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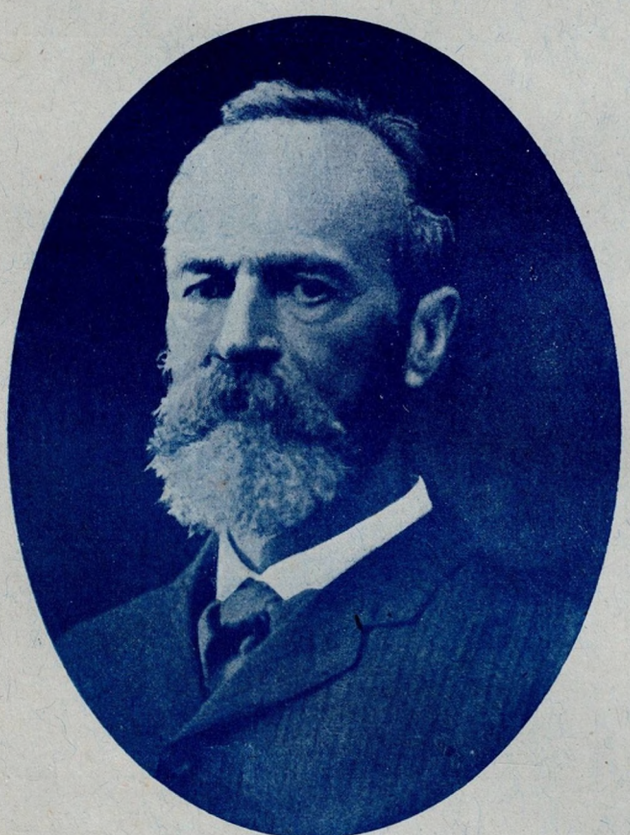
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Vol. 39. No. 473. MELBOURNE, OCTOBER 1st, 1909. SIXPENCE.



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OCTOBER 1, 1909.

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SPECIAL NOTICE TO SUBSCRIBERS.

In response to the suggestion of many friends who desire to be reminded when their subscriptions fall due, it has been decided to send marked copies each month when this is the case. If this paragraph is marked thus X in blue pencil, it denotes that the subscription has expired, and we shall be pleased to receive a renewal, when the following number will be posted.

The greatly increased circulation of the paper makes it impossible to communicate directly with each subscriber, and it will strengthen the hands of the Editor to be thus relieved of much financial anxiety.

EDITORIAL NOTES.

If people would but listen to words like Mr. Stead's in that wonderful address of his, "The Unseen World a Reality," printed in another column, and act upon them, the world would be a different place. There would be no need then for men like Sir John Madden to speak of the shamefully low moral condition of the rising generation in this and other great cities, and of the lack of ideals in the daily life of the average citizen. The fact is that the so-called spiritual teachers of the day have lost their influence, and religion of the vital kind is almost a dead letter. It is just as in Gospel times, when Jesus reproved the Pharisaism of his day. "Can the blind," He said, "lead the blind? Shall they not both fall in the ditch?" The people have lost faith in the great spiritual realities of the Universe. "I was talking the other day," said Mr. Stead, "to a distinguished statesman, a High Churchman, who said, 'Religion depends chiefly on reliance upon the Unseen.' If he be right, religion in this country is in a bad way." This remark of Mr. Stead's reminds me of a conversation I had six years ago with the Premier of a neighbouring State, who, knowing I had given up ordinary journalism in order to disseminate the great truth of continued existence, asked me, in most friendly fashion, where was the need of it when the churches existed solely for doing the very same thing? "That is true," I replied, "but how do you account for the absolutely barren results of their teaching? Can you, among your own circle of acquaintances," I asked, "tell me of one out of a hundred young men or women who take genuine interest in anything outside amusement, or have any aspirations beyond food and clothing?" He was forced to reply that he could not. Mr. Stead hopes that we possess in Spiritualism "the means of a real revival of religion." But he points out truly enough that "many Spiritualists are tinged with materialism." "You do not like people to talk about religion," he says, and yet the "great mission of Spiritualism is to make men spiritual." Spiritualists, as well as really religious people, he goes on, have given up the doctrine of an everlasting hell, but they must not forget that behind this doctrine lies an eternal truth. "As a man leaves this world, so will he wake up in the other world. You may find yourself in a state of utter outer darkness if you have lived a loveless, selfish life on earth."

Standing on the platform of the Grand Theatre, Halifax, and speaking to an immense audience of his own great bereavement, Mr. Stead declared, "I can say Spiritualism has made death other than death to me. . . My son is here to-night beside me. I am as sure of that as I am of the fact that I am speaking to you. When I realise the difference it makes to have this knowledge, and to be without it, I feel I must testify to you as to the reality of the unseen world around us. It is the doctrine out of which all the religions of the world have been fashioned, the bed-rock whence they have all been hewn. Yet people recoil from you when you ask them to investigate." This is the crux of the whole question. We have the spectacle of a city quite losing its head, of editors of daily papers almost foaming at the mouth at the very idea of there being any unseen forces in the Universe beyond their limited knowledge, or anything that cannot be gauged by their five ordinary senses. If anything were wanted to show the materialistic thought of the time, and the valuable work done in the world by Mr. Stanford's seances, Charles Bailey's visit to Wellington, New Zealand, should convince the most critical. It is like a bombshell thrown into the midst of hard-headed business men and orthodox believers to be shown that "the passage of matter through matter" is a reality. With the most rigid tests carried out, and the bona-fides of the conductors of the circles beyond question, people doubt even the evidence of their own senses. As will be seen in Signor Valetti's address in this issue, "Can these things be?" physical phenomena are only useful when they break down the dense materialism of the time, and lead the inquirer to wider views of the Universe and to recognise his individual status as an integral part of the all-pervading force at the back of every phenomenon.

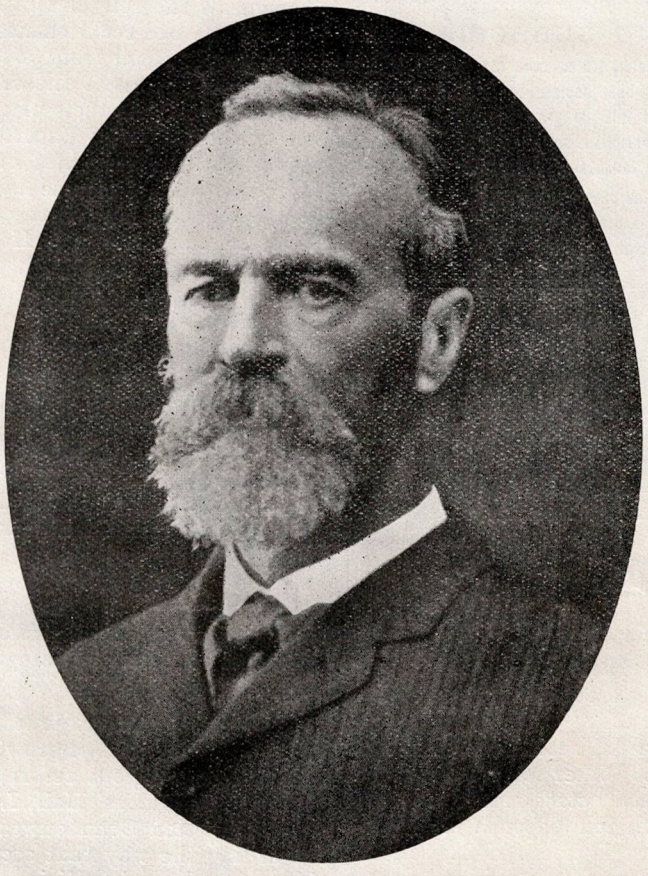
The all-important truth of the responsibility of every soul for its own growth lies at the root of social as well as religious reform. In Mrs. Besant's lectures at St. James' Hall, London, reported in full in the "Christian Commonwealth," a statement of hers regarding the way that social wrongs will be righted has aroused much criticism, and G. K. Chesterton, in the "Daily News," has some extremely valuable comments thereon. All of us agree, no doubt, with Mrs. Besant, that there needs a general spiritual upliftment of society before the crying evils of the present day find a peaceable solution. But most thinkers will disagree entirely with her when she says that "it is not by the uprising of the miserable but by the self-sacrifice of the comfortable" that reforms must come. It is an axiom of the great leaders and writers on social ethics that the impulse towards better things must first arise in the sufferers themselves. This truth prevails not only in the material world but throughout the great spiritual republic. There, as here, great teachers spread ideas abroad, and it is only as these take root that the spirit, whether enmeshed in flesh or discarnate, can make real progress. A man must see the need of better surroundings before any real advance can be made. So the scientific exposition of phenomena means much more than most people imagine. In the possibility of a real revival of religion amongst us through its agency is involved a social reform also that must come when man has learnt to realise the fundamental basis of our philosophy, namely, the Fatherhood of God and the Brotherhood of Man.

WILLIAM JAMES,

Professor of Psychology at Harvard University.

By Annie Bright.

It is nearly a quarter of a century ago, in the autumn of 1885, that Professor William James had his first sitting with Mrs. Piper in the United States. He did not at once recognise the importance of the Piper case, since become famous throughout the world. There was no shorthand report taken of the sittings, and he did not even take complete notes; but, nevertheless, considered the facts he had obtained of sufficient importance in the domain of psychology, of which he is one of the most eminent exponents, to furnish a brief report of them in 1886 to the American Society for Psychical Research. In this report Professor James wrote he was "persuaded of the medium's honesty and of the genuineness of her trance, and although at first disposed to think that the 'hits' she made were either lucky coincidences, or the result of knowledge on her part of who the sitter was, and of his or her family affairs, I now believe her to be in possession of a power as yet unexplained."



PROFESSOR WILLIAM JAMES.

His Present Outlook.

One is apt to wish that Professor James would have followed up this earliest investigation with the same energy displayed by that equally eminent psychologist, Professor Lombroso, of Italy, and have declared himself before this an undoubted believer in the possibility of communication between the two worlds. It must be remembered, however, that it was after many years' investigation, and not until W. T. Stead had suffered a severe bereavement, that he felt warranted in declaring to the world that for himself further doubt was impossible. All are not constituted alike, and the very position of Professor James must militate against his ready acceptance of phenomena, the origin of which is still shrouded in so much mystery. Of one thing we are certain, that Professor James is thoroughly sincere in his statements. Miss H. A. Dallas, writing in the latest number of *Light* in reference to his recent experiments, says, "Anything written by Professor William James bears, in a marked degree, the stamp of his immense sincerity." So we turn to his latest investigation with Mrs. Piper, when his friend, Dr. Hodgson, was the control, with great interest, for it was to this friend he confided the charge of "looking for the key" to these psychic manifestations through Mrs. Piper so many years ago. Meanwhile he has not been idle. He complains in his volume, "The Will to Believe," of the "contemptuous scientific disregard of the mass of phenomena, generally called mystical. Physiology will have nothing to do with them. Orthodox psychology turns its back upon them. Medicine sweeps them out, or at most, when in an anecdotal vein, records a few of them as 'effects of the imagination.' . . . All the while, however, the phenomena are there lying broadcast over the surface of history. . . . We suppose that 'mediumship originated in Rochester, N.Y., and animal magnetism with Mesmer,' but once look behind the pages of official history, in personal memoirs, legal documents, and popular narratives, and you will find that there was never a time when these things were not reported just as abundantly as now. . . . It is the intolerance of science for such phenomena, her peremptory denial either of their existence or of their significance (except as proofs of man's absolute innate folly), that has set science so far apart from the common sympathies of the race. Psychic investigation," he goes on, "has bridged the chasm, healed the hideous rift that science, taken in a certain narrow way, has shot into the human world."

