this is the foundation of the idea. As in my last article mediumship was the subject, so this one on "Reincarnation—Its Truth and Falsity"—goes to the root of one of the greatest evils that afflict humanity. This also has to do with reliance on others instead of on one's own soul, and is a result of the mischievous and misleading teaching which has arisen through dense ignorance regarding spirit control. Of all the dogmas that retard the soul's development that of reincarnation is the worst in its effect on the human race. It keeps down individual effort, which is everything. This statement will doubtless meet with severe criticism, but that will not affect you or your paper. It will in fact strengthen both. There is no place for temporising in a thing like this. There is absolutely no foundation at all for the dogma, and it has come about from taking spirit control for spirit reincarnation. It is a monstrous idea. I do not write bitterly about it, but reasonably. In life I could not trim my sails to suit people's whims, neither can I do it now. I am much stronger about this than ever, as I see the necessity of open direct statements concerning all these great subjects.

### ITS ORIGIN.

No idea can get so firmly into people's minds as reincarnation has done in some quarters unless there is something to account for it. In a rudimentary stage of existence explanations are given of strange happenings that are chiefly erroneous. Things are attributed to a past existence that are due to natural causes in this life. First of all I must still further emphasise the fact that all that comes from the spirit world is not, therefore, true. It is a most mischievous and false idea. If you saw here the masses of spirits still Catholics, Presbyterians, Wesleyans, Reincarnationists and others not yet progressed into the Absolute—you would understand how with other dogmatists reincarnationists cling to their belief, give messages to those on earth affirming its truth and so perpetuate what is a misconception. It shows that all I say about mediumship must be proclaimed broadcast. When this is understood a first great step will have been taken in the raising of Spiritualism.

It is not possible for me to describe in words what the Great Awakening on this side of life revealed to me. All my previous ideas of spirit control were shattered at once. These were all too small, too materialistic, and I stood amazed at the wonders that lay stretched before me. From a great central Source of Light which is even yet not explained to me, proceed vibrations to every part of the universe, the basis of all this being Invisible Spiritual Force. It is only the density of souls still fettered by material conditions that stops its way. Every soul that has passed from earth life is in one spiritual grade or another. There is an ever ascending and descending army of enfranchised spirits, also angels, who for those on your earth do the work of missionaries. Sensitive souls are those who can receive the most of this great supernal power. They attract to themselves those angelic helpers of the same kind for over here as well as in your world it takes many different souls to make a spiritual sphere. Those are together who think together. Some are quiet spirits, some are impetuous like myself. Everything is free, even our own way of growing nearer to the light. Mine is by rousing people to see truly, to act truly, to get rid of debasing ideas.

As communication between the two worlds had been the subject of my chief work when in the flesh, so, as I said in my article on mediumship, I found that nearly all my ideas were wrong. Reincarnation is also another conception of spirit control that is entirely erroneous. It is a dangerous error, for it weakens the will power and transfers the blame of wrong doing on to another life or lives and keeps the soul in fetters. There is not a spirit on the earth plane that has not in more or less degree some attribute that belongs to a kindred spirit on this side. One of the great laws, that of vibration, plays a constant part in this. Musicians are drawn to those on earth gifted with musical faculties, often inherited from parents or by-gone generations. Painters, in the same way, writers, and everyone in more or less degree, attract those who can help them. There is a great vibratory wave constantly moving between the two worlds. Mediumship steps in to explain how this genius or the other is not as is the case spiritually illumined by one of like kind in the spheres, but that he is actually a reincarnation of one of these great ones. There is nothing to justify this statement. No individualised spirit has ever taken possession of an embryo in the womb. The statement about spirits waiting to be again enfleshed is absolutely without foundation. In India this doctrine of reincarnation is responsible for the large death rate among the natives. They do not lift a finger to escape from disease. This life "is only one of many," they say. They are simply paying the penalty of evil-doing in an earlier birth. They die in hundreds. Souls in an unregenerate condition like this hover near the earth and repeat this fatal doctrine to willing ears or add their unseen influence to the deadening belief that emasculates the soul more than anything else. Rest assured that all compensation demanded by love and justice is given on this side of life to every one that suffers from what is really the vices of parents or past generations. It is the spiritual development in earth life that is everything. Concentrate your thoughts on that. You have no past life to fall back upon as excuse for shortcomings in this. These are inherited often from parents at time of conception or after. They are often not fit to bring children into the world at all. All the while the mother carries the child she may not have one good thought, one real aspiration to be a good mother, and to do all that is possible for this sacred gift to her. Some women, I may say many women, want to get rid of the child; do get rid of it. Oh, what a harvest of misery such are sowing! Everyone of these on this side will be an accusing spirit, all robbed of the chance of earthly development. And here again love and justice come in. That innocent, unborn child is not allowed to suffer for the wrong-doing of parents, and grows up to the full stature over here. On earth it is different. Such as are born in bad conditions have to struggle all their lives against unequal odds, and as love and justice reign, all spirits are righteously judged on passing over, and ample reparation made for the wrong done in the little span of earth life. This small span of earthly existence, is after all, infinitesimal. There is the long open road of development before every soul, however bad its start may be. All this leads up to the general upliftment of the race spiritually and bodily. There is so much to do that I cannot find words strong enough to show how all this must be changed before the race can spiritually advance. There must be no unwelcome children, no loveless marriages. Then all these foolish ideas of reincarnation and the like will disappear as mists before the rising sun. The central truth of all, the one fact that must be proclaimed far and wide, is Individual Responsibility. ONE LIFE, ONE DESTINY, and UNLIMITED POWER OF SELF DEVELOPMENT.

## OBSERVATIONS WITHIN CANYON DEPTHS AND ON MOUNTAIN HEIGHTS.

By EDGAR LUCIEN LARKIN.

Written expressly for *The Harbinger of Light*.

In a delightful letter received from Professor Larkin by the last American mail, he speaks of the deplorable loss of W. T. Stead by the "Titanic" wreck and of his work both for the editor of this paper and the world at large. Generous as Professor Larkin is and has ever been, he at once sat down to write three special articles for this paper. The following has been selected as one of the most vivid and virile statements of what matter and life are with the directive Mind at their back. It is at once an advanced lesson in science and the spiritual philosophy as now being interpreted by its foremost exponents. It will be seen by readers of his two volumes, "Radiant Energy" and "Within the Mind Maze," how Professor Larkin indicates his own mental development since he became a convinced spiritualist. He points out that one sentence in his earlier book would have to be changed to suit his latest studies in mind. The heart of it is that "Activity" would now be changed to "Directivity." It is in this direction that all modern scientific discoveries are trending.

Professor Larkin's intensely interesting article begins as follows:—

In 1900, when I came up here to the Lowe Observatory, I began making trips of exploration at times in between formidable mathematical computations to canyon depths and mountain heights. The first to be traversed was Castle Canyon, whose precipitous side just east of the Observatory descends to a depth of 670 feet, and whose opposite side rises in a mighty facade to a height of 1500 feet. The top of this lightning and hurricane worn bulwark of rigid stone is my horizon. All celestial bodies rise out of this high chaos of rock. This morning the sun emerged from a V shaped rift, and last night the mighty Jupiter, with his moons, appeared in a notch that may have been split out by lightning, or may have been worn by winds of a million years. Human speech is impotent to convey an impression to another, or any concept of the rising of the Milky Way out of this wilderness of riven, twisted and torn outline of chaotic crags, cliffs, and peaks, as watched at the witching hour of midnight, in the great telescope. In astronomical telescopes all objects are inverted—up becomes down, and right, left. Stop the driving clock, and thus let the rotation of the earth become very apparent, turn the great lenses on dense star-strewn areas of the galaxy, and watch the procession of the starry hosts, one eye at the telescope and the other on the giant rim of the canyon. Mortal eye hath not seen a more magnificent panorama, for the millions of stars actually appear to be pouring downward into the blackness of darkness of the rift in the world, the canyon, owing to the phenomenon of reversal. No observatory on plains can hope to behold this stupendous scene.

