Registered at the General Post Office, Melbourne, for transmission by Post as a Newspaper.

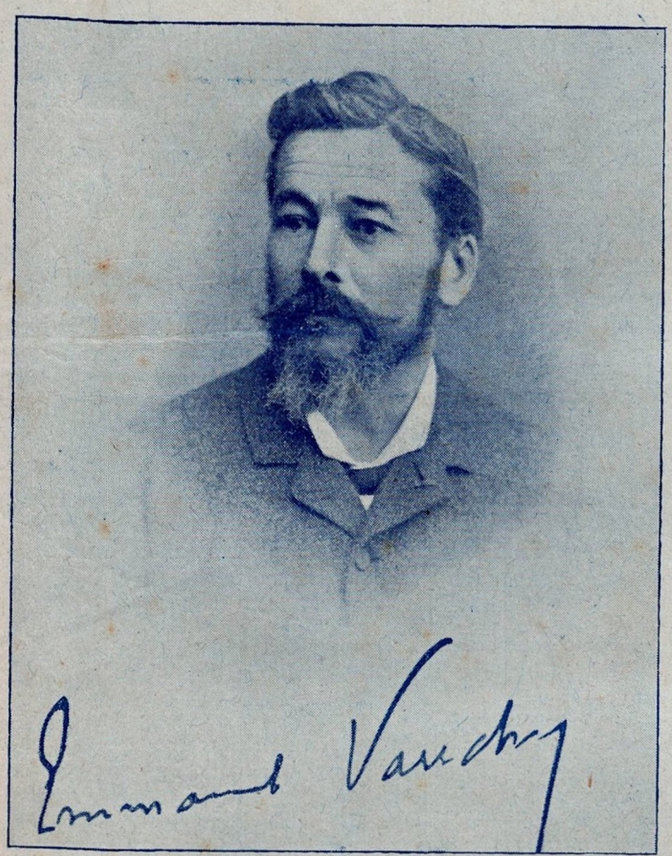
WITH SUPPLEMENT.

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 Mrs. Charles Bright.*

Vol. 36. No. 445. MELBOURNE, MARCH 1st, 1907. SIXPENCE.



EMMANUEL VAUCHEZ,
Spiritualist and Active Worker in Separation of Church from State in France.

T. WEBSTER, L.D.S., M.A.C.D
Dental Surgeon.

Crown and Bridge Work a Specialty.

306 QUEEN'S PARADE, CLIFTON HILL.

The Paris School of Millinery.
Classes Daily from 10s 6d. Quarter.
MADAME LE GRÉSLEY
(Oldest Established School of Millinery in Melbourne),
292 BOURKE ST., MELBOURNE.
(Over Sutton's).
Upstairs—Take Lift. Send for Cards.

The Health Record,
Formerly The Psycho-Therapeutic Journal.
The only English periodical devoted exclusively to the Rational Consideration of **Hypnotism, Suggestion, Mental Science, Will Power, Human Radiations, Drugless Healing,** and the Treatment of Diseases by Psychic and Mental Processes, with due regard to the Natural Laws of Health.
Annual Subscription, 4/-; Single Copies, 4d. Post Free.
3 Bayley Street, Bedford Square, London, W.C.

OPHTHALMIC OPTICIAN
R L
30 60 90 90 60 30 30 60 90 90 60 30
W. DONAHAY,
181 COLLINS STREET, MELBOURNE (Above "The Argus" Office.
OPHTHALMIC AND GENERAL OPTICIAN.
Accurate Sight Testing. Perfect Frame Fitting. Expert Refractionist.
Oculists' Prescriptions Carefully Attended to. Repairs Promptly Effected.
Our Prices are to Scale and Reasonable.

DO YOU WANT HEALTH?
Then health awaits you at the
Psycho-Therapeutic Institute,
110 Drummond Street (City end), MELBOURNE.

J. McLEOD CRAIG, MENTAL & MAGNETIC HEALER.
Nervousness, Throat and Chest Troubles, Failing Eyesight, Sciatica, Rheumatism, Kidney and Liver Troubles cured by the Magnetic Touch and spoken word.
Deafness Cured after 20 years.
You can interview the people who are having their Hearing Restored Without Drugs or Operations.
Our Psychic Band of Healers can cure you in your own home if you cannot come to us.
Psychic Diagnosis by Appointment.
Hours of Consultation: 10 till 6 (Saturdays excepted.)

Cheaper Edition, 1/3; Posted, 1/6.
After Death A Personal Narrative.
Being a New and Cheaper Edition of "Letters from Julia."
By W. T. STEAD.

Only 1s. Posted, 1s 2d.
Master Messages
Religious, Social, Ethical.
By JOHN RUSKIN.
Being Choice Prose Passages from "Modern Painters," "The Stones of Venice." "The Two Paths," "The Seven Lamps of Architecture," "The Political Economy of Art," &c.
MELBOURNE.
E. W. COLE, Book Arcade
SYDNEY: 333 George St. ADELAIDE: 67 Rundle St.

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

President of the Australian Union of Herbalists, Regd. Estab. 20 years.
Successor to Mr. G. Spriggs.

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

Fee 10s. in Advance. Returned if Patient is not satisfied.

8 Brunswick Street South, East Melbourne
(Near St. Patrick's Cathedral).

MRS. H. A. RISING, Medical Clairvoyant.

DISEASES accurately Diagnosed; undoubted Testimonials. A lock of hair and fee 10/6.

Address—"JESSAVILLE," St. Kilda Road,
Near Raleigh Street, Melbourne.
(Name on Gate).
Testimonials can be seen on application.

R. B. DAVIS & CO.,

Estate and Insurance Agents,

Have opened AUCTION ROOMS at their Premises,

300 BRUNSWICK ST., FITZROY.

Weekly Furniture Sales Held.
Outside Furniture & Property Sales Conducted.
Furniture Bought for Cash.
Tel. 2868.

Woman Know Thyself.

Woman Know Thyself.

Woman Know Thyself.

A Home Book of

Tokology, Hygiene, and Education.
For Maidens, Wives, and Mothers.

A Clean and Clear Exposition of Nature's Laws and Mysteries. By J. H. Greer, M.D. Fully Illustrated.
510 Large Pages.

Only 6s., Post Free.

Only 6s., Post Free.

Securely Packed.

From . .

COLE'S BOOK ARCADE, Melbourne.

Auckland Society for Spiritual Progress.
(Registered).
CENTRAL HALL, COOKE STREET.
Services every Sunday at 3 and 7 p.m.
President—Mr. David Fox. *Speaker*—Mrs. Harris-Roberts.
All correspondence to be addressed—19 Picton-st., Ponsonby, Auckland.

MRS. TOM. GRAHAM,
Certificated Midwife,
73 GEORGE STREET, FITZROY,
Receives Patients. Doctor in Attendance if required.
First Class Accommodation. Terms Moderate.

M. J. BLOOMFIELD,
Watchmaker & Jeweller,
597 Chapel Street, South Yarra.
All Repairs Promptly Attended to. Old Gold & Silver Bought.
Engraving, Chasing, Gilding, and Plating Done.
Orders and Repairs from Country Clients despatched without delay. Watches, Clocks, Plate, and all kinds of Jewellery selected for Customers at Lowest Possible Cost.

Mrs. R. E. STEEL,
Astrologian,
May be consulted on all matters relating to daily life.
Absolute secrecy guaranteed.

Questions answered by the Stars, Fee 2/6.
Nativities cast from 5/- to £2/5/-.

Lessons given personally or by correspondence.
Terms Moderate.

MRS. STEEL'S New Book, "Magical Colours," will be ready early in 1907. Something novel, interesting and useful. Price 6d. Order early.

Address : 92 ELIZABETH STREET, SYDNEY.

VICTORIAN ASSOCIATION OF SPIRITUALISTS.
Objects :
"The Investigation and Advancement of Spiritual Truths and Purposes."

The V.A.S. Conversazione will take place on Monday, 11th March, 1907. Subject : "The Fear of Death."
Speaker—**CAVALIER JAS. SMITH.**

Psychometric Class.—Mr. Jennings, Thursdays, 14th & 28th March.

Dorcas Meeting, Tuesday, 19th March, at 3 p.m.

Sunday Evenings, 7 p.m., Services at Austral Hall. Speaker: Mrs. W. J. McLennan, who has arrived from London after two years investigation into Spiritualism in Great Britain.

Conference Class—Mr. Donahay, Sunday Mornings, 11 a.m.

Subscription (which entitles Members to the use of Room and access to Library), 2s. 6d. per quarter; with use of Lending Library, 5s. Catalogues free.

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

The Melbourne Progressive Spiritualistic Lyceum
Oddfellows' Hall, corner Russell and Victoria Streets
(Opposite Trades Hall).

Sunday Services :—Morning, Lyceum Session at 11; Mediums' Meetings on alternate Sundays at 3 p.m.; Evening Lectures at 7. Speaker : Mr. J. McLeod Craig.

Subscription, 2/6 per quarter secures a voice in the management and the use of a Library of 1,000 volumes, comprising the standard works on Spiritualism, Mediumship and kindred subjects.

Investigators can obtain further information and free literature, how to form circles for psychic development, etc.; also the addresses of reputable mediums, by applying to the Secretary.

A. SHIPWAY, Hon. Sec.,
266 William-st., West Melbourne.

WELLINGTON ASSOCIATION OF SPIRITUALISTS, Registered.
New Century Hall, Kent Terrace,
Public Meetings every Sunday at 7 p.m. Friday at 8 p.m.
Children's Lyceum at 2.30.
All country visitors made welcome. The Society has a splendid Lending Library.
W. McLean, President. C. A. Whitney, Sec.

AUCKLAND ASSOCIATION of SPIRITUALISTS
Registered.
Oddfellows' Hall, Pitt Street.
Public Meetings every Sunday, at 7 p.m.
All communications to be addressed : "Oak House, Hobson-st., Auckland."
President : W. Aggers *Secretary :* F. Lancaster.

Pauline "Reliable" Paper Patterns
Are Absolutely Best for Home Dressmaking. Try them
Designers and Manufacturers :
J. & M. INVERARITY, 161 Smith Street, Fitzroy.
Agent : MISS HINGE,

The Harbinger of Light.

MARCH 1, 1907.

CONTENTS:

Editorial Notes ... 9121
Emmanuel Vauchez, Spiritualist and Foremost Worker for Separation of Church and State in France (Portrait) ... 9122-3
Our Foreign Exchanges (Portraits) ... 9124
The Zancig Mystery (Portraits) ... 9125
Mr. T. W. Stanford's Seances with the Medium Charles Bailey ... 9126-8
SUPPLEMENT: *Photo. Reproductions of "Apports" at the Bailey Seances* ...
Telepathy ... 9129; *Victorian Association of Spiritualists* ... 9129
How Spiritualism is Invading the Church ... 9130
Hudson Tuttle's Latest Book—Evolution of the God and Christ Idea (Portrait) ... 9131
Church of Seers, Sydney ... 9132; *Flammarion and Spiritualism* ... 9132
Mrs. W. J. McLennan (Portrait) ... 9133
A New Australian Magazine, "Orient and Occident" ... 9133
Dr. Lapponi, the Pope's late Physician ... 9134
Dr. Hodgson as a Spiritualist ... 9134
M.P.S. Lyceum ... 9134; *Perth Spiritualistic Lyceum* ... 9134
Personals ... 9135; *Spiritualistic Church of West Australia* ... 9136
The Grand Council of Spiritualists Association of N.S.W. ... 9136

EDITORIAL NOTES

To those who have attained a consciousness of the psychic world, to whom the immanence of the spiritual spheres and their interblending with this mundane one is a daily inspiration, it is good to read that this, under a slightly different phraseology, is the mainspring of Rev. R. J. Campbell's revolt from the old creeds. The London daily papers are full of "interviews" and letters concerning Mr. Campbell's bold statements, and the *Daily Mail* of January 12th has over a column report of a chat with him in his church parlour at the City Temple. "The famous preacher," says his interviewer, "with the face of a boy, the silvery hair of an old man, and the burning, piercing eyes of a prophet, spoke with the quiet emphasis of a man who has thought out his intellectual position." This is simply that the old doctrine of sin and atonement in the accepted theological sense, is swept away and the inherent nobility of man and the endless progression before him is put in its place. "From the side of science," said Mr. Campbell to his interviewer, "the new theology is typified in the work of men like Sir Oliver Lodge."

As showing the spiritual nature of Mr. Campbell's deductions, he declines to be included among Unitarians, the secretary of their Association having written to say that there was not much difference between the teachings of "The New Theology" and their own. There is, however, a vital difference that would transform that church into a living power, namely, that as a body they stand aloof from spiritualistic phenomena and are content with cold abstractions instead of the living faith that men and women are hungering for. Among their great preachers have been men like Dr. Channing, Theodore Parker and R. W. Emerson. The last two had perforce to leave that church for wider fields where their best and highest thought could be given without hindrance—Emerson, when quite a young man, for lack of sympathy with the ancient practice of a Communion Service being grafted on to a liberal faith—Theodore Parker, who in the prime of life had to seek a platform in Boston, where he could give his untrammelled thought free utterance. That the foundations of its belief are sound is shown by the way that Minot J. Savage in America, Rev. John Page Hopps in England, are able to occupy its foremost pulpits and at the same time proclaim themselves as Spiritualists. For many years I strove in vain to believe that in Unitarianism could be found all that the world is waiting for. In very early days this hope received a great shock, and it was not until my eyes had been opened to the reality of the spiritual world and the power of communication therewith, that I perceived this was what not only Unitarianism but all the other churches were blindly seeking after.

In the Sunday School at the Unitarian Church, Nottingham, of which I was a teacher, there was once among my scholars a girl suffering from consumption. There were many of these in the few years I was among them, caused by the close, unhealthy work of the factories. This girl became bedridden, and although I had then no assured belief in a future life, was a dense materialist, I visited her daily, striving by means of help of various kinds to mitigate her sufferings. She lived in a poor alley in the town, and one day before I climbed the stairs to the attic where she lay, her father asked me to say something to comfort the dying girl. Someone had left her a horrible tract with illustrations of the fate of the unconverted. Never did I feel so helpless. I could only assure the suffering girl of my own belief in a loving father, and that all these horrors she had been told of were but the things that people imagined. But this seemed cold comfort to give to a sufferer lying in a room almost destitute of furniture and to speak of God's love as shown in the flowers and the beauties of nature seemed too sharp a contrast to her surroundings. I remember that I read to her the 14th chapter of St. John and gave her some gifts I had brought, but if I had known what I do now of the actuality and immanence of the spiritual world, that poor room might have been transformed to a very gateway of heaven.