His Latest Experiences.

Passing over the Professor's frequent sittings with Mrs. Piper, recorded by Dr. Hodgson, F. W. H. Myers, and himself, his latest experiences, embodied in the report above mentioned, will be briefly stated. There are three reports of what the *Westminster Gazette*, of August 13th, terms in its exhaustive notice "The S.P.R. and Proofs of Survival after Death." They all relate to sittings with Mrs. Piper; one is by Professor James, another by Mrs. Sidgwick and Mr. T. C. Piddington, both relating to alleged communications with the late Dr. Richard Hodgson; and a third, which covers wider ground, is by Sir Oliver Lodge. Dr. Hodgson was for many years Secretary of the American branch of the Society for Psychical Research, and for a long time before his death he had devoted himself specially to the mediumship of Mrs. Piper. Like most of his collaborators, he had told his friends in his lifetime that he would do his best if he died before them to prove the survival of his personality. He died suddenly on December 20, 1905, and eight days after his death began to communicate at Mrs. Piper's sittings. This is set forth as follows by the *Westminster Gazette*:—

"He is described on this occasion as holding in his hand a ring, and at the next sitting, a fortnight later, he begged earnestly that this ring might be returned to a certain lady. He made several mistakes about the ring and about the lady. He got the lady's name wrong, he seemed to think that there was a Greek cross on the ring when there was none, he even suggested that it had been stolen from his locker at the boat-club where he died. But there *was* a ring, and except for the Greek cross he described it accurately and said accurately that he had put it in his waistcoat pocket on the day of his death. In that waistcoat pocket it was found two months later. Finally, the ring had been given him by a lady to whom it was natural he should wish to return it. That lady is sure that no living person except herself knew that she had given him the ring. Professor James makes a comment as follows:—

> Taken by itself its evidential value is weak; but experience shows, I think, that a large number of incidents, hardly stronger than this one, will almost always produce a cumulative effect on the mind of a sitter whose affairs they implicate, and dispose him to the spiritistic view. It grows first possible, then plausible, then natural, and finally probable in a high degree.

There follows another record in which the fact—the true fact as it turned out—appeared to have revealed for the first time that Hodgson had asked a certain lady to marr him, and that she had refused. Here



MRS. LEONORA PIPER, the World-famed Medium.

there was the same confusion about names, but the communication enabled the sitters to identify the right lady and to verify the fact, and the incident seemed almost to reach the criterion of proof, until it was discovered that the name of the lady and the possibility of his marriage with her had been mentioned by Hodgson during sittings with Mrs. Piper fifteen years earlier. That at once destroyed the value of the incident as proof, though again it left the believer free to think that it was a true communication. Lastly, we get to a rather different type of communication. During a visit to England Hodgson had been in considerable temporary straits owing to the lack of funds to pay his salary, but an American friend, discovering the circumstances in time, rescued him by an unexpected remittance. To this remittance Hodgson replied with a letter which cited the story of a starving couple who were overheard by an atheist who was passing the house to pray aloud to God for food. The atheist climbed the roof and dropped some bread down the chimney, and heard them thank God for the miracle. He then went to the door and revealed himself as the author. The old woman replied to him: 'Well, the Lord sent it, even if the devil brought it.' At a sitting which this benevolent friend had with Mrs. Piper the following dialogue took place:

HODGSON (writing through the medium's hand); 'Do you remember a story I told you, and how you laughed about the man and woman praying?'

SITTER: 'Oh, and the Devil was in it, of course I do.'

H.: 'Yes, the Devil, they told him it was the Lord who sent it, if the Devil brought it. . . . . About the food that was given to them.'

The same sitter records that he had (anonymously) lodged a sum with the American Society for the payment of Hodgson's salary, and that the supposed Hodgson thanked him warmly for the support thus given at the very first sitting after his death. This gentleman is convinced, and Professor James confirms him, that neither of these transactions could have been known to Mrs. Piper in her waking state, although Professor James adds—'her controls may have got wind of it in trance from those who were in the secret.'"

It is in the concluding remark by Professor James, quoted above, that we see the trend of his mind in relation to psychic phenomena. Like the unbelieving Thomas, he must have tangible evidence. With the incredulous disciple, when told that his brethren had seen Jesus, he would exclaim, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe;" and yet Professor James says in this report, after giving every explanation excepting the evident one of spirit control:

"I find that when I ascend from the details to the whole meaning of the phenomenon, and especially when I connect the Piper case with all the other cases I know of automatic writing and mediumship, and with the whole record of spirit-possession in human history, the notion that such an immense current of experience, complex in so many ways, should spell out absolutely nothing but the words 'intentional humbug" appears very unlikely. . . The spirit theory immediately takes on a more probable appearance."

One thing is certain that spite of hesitancy in accepting psychical facts as evidence of spirit return, Professor James is doing valuable work in investigating at all. Above the phenomena is a great ocean of spiritual truth of which the world gets glimpses by writings such as his "Varieties of Religious Beliefs." We are just on the verge of discovering that much of the phenomena serves no useful end, and is in fact dangerous as tending to distract attention from the fundamental truth of all that the inspiration that comes direct from the Central Source of all is what can alone fill us with strength, vitality, and tends to develop a great personality. Of spirit control there is no doubt, but the question of questions is "What is its nature? What are its uses? Does sitting in a circle make better citizens of us? Does it lead to the religious life?" Even without phenomena at all: "A time cometh to every man and woman born, when sore disaster, if nothing else, will cast him helpless in agony to make him own the Mighty Power who created him. . . Then he is ready to listen; to turn from Gods, and Lords, and Saviours, and Sons who profess to save and to stand upright before the Father and learn to know him, and willingly learn peace, love, reason, and truth." This is the blessed experience that has come to many of us through psychic phenomena, when the heart has been rent with grief and tribulation; but, at best, they can only be a means of spiritual growth, and are then doing a legitimate work in the world. Blessed only are these psychic experiences if we come to see through them

"The light that never was on sea or land;
The consecration and the Poet's dream."

OUR FOREIGN EXCHANGES.

SPIRITUATISM IN DENMARK.

I am reminded by the receipt of the "Sandhadssogaren" (Truth Seeker), published by the Danish Metaphysical Association, at No. 116 Strardboulevard, Copenhagen, Denmark, that for five years this monthly periodical of thirty-two pages, and a supplement entitled "Jakobssteigan" (Jacob's Ladder), has been in course of publication in the Danish capital. It is edited by Herr Christopher Lungs in the interests of Spiritualism, and it is interesting to find in the present number, translated into the language of our Scandinavian forefathers, the address on "Inspiration" delivered by Signor Valetti, through Mr. Charles Bailey, at Mr. Stanford's circle, and published in the *Harbinger of Light* on the 1st of June last. It is given without abridgment, and offers another illustration of the widespread circulation and influence of the *Harbinger*.

A NEW ALLY.

There has come to hand by this mail the first number of a monthly review, called "The Philosophy of Science," edited by Dr. Innocenzo Colderone, Barrister at Law, and published at No. 114, Via Magneda, Palermo, the capital of the island of Sicily. He is anxious to exchange with the *Harbinger*. In an excellent opening address, Dr. Colderone explains how clericalism has hitherto retarded the progress of psychic science in Sicily, and how the emancipation of the human mind from the thraldom of superstition has made great progress in that populous island during the past forty years, so that the new periodical makes its appearance with reasonable

prospects of success; and all the more so because men's minds, solemnised, perhaps, by the recent catastrophes at Messina and Catania, are eagerly seeking for spiritual nutriment and instruction, and are demanding proofs of the continuity of the soul's existence after death, and undeniable evidences that the veil has been rent in twain which formerly separated the visible from the invisible world.

The articles in the present issue are seven in number; the first explaining the sub-title of the publication, namely, "A Review of experimental psychology, spiritualism, and occult sciences; (2) Mediumship and Magic; (3) Historical Coincidences; (4) Among the Journalists of Spiritualism; (5) Dreams; (6) Some Account of the Reviews; and (7) The Critique of a new book on "Cases of Spirit Identification," by Ernesto Bozzari.

The Regression of Memory.

This is a phenomenon associated with some of the more obscure processes of the human brain which is being scientifically investigated by some of the more eminent of the French psychologists, M. de Rochas, Dr. Pitre, and Dr. Bordier, Director of the Medical School at Grenoble. Their experiments and the remarkable results arrived at form the subject of an interesting article in the "Adriatico," one of the daily newspapers in Venice, from the unwearying pen of Dr. M. T. Falcomer, of the Royal Technical Institute in that city, the article itself filling four columns.

The phenomenon occurs sometimes spontaneously and sometimes under hypnotic influence. The "subject" re-lives, as it were, a particular epoch of his or her existence, while the remaining years of his or her career are for the time being completely effaced from recollection. Supposing, for example, that a "subject" thirty years of age, suddenly loses consciousness of all that has occurred during the last fifteen years, he will speak and act precisely as if he were just fifteen years old; a radical transformation will take place in his mental condition, and he will in all things cease to resemble an adult of thirty, but will exhibit all the characteristics of a lad of fifteen.

In the case of Miss Helen Smith, of Geneva, as related in Professor Flournoy's well-known book on the subject, the regression of memory went back to differeut epochs of former lives which had been lived by her, it was alleged, in other countries, such as India and Arabia, in bygone centuries, and, for the time being, she seemed to recover a knowledge of the languages which had once formed her mother tongue.

Melbourne News in Madrid.

In the seventh number of "La Maravilloso," published at No. 19, San Bernardo, Madrid, we find an article devoted to the remarkable phenomena produced in connection with two mediums, one of these being Signor Carancini, in the mansion of Baron von Erhardt, in Rome, the genuineness of which is attested by Signor Monnosi, the editor of the Giornale d'Italie; while the other is spoken of as "Mr. Charles Bealey, the American," who is described as "giving weekly sittings in Melbourne in the house and under the control of the rich American, Mr. T. W. Stanford." The incident is worth mentioning as showing how far and fast intelligence of this kind travels.

The Late Dr. Baraduc.

There recently passed away in Paris Dr. Hyppolite Baraduc, honorary member of the Society of Psychic Studies, and author of a well-known work entitled "The Human Soul's Movements and its Lights." Quite unexpectedly, on the 8th of August, he made the following communication to the present writer:—

"My dear friend and co-worker, Pardon my seeming familiarity, but we are, in reality, no strangers to each other, at any rate in spirit; for, during the intervals of sleep, incarnate souls seek congenial souls, and thus many who are unknown to each other in the earth life, discover, immediately after crossing the border-line, many old friends who are still surviving in the flesh, whom they knew only as spirits. You have been deeply interested in all my work, and I am specially so in yours, because I have read some of your writings, through the medium of translations. . . . Although I am not in any way dazed by my new conditions, I do not feel strong enough to continue this means of communication long, for I seem to experience a sensation of languor, as though I were in want of sleep, and yet I really don't know whether I require it or not; but I seem to do so, which, somehow, I did not expect here. I have been asleep for some time. I really must stop, I cannot ——." And here the communication abruptly broke off. J.S

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

By Annie Bright.