In 1900, I climbed to a secluded and almost inaccessible mountain waterfall. This was in August, and there was no water. I descended into the ancient sink or bowl, a depression 10 feet deep and 20 wide, that had been worn out by falling water. The rocks are porphyritic, excessively hard, and doubtless of the kind first formed at the close of the igneous age, when the globe was a seething mass of melted matter. With a steel knife, after a number of trials, I succeeded in making a scratch half an inch long, and it could not have been more than the 1000th of an inch deep, and marked the place. It is now, 12 years later, just worn away, and invisible in a glass. Water never pours over for longer than 3 weeks during a year. Then 12,000 years were required in wearing away 1 inch, and 1,440,000 years, the 10 feet depth, at this rate. But the

Sierra Madre range must have been at least 1 mile higher when lifted up, since all of the area of Southern California has been washed down by rain and snow from these heights. How many millions of preceding years were occupied in this work of denudation and transportation, and how many years before the earth cooled to the rain and snow period? The bowl is modern in comparison.

#### LIFE.

But at the other end of the canyon, a marvellous process is being wrought by the activity of life, a work so much more wonderful than the wearing away of stone, that the two cannot be compared. A large tree is growing out of the canyon's side, and in 1900 it was sending a root two inches in diameter between two colossal slabs or strata of rock. In two years the root had grown far down the mountain side, and its diameter had increased to three inches. To increase diameter, hundreds of tons of stone had to be lifted. Soon the long root reached the bottom of the gorge and met water. Then its rate of growth was greatly increased; it is now, after twelve years, six inches thick at top, and the rest the same width. This living thing is actually splitting off the living rock and many hundreds of tons will fall in due time. Directly opposite, the other facade is the support of huge deep green Oriental tapestry, wrought in exquisite, intensely-alive, tangled moss. It is growing on vertical walls of rock, and lives on water, the dissolved materials therein, and on air and what gases and particles it contains. Strange plants are here in this chasm of stone with thick leaves, perhaps 95 per centum water. But they live and grow with amazing rapidity. Besides these, there are myriads of flowers, insects and the lovely birds. All these have homes in the inanimate rock-hewn walls. But above, I have used the term living rock, an expression handed down from antiquity. I wonder what this obscure term means: the oldest traditions of man are that all things are alive, and archaic systems of philosophy are based on this primeval theory of matter.

#### MIND.

Stand in the bottom of the canyon, and be fascinated by all these, and then look far higher from out the depths. Peer into the narrow strip of deep blue sky, and behold six thin lines. Let Badarayana, Kapila, Thothmes, Pythagoras, Plato, Kepler, Newton, Kant, Des Cartes, Hamilton, Franklin, return to bonds of flesh, stand here and look upward 2000 feet at these mysterious lines against the sky. They would not know what they are. Tell them that four of the lines are wires of copper and that thought, words, mind, human intelligence is being transmitted from the hotel in the wilderness above to the great city of Los Angeles on the Plains of Paradise below. Then these wonderful men, they of master minds, would be overcome with amazement, real emotions of awe, only to be succeeded by a sense of humility. Even the master, Newton, the masters Faraday and Franklin would be filled with conflicting thoughts. For here, in this terrific solitude, in this waste of rocks, the six wires are isolated and are stretched over a mighty span of 4000 feet from cliff to crag, over yawning abysses and earthquake-torn walls to the hotel above the clouds. And human words are transmitted through these forbidding wastes. Two of the wires carry high potential electricity, the totally unknown force, in the black darkness of dense clouds of hurricane nights, which bursts into brilliant light that floods all the rooms and corridors of Ye Alpine Tavern. What would Badarayana, the early Aryan, say first if invited to speak through the telephone? What would be the words of Newton, of Franklin, first in that mystery of mysteries, the modern telephone? To-day, on returning to the observatory from a most fascinating trip to the canyon in this glory of the glorious, the month of May, I wished to write this note for the good "Harbinger of Light" and found a book lying in the way.

#### STILL HIGHER MIND.

I took it in hand to place on shelf, but looked at the mighty title, "Hyperbolic Functions." Would that Newton could return and marvel over this book! The entire volume is based on that wondrous curve, the hyperbola, that boys delight to saw out of wooden cones. This curve, a conic, is so wonderful that its properties are made use of in a wide range of physical exploration. To save time, hundreds of pages of this book are filled with formulas ready worked out and arranged for instant use in recondite researches into matter and its intricate laws. And I placed it in a row of books beside its intimate companion book, "Physical Constants," the summation and cataloguing of three centuries of results of the most arduous labour ever engaged in by mind and hand of man. This stupendous book is only surpassed by one, the "Nautical Almanac," which gives the most accurate positions of flying planets and wheeling suns for years to come. I keep these three books side by side. But what of this book, "Physical Constants?" It gives the results to the last limit of precision of weights, specific gravities, masses, properties, atomic weights, temperatures, electric constants, capacities, resistance, potentials, dimensions of all units, strengths of all materials, facts of all chemical elements, such as their volumes, densities, boiling and freezing points, composition of all compounds, specific speeds, attraction, repulsion, velocities of planets, satellites and suns: all these and hundreds more elements of the oldest and latest physical scientific measurement and determinations. These three books would seem to be at the summit.

#### HIGHER AND HIGHER.

But there is another shelf laden with still higher thought. The books are arranged from low to high, and even to the highest, from left to right. Arithmetic, algebra, plane geometry, the geometry of space, analytical geometry, trigonometry (plane and spherical), harmonics, qualifications, conics, and now we approach the majestic right end of the long row, and stand in awe before the calculus, this mightiest engine of power in the possession of man. One may look in a mirror, behold his face, arms, hands, body, and wonder if he really belongs to the same species or kind of beings—the inventors and originators of the vast domain of the calculus of differentials and integrals. To one who cannot think one of the thoughts expressed in the abstruse signs and symbols, the wonderment increases if he turns over, to him, the totally unknown pages. Hope expires when he realises that human beings like himself in body so infinitely excel him in mind.

#### HIGHER THAN ALL.

Set a mathematician, one that comprehends all the statements in all the books ever written of the subject of numbers; one able to weigh the sun, all suns in the sidereal structure, and tell their inconceivable distances, and ask him one apparently simple question about personality, and he will answer at once: "I do not know." This is a trap. Ask him what "I" means in the sentence he has just spoken, and he is hopelessly ignorant. None living among the humans can tell the meaning of "I," "my," or "mine." No clue, or trace of one, has ever been detected since man appeared, regarding the nature of the human personality. The sentence: "I made up my mind to go" is the most utterly inexplicable that can be spoken by human language, for none can even begin to think of the meaning of "I," "my," and "mind." It is that mind cannot think of mind. Up near the end of the shelf, toward the right, is a wonder book. Suppose that the books in this library emitted light in proportion to their exact quantities of mind stored within, so that one, upon entering in total darkness, could at once see their true grades from low to high. I have said that the books on the calculus are at the summit of human thought: but what of the amazing books on the fourth