Yes, in every word of Rev. Mr. Campbell's explanations there is spiritual enlightenment. Jesus is a man like ourselves: we are all sons of God. "Evil," he says, "is a negative rather than a positive term. It is the shadow where the light ought to be: it is the perceived privation of good." He might have gone further and said that so-called evil is the great teacher of humanity. There could not be good unless there was evil to be avoided and overcome by ourselves. "We believe," Mr. Campbell says, "that Jesus is and was divine, but so are we. His mission was to make us realise our divinity and our oneness with God, and we are called to live the life which He lived." And so the work of Spiritualism goes on. If, as I said lately to a member of a leading church in Melbourne, the ministers would study psychic matters and give their congregations the benefit of that study, crowded congregations would be the result instead of the empty pews which are the despair of the church authorities. A reverent study of psychic forces will, as one writer says, "definitely shape the religious faith of the future, and for this reason, if no other, all those who are teachers of the people will do well to give attention to the subject."

That Mr. Campbell has seen the wisdom of this, has determined at all hazards to give his hearers the benefit of his studies in psychic things is shown by the report in the *Daily News* of a meeting held at Kensington Congregational Church, when Mr. Campbell offered to answer any questions propounded to him. Mr. Campbell "affirmed his belief in the persistence of consciousness after death, and referred to the collection of evidence by the Psychic Research Society, which had convinced men like Sir Oliver Lodge and Sir William Crookes. Mr. Campbell also said that he believed that real prayer was always answered. "Don't be afraid," he said, "to pray about all the ordinary things of life. . . . To say that Jesus was born without a human father was untrue, and he certainly was not co-equal with God when on earth, because he said so himself. The spirit of Eternal Love was making man at-one with God." And thus Spiritualism is bringing the world back to a Religion of which Love is the controlling force. For those who discern the spiritual import of its phenomena are brought to the very heart of Christianity.

EMMANUEL VAUCHEZ,

Spiritualist, and Foremost Worker for the Separation of Church from State in France.

By Mrs. Charles Bright.

In every epoch-making event that startles the world it is invariably found that it is the culminating point of years of strenuous self-sacrificing endeavour on the part of faithful workers whose names are perhaps but little known to the outside world. Thus, although Martin Luther's name is inseparably connected with the great Reformation, he could not have struck the final blow but for the faithful workers who had been for many years upholding him. And so M. Clemenceau, the great Radical President of the French Republic, was able to bring about the Separation of Church from State in that ancient stronghold of ecclesiasticism chiefly through the forty years' work of Emmanuel Vauchez, who was one of the first to respond to the appeal of Jean Macé in 1866 to found a French Educational League. This was formed with the avowed intention of secularising national education in France. In common with reformers in other lands, their ideal of State education was "secular, compulsory and free," feeling that whatever might be the outcome the time had arrived when the plastic minds of the rising generation should no longer be moulded by outgrown creeds and dogmas. How important it is that young minds should not have beliefs forced upon their acceptance may be gauged from the fact that Victor Hugo, one of the greatest souls of modern times, says that he was forty years of age before he could completely shake off the fetters cast around him by early religious training. "Now that the Separation of Church from State is an accomplished fact," says *Le Progrès*, a Parisian journal, in a review of "Emmanuel Vauchez and his Work," which covers sixteen columns of a recent issue, "it is well to remember that the distinguished worker has," according to M. Aug. Tibaudot, "done more to obtain this separation than so many pseudo-Republicans who have included this reform in their electoral promises, only to renounce it when they cross the portals of the Chamber or Senate." It is not, however, given to all to see the importance of the issues involved, but from the start Emmanuel Vauchez has aimed for the secularisation of education, and in so strenuous a fashion that at the moment of victory he is invalided as a result of a long struggle against gigantic odds. "He is not one of those," says his reviewer, "who rest on their laurels." Others, after a life of courageous work, would have gone to their native place, where in his case he would have been welcomed as one of its most glorious children—he was born in Courlans, Jura, on May 19th, 1836. But he has chosen La Vendée as a place of retirement, where he hopes to restore his failing health, as this is the last stronghold of clerical influence, and here he will continue the good fight against ecclesiastical and other enemies of secular education.



EMMANUEL VAUCHEZ.

Early Life and Labours.

With M. Vauchez, as with every other person who makes a mark in the world, it is hard graft that has brought about the great success of his later years. Originally intended for commerce, he spent some of his younger years in Algiers, and was a diligent student in his leisure hours of the works of Darwin and the French and German scientists then in vogue. Coming to Paris in 1866, at the age of 30, he at once joined the Educational League started by Jean Macé. Societies were formed in almost every Department in France, and M. Vauchez, seeing the importance of a central meeting-place, then formed a Parisian Circle of the Educational League with most modest beginnings. By 1870 the Circle was in a prosperous condition, but the declaration of war between France and Germany caused him to enlist in the service of his country. But it was while serving as a corporal in the First Zouaves that M. Vauchez laid the foundation of the great national movement in favour of secular and free education by the formation of libraries for the use of the soldiers, through the efforts of the Parisian Circle, of which he was Secretary. In a letter from the Minister of War to the President of the League, he offers thanks on behalf of the French nation for valuable gifts of books and the publication of catalogues. More important work could not have been done. "Here," says Jean Macé, "was the fulfilment of a long-cherished dream. The regiment was to be transformed into a sort of national high school through which each generation would pass, and from whence would come French electors," educated in the latest ideas of scientific reform. Thanks to the devoted work of Emmanuel Vauchez, the Parisian Circle occupied a prominent place in the Universal Exhibition of Paris in 1878. A record of its work, presented to the Exhibition authorities, included the founding of 876 literary societies with 70,000 members; the founding of regimental libraries and the encouragement of adult schools in more than 200 army corps; the presenting of a petition to the Chamber of Deputies in favour of secular, compulsory and free education with nearly one and a half million signatures; the gift of globes, maps, apparatus and nearly 100,000 volumes to many thousand schools and educational societies throughout France. For these and other invaluable services the Parisian Circle was awarded a silver medal in Class VI., a distinction which its promoters, in view of the political position and their bold stand against vested authority, had not dared to hope for.

Spiritualism the Motive Power of this Great Reformer.

Emmanuel Vauchez is a Spiritualist of the most advanced type. It is evident that throughout his persistent struggle against clerical influence in France it has been with the hope of bringing in a religion that can appeal to the reason of unfettered humanity. "M. Vauchez," says one writer, "is not of those who believe in the disappearance of the religious ideal. He believes

in its transformation. Not only does he affirm that personal existence continues in infinite progression after death, but he is convinced that constant undeniable intercourse—which Science will eventually prove by her methods and experiments—exists between the visible and invisible worlds, making one vast whole. In his opinion, as in that of Auguste Comte, but in that distinguished philosopher's case for other reasons, 'It is the dead who control the living.'" This idea permeates the many works on educational and reform subjects that have been written by M. Vauchez, and which are extensively circulated throughout France. It is, however, in his most important publication, "The Earth," with sub-title "Evolution of Life on its Surface: Its past, Present and Future," in two volumes most profusely illustrated, that Emmanuel Vauchez has given to the world his highest thought. "In a clear style, and within the comprehension of all classes of readers," says one reviewer, "M. Vauchez explains the formation of the terrestrial globe. Astronomy, geology, biology, chemistry, physics, anthropology, sociology, not forgetting magnetism and even Spiritualism are presented in an evolutionary system of material and spiritual life on the surface of the earth." For this important study more than 250 French and foreign journals have given him most enthusiastic eulogiums, and the hope is expressed by many that M. Vauchez will be able to add to his programme of moral education in the secular schools a chapter devoted to Spiritualism as expounded by himself in this remarkable publication.

M. Vauchez's Spirited Defence of Curative Magnetism.

In consequence of a law prohibiting the practice of magnetism as a curative force M. Vauchez, in 1902, got up a monster petition to the French Chamber of Deputies with 243,000 signatures. These included many leading citizens, doctors and scientists, among others the names of those distinguished Spiritualists, Léon Denis and Gabrielle Delanne being associated with his in this important matter. It is stated that the getting up of this petition cost M. Vauchez 30,000 francs, and although silence was the result he does not despair, believing that right will triumph in the end. In this petition he says: "Magnetism is one of the most powerful forces in nature. To arrest its development, its application and its progress would be as absurd as to suppress electricity for fear of playing with thunder. Magnetism is a vital force, a powerful curative agent, renewing the organs in decay, and prolonging life. This science, if popularised," he goes on, "would teach mothers how to apply its benefits to their delicate children. . . . To stop masseurs and magnetisers from exercising their curative powers would be synonymous with stopping liberty of thought," and M. Vauchez demanded that the law of 1902 relating to pharmacy should, by a simple phrase, be extended to include all authorised magnetisers and masseurs. He wished the law to permit magnetism to be used as an auxiliary to medical practice, and that massage and magnetism "should not be forbidden when their operators do not order drugs. In this way these curative agencies might often," he maintains, "be beneficent auxiliaries of medicine instead of being separated by a senseless antagonism." It is not improbable that his efforts in this direction will be as successful as those which have culminated in the separation in France of the Churches from the State. In the review of "Emmanuel Vauchez and His Work," readers are reminded that in 1879 the Parisian Circle of the Educational League presented a letter to Jules Ferry, the Minister for Education in France, congratulating him on the law recently passed, which was the initial step in this great liberalising movement in France, and in his reply Jules Ferry remarks how well they describe the clerical party's attitude as one that "only invokes liberty for the strengthening of servitude." The leading idea in M. Vauchez's work has been that the ignorance of the masses was the great ally of clerical domination. After the conclusion of the war in 1871 he relinquished an advantageous commercial position to become the co-worker of Jean Macé, and "during more than 30 years he has not relaxed for a single second from his noble and self-appointed task." "If history is just," says Macé, "beside the name which immortalised 'La loi Ferry,' it will keep a place for Emmanuel Vauchez, the man who, during the last ten years especially, has roused France and prepared the way for the parliamentary victory of the minister of the Republic."

It is gratifying to find that in spite of M. Vauchez's unceasing opposition to powerful public sentiment, his great literary achievements have opened the door for the highest honours that can be conferred in that direction. He was made "Officier d'Académie" on June 19th, 1879, "Chevalier de la Légion d'Honneur" in 1882, and "Officier de L'Instruction Publique" in 1904, besides being a member of numerous learned and literary societies. All the while he has kept his great goal in view. Beginning with the conviction that the "catholic clergy only taught a materialism of the most extreme kind and had a rooted horror of liberal institutions," he endeavoured to give the French youth a moral training that should fill them with sentiments unknown to past generations. Instead of the materialistic religion of the Catholic Church, which only speaks of the Devil and the Saints whom it has canonised, he would present a new philosophy, "based on the purest Spiritualism, that should indicate the love of liberty and of humanity, the truth of individual inspiration," and, in fact, of a Religion within Nature that all leading Spiritualists are striving to evolve. To attain the Spiritual life is to realise as did Myers and Hodgson, as is shown in some posthumous writings, that where Spiritualism has become a religion it is as natural to draw on that great reservoir of spiritual power controlling the Universe by prayer—as rationally understood—as to breathe "God's sweet air," as the poet puts it, in which we live and move and have our being. This is what Spiritualism will do for the race, and it is good for us to know that in that great French republic such a powerful worker as Vauchez has not only helped to destroy clerical oppression, but to give as a substitute the ennobling doctrines he has imbibed through his knowledge of psychic potencies and forces. Those who only know of Dr. Hodgson as the relentless critic of phenomena will rejoice to read in an extract from a letter written in 1901 of his intense conviction of the truths of Spiritualism and the pure spiritual faith of which it was the embodiment. Like Vauchez, he has an implicit trust in the "guiding hand" of the Universe. "I went through toils and turmoils and perplexities," says Hodgson, "in '97 and '98, about the significance of this whole Imperator régime, but I have seemed to get on a rock after that. . . . If for the rest of my life from now I should never see another trance or have another word from Imperator or his group, it would make no difference to my belief that they are all they claim to be, and are indeed messengers that we may call divine. Be of good courage whatever happens, and pray continually and let peace come into your soul. . . . Everything, absolutely everything—from a spot of ink to all the stars—every faintest thought we think up to the contemplation of the highest intelligences in the Cosmos, are all in and part of the Infinite Goodness. Rest in that Divine Love. All your trials are known better than you know them yourself. Do you think it is an idle word that the hairs of our heads are numbered? Have no dismay. Fear nothing and trust in God." With workers in France like Emmanuel Vauchez and our own great leaders—in whose spiritual companionship I rejoice every day—and women like Ella Wheeler Wilcox, Lilian Whiting, what has Spiritualism to fear even though all the clericalism of the world be ranged against it.

"Truth is within ourselves; it takes no rise
From outward things, whate'er you may believe:
There is an utmost centre in us all,
Where truth abides in fulness."

OUR FOREIGN EXCHANGES.

JUBILEE OF "LA REVUE SPIRITE"



Madame Næggerath.



Allan Kardec.

So full of interest is the January number of this excellent journal, founded in 1858 by Allan Kardec, that special notice must be given of what, as its jubilee number, is extended to 96 pages, with 17 full page portraits, on special paper, of some of the most distinguished contributors to its columns. Some of these, as M. Gabriel Delanne and M. Leon Denis, are so well known to Australian readers by volumes like Delanne's "Evidence of a Future Life," and Denis's "Spiritualism and Christianity," both translated into English, that in a future issue their portraits will also be presnted to our readers. Allan Kardec and Madame Rufina Næggerath are selected for this number, the former as founder of "La Revue Spirite," and the great French school of Spiritualism, and the latter as the doyenne among Parisian spiritualists, and whose familiar pseudonym, "La Bonne Maman," indicates the affectionate esteem in which she is held. M. Leon Denis, when writing in the December number of "La Revue Scientifique et Morale du Spiritisme," of which M. Delanne is editor, of a seance with Miller, of San Francisco, at Mme. Næggerath's house, 22 Rue Milton, Paris, says:—"There were thirty persons present in the drawing room of the 'bonne maman,' who received them with that perfect tact and affectionate grace which have endeared her so much to all her friends. This venerable lady, it is stated elsewhere, is over eighty years of age, and co-worker with Allan Kardec, of whom she writes an appreciation in this number of "La Revue Spirite." In the preface the editor mentions specially the names of Allan Kardec and his co-adjutor and successor in the editorial chair, P. G. Leymarie. Portraits of this gentleman and his gifted wife, who was also a co-worker in the paper, are given, as well as their son, Paul Leymarie, now general manager, with Leopold Danvil, its able editor-in-chief.