When Charles Bailey was invited to visit Wellington, New Zealand, to give seances under strict test conditions, it was not expected that such a storm of malicious criticism would have been aroused, and that the leading daily paper would have had columns of reports, leading articles, and correspondence thereon of the most heated kind. In Melbourne, a "conspiracy of silence" is the general attitude of the daily press on this important subject, possibly because each condemnatory article has had the result of drawing increased attention to Mr. Stanford's seances, and swelling the number of believers in the genuineness of the phenomena. For the most part, adverse articles have remained unanswered, the only effect being to make prominent workers like Mr. Stanford more determined than ever in their efforts to convince the world of the all-important fact that matter is not the dense thing that the ordinary individual imagines, but as science shows by its wonderful approach to the psychic origin of the universe, spirit in one of its multitudinous forms, for ever in motion, and capable of infinite changes. It is just as difficult for people who know nothing of astronomy to realise that our earth, on which we walk so firmly, and every sun and planet in space, is revolving at an almost inconceivable rate of velocity, as to be convinced that these apports are brought through the action of a natural law not understood, through apparently solid walls. Those who know of these things have gained from a close study of the "Law of Vibrations," which explains as nothing else can the basis of these phenomena, a wider view of the Universe, of our own close relation to it, and of the deathlessness of life, than any other study can bring. So much have people to learn that in a leading article of the "New Zealand Times," the editor says after apports had been brought under the strictest test conditions mentioned in another column, "that they (the apports) are produced by human agency we have no doubt." We are, indeed, but just entering on a crusade against the crass materialism that simply pervades every city, and is never more in evidence than where orthodoxy of the strictest type prevails.

Signor Valetti's article, "Can these Things be?" deals so fully with this aspect of the matter that it is reproduced as useful reading for everybody, whether spiritualist or sceptic.

ADDRESS BY SIGNOR VALETTI.

"Can Such Things be?"

Delivered on Thursday evening, June 17th, 1909.

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

It is quite certain that the world is about to witness the reign and rule of Mind. In the past the animal, that is the flesh, has ruled and reigned almost supreme, and I desire to speak to you to-night concerning man's progress up to the present time, and to prognosticate his future.

To me it is an entrancing subject. It is more than interesting to trace step by step man's intellectual

and spiritual unfoldment. When I lived upon the earth plane in Italy, I had the pleasure of visiting the museums, not only in mine own country, but those of other lands. In Milan, there is a fine prehistoric museum—with the exception of the South Kensington Museum I do not know of one that could compare with the valuable one in Milan. There can be seen the fossilised remains of the mighty quadrupeds which dwelt upon the earth plane, lived their little day, and became extinct. With great care they have been preserved so that succeeding generations could see the mammoth and other great creatures which walked once upon the earth, contemporary with man. In that museum also I was delighted to find many of the works of man's hand. In one place I saw a canoe hollowed from the trunk of the tree, with rude flint instruments, with so much labour and incessant work. Then, again, I saw a much better boat. In another part of the museum I found a boat having a sail, and as I looked at the handiwork of man I reflected that he, mingling his thoughts with his labour, has made some progress. Stern necessity has caused him to hasten his lagging footsteps. Then I looked in another case, and there were rude flints, knives, scrapers, and arrows. In the next case, I saw not only flint instruments, but weapons of bronze, iron, and steel. And yet I felt, while looking upon these things, that there was something missing. What is it? It is that I desire to see some evidence of his spiritual progress. I would not perchance look in the museum to find it, but yet it is there also, for hanging upon the walls of the museum I saw hideous idols and carved images. Is it not strange that man has at some period of time worshipped, as well as inanimate objects, almost every creature under the sun. But it is true. We read in the New Testament that they turned to the worship of birds and beasts and fishes. In the same museum, I saw several books, printed in the language of certain native races or tribes, dwelling in different parts of the earth, and I was again pleased. The more enlightened of mankind, prompted with a divine desire to uplift his fellow-man, has gone out to savage lands, and has faced danger and risked his life to help his fellows spiritually. And here is the result, that after learning their language, the printing press has sent forth messages whereby man will be able to better his condition, to be spiritually uplifted, and divinely illuminated. And so you can trace step by step man's spiritual and material progression; but how slow, my friends, has been that progression! For hundreds and thousands of years man has groped and crawled and stumbled towards the light, and, considering the impediments in the way, it is surprising that man has made such progress, such headway, not that he has advanced so slowly. Think how many times man has been deceived, how he has been betrayed and led astray; but, nevertheless, the All Good is working and revealing Himself constantly. Do not tell me that within the covers of one book is His sole revelation to mankind. I tell you, No. God is revealing Himself to mankind to-day just as assuredly as in the past, and He will continue to do so while there is a man living upon this earth of yours.

Spiritual Condition of the World To-day.

To-day we find around us an innumerable company of people, divided into sects and denominations, and sometimes the greatest harmony does not prevail amongst them; but I tell you, friends, that the time is coming when no one will think of persecuting another for conscience sake. God gave reason to man, and he should use that reason, he should have liberty of conscience, and liberty to express his honest thought. For long ages past men have told us that every ambassador from the spiritual realm, every accredited agent, was able to work miracles. I hear people constantly speaking about miracles—there are no miracles. The miraculous thing, whatever it may be, has been brought about by the operation of some law, probably unknown to you, poor simple men, but is well known to higher intelligences. Man may discover by investigation the working of these laws; but in the past he has been prevented. Some have even declared that it was opposed to the Divine Mind and Will to investigate such subjects. It has been often truthfully said that there is no subject under the sun too sacred for investigation. Come, let us reason together, "Prove all things; hold fast to that which is good," said the teacher Paul, and the injunction holds good to-day.

Past and Present Day Psychic Phenomena.

In the Old Testament, we read of certain happenings, which people say are miraculous. For instance, it is recorded that a hand came forth and wrote upon the walls of the palace of the King of Babylon, Belshazzar, foretelling his doom. That is taking place to-day in many parts of your earth plane. In the presence of certain media materialised hands come forth writing upon paper and slates. Let me say that these are no fables, they are not fakes, they are genuine phenomena. The brains of the world are being attracted towards spiritualism with its wondrous phenomena, and the few men of culture who have investigated Spiritualism have been forced by the logic of facts to admit the genuineness of its phenomena. These are no cunningly devised fables, but evidence of the power of God in manifestation. Why? Because this generation desireth "a sign." All men have not faith, but God is equal to the occasion. He meets man upon his own ground, and if he will but investigate and use his reason he will be convinced. Lombroso, Marconi, and many others of my countrymen were distinctly opposed to and biassed against the claims of Spiritualism, but after careful, scientific investigation—what passes for scientific investigation in some places is not scientific at all—with no loop-hole for fraudulent practice, they have been forced to exclaim, "It is true!" Lombroso, a countryman of mine of whom I am proud, says, "Yesterday I had the happiness of seeing my deceased mother, and of embracing her, and conversing with her." One of the leading scientists of the day has thus been forced by the logic of facts to utter such words, and stand up in the defence of what he knows to be true. Yet people have the temerity to say, "it is imposture! It is impossible!" But I tell you to be careful about saying what is impossible. The impossible of one age is the possibility of another.

The passage of matter through matter is a fact! It is true! But I desire at this juncture to say that the physical phenomena of Spiritualism is not the highest phase of it, not by any means. Rightly considered, it is but a stepping-stone to something higher, grander, and nobler. It is a means to an end. Man has progressed as we have shown, but with his progression he has become distinctly more materialistic. Do not be deceived. The building of a number of places of worship, no matter how many, is no true indication of the nation's spirituality. I can take you to cities and point out the mosques dotted all over them, and then I will open the window of one, and show you the fanatical devotees, who slay their brethren by thousands, on their knees in these mosques. And so in Christian lands, high altars are built, incense ascends before a thousand altars, and yet there may be no true spirituality. I believe the time is coming when this order of things must change. I am not antagonistic to anything that will uplift humanity, but I say advisedly that there is too much so-called religion in the world. It is true spirituality which men lack and which they have most need of.

How the Production of "Apports" Helps Spirituality.

But, you may ask, how will the cause of truth, the spiritual progression of mankind, be assisted by the production of what the French people call "apports"? I will tell you. This can be done in one way only.

The production of such phenomena, under the strictest scrutiny, will arrest the attention of the thinking world, and that is what we on the spirit side of life desire to do. For too long a time has the great bulk of humanity permitted others to think for them. The time is coming when man must exercise his God-given reason, and the time has arrived when he should investigate for himself. I have been told that a certain writer in a journal in your city declared a little time ago that it is impossible for "apports" to be brought into the seance room. On inquiry, I find that the writer had never investigated the subject for himself. It is a most dangerous thing for any man to assert that these things are impossible, and let me say that what will convince one man is not evidence for another. Each comes to the light in his own way. Millions of people who have passed away, died in the full belief that the miracles recorded in the Scriptures actually took place. But if they had been confronted with these everyday miracles, of which we are speaking to-night, they would not have believed them. And so it is to-day with large numbers of people. Take, for instance, your truly orthodox man. He may admit—I know nothing whatever of these things, and that is the right position for every honest man to take up. But there is also a large number of people who declare it is impossible, and that if it be true it must be done by Satanic agency. This has been the great bugbear to frighten people away from the truth. But how can men arrive at the truth unless they examine for themselves? Certain physical phenomena recorded in the Scriptures, and believed by millions of good people, are paralleled to-day. Many religious professors have investigated these, including certain priests of my own country, but I suppose you are more conversant with men in your own lands, such as Archdeacon Colley and others, and they know that the so-called miracles of the Bible are taking place to-day. Take, for instance, the act of levitation, notably that of the teacher Philip, who, after teaching the truth to the eunuch, was caught up by the spirit and carried to Azotus, some miles distant. There are any number of instances of materialisation in the Bible, physical phenomena of many kinds, and also the gifts of the spirit. If there is a spiritual teacher here to-night, let me say that he can strengthen his position in the church and with his flock if he knows the truth of these things, and declares them, and he will become a mighty power for good, whoever he may be. To deny that the gifts of the spirit are in operation at the present time is at once to abandon his strongest position in his efforts to uplift humanity. There is a necessity for spiritual gifts. It is not because learned professors do not lay on hands that the gift of healing is not in operation. Somewhere in the world will be found people who have these gifts, and use them. Dorothea Truedel, in Switzerland, is one I could mention. There is also the gift of tongues—media in trance or semi-trance speak various languages. And so we can go through the whole catalogue, and find that spiritual gifts are in operation, that the things which have been shall be again. Says the prophet: "I will pour out my spirit upon all flesh, and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions." The great Teacher said: "He that believeth on Me, the works that I do, shall he do also." The great mass of people at the present time say—No, these things are impossible. But do not be narrow and bigoted. God's people are everywhere. They do not perhaps enter cathedral doors, they may worship in their own homes, where deep down in the heart they communicate with their God. "For the kingdom of heaven is within you." I do not care to what sect or denomination you belong, at last you must come in line, and in tune, with the Infinite. Progression is eternal, and will not cease at the grave. If there be no continuity of life, then is your life vain, and you can say with the teacher Paul, "We are of all men most miserable."