dimension? Would they burn and blaze and glow with the brightest light of all up here in a mountain midnight? How wonderful it would be to watch the face of Newton, could he return and read these books on the mysterious dimension four. This row of books reveals pure mathematics, while above and below are rows of volumes that contain the application; above is astronomy; below, physics, electricity, magnetism, optics, pneumatics, and a dozen other sciences. There is one lone book, all ragged and torn, soiled, and the odour of smoke and fire is upon it. It is my own book, "Radiant Energy," and was found in an alley, having been blown out of a basement window by dynamite, in the appalling explosion that killed 21 men and wrecked the "Los Angeles Times" building, next door to the publishing house, where all my books and plates were stored. The ruin was complete; torn first to shreds and then burned; all types melted. But see this, the book contains this sentence: "In the evolution of suns, so far as science can now see, heat was the first mode of energy to appear in the condensation of primordial cosmical matter; unless, indeed, electricity or "cold" light preceded it. Primeval absolute zero, beside which frozen hydrogen and solid blocks of air appear warm, preceded activity. At all events, light ordinarily succeeds heat. Moisture appeared late in evolution. Then tardy life came upon cool worlds, and that evanescent, transitory and ephemeral, ultimate and final refinement of matter—mind—was the last to appear in the midst of the tremendous cosmic scene. It cannot exist long, for such worlds as the earth are habitable for an hour or a day only, compared with the duration of a structural universe of matter. So mind and life will be the first to vanish." Dynamite and fire took all the books but one; from this a new edition could be published, precisely as written, excepting this quotation, in which I would make changes as follows:—Activity changed to directivity; evanescent, to enduring; transitory to permanent; ephemeral to eternal; ultimate and final refinement, to original and first refinement; last to first; cannot to can; while "first to vanish" would be omitted, since creative mind cannot vanish. "Radiant Energy" was written in 1903, but my new book, written in 1911, treats mind where it contacts matter along entirely new lines. Perhaps it was well that the books, "Radiant Energy" were all burned but one, on account of this one sentence, teaching that mind is a result instead of being the cause of matter. This has been a red-letter splendid day in happy May. The canyon, clefts in rock, the ancient sink at foot of cataract, the force of the growing root, the watery plants, the stretch of electric wires so high in the terrific wilderness, now in the sky of blue, and now in twisting clouds, conveying words and light mid hurricane's rear; the great library, the astounding books on the calculus and fourth dimension, and on a greater—mind; the tele-spectroscope, glittering instruments of precision, cameras, polariscopes, micrometers; these and many more, proclaim that man is a mind, being so intricate and complex that all studies of personality blend into the highest type of science. And we seem to know a little of everything around and about; but not one iota of knowledge has been gained of ourselves, because we have no conception of what mind is. The title of one of the marvellous books is "Physical Constants." But suppose that matter is not constant; that every chemical element is now actually in the midst of slow change, far slower than the change in Uranium, Polonium, Actinium, and Radium: slow, but sure. And that the universe, as we now see it, is not a finality; but that all existing things will mutate into others. Then this book containing the results of 300 years of toil in measuring, analyzing, weighing, and computing, will become inaccurate and not up to date. Let occur what will, mutation, change, upheaval and dissolution; then mind, the first and only reality, will remain in majesty supreme, to again create.—Lowe Observatory, Mount Lowe, California, U.S.A., May 21, 1912.

## REPLY TO REV. F. C. SPURR.

By REV. B. F. AUSTIN, B.A., D.D.

Mrs. Annie Bright,  
Editor "Harbinger of Light."

Dear Madam,—Your favour of May 4, enclosing the articles by the Rev. F. C. Spurr in "The Christian World," at hand a week ago, but pressure of work and engagements have prevented until this morning any reply; and even now I must write in haste. Three months' absence from my work in the Pacific Coast lecture trip has left a large amount of unfinished work on my hands.

I observe that in four columns my clerical friend has essayed to answer four of the conundrums, after several months of cogitation and incubation. If his life is prolonged, as I hope it will be, he will compass the one hundred conundrums, I should judge, in about ten years. We should, however, be patient. The reverend gentleman has a difficult task on his hands—that of riding two horses—and this must be taken into consideration. He stands solidly for the Christian Churches and the attitude and work of the Christian ministry, and the Christian ministry and Christian Churches stand squarely for the Old Theology as expressed in the Creeds, the old dogmas of the Fall of Man and Redemption, and Vicarious Atonement, and Salvation through the blood of Jesus, and the Bible as the "Word of God." My opponent thus seeks at one and the same time to defend the Old Theology and the ministers who stand committed by their creeds and rituals thereto, and yet when he comes to an attempted answer to my questions declares in effect this Old Theology has no longer any existence. It is a thing of the past, and the clergy have all outgrown it. This is really good news, if it is true.

If the clergy have outgrown these old dogmas that make up the foundation and framework of the Old Theology, and that system is dead and buried, as he would have us believe; if they accept the New Theology of our day, as one might infer from his language, why do they continue sponsors before the world for the Creeds and the "Christian" Plan of Salvation? The reverend gentleman brings the severest possible accusation against the clergy in his "defence" of them.

As the "attitude of the clergy toward truth" is by far the most important topic the Rev. Spurr's articles touch upon, I shall confine my reply mostly to that. In passing I may note, however, that the reverend gentleman's conviction of the ignorance and lack of scholarship on the part of his opponent is growing deeper and deeper as he studies the conundrums, and that, in lieu of argument, he tells his readers in varied language of their "colossal ignorance," "gross misrepresentation," "ridiculous," "childish," and "stupid" character, and the "amazing" ignorance of the author of these troublesome questions. This style of language does not pass for argument in America, and I doubt if intelligent readers in Australia will accept it as such. Let it pass.

One question, however, will doubtless press itself on the minds of all readers of the reverend gentleman's article, and it is this: If a man so illiterate and lacking in scholarship, and of such colossal ignorance as his opponent, can write one hundred questions that put the clergy into such fits of mental hysterics as the reverend gentleman exhibits in his articles, what would be the weighty character of the objections which a real scholar, like the Rev. F. C. Spurr, could produce against that abomination known as the Old Theology?

One illustration, too, I must give of the reverend gentleman's adroit way of "drawing a herring across the track" and diverting attention from the real issue. In meeting the claims of Orthodoxy, that the Bible is the Word of God, that it contains the truths necessary to salvation, that it is a Divine Revelation, and the Light of the World, in fact, I asked, "Why the human race was deprived of its light and com-

fort for four thousand years," speaking, of course, of the completed Bible? Neither in this nor in any passage in the Conundrums did I imply that the Book contained the only revelation; in fact, I was combating that theory, as any intelligent reader, and as the reverend gentleman himself, well knew. Yet, hard pressed for a reply, in place of any attempted answer, he represents me as, by implication, teaching that the Bible contained the only revelation for man, and proceeds to speak of spirit light and guidance.

My opponent succeeds, by misrepresenting my plain language, in side-tracking the question, but he makes no attempt—knowing he would fail—to answer the query, Why, if the Bible is God's Word, and necessary in any sense to salvation, the human race was deprived of its light and leading during thousands of years?

According to the reverend gentleman's argument the clergy of to-day are all "advanced" in thought, "friendly to all truth," practically teachers of the New Theology, like Mr. Campbell, of London. If so why do they retain the Creeds? Why do they assert—without the slightest authority from the Book itself—that the Bible is the "Word of God"? Why do they quote Scripture as an end of all controversy? Why do they represent Jesus as the only Saviour, the one ground of hope and salvation for men? Why do they ostracise and expel the teachers of the New Theology? Why do they stand for the Fall of Man in Adam, and the Redemption of Man through the blood of Jesus?

"Friendly to all truth." How friendly are they as a body to Evolution? If they accept Evolution—as the scientific world does to-day—there never was any Fall of Man except upward and forward, and never any necessity of Redemption, Atonement, or of the entire Plan of Salvation as taught by the churches.

"Friendly to all truth." Let us hope so. But what about their candour and sincerity? If they know the Old Theology is rotten to the core why don't they have the courage and manliness to tell their people? They often accuse Spiritualists and Agnostics and Liberals of being "infidel." But the real infidel is one who is unfaithful to his own convictions of truth. He is a man who knows that the New Theology is true and the Old Theology is false, and yet shuts up his coward lips and becomes a "dumb dog," afraid to bark. As a matter of fact, I know clergymen—quite a few—who know that the Old Theology for which the Churches stand, and the old Plan of Salvation are unscientific and practically dead among "thinkers," and who confess themselves desirous of finding new avocations, but meantime are content to take the loaves and fishes and remain silent. Since I was made a "heretic" by the Methodist Conference 12 years ago I have become by that very fact a sort of father "confessor" to hundreds of clergymen. By letter and by word of mouth they have confessed to me their doubts of the Bible and Orthodoxy, and their growing belief in the broader, coming religion of humanity, yet most of these are silent in the pulpit as to any denunciation of the Old System or espousal of the New. Doubt and disaffection with the Old Beliefs and growing interest in the New Theology are everywhere rife among the clergy "in the study," and "in private conversation," but, alas, how seldom do they ring out and ring true to honest conviction in the pulpit?