ALLAN KARDEC.

It was in 1857, scarcely ten years after the Fox sisters at Hydeville, U.S.A., had inaugurated modern Spiritualism, that Allan Kardec published his "Spirits' Book." He was the first one to examine these strange phenomena called spiritual "says the writer" in detail, and with perseverance and method, to submit them to a strict, logical and judicious examination. Its success was phenomenal, and in the following year he began "La Revue Spirite" without funds, and simply to answer the questions on all sides of what his inquiries indicated—a new religion or what? Victorien Sardou and Camille Flammarion, then young and brilliant writers, were among his assistants. So rapid was the advance, so many great names were identified with the movement, that on October 9th, 1861, the Bishop of Barcelona, in Spain, caused 300 volumes and pamphlets on Spiritualism to be publicly burnt on the Esplanade. Among these were "La Revue Spirite," and several other prominent Spiritualistic works and journals. Thanks to this publicity all Spain began to talk of Spiritualism, and 27 years later, in 1888, the first International Spiritual Congress was held at Barcelona, with P. G. Leymarie, successor to Allan Kardec, and then editor of "La Revue Spirite," as president.

"LA REVUE SCIENTIFIQUE ET MORALE DU SPIRITISME."

M. Delanne's paper is always full of interest. In his opening article on "The Enemies and Adversaries of Spiritualism," he pleads for a thorough testing of mediums by scientific societies, and reminds his readers that but for their exhaustive work in this direction we should not now include the names of Hodgson, Myers, Lodge, Hyslop, etc., in the ranks of Spiritualists. The illustrious Lombroso, of Italy, he points out, also was convinced through personal investigation and submission of the medium to tests. Four pages of this magazine consist of translations from the "Harbinger of Light" for September. W. J. Colville's experiences with Dr. Monck, and others, as related by the editor, Archdeacon Colley's lectures, and a full account of Charles Bailey's renewed seances, are the subjects selected for translation. "Annals des Sciences Psychiques," "La Lumière," "Le Progres Spirite," "Le Journal du Magnetisme," "Revue du Spiritualisme Moderne," are also full of interest; want of space preventing further notice.

A.B.

THE REFORMATION IN FRANCE.

We have received from M. Emmanuel Vauchez, the distinguished author of "La Terre," reviewed in the "Harbinger of Light" fourteen years ago, and of numerous other works, some of them devoted to an energetic war upon the Jesuits, a batch of French newspapers, twenty in number, containing articles bearing upon the recent separation of Church and State in France. Like M. Clemenceau, the present Prime Minister of the Republic, M. Vauchez is a Vendéen, and he is likewise one of the founders of the "Ligue Francaise de l'Enseignement" which has been largely instrumental in freeing national education in France from priestly influence. He is likewise an ardent Spiritualist; and we are glad to find that the invaluable services he has rendered to the cause of religious liberty and freedom of instruction are beginning to be fully appreciated by his enlightened compatriots; who hail him as the precursor of the great movement which has just triumphed in France. The whole of one issue of "Le Progrès," a bi-weekly newspaper published in Paris, is occupied by a sketch of his beneficent career, an analysis of his principal literary work, and an exposition of his principles, as "the protagonist of the expulsion of the Jesuits, of the dissolution of the congregations, and the divorce of Church and State;" and it is not improbable that his grateful countrymen in La Vendeé will erect a statue in his honor. We congratulate our brother in the faith upon what one of the French journals, "Le Grand National," of Paris, not inappropriately calls his "Apotheosis."

HUMAN MAGNETISM, &C.

Into about 400 pages, Dr. L. Moutin has succeeded in packing such a mass of information with respect to all kinds of psychic phenomena, the fruit of thirty years study on his part, as to render his work, published by Perrin & Co., of No. 35 Quai des Grands-Augustins, Paris, a veritable encyclopœdia in its way. He begins with magnetism, tracing the rise of this science in the days of Mesmer, down to our own times, when its importance from a therapeutic point of view is beginning to be widely recognised; and he investigates the various theories which have been put forward respecting its nature and operation, and describes the methods of applying it and their results He next proceeds in the same systematic and thorough manner to deal with hypnotism and suggestion, commencing with the experiments of Braid and Lafontaine at Manchester, followed up by those of Professor Charcot, and of the investigators at Nancy, accompanied by a detailed account of their researches; one chapter being devoted to proofs of the existence of a force or agent transmissible from the hypnotist to the subject acted upon; and another chapter to its therapeutic uses as manifested in his own practice, wbich have enabled him to declare that all chronic affections of the nerves, which are

refractory to the ordinary methods of treatment are capable of being benefited by hypnosis. In the third and most important section of the work, Dr. Moutin discusses Psychism, in all its branches. Originally sceptical as to the more striking phenomena of Spiritualism being produced by intelligences external to ourselves, he approached the subject in a spirit of scientific inquiry, and conviction of their super-sensible origin was the natural and necessary result. And he evidently anticipates the arrival of the day when official science will recognise Psychism as a department of knowledge, which must be included in the curriculum of a liberal education; because its study supplies us with the only proof attainable of the continuity of the soul's existence after death.

THE ZANCIG MYSTERY.



M. ZANCIG. *Kindly lent by "Review of Reviews."*

Each mail from London brings columns from the daily papers on the doings of this remarkable pair at the Alhambra. Those who know nothing of the latest discoveries in psychical science display as great ignorance in their comments in the London papers as did the writer of the "Argus" leader of the 15th February. As far back as 1887-8 exhaustive experiments by scientific men established the fact for all time that there is an occult power of thought transference which was named Telepathy, now included in dictionary terms. Since then all the standard works in psychic matters contain chapters of investigated facts in telepathy which constantly occur. In my own experience this curious power manifested itself about ten years ago, at a time of mental stress, and it is now a common occurrence with myself to be in telephonic touch with friends both in the body and out of the body. It is, of course, still a not fully understood power, and just like telegraphy, telephony and kindred sciences, has possibly unexpected potencies to be revealed. In the "Daily Mail" of January 4th it is stated that "one of the most eminent physiologists of London made a most minute examination of both Mr. and Mrs. Zancig, and declared afterwards that never in all his long and varied experience had he found two people so absolutely the complement of one another in every respect." In the very height of the controversy Mr. W. T. Stead, who has taken a prominent part in the discussion, left London for a six weeks' tour round Europe in preparation for the forthcoming Peace Conference at The Hague. But before starting he wrote to the press as follows:—"I use telepathy in communicating with my friends much more frequently than I use the telegraph, and I am constantly in the habit of receiving long messages from friends at distances of many miles full of information of which I had no knowledge, communicated to me usually with perfect accuracy, although sometimes mistakes occur, which are quite inexplicable. This, however, is not surprising considering how very little we know of the laws which govern the transmission of ideas by other than the ordinary channels of sense."

Among the many newspaper reports that have reached me through the kindness of a friend in London, the following letter by Mr. A. P. Sinnett, which appeared in the "Daily Mail" for January 1, has been selected as carrying possibly more weight with Australians than the testimony of strangers. This, with the "Daily Mail" account of the Zancigs' appearance before the King and Queen at Sandringham on December 26th, will doubtless be read with interest.

"One of the most interesting views on the performance of Mr. and Mrs. Zancig comes from a gentleman



MADAME ZANCIG. *Kindly lent by "Review of Reviews."*

well known in occult circles—Mr. A. P. Sinnett, the president of the London branch of the Theosophical Society, and author of "The Occult World," and "Esoteric Buddism." He will admit of no other explanation than "thought-transference," as will be seen from his letter, which we print below:—

"To the Editor of the 'Daily Mail.'

"Sir,—I should have thought the ignorance and stupidity exhibited by the writer of the communication in your columns of Friday headed 'Code Theory Expounded' was out of date. I should have to write at inconvenient length to show that every reference in that article to psychic or abnormal manifestations in the past is based upon some clumsy misunderstanding of facts, but if one had patience to go over it in that way I do not think a sentence would have to be skipped.

"Keeping to the single purpose of showing how absurd is the attempt to explain what the Zancigs do by the theory of signalling, it will be enough (in the estimation of sane readers), for me to say that on the occasion of an interview I had with Mr. and Mrs. Zancig I asked if Mrs. Zancig could take impressions from other minds as well as from that of her husband. She was quite willing to try, and at once I passed a series of numbers to her with perfect success, merely thinking of each in turn intently. Of course, I have had a good deal of experience in work of this kind with other sensitives, and the fact that thought transference is a natural possibility is to me as familiar as the post office. It is not a common faculty, because the crass incredulity of the world at large—brilliantly culminating in such examples as your correspondent affords—stands in the way of its systematic encouragement, but in private life I have known of cases in which it has been

exhibited with as much perfection, though in other ways, as it is now being exhibited by the Zancigs.

"There is only one sentence in the communication I have been dealing with that is expressive of a sensible idea, and that accidental result ensues from the fact that the writer has not understood the meaning of the words he uses. He says it would be foolish and mischievous to proclaim 'a supernatural theory' for the Zancig performance. Quite true. The receptivity of the sensitive who takes up a thought impulse is no more supernatural than the connection between my consciousness and my hand as I write these words. The oaf who supposes that all which transcends his comprehension is outside the resources of nature is out of place in the twentieth century.—A. P. Sinnett, 14, Westbourne Terrace-road, W."

THE KING AND THE ZANCIGS.

Mr. and Mrs. Zancig appeared last night at Sandringham before the King and Queen, the Prince and Princess of Wales, the royal children, and a large and brilliant Christmas house party.

The entertainment took place in the grand saloon and the adjoining chambers after dinner. No sooner had the Zancigs entered the saloon than his Majesty advanced quickly towards them, smiling genially, and shook hands with them, and cordially welcomed them to Sandringham. Mr. and Mrs. Zancig were then presented to the Queen and the Prince and Princess of Wales. Her Majesty, on learning that the two entertainers were Danes, immediately entered into a conversation with them in the Danish language, and frequently spoke to them in Danish throughout the evening.

His Majesty at once ordered the entertainment to begin, and himself selected a very difficult passage from a scientific book taken at random from one of the shelves. The ease and quickness with which Mrs. Zancig read this difficult matter astonished the entire party.

Several of the passages included quotations containing arithmetic and algebraical symbols and technical terms of the highest difficulty. All these were read off by Mrs. Zancig—who was at the far end of the saloon, concealed by a Japanese screen—with the greatest ease, as if she had been reading from the book. In order that there could be no deception and no collusion between Mr. and Mrs. Zancig, a young Princess stood behind the screen, keeping Mrs. Zancig in view as she sat in the chair blindfolded.

The Prince of Wales then wrote on a piece of paper taken from his note book the word "Cagliostro." He was amazed when Mrs. Zancig repeated the word clearly from the end of the saloon, almost before Mr. Zancig was able to grasp the word himself, the Prince having handed him the paper. The Queen then wrote in Danish the following words, "I hope you have had a merry Christmas." Mrs. Zancig read this off in her native tongue, with great alacrity, and to the great amusement of all present.

Another interesting test was the production of a catalogue, and Mrs. Zancig pointed out, although she had not a copy of the book during the test, that it had two pages numbered 6. This caused great astonishment among all present. The King then wrote down a large number of figures in the forms of special sums, all of which were read off without hesitation. Some drawings of simple objects were reproduced without any difficulty on Mrs. Zancig's slate

HANDWRITING REPRODUCED.

Mrs. Zancig was next conducted into one of the adjoining chambers, an intermediary stood near the door to pass the word "Ready," and when the word was passed the door was shut, and Mrs. Zancig reproduced on the slate, not only a word written on another slate held by one of the royal family, but actually the identical handwriting.

The tests included every imaginable one that the ingenuity of those present could devise, the King himself leading the way. Perhaps the most interesting test of all was that given by the King, who handed to Mr. Zancig a long list, comprising all the Derby winners for many years back, with the time, the jockeys' and horses' names, and other particulars. All these particulars Mrs. Zancig read off as if she were reading from a newspaper. This list was in the handwriting of the King, and was considered by all present to be perhaps the severest test given during the evening, as well as one of the most interesting.

Mr. Zancig, a few minutes after the conclusion of the entertainment, assured a "Daily Mail" representative that the tests to which they had been subjected by the Royal Party were the severest which they had ever undergone since they began the practice of thought transference, far exceeding in difficulty those to which they had been subjected at the Alhambra performances. When the entertainment was over the King and Queen cordially shook hands with Mr. and Mrs. Zancig, and complimented them highly on their magnificent exhibition of skill. The King said it was as great a mystery as ever to him, and her Majesty, speaking in Danish, assured Mrs. Zancig that she had never seen anything like it.

By the courtesy of his Majesty, Mr. and Mrs. Zancig slept at Sandringham last night, and will leave for London to-day.

All the distinguished personages complimented them, and expressed their great pleasure after the entertainment was over, and all present agreed that it was the most wonderful thing they had ever seen.

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

By MRS. CHARLES BRIGHT.

There have been several special manifestations during the month, although the atmospheric conditions have interfered somewhat with the phenomena. One of an unusual kind was the bringing of a flower from India and the placing of it in the hand of the lady for whom it was intended, quite away from the medium. This flower was brought at the request of a young spirit—a little boy—who passed over last year. Dr. Whitcomb related an Indian legend concerning the origin of its name, "Spirit-flower." "The flower has a legend attached to it," he said. "You will note that it is like two leaves close together, small, with a seed in the centre. The old Indian legend is that an Indian woman—a very holy woman, who devoted her life to the good of humanity—had a little son, who went into the jungle one morning and plucked some poisonous berries and died. The mother was distracted, and wandered about the jungle trying to find the bush, and came across this one with shut-up petals, and she was told by an old sage that it had a scarlet flower. She waited for the season of the flowers, and went into the jungle, but, strange to say, the flowers were closed up, as if they were glued together. She conceived the idea that it was the spirit of her son in the flowers, and that one day they would open, and she would be able to see him, and from that time it has been called the Spirit Flower." The light was then lowered for an instant, at Dr. Whitcomb's request, when immediately a spirit light appeared close to the medium, and moved to the lady in whose hand the lovely flower was placed. It was something of the formation of the boronia, and like the N.S.W. species, but of a deeper rose colour, and consisted of a cluster of blossoms on feathery stems about three inches in height—a most beautiful specimen, and specially noteworthy as not being touched by the medium. A fortnight later a materialised hand appeared, which took up a pencil and wrote a message to a lady present. The same evening a spirit-flower, which was only visible as a light in the medium's hand, was carried round the circle.