What is the End of it All?

It is to raise man from a material to a high spiritual plane, so that the reign of Mind will bring happiness, which is the only good to all humanity. Oh, my friends, I desire to-night, as a witness from the unseen, to tell you that there is no wrathful Father building hells for His children. But remember that if a man sins against his light and conscience, there will be disciplinary punishment as a natural consequence, but at last we shall have on the other side of life a great spiritual people. The whole universe is a field for investigation of mankind. There is eternity before them, and, at last, in the Father's house, the people from every clime will be brought in tune with the infinite—not one shall be lost. Do you remember that the great Teacher, after feeding the multitude, said: "Gather up the fragments that remain that nothing be lost"? Ah, my friends, if He were solicitous about fragments of bread, think you not that the Father is mindful of His children! When I hear those teachers, ill-informed and unspiritual, declare that God will send a portion of mankind to endless torment, I say they know not whom they worship. For the God whom I love and worship, who is the Author and Giver of my life and being, and of that immortality which I and all men possess, He is a God of love, and Love never faileth.

THE UNSEEN WORLD A REALITY.

By WILLIAM T. STEAD.

So important a statement concerning our relation to the spiritual world is seldom made as in the following address delivered by the distinguished journalist, Mr. W. T. Stead, in the Grand Theatre, Halifax, at the Spiritualists' National Union Conference, held July 4th, 1909. It was specially reported for "The Two Worlds" by Miss Felicia R. Scatcherd, of London, and the full text is given below.

Mr. Chairman, Ladies, and Gentlemen,—I speak to-night with a sense of peculiar responsibility. I have given up public speaking, as the strain was more than I could stand in addition to my journalistic and other work. To-morrow is my sixtieth birthday, and I do not think I can end my fifty-ninth year better than by bearing my testimony to you, most of whom I have never seen before, and shall probably never see again, as to the words of truth that have proved my greatest help and inspiration.

I was talking the other day to a distinguished statesman, a High Churchman, who said: "Religion depends chiefly in reliance upon the unseen." If he be right, religion in this country is in a very bad way. Cecil Rhodes told me that whenever he met a Jew he always asked him if he ever heard in the Synagogue any reference to a future life. He never met a Jew who gave an affirmative answer. I have applied the same test to many churches. It is seldom you hear an expression of real faith in another world from any Christian pulpit, and very seldom any reference to ministering angels and spirits. The fact is the Church has become practically materialistic. I hope that we possess in Spiritualism the means of a real revival of religion. But many Spiritualists are tinged with materialism; you do not like people to talk about religion, and I hope you will bear with me when I tell you I detect a materialistic note in many of your publications. Most of you are Atheistic the greater part of your time. You never can do wrong unless you cease to believe in God as a living force. We never can mourn or lament without having first lost faith in God. The great mission of Spiritualism is to make men spiritual. It is not the extension of materialism into the other world. That is a damnable error. The peculiar notion that Spiritualism teaches that there is no such thing as retribution for a life lived in selfish neglect of the duties to God and humanity has no foundation; in fact, no Spiritualist teaches an

everlasting hell. I do not think any religious man believes it.

But behind the doctrine is an eternal truth. As a man leaves this world, so will he wake in the other world. You may find yourself in a state of utter, outer darkness if you have lived a loveless, selfish life on earth.

I remember David McCree, who was turned out of his church, saying to me: "I do not object to hell, I want to rehabilitate it." Men have got rid of the idea that life here entails consequences hereafter.

A friend of mine, a distinguished foreign lady, living in London, some time ago began to work the spirit-indicator. She was only a beginner. Imagine her astonishment when the name of a great personage was spelt out. Slowly, letter by letter, he gave his name, and then in pathetic terms begged her to pray for him. "Where are you?" asked my friend. "In utter darkness, pray for me, pray for me." He was not an exceptionally bad man, he had only lived a life of thoughtless indifference and self-indulgence. Soon after, he came again: "Why have you not prayed for me; why have you not kept your word?" "But I have prayed for you, in church, and all your countrymen, too, have prayed for you." "That matters nothing. I want, and must have, the fervent prayer of a loving soul." "But what is your condition?" "I do not know, I am like a shipwrecked sailor, in darkness and loneliness on an unknown shore. Oh, if you could only tell my relations of my experience it might help them to avoid my fate." The same thing may await you and me. We think we are just men and women; in reality, we are spirits spending a few years of education in this world (which is but as a preparatory school for a larger life) who in a few years will pass on to another state in which our position will be governed by the use we have made of our life here.

I do not want anyone present to be able to say that he stood within the range of the voice of W. T. Stead and that he did not warn him to flee from the wrath to come. But while it is necessary to say this, Spiritualism is at the same time one of the most beneficent agencies for interpreting the love of God. Eighteen months ago my eldest son passed into the other world. I heard his first cry as a new-born infant, I caught his last sigh as he passed into the unseen. I had always said I would never make my final pronouncement on the truths of Spiritualism until someone near and dear in my own family passed into the great beyond. Then I should know whether Spiritualism stood the test of a great bereavement, bringing life and immortality to light. And I am here to tell you that the reality of my son's continued existence, and of his tender care for me, have annulled the bitterness of death.

You remember what Lowell said: "Console me if you will, but all the consoling can never make death other than death." I can say Spiritualism has made death other than death for me. That boy had been for thirty-three years my joy and my pride. I had trained him in hope that he would succeed me and carry on my work. The very day he died I came up at 11.30 a.m. to appoint him as my assistant editor. That night at 11.30 p.m. I saw him die. The blow was so sudden. I did not know he was seriously ill. When I saw him breathe his last I knew our Father had other plans, and that the boy I had trained to work for me here was going to work for me on the other side. And that hope has been gloriously fulfilled. The telephone helps us to realise this kind of communication. When my boy was here our offices were connected by telephone, and it is much the same now. He writes to me through several mediums, he shows himself to my friends. I myself have seen his materialised face. One friend has seen him at least three times fully materialised, as was our Lord after his resurrection. He is here to-night beside me. I am as sure of that as I am of the fact that I am speaking to you. When I realise the difference it makes to have this knowledge, and to be without it, I feel I must testify to you as to the reality of the unseen world around us. The reality of the unseen world is the doctrine out of which all the religions of the world have been fashioned, the bed-rock whence they have all been hewn.

Yet people recoil from you when you ask them to investigate. How wretched all such people will feel if when they come back no one sees them, no one hears them, no one senses their presence. The first bitter experience of many is that those on this side have suddenly become stone-blind, stone-deaf, utterly oblivious of the presence of their departed friend. A meeting like this will prepare those who are left behind to be kinder to those who come back. What miserable wretches are we if we do not try to spread this glorious truth. We are, many of us, tainted with more than a touch of Pharisaism. One thing certain is that the Pharisee goes to hell far sooner than the publican.

I know my son would not care to come back to earth, that he is enjoying vistas of usefulness and ever-widening knowledge that fill existence with increasing interest. Am I not bound to communicate to my fellows what has been such a joy to myself? Ought we to sit in our corner contentedly munching our cake all to ourselves? Is that right? What answer can we make to our elder brother, Christ, when he meets us and asks: "What have you done for my other brethren?" You may say: "Lord, I took in 'The Two Worlds' and read 'Light'; I went to the meetings when there was a specially interesting medium."

Oh, you miserable wretch! All religions recognise the responsibility of man to his Maker. All agree that we shall have to render an account as to what we have done with our life. How many times have you, have I, for that matter, ventured to point out to those about us that the course they are pursuing, if it is loveless and selfish, can end in nothing but a fearful looking forward to come.

I have been a journalist for forty years. I do not know a single leader-writer who warns his readers that they will have to answer for their actions in a world to come.

Do not say I am reproaching you. I feel my own failings as much as any one. Some of you may believe that Jesus Christ never existed. If he never did exist, then it is high time that someone set about realising the ideal. Others of you share my belief that he exists as our leader to a better world. I will tell you about the beginning of my mediumistic career so far as I am a medium. When I was in Holloway jail one Christmas—you are all so busy catching trains and ringing up telephones, that you never have time to listen to the voice of your souls—I had been trying to write a letter to a poor girl who had been rescued. She was finding the new life very dull and was in danger of falling back, and it was suggested that if I were to write to her it might have some influence over her for good.

I left the letter unfinished to attend morning service, and was looking down from the organ loft on my six hundred fellow prisoners when I heard a voice: "Why are you telling that girl to be a Christian. Never tell anyone any more to be a Christian. Always tell them to be a Christ." My mind revolted, and I said: "What blasphemy." But the voice went on: "The word Christian has become a mere label covering much of self, little of Christ."

I pondered the matter deeply. I wrote to all those on whose judgment and spiritual insight I felt I could rely—to Cardinal Manning, to Hugh Price-Hughes, to Josephine Butler, to Benjamin Waugh, and others. What would these spiritually-minded men and women think of it? With one exception all said: "These words contain the essence of the Christian religion."

Ever since then I have always passed on this message to my fellows. What does it mean? First,

that you have to love all beings, not only the nice ones, the attractive ones, but those who seem less attractive, even repulsive. Secondly, you must sacrifice yourself for the well-being of others. Thirdly, you have to interpret the love of God to those around you. Each of you is the centre of a group of souls to whom, if you are not a Christ, perhaps no other interpreter of the love of God and the character of Christ can be sent.

When you return to your home to-night you may be able to say a kindly word or do a sympathetic action. And you do not speak that word, you do not perform the kindly deed. You are not a Christ. You speak the word, you show your sympathy by your actions, and you are a Christ to those persons. Even though you may call yourself an Atheist you are God's Christ to those people.

On Christmas Eve I was writing a letter to my wife, to tell her what my message was, and I was just about writing this sentence: "And a voice came to me and said, 'Be a Christ,' and I have not been able to get this voice out of my mind." In the middle of the sentence I heard the Christmas bells ring and laid down my pen to listen to their chiming. When I took up my pen what do you think I found I had written? "'Be a Christ,' and I have not been." Friends, I had written the truth, and I left the sentence as I found it.

There are all round us here those whom we have loved and lost, and they know what is going on. How do you think they feel when they see you leading loveless, selfish lives, and know the future that awaits you? They are anxiously waiting to see whether your hearts will be touched. This place holds perhaps 2000, and there may be 5000 spiritual intelligences around us. Some loving friend or relative may be asking of some here:—"Will he turn? Will she yield?"

But my last word is not of warning but of triumph. Christ came to bring not only peace—peace is a negative thing—but joy, joy supreme in the absolute assurance that God *is* in His heaven, and that, therefore, all is right with the world.