Does the dearth of new ministerial candidates and the tens of thousands of "pastorless and shepherdless churches" reported by various religious bodies mean anything to the Rev. F. C. Spurr and his co-defenders of the churches, creeds, and clergy? The Presbyterian General Assembly in Louisville has just reported 2000 churches "pastorless and shepherdless" in that body.

My opponent says that, according to Mr. Austin, Spiritualism is true and Christianity is false. I never said so. I have ever affirmed the truth of both, for *genuine Christianity and true Spiritualism are essen-*

*tially one.* Jesus never taught the Theology of the Churches. His was a simple and beautiful Gospel of divine fatherhood, human brotherhood, benevolence, angelic ministry and communion, spiritual gifts and graces, discernment of spirits, prophecy, visions, trances, significant dreams, and mediumistic phenomena in the way of healing the sick, resuscitating those apparently dead, and spiritual guidance. Mediumship is the one key that explains rationally and consistently the life, character, miracles, resurrection, and reappearance of Jesus, who Himself manifested in spirit to Paul, and as a spirit guide directed Paul's missionary journeys. See Acts xvi. : 7, where the authorised version reads "the spirit suffered them not," but the Greek Testament and all the principal ancient MS.S. read "the spirit of Jesus." (Doubtless, it will surprise my clerical brother that a man of such "colossal ignorance" and "illiteracy" as myself should have read the Hebrew Scriptures, the Greek Testament, and even the Peshito New Testament. Yet such is the case.)

The attitude of orthodox clergymen toward Spiritualism cannot be explained in any way to their credit, or in harmony with the statement that they are "friendly to all truth."

For here is a Science, a Philosophy, a Religion, professing to be in substantial agreement with N.T. Christianity, to give a rational philosophy of life, death and the future, to be fully in accord with nature, to answer the deepest problems of the human soul—immortality and the nature of the After Life—by positive proofs and demonstrations, to offer to bereaved and sorrowing humanity "the touch of a vanished hand," and to restore "the sound of a voice" that death has stilled; in short, to give to men facts, demonstrations, and comfort that no other religion in the world professes to offer. And how do the clergy treat this New Religion? Mostly by a "conspiracy of silence." If any class of men on God's footstool ought to know the bottom facts of Spiritualism it is the clergy. The problems it presents and the claims it makes cover the whole field of spiritual interests for time and eternity; it is the one interpretation of the Bible and Christianity. If these claims are just and true, clergymen should welcome spiritualism and defend it. Yet they either attempt to ignore or to denounce it.

Spiritualism, in the twenty-seven standard volumes of A. J. Davis, the "Seer of Poughkeepsie," and the works of Stainton Moses, Hudson Tuttle, Dr. Peebles, W. J. Colville, and others, presents a philosophy of life at once rational, comprehensive, natural, and harmonious, and its teachings form the basis of the Coming Religion of Humanity.

When the Rev. F. C. Spurr has read and studied this philosophy he will understand more fully the Bible and Christianity, and have less use for the Old Theology.

B. F. AUSTIN.

Rochester, N.Y., June 11, 1912.

## LOST CONTINENTS.

### The wonders of Easter Island.

Written expressly for *Harbinger of Light*

BY W. BRITTON HARVEY.

There is peculiar fascination to many people in the birth and death of huge continents. The stories about Atlantis hold thousands of readers spell-bound, and whether they believe such a country actually existed or that it is simply the baseless fabric of a dream, they are, nevertheless, intensely interested in its alleged existence, its advanced civilisation, and its asserted wonderful achievements in the domain of science. In a somewhat modified degree, perhaps,—because comparatively little has been said or written about it—public interest is likewise manifested in the very feasible theory that in the long, long ago a mighty continent occupied the site over which the

great Pacific Ocean rolls to-day. Evidence supporting this theory is found in the presence of scores of islands of varying size which dot portions of this vast expanse of water. These may be the mountain peaks of a submerged continent.

Whether the country was known by the name of Pan, and that Ja-pan is a remnant of it, as set forth in Oahspe, or whether it was designated Lemuria, as described in the records of the great seers of ancient India, does not, for the moment, matter. We are simply concerned about the truth, or otherwise, of the belief that a gigantic continent did exist there, and that North America and Asia were formerly connected by the intervening stretch of land. To obtain fuller data bearing on this conjecture is one of the principal aims of the Australian expedition now in the South Polar regions under the command of Dr. Mawson. The nature of this important enterprise was described in detail in an article I had the privilege of contributing to the "Harbinger" in its September issue of last year. It was then stated that one of the chief objects of the expedition was to "investigate the question of the former connection of Antarctica with Australia, South Africa and South America," and the following quotation was given from a speech delivered by Dr. Mawson, before the Royal Geographical Society in London, a few months previously:—

"The evidence is conclusive, in the minds of scientific men, that in the not long (geologically) past there existed a habitable Antarctic continent, with rays stretching up to meet with what are now Tasmania, South America, New Zealand and South Africa. Finally, an ice age of almost unprecedented severity overwhelmed the residual Antarctic continent and swept every trace of life into the Southern Ocean."

It was further pointed out that the geographical area embraced in the foregoing quotation was of enormous extent, and unquestionably provided for the existence of the pre-historic land of Pan. And emphasis was laid on the additional declaration of Dr. Mawson that "the fossil evidence is absolutely in favour of a continuity between South America and Australia." Letters received by me from various sources—including clergymen—seemed to indicate that the article had aroused much greater interest than I had anticipated. I, therefore, contributed another to the October number of this journal, in which reference was made to the significant fact that the British Association for the Advancement of Science, at its last annual meeting, had discussed the question of the formation of a new continent in the Pacific Ocean, and that the opinion was expressed that that continent was already beginning to rise. This suggested re-emergence of Pan recalled to mind a prediction on the subject contained in Oahspe: "So also will I, the Lord, provide, in the Kosmon era, to discover the sunken land of Pan, that mortals may comprehend the magnitude of the work of the Lord." The Kosmon era, it is explained in the book, commenced with the advent of what is known as Modern Spiritualism.

Now I come to what is really the *raison d'être* for the present article. It lies in the fact that a day or two ago my attention was directed to the following contribution published in an English paper:—

"One of the most interesting quests which have ever engaged the attention of explorers will shortly be undertaken by Mr. W. Scoresby Routledge, the traveller. Early in August, Mr. Routledge, with his wife and a small party—including a navigating officer lent by the Admiralty, who are taking great interest in the expedition—will leave England in the 'Mana,' a 250-ton motor auxiliary yacht. They will attempt to solve the mystery of the wonderful archaeological remains of Easter Island, in the South Pacific, and to make a complete survey of the island, which is the farthest outpost of the Polynesian race. The expedition was planned by Mr. Routledge in conjunction with the authorities of the British Museum, who regard it as of considerable importance. On the island, which is about 50 square miles in extent, are immense platforms, facing the sea, formed of large stones fitted together with cement. Some of these stones weigh five tons, and in places

the sea walls are nearly 30ft. high, and over 200ft. long. On the land side of the platforms there are broad terraces, on which once stood colossal figures carved out of lava from an extinct crater, eight miles away. On some of the platforms there are upwards of a dozen images, now thrown from their pedestals and lying in all directions. The largest are 37ft. high, but the majority vary from 14ft. to 16ft. They are carved in the shape of human beings. Five of the stones were brought to England in 1868, and are now in the British Museum. On the island are also remains of stone houses, 100ft. long by about 20ft. high. It is to discover the origin of these works that Mr. Routledge is going to Easter Island. The present inhabitants of Easter Island know nothing of their construction. *By some the theory is held that Easter Island is part of a submerged continent.* If this were so, it is thought that possibly sufficient manual labour might have been at hand to carry out the work."