The following is a brief record of sittings held since January 4th :—

24TH SEANCE. Jan. 11th. Address by Signor Valetti on "The Great Masters in Art of the Greek and Roman World." Phenomena. Two Babylonish tablets which Dr. Whitcomb said were from a hitherto unexplored country. A fur hat from Thibet. This was a most curious apport, the size of a large tea-cosy, and said to have belonged to the Thibetian executioner, made from the skin of a goat. Two more tablets.

25TH SEANCE. Jan. 18th. Address by Dr. Robinson on "The Hittites." Phenomena. Tablet: Abdul being asked to bring a sparrow, stood up and caught one in his hand without light being lowered. Encaustic Tiles, from Roman strata in the mounds near Babylon.

Jan. 25th. No Séance.

26TH SEANCE. February 1st. Creswick Night. Greville, Coppin, Glover, Olly Deering, and a number of other actors passed to spirit life were said to be present. "An Arrest for Witchcraft" was the principal recital—a composition of a most telling kind of Mr. Creswick's in spirit life, followed by "The Flight from Pompeii."

27TH SEANCE. February 8th. Address by a Catholic priest, Rev. J. Hogan, of Clonmel, Ireland, on "Miracles in the Romish Church and Modern Spiritualism." Flower brought to lady present without contact with medium. Two spear heads in wet Lump of Clay. Manuscript on thin vellum in the Thibetian language. Bird's nest of an unusual kind lined with fur.

ADDRESS BY DR. W. E. CHANNING ON SPIRITUALISM, FORTUNE TELLING, AND COGNATE MATTERS.

The First of a Series.

My name is Channing. I have been most cordially invited to speak to you to-night on the subject, "Spiritualism, Fortune Telling, and Cognate Matters."

Spiritualism is very old: it is as old as truth, and truth is eternal. Spirits from the realms of light are pleased to draw nigh unto you to communicate with you. They desire to help you along the journey of life. Once they travelled that weary road, and they have gained experience, like the old mariner who has traversed the ocean in his ship, studying his chart for shoals to avoid and havens of safety to reach, and they draw nigh unto you to direct your footsteps towards the golden city. They are commissioned to teach you and to bring conviction to the minds of the brethren and sisters yet in the flesh of the fact that after life's little day upon earth there remains a rest, a place of rest wherein all may be happy. Since the first man went to Beulah land there have been spiritual communications from the spirits. Those of you who are versed in the Old and New Testaments will readily agree with me in this without my quoting them. There are numbers of instances of undoubted spirit return and apparitions wherein angelic visitors have spoken to and have eaten with those who are yet in the flesh. That there are legions of evil spirits every spiritualist or investigator knows; so there were in the days that are gone. Unfortunately upon your earth plane there are thousands of men and women who do not live according to the light that they have; they are deceivers, liars, and on passing to the spirit world in that state, unless they give heed to the teaching of the higher intelligences, they stay in that sad condition. They have also the power to return to earth and influence men in the flesh.

Spiritualism, rightly investigated and understood, is the greatest and the grandest blessing that has ever come down to the children of men. There is nothing that has yet been given to man so blessed, if he knows how to use it and how to profit by the advice and the teaching. There is something sublime, grand and ennobling in the teaching of the higher intelligences, and it is calculated to uplift the whole of the human race. It breaks down all the barriers that exist religiously and socially, sets all men upon a common basis, and urges them to press forward "toward the mark for the prize of the high calling of God," to put aside everything that would hold them back, to count the things of time and sense as dross, and to lay up treasure in heaven. The man or woman who receives spiritual teaching and lives according to the spiritual light can be truly said to dwell in heaven while on earth.

Spiritualism, then, should be a comfort all the days of one's earthly existence; it should permeate the lives of all; the home should be brightened through it; everyday life and conversation should be purified through a knowledge of its teachings and its truth; through it a man should be a good citizen and a good father—if a woman, she should be a good citizeness and a good mother, abounding in works of charity and mercy, ever ready to lend a helping hand to all organisations that are good—not stopping to ask concerning one's creed or nationality, but remembering only that every man has a spirit that is immortal and that every man is a brother, every woman a sister, and that God is the universal Eternal Father. This beautiful teaching was inculcated by the early Christians, and if the church had retained her primitive simplicity and power, I venture to say that the evil that is abroad among the nations of the world at the present time would never have obtained, would never have gained so much power. Man has turned his back upon the spiritual. He is grovelling in the material.

Now, my friends, permit me to say I am a plain spoken man, who loves to call a spade a spade, and I am going to tell you my thoughts on all that is opposed to true spiritualism, which is often passed off on unthinking people as being genuine. Men, for filthy lucre's sake, have prostituted the best gifts that God endowed them with. Judas, called Iscariot, sold his Master for thirty pieces of silver. There are men selling holy truth for less than that every hour of the day. I have often likened spiritualism unto a ship sailing over the ocean of time. You know as the giant ships traverse your ocean and move up and down over the great seas that they become encrusted with barnacles and other accretions, and the people of whom I am about to speak I regard as barnacles on the sides and bottom of the gospel ship.

Before I proceed I must first inquire how much you people are to blame in this matter—when I say you people I not only mean people sitting here, but the people at large—what share have you in this evil matter?

First, there is a desire in almost every mind to lift the veil and gaze into the future; it is irresistible. And it is so with all nations. That spirit intelligences have the power to forecast certain events we well know, but, as Paul once said, it is not expedient it should be so, and when it is done there is some grand object in view. As on one occasion in America, when a certain event was foretold, it was a prophecy to command the attention of the people at large, to stop them in their downward course. Note in the Scripture prophecies that the result was always for some grand object or purpose. The prophet used to go forth and prophesy against Nineveh. "Yet forty days and Nineveh shall be overthrown." That he was laughed at there cannot be any doubt. The grand Teacher and Master sent from God, that grand man, Jesus of Nazareth, prophesied frequently, especially concerning the city of Jerusalem: "Oh, Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee." Did he not say that not one stone should be left upon another? What man will say he did not prophesy truthfully? Titus razed the city to the ground, and that splendid temple of which the Jews were so proud passed away.

Well, then, we find that in the Bible prophecies there was some special object in view, and when the veil of the future is lifted by higher intelligences it is for some worthy object or purpose. But that irresistible desire of which I have been speaking to-night that is in every heart to know something of the future, has been used by credulous persons to bring grist to their mill; hence a whole army of charlatans and impostors have come round who for a certain sum of money pretend to lift the veil that hides the future. Mark, some of these people have a little psychic power, and for that reason they are able to make some little headway. There are mediums also

who have a little power undeveloped, and they go out into the world and declare that they are psychics. The result in nearly every case is disappointment to themselves and to those with whom they come in contact.

FORTUNE TELLING

Permit me to say that I regard the results obtained at the fortune tellers usually as frivolous, and of no value. Couched in vague terms, something like the answers returned by the oracle at Delphi, it might be taken anyway. There seems to me to be a pandering to sentiment, to the affections, to the yearning that is in the souls of people to know certain secrets or mysteries which they cannot in an ordinary way find out, and I know that I speak the truth when I declare that the preponderance of those who go to fortune tellers for this purpose are females. I desire to discriminate between a legitimate message obtained through spirit power and rubbish —nonsensical messages delivered by fortune tellers. It is not the work of the spirit world to dabble in the affairs of the mundane world. Sometimes they have to do so, or to give special advice, because that is the work of the missioners sent to your earth plane. But the spirits who have passed into the home land are not special detectives. In New York some years ago a detective made a statement which, in the eyes of all spiritualists, showed that he knew nothing of the subject. A certain murder had been committed, and the police were unable to find the murderer, and he made a statement that if there were anything in spiritualism the spirits should inform the authorities where the murderer should be found. Now, permit me to say that a man who would make a statement like that has a carnal, fleshly mind. The spirits of just men and women who have passed into the spirit world have entered into rest, and it is not their mission or their work to come back to earth and do the work impotent detectives should do or to bring to the gallows their brethren, even though they be guilty. There are Governments who make laws and appoint their officers to protect society at large, and they should be able to do it without calling upon those who have entered into the sanctity of rest. For a man to make such a statement as that proves that he knows nothing of the subject; that he has missed the mark.

It is not the work of the spirit world to enrich men in the flesh. Stupid, unthinking people, when talking over phenomena say, Why don't they bring a lump of gold or some diamonds? This is the sensual in man that stands out. The spiritual man does not talk like that. He prays, "Give us this day our daily bread," and he only asks that he shall have health and strength to go forth, and with his hand and his brain win that bread that is necessary for his physical existence. But to call upon the spirit world to bring gold or diamonds to enrich a few miserable wretches, who, possibly, if they got it, would go forth and make a bad use of it, is an absurd and a monstrous thing to ask. Mark, a piece of gold or diamonds might be brought to be shown as evidence that the spirits have the power to bring such things, but they cannot and will not do it, to fill the pockets of individuals for the sake of filthy lucre.

Now to pass on. The law, very rightly I think, declares it to be an offence for these people to take money and to mislead and delude the people who go to them. But the law does not reach far enough. I have always said this in connection with the sale of drink in prohibited hours. The law has always been severe upon the publican, but a righteous and just law would also inflict the penalty upon the man who tempts the publican to sell. The publican should be fined, and the man who asks him for liquor should also be fined. So should the fortune teller be fined, and also the one who goes to tempt him to do wrong. You have no right to put temptation or to tempt anyone to do that which is wrong, and you partake of his sin when you do so. Spiritualists should be united. Whilst looking over your earth plane we see that there are divisions among you, and these are a source of weakness. You will not make much headway in this or in any other city until you combine—until you sink your petty jealousies and differences, and strive with one grand object in view. I tell you why this in the past has not been brought about. I am sorry to say it, but it is true—it is because you have not sat at the feet of the meek and lowly One; ye have not become as little children, but you have been puffed up among yourselves, and desirous of getting the foremost seats in the synagogue. You must be humble in your mind, willing to become a vessel emptied and filled from the spirit world, then you will be full of that mighty power which nearly two thousand years ago went forth, and with mighty power and wonders converted the people.

There should be a society in which mediums should be tested. I venture to say that with the exception of the medium through whom I am speaking, and one or two others, you cannot find half a dozen in your city who have ever been tested—I doubt if you could find half a dozen. I am not saying they are not mediums, understand that. I say they have not been tested with such tests as Slade, Home and others have passed through. Every medium that claims to be a psychic should be tested, and if found to be genuine should receive the credentials of the society, and go forth bearing a certificate that they have been tested. Until that takes place you cannot be sure that these mediums are genuine. They may have some power, but are undeveloped.

Again, a medium should not have to wander about to find subsistence; to look in this corner and that corner for shillings whereby he may feed and clothe himself. If the spiritualists combined they would be powerful and influential, and sufficiently wealthy to pay accredited agents or mediums, and to send them forth. That, I may tell you, is not the order that we read of in the New Testament, of those who went forth without purse or scrip, and I will tell you why. In those days they lived a higher life; they were satisfied with sufficient to keep them in health; they were not over anxious about the future; they did not carry two coats with them, or have two or three portmanteaux or trunks filled with clothes, and live at fashionable hotels. Their thoughts were centred upon the work they had to do, and they believed that if they were true messengers of God He would somehow or other provide for their necessities.

You will gather from my remarks that I am not in sympathy with people who forecast the future. That it is possible to do so I freely admit, but I say there is no reason whatever why it should be done. Sweethearts desire to know something concerning their lovers, and the result is that if they do receive legitimate messages it is from spirits who have not advanced but who are earth-bound, and it is against such you are warned. "Try the spirits, and see if they be of God," you are told in the New Testament. Every man who is seeking to purify himself and his life, to acquire knowledge, is desirous of communicating only with these intelligences who can help him. You who have received so much good teaching will have nothing to do with this thing, and I cry to you as the old prophet cried to the people of his time, "Come out from among them and be ye separate; touch not the unclean thing. Be ye purified."

SOCIETY FOR SPIRITUAL PROGRESS, AUCKLAND.

On Sunday, February 10th, in Central Hall, Mr. J. Lepper gave a lecture, entitled "The New Theology. The Second Advent or Millenial Dawn of Christ's Kingdom upon Earth." The lecture was an admirable one, and greatly appreciated by the large audience. A beautiful poem, entitled "The Master is Coming," was also read by Mr. Lepper. Mrs. Harris-Roberts is attending the Christchurch Conference of Spiritualists, and our report is sent by Mrs. H. Robb, acting Hon. Sec.

TELEPATHY.

A few months since we had occasion to criticise the article on Spiritualism which appeared in the Melbourne "Argus," and to make manifest the ignorance of the writer on the subject he was treating. The policy of that paper is evidently anti-spiritualistic, and it seldom misses an opportunity to attack and belittle any new development in psychology. The article above referred to was a frontal attack, disparaging the evidence of Spiritualism, and discounting the capacity of some of its leading exponents. A sub-leader which appeared in the issue for February 15th, is a flank attack upon one of its developments, "Telepathy," which has received the endorsement of many scientific men outside the ranks of Spiritualism. This, however, does not count with the "Argus" scribe; it is closely allied to Spiritualism, and identified with the obnoxious thing, and must, therefore, be shown to be unsound.