CORRESPONDENCE.

HUMAN RESPONSIBILITY.

To the Editor "Harbinger of Light."

Dear Madam,—Permit me to give my thanks for the publication of the beautiful poem by the Princess Karadja. That the authoress was inspired by an unfortunate being who had destroyed his physical body, all those familiar with similar communications through other mediums will not for a moment doubt—nor will they doubt the general need for knowledge upon this most important matter.

The various churches, though professing to hold all obtainable light upon the subject of the after-life, can furnish their attendants with no guidance as to the immediate results of suicide. The result of this general ignorance is frequent disaster, terrible in its consequence. Many people think that in this matter they are absolutely free agents, and can destroy their bodily life, and there are no results to be feared. Where there is a vague consciousness of responsibility, there is, unfortunately, no realisation of the government of the universe by unvarying law, but instead, the idea that a plea for pity will prevent effects following causes, and thus through want of knowledge, many unfortunates "fly to ills they know not of."

If you could spare the space to publish from "Spirit Teachings" that communication in sec. 31, which Stainton Moses received through having attracted to himself an unfortunate suicide, its publication would confirm the truth of the poem, and also draw more general attention to a book all should read.—Faithfully yours,

CHAS. WELCH.

Sept. 7, 1909.
Summer Hill, N.S.W.

A REMARKABLE MEDIUM.

A recent number of *The Progressive Thinker*, Chicago, U.S.A., contains a brief notice of the decease of Mrs. Ada Foye, one of the earliest and most reputable test mediums of America. Some of our readers may remember her first visit to Australia, and the remarkable tests of spirit identity given by her in the large Temperance Hall in November, 1881, and many more will remember her last and more prolonged stay in Melbourne nineteen years later, when she gave a long series of seances at the Masonic Hall, Collins Street. The impression made upon her audiences was profound, but although no rational theory could be found to cover the facts, the press assumed a sceptical attitude and spoke of the tests as "apparently satisfactory to *believers* whose spirit friends were alleged to be present." A supplement to *The Harbinger of Light*, December, 1881, contains seven columns of tests and proofs of identity of the communicating intelligences, from a verbatim report. In most instances the full name, age at death, and cause of it were given, also where the communicants lived and died. One very peculiar case we distinctly remember: A Mr. Kirkland, enquiring about a deceased friend, asked the communicating intelligence "What he died of." Mrs. Foye said that the reply was "Too much medicine," and presuming the spirit had misunderstood her question, said, "The gentleman wants to know what disease you died of." At this juncture Mr. K. arose from his seat and holding up his hand, requested to be allowed to make a statement, which was as follows:—"*The last time I saw my friend before he died he said, 'I have had too much medicine, that is what is killing me.'*" Could anything be more conclusive?

Mrs. Foye, on the occasion of her first visit, announced that she would give no private sittings, hence we were somewhat surprised when she entered our office one morning asking if we knew what she had come for. On replying in the negative, she said she knew we wanted a sitting, and she had come to give it, as in our case it would not interfere with her public work. To avoid interruption, we retired to an ante room, and sitting opposite each other at a loo table, she placed a sheet of paper before her, and taking a pencil, started writing at the *right hand bottom corner*, the letters being upside down to her, and the lines going upwards as though written from our side. The full name of the spirit writing was given, one of the christian names being a peculiar one, and the communication (which from our position we could read as it was written) was eminently characteristic of the professed writer of it. Then the medium's hand was controlled again and wrote: "Dear William, There are a number of spirits desiring to communicate, but both L. —— and myself think that this meeting should be sacred. Your affectionate father, T. C. Terry." Could any reasonable person having such an experience doubt the authenticity? The first communicant had deceased several years, and her name had never been mentioned during the time of Mrs. Foye's stay.

Another instance equally striking which occurred during Mrs. Foye's last visit is reported in *The Harbinger of Light*, January, 1901, as follows:—

Llangollen, Glebe Point,
W. H. Terry, Esq., December 24, 1900.

Dear Sir,

Some years ago I read in a book entitled "19th Century Miracles" an account of Mrs. Ada Foye's mediumship. Accidentally hearing that the same lady would give an address in the Masonic Hall, Collins Street, on Thursday, December 13th, I persuaded my husband (who had never attended a spiritual

meeting before) to accompany me. We each wrote, as directed, the name of a dear departed one. To our amazement Mrs. Foye read the name of our eldest daughter written in the air, for she looked in that direction, then she gave the name of another daughter in full. This appeared very wonderful to us, but what followed is much more so. We have a password, only known to a few members of our family. In the message Mrs. Foye gave this password in full, it contains four words, and is not likely to be given accidentally, neither was it necessary in conveying the message. Again, Mrs. Foye quite astonished us by repeating almost verbatim the last conscious words our darling uttered. We arrived in Melbourne from Adelaide on December 12th, leaving on the 14th. Could we have prolonged our stay until Mrs. Foye's next meeting we should (in justice to her) have mentioned publicly what I have written to you. Mr. Featherstone and I do not object to you publicly using our name and address if you think what I have told you may comfort some mourning heart.

Yours truly,
E. E. FEATHERSTONE.

In the face of such testimony as this there are people who are sceptical, or are asking, What is the use of Spiritualism?

Mrs. Foye was a born medium; she heard raps before the "Rochester Knockings," but neither herself nor parents could understand the meaning of them till the phenomena induced a friend to ask them to join him in an experimental sitting when the phenomena occurred, and Ada was found to be the medium. Thousands of persons have been made happy through her gift, but sad to say, with age and infirmity the power departed from her, and she passed away in obscurity to enter upon a new and happier life, whence she may possibly still be instrumental in developing a worthy successor on the material plane. W.H.T.

SCIOAHSPE.

AN EXPOSITION OF THE NEW BIBLE OAHSPE.

A Comparative Commentary Showing Wherein Oahspe Agrees and Differs with Modern Science, and With Other Bibles.

EDGAR LUCIEN LARKIN.

A number of features and aspects of the New Bible conspire to make it rank as one of the most remarkable books in existence. I hope to be able to express this psychology in recent scientific terms and language.

The first view point I shall call the Mental or Spiritual, and assume that these two words have precisely the same meaning; even down to the most refined analysis and technical definition. That is, the real human ego, self or person, is entirely mental. The words spirit and soul therefore throughout this book, Scioahspe, will be completely included in the word Mind.

Even now, in the beginning of this volume, both writer and reader are already within a maze deep, intricate and profound. For the words Life, consciousness, mind, soul, spirit, thought, ego, personality, will, control, mentation, subjectivity, objectivity, psychic and psychology are blazing on the walls of the labyrinth. Let the reader make the following assumptions and admissions, then the book Oahspe looms up as a revelation of extraordinary power and importance. Thus admit that mind caused matter and life to appear—that mind made the entire universe and all it contains; that the universe is mental and based on or in mind; that it is under incessant control of mind, and that this mind can and does assume protean forms or rather modes of expression, phases, character and types.

When a portion of this universal mind, cosmic or primordial mind or consciousness becomes specialised, that is, becomes an individual and enters the human brain, it is a human being, human mind, and an actual personality. This hypothesis is that mind made the human body and brain and made life. And then entered the brain to remain so long as it keeps alive. The brain, therefore, does not think, it is the instrument of expression and manifestation of a thinker, a temporary indwelling person.

Now since this mind was in existence before the formation or creation of body and brain, it will still exist, without a trace of change, after body and brain vanish. Here is a dividing of the way, the pathway or trail in the obscurity of the maze. After the dissolution of brain and body, does the indweller still maintain conscious personality or is it merged or absorbed back into the primeval mind? Oahspe asserts everywhere and in the most positive language that the mind still exists as a definite person. Suppose that the reader assents to this, and goes on believing, then these inevitable conclusions obtain:

There are many billions of these minds in existence—mentalities that lived and thought here on the earth—"enmeshed in flesh," "enchained in matter," having each made a "fall" or descent into matter, and subsequent resurrection, rise or escape.

Suppose that the reader is in an agreeable frame of mind and will go a few steps farther, for instance, and accept this: These billions of persons have some form of government. They surely must have, as they left this place of being—escaped bodies of flesh and entered the discarnate state without change. They are as human after entering mental planes only as when here in the material plane. They have established governments and rulers. These governors and rulers in every book of Oahspe, it is asserted, were once in human bodies on earth, and are now called gods and lords, in spirit or mental realms. Innumerable millions of other planets are inhabited, and ruled and governed by gods and lords, all having been in bodies of flesh on their respective worlds. These rulers are of many grades, but all rulers, magistrates both high and low, are under the dominion of a Supreme Creator.

Now, if the reader is ready to take two more steps, he is in a fit state of mind to begin the life-long study of Oahspe with the most intense and fascinating interest. These two far-reaching assumptions and admissions are: the human personalities out of the body, in some cases, have the power to communicate with their brethren in the body, and do, and always have since descent and escape, of persons, that is birth and death, began on earth.

The remaining and profoundly impressive and important assumption that the reader must make in order to understand Oahspe, which is to understand every hitherto inexplicable event that has ever taken place on this planet, is that at times the rulers in the mental world assume complete dominion, power, and sway over individuals, and entire nations of humans in the flesh. These assumptions of power greatly affect humanity; they cause wholesale changes, reversals, and upheavals. These are called eras and cycles, of which there have been sixteen since the creation or descent of man. Hence, if at this juncture, the student has assented and agreed to these successive steps, he is in the mental attitude where he is almost sure to say that Oahspe is one of the most wonderful bibles on earth, if not actually the most wonderful of all. For it gives the names, of the great nations in the mental or discarnate spheres, the names of their gods and lords, and the numbers of their inhabitants. And also it gives full accounts of the sixteen times when the discarnate assumed dominion over the incarnate; and not only this, but the wondrous Oahspe reveals how sway and power was acquired.

SECOND POINT OF VIEW.

The other point of view is that there is no Creator, that matter is eternal; that mind did not make matter nor form the universe. Thought directivity, a power enabling electrons, atoms, and molecules of themselves to cause matter to appear in form and break up into the sidereal universe as we now see it, and all it contains, is the true explanation of the cosmos. And that mind did not make, create, form or cause life; but that mind is a very late and recent entity and could not appear before life. This philosophy is that mind is a result or product of life. It therefore is a minute fraction of the universe, so in-

conceivably small and insignificant that it may be ignored almost, as it is only located in animals and man. In this point of view, the word create is never used, the word evolution being substituted. This hypothesis does not tell how life began, but it teaches that when life appeared on earth, it was only required that an excessively minute cell, only one, an object so small that a powerful microscope is required to see it, should appear. This divided into two cells in a short time, and each into two more, and the result has been all animals and all humans ever on this terrestrial sphere.

The difference between these two views is as wide as the universe itself. Oahspe thunders out as a set fact that a Creator created all things, and the language is impressive and awe-inspiring. A third theory has been advocated during the ages of the past, namely, that a Creator created matter, endowed it with directivity, and then retired from the cosmic scene. The minute particles in which resided directivity at once went to work building molecules of chemical elements. These kept at work building minerals, vegetables, and animals; worlds, satellites, and suns.