This is certainly an extremely interesting announcement. It indicates the measure of scientific interest that centres around this fascinating subject, and the expedition is without doubt truthfully described as "one of the most interesting quests which have ever engaged the attention of explorers." It is, moreover, a very appropriate sequel to the work now being done by Dr. Mawson and his venturesome companions amidst the ice and snow of the polar regions, and the outcome may possibly be corroborative of the conclusions at which this brave Australian investigator may arrive. The scientific mind is no sooner faced by a mystery than it strives to solve it. The thirst for knowledge is growing apace. "Light—More Light," cried the dying Goethe, and that cry mankind continues to utter. We are only just beginning to realise that what we know is not worth mentioning when compared with what we do *not* know. We are all ignorant beyond expression. The past is wrapt in mysteries which we may some day understand. We must, however, *seek* if we would find, and if we seek, the promise will be kept. But we must ever remember the condition attaching to the promise. We must, first of all, discharge our part of the contract. We must "seek," we must "knock"; then the door will be opened, and the light of Truth will flood the human mind. It is only by much striving that priceless pearls of truth are discovered. In other words, every intellectual and spiritual advantage has to be *earned by effort* before we can possibly hope to acquire it. This principle operates with undeviating consistency throughout the fascinating realm of knowledge, and it is only by applying it that we can expect to accumulate those intellectual riches which will remain with us when time shall be no more. It is by "seeking," then, that we shall eventually succeed in unravelling the mysteries which belong to antiquity, and let us thank God that mankind has at last emerged into a seeking, or inquiring, age.

As I pen these lines the knock of the postman disturbs the trend of thought. He leaves a copy of "The Theosophist" for July. On opening its pages my eyes alight on these lines:—

"The Pacific continent continues to evolve. We hear now that the floor of the ocean is rising in the Gulf of Alaska, and that it is not unlikely that Behring Sea will gradually disappear, so that dry land will unite Asia and America. It is profoundly interesting to watch the beginnings of the 'new earth,' to see a continent in the making."

It is, indeed, "profoundly interesting," and doubtless many will from this time forth, especially in this Southern Hemisphere, give more attention to this subject of sunken lands than they have been disposed to do in the past.

"Cheiro's Memoirs," as indicated by press notices, must be of absorbing interest. The book is published by William Rider and Son Ltd., London, and will be more fully noticed in September issue. Cheiro has had remarkable psychic experiences, which formed the subject of an address given by him before the members and friends of the London Spiritual Alliance recently, in the large Salon of the Royal Society of British Artists.

## ECHOES FROM THE BAILEY SEANCES IN LONDON.

PSYCHICAL RESEARCH AND PSYCHO-PHYSICS.

By JAMES COATES (Author of "Seeing the Invisible," "Photographing the Invisible," "Self-Reliance," etc., etc.), Rothsay, Scotland.

In the literary supplement of July "Harbinger," Dr. Hyslop's mendacious and mischievous editorial, concerning Charles Bailey, was quoted and repeated, Dr. Coates' article on "Conjurers and Spiritualism," as relating to the methods of Psychical Researchers, arriving in time to give his testimony also. Dr. Coates was, however, busy at that time in writing an article for the "Harbinger," concerning this, which arrived a couple of weeks ago, and is given as affording additional information as to the probable source of the alleged fraud.

Dr. Coates says:

The Society for Psychical Research, in its proceedings has ever been antagonistic to psycho-physical phenomena. Although its members bulk largely of men of science, leading scholars, statesmen, divines and medical men, they have evidently allowed their thinking to be done for them by a few persons. These latter have never concealed their animus against all physical manifestations. The members and associates of the Society appear to follow their lead with becoming docility.

While persistently denouncing physical phenomena and mediums, it must be admitted they have also carefully refrained from any genuine attempts either to study the laws of mediumship or investigate the phenomena.

When, therefore, the Journal of the S.P.R. contains an exposure of Mr. Charles Bailey, and an editorial on the same is furnished in the Journal of the American S.P.R., we are not surprised.\* For inaccuracy and incompetency it would be hard, within so small a space, to give such substantial evidence of the attitude of Psychical Research towards the phenomena of "Apports," and the mediumship of Mr. Charles Bailey.

All the statements in that editorial are inaccurate.

Their attitude of scientific investigation is one which would produce a smile of contempt if pursued in the realm of Physics. It is deemed worthy of credence in Psychical Research.

Mr. Charles Bailey has never been exposed in Australia. If London is meant, that is decidedly ignored.

Mr. Charles Bailey has never in Australia, in Europe, England, or Scotland, claimed he could "bring apports from anywhere, much less produce the phenomena of the passage of matter through matter."

This is as incorrect as the bias is perfectly clear.

The solution of the bases of the editorial imaginings that have been elaborated in the editorial is pretty obvious.

1st. Two members, at least, of the S.P.R. were present at the sittings held in London.

2nd. They went with the usual S.P.R. bias.

3rd. They took every precaution—except "the surgical part of it." Yet the apports came.

4th. The methods by which the impossible—apports—were brought remained undetected.

5th. As the apports—the bird, bird's nest, which was not composed of grasses, and the little foreign, fresh eggs—came, notwithstanding the medium was stripped and examined, with nothing to cover him, or where to conceal anything. His clothes and boots were thoroughly searched. The articles produced could not have been in his clothes or concealed in the natural cavities of the body. I admit, too, that

Bailey left the room afterwards. That he did not leave the room before says more for his docility than pluck.

6th. As the apports, neither in feel nor appearance, presented evidence of being thus concealed, the fact of their being produced at all was the suspicious thing.

7th. As these representatives, "sent out" from the English Society, assumed fraud, suspected fraud, it is natural that they should conclude that the torn netting caused by the medium's efforts to disentangle the small bird's feet, which had become enmeshed therein, was evidence of fraud on his part.

8th. The statements made are an exposure of the methods of Psychical Research, including "the surgical part of it"—not of the medium.

9th. With the usual fairness of these Journals, for suppressing reports favourable to psycho-physics, and admitting freely whatever is detrimental, care is taken to ignore the facts obtained by long years of patient research in Australia. Why? Because these reports are conclusively favourable to Mr. Charles Bailey and the genuineness of the phenomena. The editor readily accepted reports, based on these two or three sittings, held under detrimental and wholly prejudicial conditions. Why? Because they support the "fraud hypothesis."

It is interesting to note that these attacks were made in the Journal of the S.P.R. six months after Mr. Charles Bailey had left the country, when he was in ignorance of the attack, and unable to defend himself. In these precious six months, Dr. Wallace's verdict, "Not proven," with reference to sittings in London, has been developed into "an exposure of Mr. Charles Bailey in Australia," where, the editorial says, he has long been under the auspices and protection of Mr. Thomas Welton Stanford, of Melbourne, Australia, and most remarkable things have been reported of him; "indeed so remarkable that they outdid everything before reported in their incredibility."

In the foregoing we have the key. Mr. Stanford is either a fraud or a fool. The two wise men—"persons sent out"—are to find evidence to meet the case, and a garbled, biassed editorial is the result. Scientific procedure? Conceit, not science, is the dominant note running throughout the whole.

That physical mediums are few in number; that psycho-physical phenomena are rare nowadays, is not to be wondered at, when mediums and the laws of mediumship are ignored, and such contemptible medico-police-cum-conjuror methods of procedure are adopted to secure a foregone verdict.