The article is based upon phenomena exhibited through the persons of Mr. and Mrs. Zancig, who have created a considerable sensation in London by the exhibition of thought transference, so marvellously rapid and correct as to transcend anything of the kind that has preceded it, and puzzled the most astute critics who have witnessed it. But the "Argus" man is not puzzled, it is not necessary for him to witness it; he knows! it is all trickery, and he tells you so! Not having any evidence of his superior percipience, we, and doubtless many others, will be disinclined to accept his doctrine until his theory is supported by solid evidence. To quote the late Professor Buchanan, "He who expects to solve the mysteries of mind, without encountering any unusual or extraordinary facts—who thinks that psychology should present nothing more profound or strange than material philosophy, and who is determined to resist every fact or principle which is essentially new and wonderful, may be a very respectable man of science and learning, but cannot possibly do much for the advancement of psychology." But to the point. "Telepathy," or the transmission of thought from mind to mind, is no more wonderful than wireless telegraphy, and demands somewhat similar conditions. But the human instruments cannot be set or adjusted as the mechanical ones. The former must be in natural harmony with each other, the transmitter positive, the recipient negative, or passive, to ensure perfect reliability; but minds dwelling on a somewhat similar plane, and in sympathy, can occasionally come en rapport. Instances of this have occurred in our own experience, one of which is recorded in Hudson Tuttle's "Studies in the Outlying Fields of Psychic Science." The Zancigs' minds seem to be in perfect unison, and immediately anything is cognised by Mr. Zancig the impression is transmitted to his wife. The following extract from a letter of Mr. W. T. Stead, published in the "Daily Telegraph" of December 26, will give an idea of the perfection of the phenomena, and of the insufficiency of any physical or conjuring theory to account for it:—

"I will describe the very last very simple experiment which I made when Mr. and Mrs. Zancig lunched with me at my own house. After Mrs. Zancig had repeatedly and accurately read out names and series of numbers which were shown to Mr. Zancig, while she was completely shut off from his sight by a heavy curtain that divides one half of the drawing room from the other, and when the only signal "Ready" was given, not by Mr. Zancig, but by myself, or one of my friends, I asked Mr. Zancig if he could telepath the subject of a picture through the ceiling of the room. He said he had never tried, and could not say. On my pressing him he consented to try. Leaving Mrs. Zancig in the drawing room, I took Mr. Zancig upstairs to my study, which is immediately overhead. Going at random to the shelves, I picked up a review and took out an inset advertisement in colours of a dog and a slipper. I gave it to Mr. Zancig, and asked him to transmit the idea of the picture to his wife. The only signal that was to be given was to be a knock upon the floor. I gave that knock. Mr. Zancig uttered no word, and made no sound. Almost immediately after my knock Mrs. Zancig exclaimed to my friends in the drawing room below, "There is a dog," and, after a pause, "and there is a slipper."

Telepathy has been recognised as a fact by the London Society for Psychical Research for several years past, and the late Dr. Hodgson relied upon it (with the subliminal consciousness theory), to explain spiritual phenomena, until his exhaustive experiences through the mediumship of Mrs. Piper convinced him of their inadequacy to cover the whole ground, and compelled him to accept the Spiritual hypothesis.

The powers of the human spirit are little understood by the generality of mankind. Thought and perception and space are annihilated. The spirit temporarily released from the body, can travel to the furthermost parts of the earth with the speed of electricity. We have often sent a sensitive to Europe, and had accurate descriptions given of places and persons never seen by her in her normal condition, the particulars of which have been verified subsequently. On the first occasion of doing so the subject describing a room and certain persons in it, we asked the question, "Does your perception reach out to there, or do you appear to be there?" The answer was, "Why, I am in the room," and until she had tried ineffectually to attract the attention of the persons there she was unconvinced that it was not so, shedding tears at her failure to obtain recognition. There is great need for the diffusion of a knowledge of the facts and philosophy of Spiritualism, but our local press is behindhand in the recognition of this, and does not treat the subject fairly; they should, at least, when treating on it, put on a man who knows something about it.

W.H.T.

VICTORIAN ASSOCIATION OF SPIRITUALISTS.

Welcome to Mrs. W. J. McLellan.

On Monday evening, February 11th, a most cordial welcome was accorded to Mrs. W. J. McLellan at the Conversazione on her return from England after an absence of over two years. Mr. Waschatz, the President, and Mr. W. H. Terry spoke on behalf of the large meeting present, and Mrs. McLellan, in acknowledging the great warmth of her reception, said how much she had learned by her stay in England and contact with the great leaders there, and hoped to give of her best to her native land, always most dear to her, in the short time she would be here. Mrs. McLennan's first lecture takes place at Austral Hall on Sunday evening, March 3rd. After the usual programme had been gone through, the paper of the evening, "Scientific Religion," by Mr. J. Wrenn-Sutton was read, and proved of exceptional interest. It was announced that at the March Conversazione Cavalier James Smith would read a paper on "The Fear of Death." The usual programme of music, recitations and a special solo by Herr Hôfer of his own composition made up a specially interesting meeting.

HOW SPIRITUALISM IS INVADING THE CHURCH.

In connection with the disestablishment of the Church in France, which, as will be seen in the article on Emmanuel Vauchez, is due in large measure to the persistent self-sacrificing work, extending over nearly forty years, of a Spiritualist, the following article is of exceptional interest. It is from the pen of our distinguished contributor, Cavalier James Smith, and is an indication of the growing alarm in ecclesiastical circles of the rapid advance of Spiritualism.

A Jesuit Father on Spiritualism.

Speaking on the 18th of January—it was the fourth occasion of so doing since the 27th of July, 1903—to a gentleman in this city, the spirit of the late Pope Leo the 13th said, amidst much else that was deeply interesting:—"The Roman Catholic Church is being permeated by Spiritualism, and let me tell you that the recognition which the Church will shortly make of the truths of Spiritualism is going to be the means of holding that venerable institution together. The Jesuits are wise, for they perceive what a hold Spiritualism is gaining upon the public mind, and that the steady growth and expansion of its truths threaten to undermine the foundations of the church, and to deprive it of its power and influence. Therefore, they have decided, in the interests of the church, to recognise Spiritualism up to a certain point, and to countenance whatever issues from the Vatican on this point."

Twelve days later, namely, on the 30th of January, the arrival in Melbourne of the California mail placed in the hands of the recipient of the foregoing communication a New York literary journal containing the translation of an article written by Father G. G. Franco, S.J., published in the "Civilia Catholica,' the recognised organ of the Vatican, confirming the statements of the late Pope in every particular with startling accuracy. It sets out by observing that the Roman Catholic Church believes in the facts of Spiritualism, but condemns its claims and practices as contrary to the commands of the Bible. Its phenomena, however, are admitted to be "real and genuine," and, observes Father Franco, "no one but a fool can withstand the testimony of such men as Sir William Crookes and Professor Lombroso, which testimony fully establishes the reality of what is called materialisation. And then, unconsciously echoing statements which have been made over and over again in the "Harbinger," the reverend writer goes on to say, "Spirtualism is one of the recorded facts of history. It is found in the Old and New Testament, and among the early Christians and Neo-Platonists of Alexandra. Any attempt to confute the genuineness and authenticity of all this testimony in favour of Spiritualism is simply absurd." Warming with his theme, Father Franco presently becomes its ardent champion and defender, for he says:—"In our time (1906) no one denies the real existence of spiritualistic occurrences, excepting certain men whose feet are on earth, but whose wits go wool-gathering in the moon. Among these latter I am surprised to find several university professors in Italy, men in other respects admirable specialists. It is well to remind these gentlemen, and others who have not studied Spiritualism, that spiritualistic phenomena are not the productions of pure and lofty metaphysics, or astronomy, but are objective acts, that fall under the cognisance of the senses, and can easily be observed by all men. When such phenomena have been testified to by very many men of learning and good faith, it is useless, even foolish, and ridiculous, to reject such well-proved facts. These facts are accepted as certain by all reasonable men. The phenomena of Spiritualism, it may be added, from the moment when they were first observed up to our own time. have become more and more palpable and objective. and therefore have furnished opportunity for better and more unmistakable authentication by the senses."

Father Franco then proceeds to enumerate and describe some of the more remarkable phenomena of Spiritualism, and to ridicule the folly of attributing these to individual or collective hallucination, especially the latter, because, as he remarks, "the uniform hallucination of a multitude is impossible." Therefore, he says, "how can we doubt their reality, when we witness them in all such seances, and our impressions are confirmed by what an infinite number of other persons have seen and heard there? How can we doubt their spiritualistic character—that is, a character transcending human activities—when we recognise that such phenomena are plainly contrary to the laws of nature as we know them? We know that the whole human race, including savants and philosophers, have always regarded such things as superhuman and supernatural, and have styled them magical. Under the name of magic are comprised the doings and appearances which the forces of nature were not sufficient to produce, and always and everywhere it has been admitted that such works were wrought by the assistance and the influence of an agent superior to nature. Magic was universal in the world, and still prevails in pagan countries." But the worthy Father fails to comprehend that there is, and can be, nothing supernatural, and that to assert its existence is tantamount to an impious declaration that there is some Power above God, because what we call "Nature" is simply His mind in visible operation, and if we are brought face to face with phenomena which are inexplicable by any known law, those phenomena cannot be above or outside of the reign of law, but happen most assuredly in strict obedience to some law of the nature of which we are at present in ignorance. The magicians of old acted in strict conformity with natural law; for it is absolutely impossible for any human being to do otherwise; but they had learned from spiritual sources the existence and efficacy of laws unknown as yet to their fellow creatures; and the practisers of "white magic," instructed by good spirits, applied their knowledge to beneficent purposes, while "black magicians," consorting with and impressed by evil spirits, turned their acquisitions to maleficent ends; just as, at the present moment, the great bulk of the crimes perpetrated in the world are prompted by the spirits of men who have lived badly.

Leo the Thirteenth's statement that the Jesuits, with the approbation of the Vatican, have determined on recognising Spiritualism "up to a certain point," is confirmed by the guarded language in which Father Franco has couched the following passage:—"Were we certain that the spirits who profess to be this or that person were good, serious, and beneficent spirits, such as saintly souls must necessarily be, were they permitted to perform the great miracle of return from the other world, and manifest themselves to us, and work wonders at the seances, contrary to nature, and therefore inexplicable, the case might be different. But the opposite is the case. Worse than this, the spirit which presents itself at seances often shows plainly that he can be no other than the being branded a hundred times by Jesus Christ in the Gospel as 'the unclean spirit.'" In due time we may confidently expect that the Church will be sagacious enough to recognise that hundreds of the communications which are being received from the other world do emanate from "good, serious and beneficent spirits," that they inculcate the everlasting elements of true Christianity, purified from the dross of mediævalism, and teach the two great commandments promulgated by Christ; and then we may hope to witness the conversion of the Church to Spiritualism; or, to put it in the words of Leo the 13th, speaking on the 18th of January last, when "with the purified doctrines of that Church will be incorporated the principles of the Spiritualistic philosophy," one Faith, one "sure and certain hope," and one God.

J. S.

HUDSON TUTTLE'S LATEST BOOK.

EVOLUTION OF THE GOD AND CHRIST IDEA.



HUDSON TUTTLE.

By the last American mail came a copy of the above by that renowned worker in Spiritualism, Hudson Tuttle. Those who have read this distinguished writer's "Arcana of Nature," and "Arcana of Spiritualism," will be prepared to expect the high water mark reached by this latest publication. The former volumes were given, as Hudson Tuttle tells us in one of his prefaces, under inspiration, and were revised and revised until to the satisfaction of the spiritual forces controlling him. That "The Arcana of Nature" was of a high scientific character may be gauged from the fact that it was translated into German, and that Büchner, in his "Force and Matter," quotes from this book, and eagerly looked to a meeting with its author at a Scientific Convention held in the United States. He was amazed to find that Tuttle was no scientific professor, as he expected, but a simple, unlearned man in the accepted sense, and that his works were written through him in a manner that would be scouted by ordinary school men, and those ignorant of the controlling power of invisible spiritual forces. There is no mention in this latest book, "Evolution of the God and Christ Idea," of the manner in which it was written, but it might be the result of a long life's research and study, for it is replete with historical facts, and shows an exhaustive study of the God-idea throughout the ages.

By the same mail came an article on Hudson Tuttle's book by Charles Dawbarn, and it is so suggestive and timely that I can cordially recommend it to readers of the "Harbinger." But I would like to add for those who are not aware of the remarkable facts connected with Hudson Tuttle's work, that he was a simple, uneducated farmer, 24 years of age, when his important work, "The Arcana of Nature," was published in 1860. He was born in a log cabin in 1836, on the farm where he now resides, and has always lived, his parents having bought this woodland tract now known as Berlin Heights, Ohio, in 1830, and out of the primeval forest carved out the home now owned by Mr. Tuttle. His opportunities for acquiring an education were small, and his entire school days did not reach fourteen months, interrupted by sickness and the long vacations of country schools. He developed mediumship at 16, which culminated in a highly sensitive condition, in which he always writes, with the result that he has produced volumes widely known among the scholars of Europe, as well as nearer home. His first work, "Life in the Spheres," was published while he was yet in his teens. Of the "Arcana of Nature," we are told that the manuscript was three times written and indexed before it was acceptable to the intelligences dictating it; each time he was instructed to "burn it and try again." This command was unhesitatingly complied with, though he would turn to his desk when weary with a long day's physical toil. He tells us, however, that when his guides came he was at once refreshed, elastic and happy, and wrote far into the night. For years, he says in the preface to the "Arcana of Nature," "I have been led through the paths of science by invisible guides, who have manifested the earnest zeal of a father for a feeble and truant child. From these invisible authors I draw the concealing veil, and to them dedicate this volume." Since then his life has been crowded with literary and editorial work, carried on outside the ordinary routine of business. He has a productive farm of between 200 and 300 acres, with orchards and vineyards which receive his personal supervision. Few men, it is said, raise better crops, or have a better knowledge of soils, and the best methods of culture. In all his work he has had a most devoted helper in his wife, Emma Rood Tuttle, gifted with rare poetic and artistic talent, to whom he was married in 1857. It will be seen that Charles Dawbarn, in the following article, quotes with admiration some lines of Mrs. Tuttle, of whom this brief mention is only possible.

GOD AND HUDSON TUTTLE.

(By Charles Dawbarn).

Of course we give Darwin and Wallace the credit for having discovered the evolution of form life. That startling doctrine made the theologian shake his head, and prove, by the Bible, that God made everything, just as we now see it, and did it all inside a week. Now comes Hudson Tuttle, who drags God himself into the controversy, for he insists, and proves, that "God Ideas" are just as much evoluted as forms. For some 35 years he has been gathering the facts now embodied in his last book entitled, "Evolution of the God and Christ Idea." He most certainly proves that the God of the theologian has been evoluted, like everything else, and moulded into its present shape by time and conditions. He shows how each race started the process with its own raw material. The human raw material in every race has been ignorance and superstition that was afraid of the unseen. This ignorance always believed that there was somebody in that unseen who could do it harm. So it made him all sorts of offerings, dead and alive, to coax him to be real good and kind. Mr. Tuttle traces the process by which Hindus, Chaldeans, Persians, Jews, Arabians, Greeks, Romans and Christians each and all evolved their own special "God Idea." Some of the descriptions, as of the "God Idea" worshipped by the Aztecs, are thrillingly interesting.