The latest hypothesis is that the only created things are electrons, far smaller than atoms of the early chemists, and that they are pure electricity, thus placing the universe on an electrical base. These electrons possess directivity. But the old question again appears, are they eternal or were they created?

According to the first outlook, the Creator is entirely mind or spirit. This primordial and original mind created electrons; and either constantly directs them, or has imparted directivity to them when they were created; for they possess directivity now, and move with speeds far and away beyond human imaginations. All persons who adopt the creation view, and who believe that they are spiritual or mental personalities, will become absorbed to the very depths of their being in Oahspe, if they care to think. All those who believe in the eternity of matter, that is, it was not created, and that no Creator is, or ever was, necessary, will doubtless think that this book is without value. Still, these cannot fail being impressed with the literary wonders of the great work, and that time employed in reading it is not wasted. Another line of reasoning leads to Oahspe, with astonishing results. Suppose there is no Creator, that matter always has and will exist; that mind does not exist except in the brains of organic beings from "Monera to Man," and that all mind is a mere chemical product of life, and instantly comes to an end when life ends; that there is no other sphere where any kind of mind can possibly exist except on the human and animal planes, admit and believe all these things, then the astounding mystery of the existence of Oahspe is deepened, not explained in the least. Before Dr. Newbrough's dissolution of the body, matters became pathetic with him, striving to impress the people with the supreme fact that he was totally unable to write the book. Thousands of names, of persons new to him, and unheard and unknown words, and more thousands of literally new thoughts, concepts which had never engaged mind in man before, so far as he, or any other man, knew, appeared on the paper from his flying pen with an incredible rapidity. And such is Oahspe the Mysterious, Oahspe the Wonderful. For, if as Dr. Newbrough always said, even to the closing scene, that a long line of human discarnate personalities, one after the other, controlled his hand; the mystery is great. But if not, the question rises, is not the fact that Oahspe is in existence a greater mystery? The reader may decide. If this book ever gets into circulation, ever is read, studied verse by verse, and believed, then the entire aspect of human existence on earth must be completely modified. All history, archaeology, legend, tradition, all bibles, all religions will be so greatly changed that they will scarcely be recognised. Oahspe asserts that it will prove itself to be true.

Who does not desire to learn all that is possible concerning our future state? Who does not believe that there is a future beyond transition? See this: Oahspe is surely a continuation, a supplement, an expansion of the stupendous revelations made by the Unseen to Andrew Jackson Davis.

I have made a table to hold two great bibles of all time, "Nature's Divine Revelation" by instrument, Andrew Jackson Davis; and Oahspe, by instrument, John Ballou Newbrough. The entire literature of man does not contain two more wonderful revelations. The New Testament, the gospels are not more astonishing. The great Seer, Andrew Jackson Davis, in complete, and almost death-trance, delivered one hundred and fifty-seven (157) lectures of the highest possible inspiration, beginning on November 28, 1845, and closing on January 25th, 1847. Each word was written by a skilled reporter as spoken. The volume, now lying on Oahspe as I write, contains 782 pages of simply amazing revelations concerning ourselves and the future awaiting us.

Oahspe was written by the hand of Dr. John Ballou Newbrough, during half an hour each day on 350 days in 1881. This time was 175 hours, a total of 7 days 7 hours. But the mighty book contains 804 double column pages, that were written in this incredibly short space of time; and 40 pages written several years later. How many expert stenographers would be required to write about 650,000 words in 175 hours? Oahspe positively contains vast numbers of new thoughts, at least, new to the gigantic mass of literature of the human race. And thousands of new and highly important revelations direct to man. "So the First Great Positive Mind operates as a Cause, through Nature as an Effect, to produce Spirit as an Ultimate." Nature's Divine Revelation, A. J. Davis, p. 80. "And the Lord said: Of all that live on the face of the earth, or in the waters thereof, or in the air above, that breathes the breath of life, man only have I delivered unto knowledge of his Creator." Book of Lords, Oahspe, p. 43.

Lowe Observatory, Echo Mt., Calif., U.S.A.

EXPERIENCES WITH BAILEY AT MELBOURNE.

By Professor Willy Reichel.

From a brief account of Professor Willy Reichel's visit to New Zealand and Australia, which appeared in "Light" on July 17th and 24th, the following, which relates exclusively to the Bailey seances, is taken as of special interest. Beginning with the first seance, held at Mr. Stanford's office, Professor Reichel says:—

On April 30th, at my first sitting with Bailey, there were twenty-four sitters, including journalists, lawyers, doctors, clergymen, etc. In the centre of the room stood a wooden cabinet, with sides of mosquito-netting and a strong lock, and inside this was a wooden birdcage with glass sides. After I and others present had made a thorough search of all parts of Mr. Bailey's body, and even struck hard blows all over him, so that I might be convinced that there was nothing living concealed on his person, I led him into the cabinet, shut him in, and sealed the door and the lock. All present could see him plainly, for there was sufficient light. He went into trance, and his controls, Dr. Whitcomb (physician) and Dr. Robinson (archaeologist), discoursed about medicine and antiquities, though Mr. Bailey is without special education, and was formerly employed in a shoemaking establishment. Suddenly, however, Abdul and Selim, his Indian controls, announced themselves, and asked for complete darkness. After about three minutes, we heard Abdul say, in broken English, "Me have 'em! Turn um light up," and we then saw in Mr. Bailey's hand a tappa cloth about ten feet long, which Abdul said he had brought from Samoa. After another couple of minutes of darkness, we heard a fluttering, and a

pretty little bird, which fluttered about restlessly, was found to be in the birdcage; it was said to be from Mexico. Another short address from Dr. Whitcomb closed the sitting. I opened the cabinet with the key, which I had put into my pocket, removed the paper with which the lock and door were sealed, and let out Bailey, who was still in trance.

Science has explained to us that what we call matter is only an aggregation of atoms, held together by the law of affinity. Matter, therefore, when reduced to its ultimate elements, is nothing but electricity and ether, and these Hindu controls declared that this passage of matter through matter is nothing supernatural, but is based on a higher law of Nature, which is unknown to mankind at the present day.

My second sitting with Charles Bailey took place on May 4th in Mr. Stanford's room as before. After a thorough search of the medium, sharp blows being struck over his whole body to convince ourselves that nothing living was concealed on him, he was shut up in the cabinet, around which those present seated themselves. Under these conditions there came, first, a piece of an Indian palm-tree, which I know well, for just such palms grow in my garden in Southern California, then two living birds, which had passed through both the cabinet and the wooden bird-cage, and lastly the seeds of a mango tree, also a familiar object to me when in the tropics. Dr. Whitcomb told me that I was to take this mango-seed away with me and bring it again to the next sitting, when the Hindu controls would show me the forced germination and growth of a plant.

At the next sitting, we did not put Mr. Bailey in the cabinet, after he had been thoroughly searched, because what could be done under strict test conditions had already been proved to me, but the twenty-five persons present sat around a table perhaps twelve feet long and five feet broad, Mr. Bailey being next to me. First, there was trance-speaking; a Signor Valetti spoke about art in Italy and Greece, and explained that all the extraordinary artists, such as Phidias and Praxiteles, were inspirational mediums. Then Abdul and Selim announced themselves, turned directly to me, and told me that they would bring something which no white man had ever possessed before—an amulet, by which I should be master over the Fakirs in India, who, when they saw this amulet, would do everything I desired; and they advised me to visit Adyar, near Madras. I felt a cold wind, Bailey stretched out his hand, and gave me a remarkable object, which is difficult to describe. It looks like a dried, spiny, white scorpion-skin, suspended from a thin wire which is threaded through three white and two red seeds of some kind of plant. The Hindu controls also explained to me that I could no longer be harmed by the bite of a poisonous snake, and that the evil eye of a human being could no longer work me any ill. Then there was brought to me a stone tablet with ancient Egyptian signs on it, from the banks of the Tigris, as they said; also a bird's nest with two still warm eggs in it.

Lastly, the controls asked me to put the mango-seed, which I had in my pocket, into a flower-pot with some moist earth. I marked the seed, without anyone seeing what I did, then buried it in the earth in the flower-pot, and placed the latter on the table, two feet away from Mr. Bailey, directly in front of me. Mr. Bailey, in trance, covered this flower-pot with a waste-paper basket, and in about twelve minutes, after he had from time to time showed me with his finger how high the mango would then be, he took off the paper-basket. A green stem about four inches high had grown out of the earth. I took out the whole plant, saw my mark on the husk of the seed, a root perhaps three inches long, and, as I have said, a stem about four inches long growing out of the seed I had marked. I had already seen this forced growth performed by an Indian at Yokohama in 1907, although I did not mention it in my writings, as I was not able to verify the conditions under which it took place; but here, with Mr. Bailey, under these test conditions, there was no longer any doubt—such phenomena do occur!

On May 11th, Mr. Stanford invited me to his private house; up to that time the sittings had been held in his office. He showed me his beautiful picture-gallery, his wonderful garden, his aviary, in which, among others, there are about forty birds, mostly tropical, brought through Bailey's mediumship. Mr. Bailey was also present; he fell into trance during the visit. I examined his eyes, opened the lids, and found that the pupils were fixed and turned inwards. After a speech by his control, Dr. Whitcomb, Abdul and Selim came, and told me that a Chinaman was present, who would bring me something from the Temple of the Thousand Gods at Canton, where I had already been. After perhaps a minute's darkness there was a crash, and I took up two sphinxes carved out of soapstone, which serve as ornaments for the decoration of the gods in their temple. On the next day, the day of my departure, Mr. Bailey visited me at my hotel. There fell, before my eyes, in daylight, an old Chinese seal—the Chinese dragon, carved in stone.

Mr. Bailey is a nice simple man, who indeed has to be advised about all worldly affairs, but he submits to all test conditions, and is therefore much easier to get on with than most other mediums. Mr. Stanford is worthy of all honour; he is a reserved man, living a retired life, though surrounded by all the luxuries of the world; he is all the more to be esteemed in that he only gives himself all this trouble and expense for the sake of humanity, and yet is exposed to the attacks of the ignorant and obscure press, and even of those who have never seen a genuine medium. He is, however, well supported in his work by Mrs. Annie Bright, editor of "The Harbinger of Light," as all know who read that excellently edited journal. The greater part of the many articles which Mr. Stanford has received through the Hindu controls are not to be obtained for love or money, and no ornithologist can name all the birds which have been brought through Bailey's mediumship.

Mr. Britton Harvey has given in his pamphlet, "Science and the Soul" (Cole, Melbourne, 1908), a list of the things that Mr. Stanford has already received from the Indian spirits. It is a remarkable collection, and I am sure that no one could have bought the Egyptian tablets, for example, nor those from Tibet. I have myself travelled in Egypt, and know that the authorities watch carefully everyone who visits the temples and graves, to see that they do not touch a single stone or take anything away with them. The inscriptions on the tablets have been translated by Dr. Robinson, one of the controls, who is an archaeologist, and Mr. Stanford has carefully attached the translations to the tablets.