Whatever service the Society for Psychical Research has rendered to the world in the past with regard to the collection of evidence bearing on man's psychic faculties, illustrated by dreams, premonitions (asleep and awake), telepathy, visions, the double and apparition, it has practically done nothing for the elucidation of psycho-physic phenomena. The opportunities have been many, and the mediums not a few. The treatment of Bailey and the dismissal of the whole subject of apports, as a result of the opinions formed by "two persons sent out," based on "two or three seances," is an indication of the doctrine of whatever little scientific spirit the Society once possessed. The pity of it all is that the readers of these Journals (in this country and in the United States), who do not investigate, as well as many spiritualists, will accept what is written as true. As a matter of fact, there is only one thing true about it: i.e., it is grossly inaccurate.

Doctor Coates, of Rothsay, writes that Mrs. Wriedt has agreed to revisit Rothsay as the guest of himself and Mrs. Coates as soon as her engagement with Julia's Bureau terminates, and before her visit to South Africa. Dates are not yet fixed, but will probably be from the middle of July, for a week or so. The seances will be conducted for the Rothsay circle, under the careful supervision of Doctor Coates.

\*This editorial was printed in full in July Supplement and is not repeated.

## PERSONALS.

W. T. Stead "Memorial Number" of "Review of Reviews" for July — Australian edition, contains the most recent portrait, and should be obtained by Mr. Stead's legion of friends in Australia as a memento. The August number will contain an autobiography written by himself just before he left England in the Titanic. It will be of absorbing interest.

Vice-Admiral Osborne Moore writes of the great loss sustained through the passing over of Mr. Stead, whose place cannot be filled as journalist and upholder of the truth at any hazard. "Mrs Wriedt," he says, "is with us, living in Mr. Stead's house at Wimbledon, as before. The phenomena are more remarkable than last year." It will be remembered that Mrs. Wriedt's mediumship takes up two chapters in Vice-Admiral Moore's volume, "Glimpses of the Next State."

Rev. B. F. Austin, whose answer to Rev. F. C. Spurr's attacks on him will be found in another column, gave a splendid lecture in the leading theatre of Los Angeles on April 10, entitled "Can Legerdemain Explain Spiritualism?" This was in answer to an attack made in the same theatre two weeks before by a juggler who had given, says Mr. Austin, "a disgraceful exhibition of silly trickery" in imitation of phenomena. Despite a heavy downpour of rain the theatre was packed to overflowing. "We carried the audience by storm," Mr. Austin writes. He showed that all the signs of the times indicated the early establishment of a universal religion, based on scientific demonstration, on reason, and the moral sense of man freed from outworn creeds and dogmas.

Archbishop Clarke, on "Thanksgiving Day" for rain, as reported in "Argus," for July 8, gave a very different address to that of Dr. Moorhouse, many years ago, who showed, in most eloquent language, that if man did his part in the way of conservation of the bounteous rainfalls, which run to waste in so many directions, there would be ample water at all times. Dr. Clarke takes us back to the ancient times of fear and dread and anything but the self-help and self-reliance which is the keynote of true religion. "A few weeks ago," he said, in childish fashion, "there were fears of drought in Victoria. Abundance had been ours for a number of years; but the God who gave could also withhold. . . . Those who had any sense of God's government were, in thanking Him, doing only what was their bounden duty." Could anything be more puerile? No wonder the Church is losing its hold on the intelligence of the time.

Mr. L. V. H. Witley, whose little book, "Ministry of the Unseen," published last December, is now in its third edition, sends a copy of his second work, "The Life which is Life indeed, Here and Hereafter," and a most interesting letter acknowledging the notice of his first book in "Harbinger," and giving some personal details. The second book will be reviewed in September number. Meanwhile, copies of "Ministry of the Unseen" and "The Life which is Life indeed" can be obtained at Cole's (price, 1s. 3d., or 1s. 4d. post free). The third book, "Love from Beyond the Veil," will be published in next month. "My message," he says, "cannot be judged adequately until that book is before the world. It will be the greatest and best of the three—my joy and crown.

W. T. Stead, in the last number of "Review of Reviews," which he edited before starting on his fatal voyage, spoke very strongly against the suffragettes' violent tactics, deplored as they are by suffragists and all who know that no good can eventuate from wrong-doing.

"Suddenly," he says, "at the last moment some of the suffragette leaders seem to have been inspired by the devil to destroy, so far as they were concerned, at one fell swoop the reputation of their sex for political instinct and ordinary common sense. It is not only that their actions were criminal. What was much more serious was the arguments by which they attempted to defend

them. Because the movements by which men won their rights have been accompanied by excesses of violence—excesses never sanctioned and always deplored by their leaders—therefore, they argued, our leaders are justified in embarking upon a campaign for the destruction of the property of unoffending tradesmen. . . . The best parallel that can be suggested to the political imbecility of their action would be to try and imagine Mr. Parnell on the eve of the introduction of the Home Rule Bill organising a great movement for the cutting off of the tails of cattle on all the grazing farms of Ireland. The immediate result would have been the abandonment of the Home Rule Bill. But nothing will convince some of the window-smashers that because occasionally successful political movements have been accompanied by sporadic acts of violence directed against political opponents, which the leaders deplored, therefore the secret of success is for their leaders to organise the perpetration of criminal outrages upon the property of unoffending neutrals. What can you do with such creatures in politics? men are asking in despair. They may be angels in the home, but if this is the way they reason, Heaven help the State in whose counsels they have a voice!"

Mrs. Pedley announces a Social and Conversazione at the V.A.S. Rooms, on Thursday evening, August 8th, when she will give a short address on the Temples of Southern India. Mrs. Pedley will be attired in Indian dress, and give her latest impressions of a fascinating subject gained during a recent visit to India.

Mrs. Knight McLellan has returned from a month's visit to Sydney, where she spoke to large audiences at the Church Of Seers, and had a most enjoyable time. In advertisement in another column will be found particulars of her classes and hours for callers.

Dr. and Mrs. Elmore announce in advertisement columns the hours for their classes and private appointments for medical and psychic work. Letters should be addressed—228 Punt-road, South Yarra, Melbourne.

Mr. W. J. Allen, of Waverley, Sydney, has an excellent answer in the "Sun" to Rev. John Ferguson's attack on Spiritualism. This gentleman has remarkable phenomena in his own family, which may be mentioned in another issue of the "Harbinger." It is good to know of the many able and valiant helpers in the cause who are springing up on all sides.

Mrs. Harris-Roberts writes that she was to leave Napier on July 2nd for her home in Auckland, and sends the kindest words about the "Harbinger" and its work. "It is helpful to us all to know," she says, "how you are succeeding and how your work increases the knowledge of truth everywhere that the blessed 'Harbinger' is read." Mrs. Harris-Roberts has also been cognisant of the helpful assistance of Mr. Stead.

Mrs. Morrison, since her return from New Zealand, has been giving lectures for the Spiritual Church, Prahran, for four Sundays, with remarkable success. The building was crowded to excess, many not being able to gain admission. Mrs. Morrison speaks for the month of August for the Brunswick Church and Lyceum (president, Mr. W. Keir). Her advertisement gives hours for consultation and medical treatment which she considers her most valuable work.

Mrs. Weekes writes from Rockhampton that she is carrying on her mission in that town very successfully.

Mr. and Mrs. Morrell are now in Ipswich, their place in Sydney being filled by Mrs. Twelvetree during their absence.

Mrs. Bright will be "At Home" to friends and subscribers from 3 to 5 on Wednesday afternoon, Aug. 14th, at "Harbinger of Light" Office, Austral Buildings, 117 Collins Street. Mr. Gladwin (England) Mrs. Knight McLellan, McLeod-Craig, and other speakers. Cordial invitation to all.

Report of "Occult Students' Welcome to Dr. and Mrs. Elmore" arrived when paper was in the press and too late for insertion.