The following by Emma Rood Tuttle, shows us that the Philosopher has a helpmeet worthy of him.

> "Savage, saint and sage
> Have built a dream-god, like unto themselves,
> And with their best conceptions fashioned him.
> Man never yet has seen Him face to face,
> For he is hidden in a labyrinth
> Of his own laws, which he can never break,
> Nor set aside for any man's appeal."

Our author next applies his process to the "Christ Idea," and has succeeded in evolving a book which will never be popular among the churhces. It should be, and the present writer feels that it will be warmly welcomed by independent thinkers everywhere, for it represents an amount of research, requiring time, talent and patience rare in the realm of intellect.

Having said so much for the book and its author, the present writer will now add a sort of postscript of his own, for which Philosopher Tuttle must not be held responsible.

Evolution applied to ideas shows us that God's—being always ideas—have changed according to conditions, like everything else. There were lizards 60 feet

long in olden times, whose skeletons now adorn our museums. Their present day descendants, but a few inches long, show us that evolution works both forward and backward. And man's God Idea has been sometimes large and sometimes small, just like those lizards. Mr. Tuttle has taken the God Idea of the past and traced it step by step to the Christ-God Idea of to-day. There he stops, but I want to travel a step further, and reach out to the God Idea of to-morrow.

That God will be a scientific God, based upon fact, for no other God-Idea will be possible for the educated thinker. Let us, then, start with the known. We find in Nature just three facts as the base upon which she builds. They are, intelligence, energy and substance. There is no more, and can be no less in any God-Idea or Man-Idea. That is fact number one. Fact number two is that the tiniest conceivable speck—we will call it a unit—contains all three, and nothing more, like the whole universe. That little unit shows its energy as it attracts a mate; and its intelligence when it chooses or rejects associates. When a few units thus get together and become an atom or a molecule, we perceive more intelligence and more energy, for both intelligence and energy manifest according to conditions. Each form acts for itself, fighting its own battles. You can destroy form but you cannot destroy units, so form simply begins all over again.

The point I want to make is that intelligence without substance, that is to say, without form, is impossible. An idea is intelligence manifesting through form. It is, of course, limited to a single unit or small form, but it expresses all the conditions will permit. In the crystal it can work mathematically, and repair damages, while working outside the form. Another step, and it builds cells, and works inside form. We then have the vegetable and the animal, each with its intelligence, energy and substance working under and through surrounding conditions. So every form is based on idea, which is only intelligence active in form. Mr. Tuttle has been tracing this activity through man after man, and right up to to-day. And the man's limitations, even at the highest, always led him to say "there are powers above and beyond mine. They compel me to believe in something higher and more powerful than myself." Such is the "God-Idea" in the human mind. Presently that man dies. The trend of advanced scientific thought of to-day is to refuse denial to that man's immortality. A myriad facts have compelled the most prominent scientists to at least suspend judgment.

Some of us think we know that that man is living a broader life than ever. He may have senses unknown to us, but he is working with intelligence, energy and substance just like our own, but under very different conditions. The substance he uses is far too refined for mortal grasp, but his knowledge and energy have now an added factor which permits his development beyond anything of which we can conceive. He has almost, or quite an unlimited quantity of time. Indeed that is the meaning we give to eternity.

In this life, just as a man has grasped some brilliant new thought, or elaborated some world-needed invention, he must leave his achievements, and pass into the unseen, with perhaps no successor to catch his thought, and continue his labours. But keeping firmly to the one central fact, we know that wherever he is he has, and must have, intelligence, energy and substance just as during his earth life. As years count for that man by centuries and eons he is ever gathering knowledge and power out of his experiences, until, if we could meet him, he would certainly appear superhuman.

We remember that growth in knowledge and power implies activity. In other words, he must be ever exercising the powers of his growing manhood. He can only do that by working in the same raw material of Cosmos in which we, too, live and move, which we call "ether," for want of a better name. He must be active or his progress would cease. No sleepy Nirvana for that man, for he is ever demanding more knowledge and more power. Now does it not follow as a matter of cause and effect that the hour will come when he will shape raw material of Cosmos into nebulous clouds, and with that gathered nucleus experiment in the evolution of a planetary system? That is only a question of the degree of power at the disposal of himself and his associates. Such a man has become by evolution and self development all that the mortal of to-day conceives as a God. He is really the "God-Idea" of the future for the advanced mortal.

In earth life we see the man of science moulding and shaping raw material into pyramids, temples and mighty ironclads. He experiments until he succeeds, and similarly our earth history points to perpetual experiments and countless failures, with successes here and there that seem to justify the "God-Idea" immortal in his attempt at Cosmic progress.

If some think the task too great, let us remember we know nothing of size save by comparison. If our universe and all things therein and thereon were suddenly reduced one-half, nothing would be changed for us. Man would still pose as a lord of creation. And if everything were further reduced to dust specks, man, the mortal, could know no difference. So we can know nothing of the labour or quantity of raw material involved in the experiment. Surely, then, it is a very rational conception that the further evolution of the God-Idea will lead the coming man to conceive of a fellow-man as sufficiently advanced amid the possibilities of the future life to play the part of world builder, if he so choose. Nay, may he not rightly claim such power and privilege as a child of the Infinite. His raw material will embody intelligence, energy and substance, through which, working both as a unit and collectively, he will perceive the law of evolution working out details of life which this world-maker will watch with ever increasing interest.

This is a tempting subject for thought, but I now merely offer it as a suggestion of what may be the coming God-Idea which a future Hudson Tuttle may include in his scheme of progress from the savage to the divine.

Meantime I heartily commend Mr. Tuttle's work to the attention of everyone interested in advanced thought and earnest search for truth.

San Leandro Calif.

CHURCH OF SEERS, SYDNEY.

Mr. T. Downs, corresponding Secretary, reports increased membership and much interest in the services through the arrival from Melbourne of Mrs. E. Schutze, who has occupied the platform and accepted the position of Hon. Sec. Mrs. Schutze has also spoken for the Spiritual Research Society, and from both platforms has given excellent psychometric tests.

PROFESSOR FLAMMARION AND SPIRITUALISM.

There seem to be people who delight in spreading false reports that certain distinguished men have 'recanted' or 'abjured' their belief in spiritual phenomena. The last victim has been M. Camille Flammarion, the director and founder of the Juvisy Observatory, near Paris. M. Flammarion has written, says the *Daily News*, to a scientific journal, denying that he has renounced his belief in Spiritualism or its phenomena. He points out that this story was put into circulation just as he had published an article on the phenomena of Spiritualism, in a recent issue of *La Revue*, of Paris. As for the story of his changed belief, there is, he says, 'not a word of truth in it; the whole tale is purely fantastic.' Someone must have a very lively imagination! *Light.*

MRS. W. J. McLENNAN.



There is nothing so advantageous to anyone engaged on a particular line of study as to travel and learn what the world in general is saying about it. And all of us who knew Mrs. McLennan before her marriage, over two years ago, were rejoiced to find that Mr. McLennan was as earnest a Spiritualist as herself, and had determined to let his gifted wife have the advantage of a few years' travel for health's sake, and to learn the very best and latest of this wonderful faith of ours. London is the centre of English-speaking Spiritualists, and as Dr. Peebles remarked in an "interview" during his recent visit there, Spiritualism appears in England to rest on a more solid basis than in his native land. America. There it has been so mixed up with fraud and bedimmed by those who merely see in its wonderful phenomena a means of making a handsome living that it is really passing through a veritable crisis in its history. That it has faithful and earnest workers enough to place it on a surer footing is certain. In America, in England, in Australia, the question of questions is, "How far is Mediumship to be trusted? What are its uses? And how shall we best put before the world a religious synthesis of which mediumship is the basic fact?" Most of us would still be sunk in the dense materialism of the churches but for the light that came into our lives through psychic phenomena. But these facts should only be the A B C to a great philosophy, and if studied with the reverent mind of a Myers, or Hodgson, who combined scientific accuracy with deep religious feeling, they carry us back eventually to the great heart of Christianity, which some of us had perforce, though sadly, given up, to find that Love is the secret of the Universe, and that the great Teacher's life and teaching carry a meaning for us never experienced in our orthodox days.

What Mrs. McLennan saw in England.

It is good to talk to Mrs. McLennan of her travels and experiences, and to find that in London, where she has come into contact with the brightest and best in Spiritualism, that this is also the ideal set before them by the great leaders there. After a year's rest, Mrs. McLennan began to work among the various societies, and had private circles on Sunday mornings and evenings, with another on Wednesday for development, with the happiest results. It was pleasant to hear in our short chat of friends whose names are familiar. Rev. John Page Hopps, whom I heard speak at Nottingham in his early manhood, and later, when we were both Spiritualists; Mr. and Mrs. E. W. Wallis, whose books we all read with pleasure, while Mr. Wallis's excellent work on "Light" brings him into sympathetic touch with readers all over the world. Mr. J. W. Boulding, who has given addresses, reported in "Light," that make us regret our great distance from England, and inability to hear such impressive speakers, was another we were glad to hear of, also Mr. Withall, hon. secretary London Spiritualist Alliance, whom Mrs. McLennan described to me as full of spiritual sympathy, also Mr. John Lobb, who, from the successful editor of a Methodist paper, has come to be one of the boldest champions of Spiritualism, as well as many others. Among those outside London should be mentioned Mr. Eldred Hallas, who, as speaker for the Birmingham Ethical and Psychical Society, is in the forefront in the revolt against tests from the platform—that powerful Society, with hall holding 900 constantly filled to overflowing, having decided that neither addresses in trance nor tests shall be given from its platform. Mrs. McLennan lectured to a Birmingham Spiritualistic Society, and speaks in the highest terms of Mr. Hallas's personality and gifts as a speaker. Those of us who have read Mr. J. Macbeth's "Brotherhood of Healers" will be interested in hearing that he is a man who lives the life he so beautifully teaches in his books. He is busily engaged in establishing "Brotherhoods of Healers" in various parts of England and Scotland, and is just the sort of man the likeness in his book would lead us to expect.

Lectures in England and Australia.

Many were the calls upon Mrs. McLennan to speak to the various Societies in London and in Brighton, where there is a most flourishing Society, Merthyr, Cardiff, Barrydock, Bournemouth, Blackpool, and Birmingham. Dates had been reserved for her at all these places during 1907, but she obeyed the behests of her guides, who desired her to return to Australia to give here the fruits of her pleasant journeyings, though she may return to London in a year or two's time. Travel and a multiplicity of experiences have not only improved Mrs. McLennan's health, but given her a new outlook on spiritualistic matters, that all are keenly expecting to hear in her forthcoming series of lectures at the Austral Hall, which begins on Sunday evening, March the 3rd.

A NEW AUSTRALIAN MAGAZINE.

"Orient and Occident."

Edited by H. Hensoldt, Ph.D., and F. Allman.

Those who had the privilege of hearing Dr. Hensoldt's lectures, the result of many years' study and travel in the East, and of reading his articles in the press will welcome the announcement of a magazine conducted on these scholarly lines. It is to be issued monthly, the first number on March 1st. The subscription is 5/- per annum, 3/- for 6 months, and single copies 6d. Address, Messrs. Hensoldt and Allman, Royal Chambers, Hunter Street, Sydney.

We are glad to note the continued progress of the *Psycho-Therapeutic Journal*. With the January number the title of the publication will be altered to "The Health Record," and whilst pursuing the same policy as hitherto, and retaining all the old features which have been so much appreciated in the past, the scope of the Journal under its new title will be so extended as to include articles and news on matters of health and health reform generally. The journal will be published, as hitherto, from the offices of the Psycho-Therapeutic Society, 3 Bayley Street, Bedford Square, London, W.C.

DR. LAPPONI, THE POPE'S LATE PHYSICIAN.

In "Our Letter from Rome," published in a recent number of *The Advocate*, the representative organ of the Roman Catholic Church in Melbourne, appears the following interesting account of Dr. Lapponi's belief in Spiritualism as often referred to in these columns. It will be noticed that the doctor "though a loyal and devoted Catholic was a confirmed and impenitent spiritist," and is another confirmation of the changing attitude of that ancient Church towards the remarkable influx of spiritual light outside of ecclesiasticism that is compelling attention from Church dignitaries everywhere.

Death of the Pope's Physician, Dr. Lapponi.

This sad event occurred a few weeks ago, and caused intense sorrow, not only in the Vatican, but throughout Italy. The immediate cause of death was pneumonia, but he had been suffering from a tumor of a cancerous nature for about a year. The end came very quickly and unexpectedly. The late Pope was most devoted to him, and on the accession of Pius X. to the throne he at once confirmed Dr. Lapponi in his high position. Shortly before Leo XIII.'s death, the doctor published a work on "Hypnotism and Spiritism," which created a great stir and much discussion. He told his friends he had submitted the work to the Pope, who read it carefully, and discussed the phenomena treated of in the work with the doctor, remarking "that, outside and beyond the revealed truths, there are many mysteries surrounding the supernatural which we cannot fathom." The doctor himself, it is well known, though a loyal and devout Catholic, was a confirmed and impenitent spiritist, and thoroughly believed that the departed spirits often have communication with, and share in the concerns of, the living. He maintained that, with certain restrictions, the Church does not condemn this opinion. A very curious incident, bearing on this subject, was related in the press of Rome. Dr. Lapponi was the visiting physician of the Hospital of St. Bartholomew, on the island in the Tiber, served by the Brothers of St. John of God. One day he visited a poor patient there, and casually remarked to him that he would be better in a few days. When he had left the ward, the patient called the Brother and said: "The doctor says I'll be better in a few days. Either he is deceived himself or he wants to deceive me; I shall be dead within two days, and," addressing the Brother, he said, "You'll die within a month, and the doctor himself will follow and join us within three months." The patient did die within two days, and before the end of the month the Brother sickened and died. When the doctor heard of their death and the prediction, it is said, he was visibly affected, and some say he gradually got worse till he died just within the time predicted."

DR. HODGSON AS A SPIRITUALIST.

By the last American mail the initial number of the "Journal of the American Society for Psychical Research," Section B of the American Institute for Scientific Research, was received. Among many interesting items, including the "Objects of the Institute," an article by Professor Hyslop on his friend, Dr. Richard Hodgson, is of the greatest interest to Australian readers and gives details of Dr. Hodgson's entire conversion to Spiritualism even to "finally surrendering his own life to the direction of 'Imperator,' the chief of the trance personalities whom he recognised in the Piper case as spiritual," also known as one of the controls of Stainton Moses. One thing stands out very clearly in Professor Hyslop's notice of Dr. Hodgson that, while outsiders were complaining of the latter's over scepticism and hypercriticism of phenomena, he had secured a belief as secure and all-sufficing as that of Myers, but wished to place it before the world in such a form as to place it above scientific cavil.