Dr. O. L. M. Abramowski is doing a great work in Melbourne, in spite of all the prejudice and misrepresentation that every reformer must encounter. At his Sun-Sanitarium, Coronet Hill, Sandringham, some remarkable cures have been effected. One elderly gentleman has been quite rejuvenated by a month's treatment, combined with the Scientific Diet, which varies from a comprehensive vegetarian menu to the simple but vitalising Fruit Diet. A writer in "Success" says he "was surprised and delighted at the variety of dainty dishes which were served at the meals."

Mr. Arthur H. Bartlett, who has travelled as a missionary since leaving Melbourne, through New Zealand, England, and thence to Canada, passed to the Higher Life at Toronto on April 14th. In a letter received by Mr. Nation, of the "Message of Life" by last mail, Mrs. Bartlett says her husband "had been shown in a vision, that his work on earth was nearly finished, and the time of his departure was at hand." He was an evangelist of the apostolic order, and has done a great and noble work.

"OAHSPE."

As the last number specially dealt with man's conduct on earth being the seed-time for his status in the spiritual world, Chapter VII. of the "Book of Judgment" has been selected as endorsing the teaching in "Towards the Light." This is followed by Chapter VIII., as showing that real charity consists in showing people how to help themselves. These chapters are so simply worded that no explanation is necessary. They speak for themselves.

CHAPTER VII.

1. A man may be wise as to books and philosophy and mathematics and poetry and great learning, and yet be low in grade as to spirit.

2. A man may know little of all such knowledge, and may be poor withal, but by hardship and experience, developed in sympathy and good works done unto others, and be high in grade as to spirit.

3. So also may it be with spirits that manifest through you as great orators, who stand even in the lowest grade in heaven.

4. Let not thyself deceive thyself, O man, as to thy knowledge, or thy speech or professions.

5. Thou hast the scales in thine own hands, and shall, soon or late, weigh thyself justly, and take thy place, even as thou hast prepared thyself.

6. Nor flatter thyself that thou canst cheat heaven, or change the ways thereof.

7. Nor hide thyself behind doctrines, or behind the promises of Gods or Saviors.

8. Old things are done away, and none of these things shall avail thee on earth or in heaven.

9. Be thou king or queen or judge or servant, the same judgment shall stand upon all.

10. When the garment is gone, and the diadem and riches and the flesh withal, consider thou the grade of thy spirit and the bondage upon thee.

11. Thou shalt take that for which thou hast fitted thyself, according to what thou hast done.

CHAPTER VIII.

1. Hear my words, O man, and be considerate of the justice of thy Creator.

2. These are my exhibits which I place before thee, that thou shalt not err:

3. And thou be a rich man, and adorn a city by donating unto it a park, with statuary and pleasure-walks, hoping to glorify thyself thereby, and be praised by men; therein thyself burieth thyself in the first resurrection. And the act lowereth thy grade instead of raising it.

4. For in whatsoever thou givest, thou shalt consider, first, the lowest of the low, whether they have bread to eat, and a place to sleep: And the sick, whether they have attendance and good provisions.

5. And thou be a rich man, and contribute a house for orphans or for the helpless and aged who cannot help themselves, it raiseth thee in grade.

6. But so far as thou doest this for the applause of men, thou detractest from the rate of thy beneficence.

7. Neither doth such a good work help thee more than the poor man helpeth his own grade by assisting one poor orphan.

8. For thy resurrection dependeth not on the quantity thou givest, but as to whether thou givest according to what thou hast. Of which matter thou shalt judge thyself.

9. For he who giveth a penny may be raised up more by so doing, than he that giveth ten times ten thousand.

10. A certain rich man, being converted from the desires of earth, went about casting his money freely in the streets, and in giving to those who asked him therefor.

11. And some gathered it up, and fed and clothed themselves; others took of it, and went and got drunk, and became worse than before.

12. The measure of righteousness of that man's behaviour was not in giving what he had to the poor, but in the good and evil that came of it, being weighed, as to which outbalanced the other.

13. And where he lowered the grade of them that received this money, or where he lowered a greater number than he raised, there his act of casting the money away was a judgment against him.

14. He who giveth, saying: Here, thou beggar! doeth a good corporeal act, but an evil spiritual act. He lifteth up with one hand, but injureth with his tongue. Such an act detracteth from the grade of that man.

15. A certain rich man, being converted to do good works, went and built a score of soup-houses to feed the poor gratuitously.

16. And all the poor people of that town went therein and were fed. But the next year, behold, there were twice as many poor. And the rich man built another score of soup-houses, and they were all fed.

17. But the next year, there were still twice as many poor people to feed, but the rich man had exhausted his means, and could feed none at all.

18. Judgment is therefore rendered against that man for his supposed benevolence.

19. For, whilst he did a little corporeal good, he did a great spiritual wrong, because he lowered the grade of manhood and womanhood in those that he fed. His benevolence promoted dependence.

20. A rich man founded a place of labour for the poor, who had nothing to eat and nowhere to sleep. And he said unto them:

21. The Creator hath given you hands to work with; come ye, be men and women.

22. And they went and worked and earned their living.

23. Judgment is rendered in favour of that man, for he raised the spiritual grade of the poor. This is benevolence that extendeth into heaven.

24. Let thy charity be to the sick and helpless, but be thou wise in directing the able-bodied to help themselves.

25. For all charity tendeth to lower the self-respect of the receiver, and casteth him lower in the grades in heaven.

26. Certain ones depend on alms, not having either sickness nor yet strong bodies. Nevertheless were they aroused, they could support themselves.

27. When thou givest them regularly, they depend on thee. These become beggars in the lowest grades in heaven.

28. That which thou givest them accounteth against thine own grade. Better is it for thee and for them, that thou arouse them from their degradation.

29. To do this tenderly and mercifully, is a great virtue; to do it cruelly, is a great crime.

30. Consider not so much what thou shalt do to raise thine own grade, but what thou canst do to raise the grade of those within thy reach.

31. Remember, all men and women are thy brothers and sisters, and thou shalt teach them to make themselves a glory unto the Creator.

Professor Willy Reichel, the distinguished German occultist and traveller, writes from Melbourne, Australia: "I have had several astonishing seances with Charles Bailey, under test conditions, at Mr. T. W. Stanford's. Bailey was placed in a cage covered with mosquito netting at the sides and top, and containing a birdcage of strong wood with glass sides. I myself sealed the medium's cage, and yet a living bird came through it and into the closed birdcage, as well as a tablecloth made by the natives of Samoa, etc., as to which I will write you later on." —"Light."

MR. CHARLES BAILEY IN NEW ZEALAND

If anything were necessary to show the immense work that still lies before us in placing the great facts of psychic phenomena before an indifferent and materialistic public, a perusal of the story of Mr. Bailey's séances in Wellington, as told in about twenty issues of the *New Zealand Times*, would suffice. Leaders and letters, sandwiched with detailed reports of séances, fill many columns, and the only satisfaction derived from the reading is the fact that Mr. McLean, under whose supervision the seances took place, has held his own against a raging tide of press and public prejudice, and publicly declared his unfailing belief in the genuineness of the phenomena and Mr. Bailey's mediumship. The ordeal was a fiery one and culminated in the withdrawal of the challenge of £100 by Mr. Driver, a professional conjuror, that he could produce similar phenomena to those obtained by Mr. Bailey's mediumship, and a substituted challenge of a third of the amount by Mr. Freeth, editor of the *New Zealand Times*, that "apports" could not be brought under conditions set forth and agreed to between himself and Mr. McLean. The latter gentleman was represented by his solicitor, Mr. Beere, and after a heated discussion the conditions, which included 15 different headings, were accepted, and after Mr. Bailey has had a week's rest the sitting is to take place. Besides the editor of the *New Zealand Times* above mentioned, there were present, Mr. C. Earle, editor of the *Dominion*, and Mr. Harding, representing the *Evening Post*.

At the meeting with the press representatives mentioned above, Mr. McLean stated his determination to show that Mr. Bailey was not a trickster, and at the circle held the same evening Mr. McLean made the following statement that will be cordially endorsed by all who are equally convinced of the truth of this remarkable phrase of mediumship.

PERFECT FAITH.

At the conclusion of the seance, Mr. McLean said he had complete confidence in the medium's genuineness. He (Mr. McLean) had been investigating spiritualism for twenty-six years, and had promised to search, even to the depths of hell, for truth. He knew that Bailey was not a fraud. He would sooner cut off his right hand and throw it to the dogs than be associated with a fraud. A challenge had come forth against Bailey, and he (Mr. McLean) had stood by him. It had fallen through, but not by his fault. Not another man on earth could get the same phenomena as Bailey. He would remain in the fight, and would stand by what he believed was true.

THANKS AND CONFIDENCE.

Mr. McLean then moved a hearty vote of thanks and absolute confidence in the genuineness of Bailey's mediumship, and also thanks to his controlling spirits.

The motion was carried without dissent.

MR. CHARLES BAILEY IN CHRISTCHURCH, N.Z.

Just as we go to press news of the first sittings and public addresses given in Christchurch, have reached us, but too late for a lengthy notice. At the public seances every seat available has been taken, and the Alexandra Hall proved too small for all who wished to be present at the Sunday meeting. The "Lyttleton Times" gave a fair and accurate report of the proceedings, entirely free from the ignorant criticism that abounded in Wellington. The "Evening News," however, in a leading article of September 16th, surpassed even the "New Zealand Times" in vituperative and ignorant criticism. Meanwhile "apports" are brought, a mango plant is grown from a seed, brought in daylight, at the office of Mr. H. Uru, a Maori lawyer, during the time that Abdul took control of Mr. Bailey when calling on this gentleman. Mr. Uru publicly vouched for its being brought when collusion or trickery was impossible. The seed was marked at the evening sitting by a reporter present, and a small plant was grown. It was taken from the soil to show the reporters the shrivelled kernel from which the roots and leaves had sprung, and the marked pod was handed back for inspection. And so the great work of enlightment goes on.

Mrs. Stephens, of Bendigo, has removed to 283 Punt-road, Richmond, where she may be consulted daily from 10 to 6.

DAYBREAK.

As the faint dawn crept upward, grey and dim,
He saw her move across the past to him—

Her eyes as they had looked in long-gone years,
Tender with love, and soft with thoughts of tears.

Her hands, outstretched as if in wonderment,
Nestled in his, and rested there, content.

"Sweetheart," he whispered, "what glad dream is this?
I feel your clasp—your long-remembered kiss

"Touches my lips, as when you used to creep
Into my heart; and yet, this is not sleep—

"It is some vision, that with night will fly?"
"Nay, dear," she answered; "it is really I."

"Now little sweetheart, it is you, I know!
But I knew not the dead could meet us so,

"Bodied as we are—see, how like we stand!"
"Like," she replied, "in form, and face, and hand."

Silent awhile, he held her to his breast
As if afraid to try the further test—

Then, speaking quickly: "Must you go away?
"Dearest," she murmured, "neither night nor day!"

Close on her bosom, then, she drew his head,
Trembling. "I do not understand," he said;

"I thought the spirit world was far apart . . ."
"Nay," she replied, "it is not now, dear heart!

"Quick, let me close your eyes with kisses . . so . . .
Cling to me, dear! . . . 'tis but a step to go!"