**VICTORIAN ASSOCIATION OF SPIRITUALISTS.**

The V.A.S. correspondent writes:—

Arrangements have been made for Mr. G. Delderfield to give a series of lectures on Sunday evenings at their rooms, 117 Collins-street. The first lecture was to have been given on Sunday, 14th July, when the Lecture Hall was not large enough to hold the number of interested members and friends, but, unfortunately, at the last moment it was found that Mr. Delderfield had been taken ill, and was unable to lecture. Mr. Bloomfield, the Hon. Sec. of the Association, had to take his place, and, so as not to disappoint the large audience assembled, he gave a fine discourse on the subject selected for the evening. Quite an enthusiastic demonstration was accorded him for his efforts (at a few moments' notice). Mrs. Trew gave spiritual messages at the close of the lecture.

Monday, the 15th July, was the Monthly Conversazione of the V.A.S. Mr. McLeod-Craig gave an address on "What all the World is Seeking." The rooms were beautifully decorated by the Ladies' Committee, and an excellent programme provided by Misses Terry, Joyce, McAuley, F. Waschatz, M. Connelly, Mrs. Pedley, Messrs. Edelsten, Schmidt, Brown, and Hassett, who all acquitted themselves with credit. The Medium Circles still continue to attract large attendances, and are under the able direction of Mr. Bloomfield. Most of the leading psychics of Melbourne attend, and are pleased to have such spiritual conditions made for them. The class work, under Mrs. Waschatz, is rapidly progressing. The sales of the "Harbinger" are still increasing.

**THE MELBOURNE P. S. LYCEUM.**

Mr. W. H. Lumley, Conductor, writes:—

Good work has been the order throughout the past month at the Lyceum, the Rev. Loie F. Elmore being the lecturer at the evening meetings. On the 30th June, the subject taken was "The Mystery of Death." On the 7th, 14th, and 21st June, the subjects lectured on were "The Injustice of Life," "The Greatness of Man," and "Immortality in the Light of Evolution." The lectures were highly appreciated by the audiences. No phenomena is given, the whole of the evening being taken up by the lecture and answers to questions bearing on the subject matter of the lectures. The soloists during the month were Miss Adams, Miss Cornelius, Mr. Adamson, and Mr. Lumley. The afternoon meetings have been very largely attended, Mesdames Stewart, Hegarty, Pedley, Coulsen, Wells, Clarke, Madame Orion, Miss Mantell, Messrs. Houey, Heffernan, and Lumley contributing to the success. The speakers at the morning sessions were Mrs. Elmore, Mrs. Knight McLellan, and Mr. Edelsten, a successful Recitation Sunday completing the month's work.

**PRAHRAN SPIRITUALISTIC CHURCH.**

Mrs. T. F. Marshall, Hon. Sec., writes:—

Since last report, the Children's Lyceum, with Mr. Toomath, our new president, as conductor, and Mr. Shepherd, the vice-president and assistant conductor, has progressed steadily.

The Mediums' Circles have been successful, as also the alternate P.S.A. meetings.

Mrs. S. E. Morrison concluded her series of lectures with a Special Request Night, numbers being unable to gain admission to hear this talented psychic.

We are expecting large audiences to a series of lectures from Mrs. R. Steinman, from New Zealand, a much-esteemed and successful psychic. Her lectures will be advertised in Saturday's daily papers.

We heartily thank all mediums who have assisted us, with special mention of Mrs. Boden and Madame Orion.

**SPIRITUALISM IN OTHER STATES.  
THE CHURCH OF SEERS, SYDNEY.**

Mr. A. J. Bush, Hon. Sec., writes:—

I have the pleasure to report good attendances at the School of Arts both afternoon and evening, since my last. Mrs. Knight McLellan said farewell on July 7th to a large and enthusiastic audience. Other speakers since have been Mrs. Allison and Mrs. Dearden Smith. The afternoon meeting has been taken by Mr. A. J. Bush, taking for subject, "Does the Bible Oppose Spiritualism?" with questions answered, which so interested the audience that we were compelled to forego our usual circle. Mrs. Barrell, Mme. Levorna and Mr. Eldridge occupied the platform during the month, and much good work has been done.

Our Lyceum is progressing, and attendances are still good.

Cordial greetings to all co-workers, and best wishes for the paper and its editor.

**SPIRITUALIST MISSION, STANMORE, SYDNEY.**

Mrs. J. Connell, Hon. Sec., writes:—

Since your last issue, we have bidden farewell to our dear leaders, Mr. and Mrs. Morrell, who have gone to Ipswich for a much needed change and well-earned rest. We have welcomed, in their place, their old and trusted friend and co-worker in England, Mrs. Twelvetree.

Farewell services were held on June 30th, when the attendances were particularly good, many being unable to gain admission.

In Mrs. Twelvetree, we have a faithful leader and friend, and, judging by the large and attentive audiences since she has been amongst us, we are confident that Mrs. Morrell could not have entrusted her many duties to anyone more fully competent to discharge them. The circles and classes are all well attended, and we can reasonably hope that some of the present members will be future workers in our great cause. We are all deeply interested in your paper, more especially in all that pertains to the "Life" and messages from Mr. W. T. Stead.

All unite in sending kind wishes to you, and for the success of "Harbinger."

**FAREWELL SOCIAL to MR. & MRS. MORRELL at BURWOOD.**

Mr. F. C. Tanner writes:—

Mr. and Mrs. Morrell have left Sydney for a few months, to carry the glad tidings to Ipswich, Queensland, and on June 29th the classes and friends met at a farewell social evening in their honour. After a couple of songs had been sung, Mr. Tanner, on behalf of the classes, presented Mrs. Morrell with a farewell address, and the goodwill of all present was further shown by the presentation to her of a beautiful purse and contents by Mrs. Connell. Mr. and Mrs. Morrell both feelingly responded. Mrs. Twelvetree is taking up the work so ably commenced and carried on by Mr. and Mrs. Morrell, and felicitations of the company were tendered to that lady, and an assurance of strong support. Mrs. Twelvetree suitably responded. The pleasant evening closed by all present heartily singing "God be with You till We Meet Again."

This report would be incomplete without mention of the farewell Sunday services, when, to borrow a theatrical phrase, there was standing room only, testifying to the esteem Mr. and Mrs. Morrell hold in the affection of all. Their departure by steamer for Queensland was witnessed by a large number of friends, who, as the boat left the wharf, sang "God be with You till We Meet Again" in the heartiest manner.

**IPSWICH SPIRITUAL CHURCH.**

Mr. John Newell, Hon. Sec., writes:—

This Society passed, on Sunday last, its fourth milestone on its march of progress and light, that being the

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fourth anniversary of the Church. The platform was occupied by Mrs. Morrell, who is now speaking for us. She gave most inspiring addresses both afternoon and evening to good gatherings.

During the early part of the month, Mrs. Weeks concluded her mission season here, leaving a splendid impression behind her regarding the truth of spiritualism.

Mrs. Morrell is already making her influence widely felt for good. The Church is in a very healthy state, being absolutely free from debt and possessing an amount of valuable and necessary property. Thanks to the liberality of "one of the old brigade" (a fifty years veteran in spiritualism) having donated about ten pounds worth of books to the Church, a library has been formed which should be most helpful in spreading the light.

Every good wish to *Harbinger*, editor, and all co-workers.

#### LYCEUM ANNIVERSARY, PERTH, W.A.

Mr. A. Carter, Hon. Sec., writes:—

We held our Anniversary service on Sunday, July 7th, when a splendid programme of solos, recitations, harp, mandoline and piano selections were well rendered and highly appreciated. The marching and calisthenics were smartly and well done, and the "Pearls" were well chosen and delivered.

Mr. Jones spoke on the Golden Chain Recitation and the Teachings of Spiritualism, which contain some very fine reading.

At the evening service, Mr. Jones was the speaker, and gave a very able discourse on "Truth." Our soloists were Misses Jones and Clifford, and Mrs. Carter, and we were again favoured with good singing. The attendance in the afternoon was moderate, but in the evening excellent. Our Lyceum is progressing well. We send our cordial greetings to all friends and co-workers.