As many readers will rejoice to read Dr. Hodgson had secured, by means of psychic phenomena and its resulting philosophy, a religious synthesis as satisfying as that of Myers and one which will be endorsed by all whose lives have been brought into touch with spiritual potencies. "Be of good courage, whatever happens, and pray continually, and let peace come into your soul" is Dr. Hodgson's admonition and one also that we would urge without ceasing on those who seek the spiritual life.

In a letter to Colonel Bundy, editor of the *Religio-Philosophical Journal*, formerly published at Chicago, Dr. Hodgson said in 1890:—

"My interest in psychical research is greater than ever, and it seems to me highly probable that before many years have elapsed there will be much new and valuable testimony before the world, as the result of the labours of our society, in favour of the spiritualistic claim that it is possible for our departed friends, under special conditions, to make their continued existence known to us. It is my conviction that such communication is possible, though I hold that it is not nearly so frequent as most Spiritualists commonly suppose."

By 'special conditions,' says *Light*, Dr. Hodgson presumably meant trance mediumship, as in Mrs. Piper's case, and by 'not so frequent as Spiritualists commonly suppose,' he probably indicated that clairvoyance and other psychic powers are frequently exercised by sensitives without the assistance of discarnate spirits. Professor Hyslop refers to Dr. Hodgson's 'scientific cautiousness and thoroughness' which led him to suspend judgment during seven or eight years of further investigation 'before he would allow himself to confess his belief in the scientific evidence for a future life.' We are told that 'he appreciated quite as fully, and in the same spirit, as the lamented Frederic W. H. Myers, the wide and deep bearing of the belief in a future life upon philosophy, religion, and social and political life,' and that he 'saw more and more clearly the radical distinction between scientific proof and personal belief obtained by personal experience,' and finally considered that he had reconciled his scientific with his personal convictions. A striking passage is reproduced, by permission, from a 'Memoir of Richard Hodgson,' by 'M. A. De W. H.,' and we quote a few lines referring to his later opinions:—

'Though finally surrendering his own life to the direction of Imperator" (the chief of the trance personalities whom he recognised in the Piper case as spiritual), he sought to retain in his work of interpretation for others the attitude of the investigator insisting upon the best of evidence. It was his unflagging desire to accumulate a mass of evidence sufficient to form a reasonable hypothesis regarding the "spirit world." . .

Dr. Hodgson had no fear of death: 'a keen intellectual curiosity regarding what awaited him was his chief concern,' and he himself said, 'I can hardly wait to die.' No one, as Professor Hyslop says, could grudge him the opportunity to carry forward 'on the other side' the work to which he gave his life on earth.

M.P.S. LYCEUM.

Mr. J. McLeod Craig has been the speaker during February, and his psychometric readings have been most successful. Good attendances are reported at all the meetings. On March 20th a complimentary social is to be tendered to Mr. Warne on his 83rd birthday at the Oddfellows' Hall. This gentleman is one of the oldest workers in the Lyceum, a trustee of the Lyceum, and held in universal esteem. A successful evening is anticipated.

PERTH SPIRITUALISTIC LYCEUM.

A very encouraging account of the work done by this excellent institution has been received from the Hon. Sec., who says that the number of children and adults has greatly increased. The dedication of the infant son of Mr. and Mrs. Begg by Mrs. C. R. Tompkins took place in January. A social was given to the children of the Lyceum at Christmas, when a Christmas Tree with gifts for all was the principal feature.

PERSONALS.

Colonel H. S. Olcott, President-Founder of the Theosophical Society, passed away at Adyar, Madras, India, as announced by cable in Melbourne daily papers of Feb. 20th. He had just completed a tour through England, Scotland, the Continent and United States, visiting the various Centres and being present at the Paris Congress. He was seized with illness at Colombo on his way back to Adyar, the beloved resting-place, which, in his address at the 31st Anniversary of the Theosophical Society held last December, he said he hoped "to make more than ever a home for all true loyal Theosophists to come to." It was evident that his end was approaching. His doctors had warned him that his active work was done, the address itself being the most touching and personal that he has given and read as "the last words" of a great worker. Although it bore evidence of being written by himself under deep emotion, especially when referring to trials passed through by the Society during his absence, the work of reading it devolved on Mrs. Besant.

Professor W. F. Barrett has been giving a further account of the "dowsing" or "divining" rod before the London Spiritualists' Alliance. Those who have read his exhaustive reports on the subject to the Psychical Research Society, covering some hundreds of pages, will remember how he had established as a scientific fact the power possessed by certain people to locate water. There is now in Victoria a "dowser," who, according to the *Argus* of a few weeks ago, has been most successful in obtaining water on several up-country stations to the great relief of their owners. Professor Barrett said:—

"Electricity had nothing to do with the phenomena, he was certain, nor had any radio-active power. The cause was not a physical one—it was psychical. Then, what was it?—an instinct, or gift, a sort of clairvoyance. A dowser was a person who unconsciously to himself was able to perceive the presence, not only of underground water, but of anything that he was set to work to seek, such as a buried treasure or a mineral lode. And, as he had proved, the sensitiveness of the dowser was stronger when the subject was hypnotised.

In reply to questions, the lecturer said that he believed that all dowsers were mediumistic, but this and other psychical points he should like the members of the Spiritualist Alliance to enlighten him upon from time to time."

Camille Flammarion, according to the January number of *Annals of Psychical Research*, has a new book in prospect, which would form the second volume of his famous work "L'Inconnu." This will supply what the first volume, if considered as a finality, decidedly lacked. "He has been preparing," he says, "since 1899 a continuation of the subject in which spiritism will be studied from 'the theoretic and doctrinal point of view.'"

Miss Lilian Whiting, in the January number of *The Annals*, also writes in her attractive and instructive style of "The Spiritualistic Camp Meetings in the United States." It is illustrated with views of the more celebrated of the camping-grounds, and covers 24 pages of this attractive magazine, which has some new feature each number. Lilian Whiting's views on Spiritualism are always incisive and uplifting, and Spiritualists everywhere should read her splendid article.

Dr. James Coates, the gifted author of "Seeing the Invisible," writes just as we are going to press a letter that in a future issue may be more fully quoted from, as it touches on the need of self-development so constantly urged upon readers of *The Harbinger*. Dr. Coates says: "Your review of "Seeing the Invisible" has, among many favourable reviews, been far away the most intuitive and penetrating. You have touched the spot, namely, that of self-development. The day of phenomenalism is not yet passed, but for a time is closing, and however valuable the signs and the wonders, the miracles, the loaves and fishes, all is as nothing if the spiritual insight is not awakened and the longing to be spiritually enfranchised aroused within us." Dr. Coates says that King Edward, by special letter from Buckingham Palace, dated 6th December, accepted a copy of "Seeing the Invisible," and the book has doubtless, he says, passed into the family circle, as the reply was from the private secretary, and much interest is taken in psychic matters by the Royal family.

W. T. Stead, of *Review of Reviews*, wrote on leaving for a tour of the Continent in the interests of Peace at the forthcoming Conference at the Hague, expressing his "extreme pleasure" at reading the article on himself in November issue. He will write something for Australians when he has a little leisure. His many friends in Australia send cordial greetings to this loyal-souled friend of every cause that tends to raise humanity.

Rev. Loie F. Prior had a pleasant reception tendered to her by the London Spiritualist Alliance on January 4, which was well attended in spite of the severity of the weather. Rev. John Page Hopps was the chief speaker, and had travelled some distance from his country residence to be present. Since then an afternoon meeting for Clairvoyance at the "Alliance" rooms had taken place. *Light* says many present "received satisfactory and convincing evidence of the presence and identity of their spirit friends." A second meeting was advertised for January 22nd.

Dr. Isidore Kozminsky paid a short visit to Melbourne last month, and speaks in glowing terms of his work in Sydney. He is the New Organising Secretary of the "Royal Anthropological Society of Australasia," and with its journal, "The Science of Man," is incorporated Dr. Kozminsky's paper, "The Antiquarian Gazette." In the January number a most interesting article by Cavalier James Smith on "Pottery and Porcelain" appears.

Mr. J. E. Stanley Lord, of Wellington, New Zealand, writes that a Psychical Research Debating Society has been formed in that city. There is a tendency among thinking people everywhere to know something of the laws governing psychic phenomena, and not to blindly accept everything as spiritual which comes from unseen sources, and we wish the Society a great success. Particulars can be obtained from Mr. Lord, Secretary, P.O. Box 375, Wellington, N.Z.

Mrs. Hamilton, of Daylesford, writes that her remedy for drunkenness, "Antidipso," has been most successful in several cases. Particulars are in advertising columns.

The Editor would like to acknowledge many papers that reach her, and will later be regularly noticed: "The Grail"; "World's Advance Thought"; "Love," which inculcates this as the highest law; "The Mountain Pine." In this last a noticeable article on "Re-incarnation" will be quoted from. A new quarterly, "The Rosicrucian," edited by S. C. Gould, is full of interest for those who want to know all about Rosicrucians (and who does not?), their aims and origin. It is 1/- a copy, and the address is Box 72, N.H., U.S. America. Another quarterly, "The Herald of the Golden Age," edited by Sidney H. Beard, is the strenuous advocate of Food Reform and of the individual spiritual development. The minimum annual subscription is 2/6, which should be sent direct to Paignton, England.

Buy your Piano & Organ from
Carnegie & Sons
106 Elizabeth St.
SOLE AGENTS FOR THE
Ronisch Pianos
Gors & Kallmann Pianos
Bell Organs
Stella Musical Boxes
and the
Angelus Piano Player.



CASH or TERMS, FROM 20/- MONTHLY. Inspection Invited.

SPIRITUALISTIC CHURCH OF WEST AUSTRALIA.

A most cordial welcome was accorded on January 24 to Mrs. Edwards, of Melbourne, who is taking the place temporarily of Rev. M. Parker, who needs a rest after two years' most successful work. In a letter from Mrs. Edwards, which will be noticed more fully in next issue, she gives a full and detailed account of the solid basis on which the Church stands. The chief thing attained, on which all subsequent advance has been made, is the registration of the Spiritualistic Church by the State. As stated in a former issue a piece of ground in the Karra-Katta cemetery was made over to the Church, and Rev. M. Parker receives the fees from the Government for burials as any other minister, and the Church is in the same position as other denominations in every respect. Financially the Church is in a good condition with 52 members and 70 adherents, besides others attracted by the services. Mrs. Edwards says that her "welcome" evening was saddened by the sudden passing over of the ex-President, Mr. Harrison, on the day of Mrs. Edwards' arrival. Her first drive was to follow his remains to the cemetery, and her first service a "memorial" one to Mr. Harrison. Mrs. Edwards has consented to be ordained minister of the Church, and will therefore be able to fulfil all functions of the Church in Mrs. Parker's absence.

"THE DAWNING LIGHT."

As we go to press a letter comes from Brisbane regarding a scheme Mr. R. A. Richardson has cherished for over 20 years, and now sees a chance of putting into practice of establishing a "General Co-operative Society and Progressive Literature Agency" on Spiritualistic lines, as well as an agricultural settlement, in all of which we wish him success.

THE GRAND COUNCIL OF SPIRITUALISTS ASSOCIATION OF N.S.W.

Three Societies in New South Wales, "The Spiritualists' Advance and Research Society," "Church of Spiritual Seers," and "Newtown Spiritualists Association" have formed the above, with the worthy purpose of regulating mediumship and combating the present unsatisfactory conditions. It is quite true that, as is stated in the address in this issue by W. Ellery Channing on this subject, that at present there is no system by which mediums may be tested and endorsed. As will be seen Spiritualists, too, are equally to blame in seeking enlightenment from mediums which they can alone gain by their own spiritual development. It is the question of questions, and our Sydney brethren are entitled to our thanks for attempting a solution of this great subject. A first step is to learn what mediumship is, and to study carefully reports of men like Dr. Hodgson, Myers and others who have devoted their lives to the subject.

IF WE ONLY UNDERSTOOD.

Could we but draw back the curtains
That surround each other's lives,
See the naked heart and spirit,
Know what spur the action gives,

Would the grim external roughness
Seem, I wonder, just the same?
Should we help where now we hinder?
Should we pity where we blame?

Oh, we judge each other harshly,
Knowing not life's hidden force,
Knowing not the fount of action
Is less turbid at its source;

Seeing not amid the evils
All the golden grains of good.
We should love each other better
If we only understood.

Ella W. Wilcox.

"MY FIRST WORK IN SHADOWLAND."

By "Marguerite."

This little book, received by last mail from Gay and Bird, London, price 3/6 net, is a prettily got-up book describing the experiences of a young girl in the spirit world, and forms a sequel to "One Year in Spirit Land." Our contemporary *Light* says:—"The narrator's work lies now in 'Shadowland,' which is represented as the abode of the unprogressed, a dreary state of 'awe and loneliness,' and often of hopeless indifference. To show its inhabitants the reason for their being in this state, to arouse a desire for progress, and to encourage every indication of improvement, are the methods used by the worker who comes to them like an 'angel lady' from another sphere. The narratives are aptly arranged, well-told, and have considerable moral power."

TO OUR READERS.

"Pre-existence of the Soul," "Is Matter Disappearing? Is it simply Electricity?" are in type, but unavoidably held over till the April issue. We thank correspondents both from abroad and nearer home for their encouraging letters, and apologise for not being able to reply individually in many instances.

TO SUBSCRIBERS.

As the "Harbinger of Light" depends chiefly on subscriptions, it is earnestly requested that subscribers will kindly forward the amounts due for current year at their early convenience, by Postal Note or P.O. Order.

MR. ROBERT HERSCHELL (Of London)
ASTROLOGER.

Who has calculated and written Horoscopes for the late Mr. Cecil Rhodes, Mr. W. E. Gladstone, and thousands of others, is now residing in Victoria and may be consulted. Fees to suit clients. Send for circulars, which will be posted free.

Address: Box 3, Hawthorn, Victoria.

Private Address: Woodville, Mt. Albert.

Extracts from letters of clients who have recently received Horoscopes.—"Its accuracy was a revelation."—A.C. "Your work is wonderful."—H.B.P. "Your knowledge of the Science of Astrology is very remarkable."—J.L.R. "I have good faith in you as an Astrologer"—W.R.