#### CHRISTCHURCH SPIRITUALIST ASSOCIATION.

Mr. G. Dickenson, Hon. Sec., writes:—

Permit me space in your valuable paper to make a brief report as to the general conditions of our Society. First, I am sorry to report the loss of two of our old and esteemed members—Mrs. Thomas, one of the oldest members of the society, choir, and committee, and deeply lamented. Mrs. Dunn's passing over is greatly regretted. She was a valuable and regular attendant at the Church, and the manner of her death was tragic. She was crossing one of the main streets of the city on June 29th, and was killed by a motor car. Friends in various parts of Australia will be sorry to hear of the passing on of these two ladies.

Mr. and Mrs. Wilson are engaged by the Society for six months. They have completed half of that term, and have done valuable service to the Society. Mrs. Wilson has held several meetings during the time, and donated the whole of the proceeds to various funds of the Church. Mr. Wilson is delivering some valuable addresses on Sunday evenings to good audiences. His subject for July 7th and 14th was "The Esoteric Significance of the Cross," which was edifying and appreciated by the audiences.

The ladies' sewing class, in connection with the Church, is doing good work, and has already handed several pounds over to the treasurer for the benefit of the Church. There is a good Lyceum, and we are always pleased to receive any children who do not attend any Sunday school. Mr. Fryer, the conductor of the choir, would be pleased to receive names for membership. All our members send best wishes for the editor and the "Harbinger of Light."

At time of going to press, no other reports had reached this office. Secretaries are reminded that to ensure inclusion, they should arrive by the 20th of each month and be written as concisely as possible.

## A SOCIAL and CONVERSAZIONE

Will be held in V.A.S. Rooms, 117 Collins St., on THURSDAY EVENING, AUGUST 8th, at 8 o'clock.

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

CHAS. CHATFIELD, SECRETARY.

6 Princess St., North Melbourne.

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**A CURE FOR PNEUMONIA.**

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

**The Remedy.**

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

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

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

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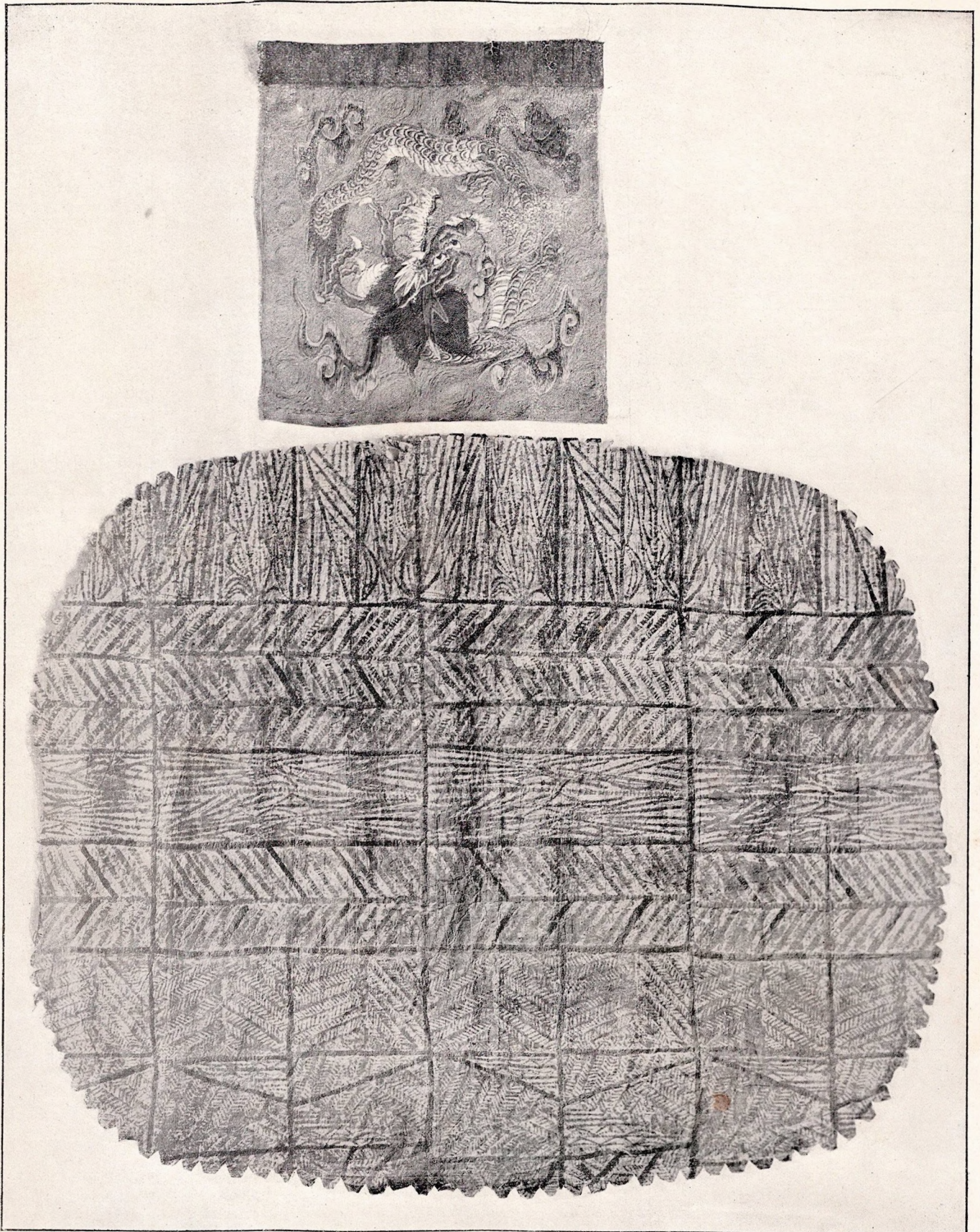
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**W. H. TERRY,**

who has retired from practice as Diagnostician, is now residing at 51 Hunter Street, Malvern, where he will be pleased to see any of his old friends. He is generally in town once or twice a week, and messages may be left for him at *The Harbinger* Office or with Mr. Donecker next door.

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



Both the "Apports" photographed above have been brought since the last issue of the *Harbinger*, and the one at the top of the picture has been photographed at the express desire of the Hindoo controls, Abdul and Selim. A Chinese control, named Lo-Hi, has on several occasions helped the Hindoos to bring apports from China. This one is a portion, the breast plate, of a Chinese Mandarin's "Dalmatic," which is a kind of robe worn by persons of rank from the early Christian centuries and made on the pattern of a dress worn in *Dalmatia*, from whence it derives its name. It was stated by Dr. Whitcomb that the complete dress had been sadly knocked about and could not be brought. The piece photographed had been torn from the rest, which was "hacked by swords and bespattered with blood." This portion is, however, quite a work of art. The figure of a dragon is embroidered in gold thread on a ground of the same colour, the whole being most finely worked with silk thread and evidently by hand.

On July 18th the floor mat below from Santa Cruz, an island in the Pacific, was brought. It is made from the hammered

bark of a native tree and is used by the natives to sit on at their meals. This was apparently quite new, colours being fresh and the mat without stains of food as is frequently the case. It is about five feet long and three wide and almost covered the medium as he sat in the cage. As usual he had been searched by gentlemen present and then led into the séance room where he was placed in the cage, locked and sealed by one of the strangers present, and also thoroughly examined. Although these wonders are of constant occurrence there is always a feeling of thankfulness among the sitters that they are permitted to take part in a circle unique in the annals of Spiritualism. When an address like the one reproduced in this issue as given by Ram Bahardar, the new Hindoo control is read in conjunction, it will be seen that the "apports" are only intended to direct the minds of the sitters to the fact of the spiritual basis of what we call matter, and that no similar combination of phenomena and highly spiritual addresses can be found elsewhere. In "Masters and Adepts" the phenomenon of growing trees as at this circle is explained by Ram Bahardar.