MR. J. WRENN SUTTON,
Psycho-Therapeutist.

Specialist in Diseases of the Brain and Nerves. Cures Hallucinations, Melancholia, Hysteria and Obsessions, and all those mysterious nervous disorders which baffle the skill of the ablest physicians. Psychic Diagnosis, 10/6.

Country Patients send Lock of Hair and Fee.

62 Eastern Arcade, Bourke St., Melbourne.

ANTIDIPSO.

The Indian Herb Remedy, an Infallible Cure for Drunkenness. Brings lost peace and happiness to homes Can be given secretly. Cost Moderate.

For Particulars and Testimonials apply to the Agent—
MRS. D. HAMILTON, Daylesford.

MRS. McLENNAN
(Formerly Mrs. Seccombe)

will arrive in Melbourne on February 4, after two years' travel in America and Europe, and will resume Mediumistic work on March 1st.

Letters can be forwarded to the Office of the "Harbinger of Light."

"The HARBINGER OF LIGHT" can be obtained at the BOOKSTALLS, and is on sale in Melbourne at Miss E. R. HINGE'S BOOK DEPOT, 117 Collins Street; E. W. COLE'S BOOK ARCADE; GORDON & GOTCH. Price, 6d. Yearly Subscription (including Postage): Commonwealth and New Zealand, 5/6. 5/- not Posted. Foreign, 6/- Posted.

Printed by J. C. Stephens, at his Office, 146 Elizabeth Street, Melbourne, for Annie Bright, and published by her at Austral Buildings, Collins Street, Melbourne

REV. HECTOR FERGUSON,

Psycho-pathic and Vitaopathic Healer,

Treats Sufferers in Body and Mind.

Manse, Northcote.

Also Chambers Victoria Parade, corner Smith St.

Ninety per cent. difficult cases yield to his powerful and pleasant treatment. Distant treatment also administered.

Marriages Solemnised, Fee 10/6.

PROGRESSIVE THOUGHT LIBRARY

5 Moore Street, Sydney.

Health, Occult, and General Literature for Sale; also in Circulating Library.

Psychical Development, by Anderson, 4/6.
Science of Life Essays, 1st and 2nd Series, 1/- each
Personal Magnetism—the Key to Success, 1/-
Gospel of Health, by Enslow, 6d. All post free.

R. J. POULTON,

CHEMIST.

119 BOURKE ST., MELBOURNE.

ESTABLISHED OVER A CENTURY.

Prescription formulas for every variety of Disease; fully tested by actual practice. Sufferers placing their cases in my hands are fairly treated, and cured at a very small charge. My practice is so extensive that I have no necessity to keep people on a string.

I have a pill
For every ill,
A balm for every pain.

MISS E. R. HINGE,

117 Collins Street, Melbourne (2nd Floor.)

IMPORTER OF SPIRITUALISTIC, PROGRESSIVE, NEW THOUGHT, AND OCCULT LITERATURE.

NEW BOOKS AND NEW SUPPLIES.

	Price.	Post.
Evolution of the God, and Christ Ideas; by Hudson Tuttle	6 0	5
Enigmas of Psychical Research; by Jas. H. Hyslop, Ph.D., LL.D.	6 6	4
My Life. A Record of Events and Opinions; by Alfred Russel Wallace, author of Man's Place in the Universe, 2 vols. ...	30 0	1/6
Character of the Power of Principles; by F. H. Randall	4 0	3
Seeing the Invisible; Practical Studies in Psychometry, Thought Transference, Telepathy, and Allied Phenomena; by James Coates, Ph.D., F.A.S.	6 0	6
Clairvoyance; by J. C. F. Grumbine ...	5 0	2
How to Acquire and Strengthen Will Power, Modern Psycho-Theraphy; by R. J. Ebbard	8 6	6
The Heart of it; by H. W. Dresser ...	4 6	4
Through the Mists; by R. J. Lees ...	7 0	6
The Awakening of the Soul; A Philosophical Romance	2 6	2
The Fall of Lucifer, and other Essays and Poems; by Wm. Sharpe, M.D. ...	4 6	5
Body and Soul, Trance Lectures; by J. Clegg Wright	5 0	4
Heaven Revised; a Narrative of Personal Experiences after the Change called Death; by Mrs. E. B. Duffey	0 9	1
The Spirit World; by Joseph Hamilton ...	5 0	6
The Schroth-Cantani Treatment: How to Radically Eliminate Uric Acid, etc.; by R. Ebbard	2 0	2
The New Life: Showing the Mastery over all Things; by L. Berrier	5 0	3
Clairvoyance and Clairaudience; by R. D. Stocker	1 6	2
Footfalls on the Boundary of another World; by R. D. Owen	7 6	6
Religion of Man and Ethics of Science; by Hudson Tuttle	4 0	5
The Evolution of the Soul; by Thomson Jay Hudson	6 6	5
A Scientific Demonstration of the Future Life; by T. J. Hudson	6 6	5

Book Lists Free.
Subscriptions taken for English and American Papers.



MEYERS'
HERBAL INDIGESTION PILLS.

Cure Indigestion, Constipation, Biliousness, Flatulence, Sluggish Liver, Inactive Kidneys, and all symptoms of Dyspepsia. BOXES—1/6.

J. MEYERS,
BOTANIC DRUGGIST & CHEMIST,

Specialist in Herbal Remedies. Consultation Free.

Botanic Pharmacy: 7 & 9 Eastern Arcade, Bourke-st., Melbourne.

T. DOWNS,

Medical Clairvoyant and Psychographist.

Diseases Accurately Diagnosed.

Persons at a distance send lock of hair or letter. Fee, 10/6.

Address:
242 PARRAMATTA RD., PETERSHAM, SYDNEY, N.S.W.

Agents for the Sale of the "Harbinger":—

Melbourne—E. W. Cole, Book Arcade, Bourke-st.
,, Miss E. R. Hinge, 117 Collins St.
Prahran—Beck Bros., 128 Greville Street.
Castlemaine—Miss Vale.
Bendigo—Mr. H. Hampton, View Point.
Williamstown—J. Berriman.
Kerang—Mr. Paul Cadush.
Sydney—Messrs. Turner & Henderson, 16 Hunter-st.
,, "Progressive Thought" Office, 5 Moore St.
,, *Balmain, E.*—W. Adam, 53 Darling-st.
,, *Croydon.*—Mr. Robert East, 7 South Crescent.
Bathurst N.S.W.—L. D. Marshall, Howick-st.
Newcastle ,, Mr. Vale, Hunter-st. West.
White Cliffs—Mr. T. Walsh.
Adelaide—W. C. Rigby, King William-st.
Christchurch, N.Z.—J. H. Fabling, Buccleugh-st.
Auckland, N.Z.—Mrs. Hoskin, Oak House, Hobson St.
,, ,, R. E. Finch, 156 Queen-st.
,, ,, J. H. Graham.
,, ,, Miss Renouf, Sydney Bazaar, Pitt-st. Buildings
Masterton ,, Mr. T. N Holmes, Queen-st.
Dunedin ,, Mr. Geo. Gibbs.
Reefton ,, E. J. Scantlebury.
Gisborne ,, Mrs. K. Warburton.
Wellington ,, Wellington Association of Spiritualists, Reg.
,, ,, Robert Holliday & Co., Lambton Quay.
Perth, "*W.A.*"—T. W. Jones, 353 William St.
Brisbane—Gordon & Gotch.
,, Messrs. Thompson Bros., Chancery Buildings.
,, J. H. Thompson, 80 Queen-st.
Boston, U.S.A.—"Banner of Light" Publishing Co.
Launceston, Tasmania—A W. Birchall, Central Brisbane st.

No liability recognised by the Proprietor without the production of the Office Receipt.

Agents wanted for all parts of Australia and NewZealand.

TO ADVERTISERS.

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

PREPAID ADVERTISEMENT RATES—NETT PRICES—
ONE INCH SPACE, one insertion, 4s.; 3 insertions, 9s.
6 insertions, 15s.
FRONT PAGE 5s. per inch.

FOR SALE.

A copy of DR. J. R. BUCHANAN'S great work, "THERAPEUTIC SARCOGNOMY—THE SCIENCE OF THE SOUL, BRAIN AND BODY," with its application to the Cure of Disease. 671 large octavo pages, with illustrations and diagrams. 42/--, post paid.

W. H. TERRY, 117 Collins Street, Melbourne.

THE ASTROLOGICAL MAGAZINE.

Published monthly in English, containing the most valuable information.

ANNUAL SUBSCRIPTION:
Australia and England - - 7 shillings.
America - - - - - 2 dollars.

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

"The Annals of Psychical Science."

A Monthly Journal devoted to Scientific and Experimental Research in the Phenomena of Spiritism.

Price, in England, 1s. 2d., or 10s. per annum, Post Free.

" in Australia and America, Single Copies 1s. 3d.; 1s. 5d. Posted.

" " " 12s. per annum; 14s. Post Free.

Directors: Dr. Dariex; Professor Charles Richet.

Committee:

Sir William Crookes. — Sir Oliver Lodge.
Camille Flammarion. — Professor Enrico Morselli.
Professor Cæsar Lombroso. — Dr. Julien Ochorowicz.
Marcel Mangin. — Professor François Porro.
Dr. Joseph Maxwell. — Colonel Albert de Rochas.
Dr. A. von Schrenck-Notzing.

Editors: Laura I. Finch (*English Edition*), Caesar de Vesme (*French Edition*).

PRINCIPAL CONTENTS. First Year—January-December, 1905.

Should the Phenomena of Spiritism be Seriously Studied? By Professor Charles Richet.
Decimal Indexing. By Professor Charles Richet.
In Defence of the Memory of William Stainton Moses. By Ernest Pozzano.
A Singular Case of Lucidity. By Professor Charles Richet.
Negative Positivism and Dualistic Monism. By Professor Porro.
Odic Phenomena and New Radiations. By Dr. Jules Regnault.
The History of a Crystal Vision. By Dr. Edmond Waller.
A Case of Clairvoyance. By Dr. Maxwell.
Metapsychical Phenomena of By-gone Times (Illustrated). By Professor Charles Richet.
The Alleged Mediumship of Mr. Charles Bailey. By Caesar de Vesme.
Personality and Changes of Personality. By Professor Charles Richet.
Should the Dead be Recalled? By Mrs. Laura I. Finch.
Some Aspects of the Welsh Revival. By Edgar Vine Hall, M.A.
Xenoglossy: Or Automatic Writing in Foreign Languages. By Professor Charles Richet.
The Essential Character of Dream-Images. By Drs. Vaschide and Meunier.
A Telepathic Incident. By Major Thatcher.
The Regression of Memory. By Colonel Albert de Rochas.
Animals and Psychic Perceptions By Ernest Bozzano.
Karin: A Study of Spontaneous Rappings. By Hjalmar Wijk
Prevision by Fancied Resemblance. By Dr. G. C. Ferrari.
Concerning the Phenomenon called Materialisation. (Illustrated). (2 Articles). By Prof. Charles Richet.
The Relation of Spiritualism to Orthodoxy. By Frederic H. Balfour
The Scientific Apprehension of the SuperPhysical World. By W. L. Wilmshurst.
Animals and Psychic Perceptions. By Camille Flammarion.
Professor Richet's Algerian Photographs. By Sir Oliver Lodge

Premonitory Dreams, Telepathic Incidents, Seances with Various Mediums, etc.

Agents for Australia—G. ROBERTSON & CO., Melbourne, Sydney, and Brisbane.
Miss E. R. HINGE, 117 Collins Street, Melbourne.

110 St. Martin's Lane, Charing Cross, W.C., London.

Just Published.

PRICE 1/-

A REMARKABLE THESIS ON CHRONIC

ASTHMA

Giving astonishing facts about this distressing disease hitherto unknown to Medical Science, and clearly showing how it is caused and how even the most inveterate, long-standing, or hereditary cases can be completely cured WITHOUT DRUGS or CHEMICALS. Posted to any Address for 1s. in Stamps of any State. Address:

H. E. KUGELMANN & COMPANY,

14-16 QUEEN-ST.,

MELBOURNE, VICTORIA,

AUSTRALIA.

THE HARBINGER OF LIGHT.

AUSTRALIAN EXPONENT OF SPIRITUALISM AND ADVANCED THOUGHT,

(Now in its Thirty-seventh Year of Issue.)

Subscription, Town, 5/- per ann.; Country, 5/6; Great Britain, 6/-; America, 1 dollar 50 cents. Single Copy, 6d. *No reduction from publishing price 6d. unless paid in advance.*

No receipts recognised but the publisher's official one.

Published by Annie Bright, Austral Buildings, Collins Street E.

The "Harbinger" may be obtained bound 2 vols. in one at 12/6.

September, 1902, to August, 1904, now ready.

Do you want to Talk to your Unseen Friends?

USE

The Psychograph or Dial Planchette, or Planchette,

With latest improvements, 6/-. Posted, 7/6.
Planchettes from 3/-, 4/- & 5/-. Postage, 6d.

E. R. HINGE, 115 Collins Street, Melbourne.

W. H. TERRY,

Attends at

AUSTRAL BUILDINGS,

117 COLLINS STREET, MELBOURNE,

MONDAYS and THURSDAYS, 10 to 4.30.

Supplement to "Harbinger of Light," March, 1907. No. 6.

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



DESCRIPTION OF PICTURE.

1. Egyptian woman's veil made of dark brown canvas material, ornamented with coloured beads and coins. It is hung from the forehead with holes for the eyes.

2. Native waist dress from New Guinea made of grass.

3. Skull. This is one of the most remarkable apports. A request was made for some large object with the suggestion that a skull might convince unbelievers that such a thing could not be hidden away in the medium's clothing. A few weeks later it was requested by the controls that a black cloth should be brought to the circle. The corners of this were held by Mr. Stanford, a medical gentleman, and a lady sitter, and the skull was dropped into it at some distance from the medium. It was said to be from the Philippine Islands and the skull of an American soldier who had fallen in the war.

4. An Indian head-dress with coloured feathers.

5. Thibet Charm. This was found in a hut, and is a most peculiar looking object. As with similar "apports" from Thibet it is a religious charm. The disc is of thin wood inscribed with characters in Thibetian language; seven pieces of hammered copper are around. This is hung on to a piece of skin.

6. Fetich from India. Half a cocoanut. Inside it contains a packet of poison, and is said to be used against enemies with an invocation.

7. An Anklet from Thibet, made of skin and ornamented with shells.