The white-faced watchers rose, beside his bed;
"Shut out the day," they sighed; "our friend is dead."

—Charles Buxton Going.

PERSONALS.

W. T. Stead sends a splendid article, "Bridging the River of Death," for publication in the "Harbinger of Light" simultaneously with the "International," published in English, French, and German, which will appear in the November issue. It gives an account of the working of "Julia's Bureau" up to date, and a remarkable case of prevision, which Sir Oliver Lodge considers "the best instance of prevision that has ever been brought before his notice." A great treat may be expected.

J. J. Morse has a most exhaustive article on "Spirit Photography" in its "historical," "evidential," and "exegetical" aspects, running through "The Two Worlds" of July 30 and August 6. It is written in view of the visit of Mr. Edward Wyllie, the noted spirit photographer of California, which has been arranged through Mr. James Coates, of Rothesay, aided by donations from generous friends. It is expected that a practical refutation of the "Daily Mail's" abortive report on the possibility of spirit photography will be the result of Mr. Wyllie's visit.

Princess Karadja's beautiful poem, "Towards the Light," in the September issue, has caused such widespread interest that it has been arranged to bring it out as a booklet, with the notes concerning its production, which appeared in the "Harbinger," and with the Princess's portrait. It is interesting to note that Princess Karadja is daughter of a Swedish senator, and was married before she was twenty to His Excellency Prince Karadja Pasha, Turkish envoy to the Swedish Court. The position occupied at various European courts by the young bride was an eminent one. Prince and Princess Karadja lived for some years in London, but the Prince's health failing, they went to reside in a beautiful old castle, the Chateau Bovigny, in Belgium, when, at the age of 26, the Princess became a widow, and has devoted herself since to the education of her son and daughter, and to literary work.

W. J. Colville writes that after four months' most successful work in England, he returned to America on July 30th, to fulfil important engagements before coming on to Australia. "I do indeed hope to revisit you," he says, "though I can't yet fix a date." A new and much improved edition of his book, "Life and Power from Within," is just brought out by Rider and Son, publishers, London. Mr. Colville sends remembrances to his many Australian friends.

His address is "402 A-street, S.E., Washington, U.S.A."

Mr. William Bugby, of Tasmania, has contributed a series of important articles to "The Daily Post" concerning Dr. Le Plongeon's discoveries in Yucatan and their relation to the "Lost Atlantis." His great works on the Mayas, their language, manners, and customs of 11,500 years ago, gave the "startling discovery" that their inscriptions and papyri were identical with the ancient Egyptian language, thus corroborating what has been pointed out by writers on "The Lost Atlantis." It is hoped that this part of Dr. Le Plongeon's work, now carried on by his widow, may be published shortly.

Professor Lombroso is about to publish a book upon Spiritualism, according to an English paper just to hand.

G. K. Chesterton, the great English critic and author, has taken strong exception to Mrs. Besant's statement in the course of her lectures at St. James's Hall, London, that "those who suffer misery cannot build a wise and happy social system." Mr. Chesterton calls this "snobbery," but it is something worse, a fundamental error. Every social reformer of modern times, including Carlyle, has pointed out that the masses cannot be lifted out of their misery, but that the effort to rise must first come from themselves. That is why the Co-operative Movement in England has been such an enormous success. It began from the needs of those who started it laboriously saving their 2d. a week until the first small capital was formed. This is the teaching also of Spiritualism of the highest order. No soul can advance until it desires to do so. Byron's lines are reverberating in my mind as I write—

"Hereditary bondsmen! know ye not
Who would be free themselves must strike the blow."

Mrs. Besant's flow of language is so superb that listeners have to maintain a level-headed judgment to prevent being led away by her casuistry. When one has got a wider outlook concerning the human race and its glorious destiny, and the growth of the individual soul with no re-birth in mortal form possible, it is curious reading that "re-incarnation must ever go hand-in-hand with brotherhood." In another lecture, Mrs. Besant says, "You must make room for post-mortem evolution, and the very moment you adopt that, you accept the principle of re-incarnation even though you may choose to carry it on in other worlds rather than in the present. . . Suppose you accept it, then the whole thing is rational before you—a spiritual intelligence unfolding in one stage after another, and building each stage on the one that preceded it." This is a changed argument, and very different to re-embodiment, and is what is taught by A. J. Davis, in "Nature's Divine Revelations," "Oahspe," and other inspired works now having a widely-extended and growing influence on the thought of the time.

Andrew Lang has a long and most interesting article in the "Morning Post," London, July 16th. "Two learned Australians"—Lorimer Fison and Alfred William Howitt. These two met, and, in 1880, wrote, "Kamilaroi and Kurnai." A. W. Howitt was son of William and Mary Howitt, early pioneers in Spiritualism.

Archdeacon Peacock preached a notable sermon recently at Christ Church, Warrnambool, on "The Intermediate State." Fully reported in the "Standard," of September 12.

Dr. Cummins, of Dunedin, has contributed a most able letter to the "Otago Daily Times" on Canon Woodthorpe's "Indictment of Spiritualism" in that city. Want of space precludes the admission of this and perhaps a score of similar articles, all showing the rising tide of intelligent criticism in our midst. A new era of psychic thought has commenced.

Madame Patey, of London, whose name is familiar to readers of "Light," and one of the mediums present at the opening of "Julia's" Bureau by Mr. Stead, passed through Melbourne recently on her way to New Zealand, where she was to be married at the end of September to Professor E. W. H. Hutton, of the School of Music, Whangarei, North Auckland. It is probable that she will be heard later on the platforms of New Zealand and Australia.

Mrs. Ellen Green has been speaking for the United V.A.S. and M.P.S. Lyceum Society for the last three Sundays in September. Every Monday night, at 8, she holds a circle at the office of this paper, at 8 o'clock. Her private address is 515 Lygon-street, North Carlton.

Mrs. Gladys Cooley is expected in Melbourne, and will give her first lecture in this city on October 3rd. Her New Zealand tour has been most successful.

Mrs. Bright will be "At Home" to friends and subscribers from 3 to 5 on Wednesday afternoon, October 6th, at "Harbinger of Light" Office, Austral Buildings, 117 Collins Street. Mrs. G. Gladys Cooley and Mrs. Ellen Green will be the guests of the afternoon. "Psychic Experiences." Cordial invitation to all.

VICTORIAN ASSOCIATION OF SPIRITUALISTS AND LYCEUM.

On August 30th, the first meeting of the amalgamated Societies was held at the V.A.S. rooms, Austral Buildings, for the purpose of electing officers and committee for the combined societies, and adopting rules. There was a large attendance of members, and the following officers were elected:—President, Mr. O. Waschatz; Vice-Presidents, Messrs. H. Engman, E. Bridge and W. H. Lumley, the latter being Conductor of the Lyceum; Treasurer, Mr. W. Donahay; Secretary, Mr. M. J. Bloomfield; Assistant Secretary, Mr. G. E. Serle; Librarian, Mrs. Harper; Assistant Librarian, Mrs. Callan; Committee, Mesdames Waschatz, Engman, Knight-McLellan, Messrs. Isaacs, Feinaigle, Chatfield, Henderson, Fewster, and Anstey. The Executive to consist of the President, Vice-Presidents, Treasurer, and Secretary. Trustees, Messrs. W. H. Terry, O. Waschatz, E. Bridge; Auditors, Messrs. D. Edelsten and G. Feinaigle. On the following Sunday, September 12, three opening services under the auspices of the new organisation were held in the Oddfellows' Hall, and were well attended. At the evening service, the platform, which was decorated with flowers, was occupied by the various officers, whose addresses on the contemplated future work of the Association took the place of the usual lecture. Mr. Otto Waschatz presided, and the speakers included Mr. W. H. Terry, Mr. Donahay, Mr. Lumley, Mrs. Knight-McLellan, Mr. McLeod Craig, Mr. Engman, Mr. Isaacs, and Mr. Bridge.

During the following week, a Welcome Social was tendered at Austral Buildings to Mrs. Green, whose engagement by the M.P.S. Lyceum for the month of September was now undertaken by the united societies. Mr. Waschatz presided, and tendered a hearty welcome to Mrs. Green, and wished her every success in her efforts to spread the truths of Spiritualism. There was a large attendance, and Mrs. Green expressed her pleasure at again visiting Melbourne after her New Zealand tour, and her visit to some of the Australian States. On Sunday, September 12th, Mrs. Green gave her opening lecture at the Oddfellows' Hall, on "Spiritualism, the Gospel of Truth," and was greeted by a large audience. After the lecture, some spiritual messages were given, and Mrs. Green thanked her audience for their great help in giving the necessary conditions for successful clairvoyant and psychometric work. On September 19th, the subject of Mrs. Green's lecture was "The Place of Spiritualism among the Religions of the World," and Mrs. Green's last lecture, given on September 26th, was greatly appreciated.

On September 6th, the third social of the season, managed by the ladies of the Society, was held in the

Guild Hall, and proved a great success. As the next social on Tuesday, October 5th, will be under the auspices of the Amalgamated Societies, it will be held in the Oddfellows' Hall. Mrs. Engman has undertaken to provide the refreshments, and the proceeds will be handed to the Building Fund. Tickets, one shilling each.

At every meeting, the prevailing topic is the need of a hall for the use of the Association. During the nearly forty years of existence of the two Societies, an enormous sum, enough to build a magnificent structure, has been paid in rent, and it is certain that some workable plan will soon be placed before the members.

MRS. G. GLADYS COOLEY.

After a most successful tour in New Zealand, and bringing with her a great reputation from America as one of its most gifted mediums, Mrs. Cooley will give her first lecture in Melbourne on October 3rd. This lady is an accredited representative of the National Association of Spiritualists of the United States, which has a membership of over a quarter of a million. Readers of the "Harbinger" will remember a remarkable spiritual experience of Mrs. Cooley's in America, recorded by Mr. Hereward Carrington in the "Annals of Psychical Science" last year, and her lectures are looked forward to with much interest. Full particulars of her lectures will be advertised in the daily papers.

LYCEUM MENTAL CULTURE SOCIETY. BIRTHDAY MEETING.

At the Female Operatives' Hall, the above Society lately celebrated its 4th anniversary, when a most enjoyable evening was spent. A feature of the evening was a scene, "For Liberty," from Sheridan Knowles' play, "William Tell," most creditably performed by Messrs. Mayne and Edelsten, Misses Amy Edelsten and Miss K. Adams. A Dialogue from the play of "Little Lord Fauntleroy," by Misses Edelsten and Adams, was another attractive item. An opportunity was taken during the evening of presenting Mrs. M. A. Redfern, the retiring President, with a solid silver hair brush and comb in case. This was done by Miss Amy Edelsten, Vice-President, on behalf of members and friends, Mrs. Redfern expressing the pleasure she had taken in the work of the young people.

SPIRITUALISTIC CHURCH OF VICTORIA.

Mr. J. Isherwood has occupied the platform each Sunday evening during the month, and has given some splendid addresses to audiences that have quite filled the building. The Lyceum is making excellent progress, the attendances being well up to expectations. On Recitation Sunday, August 29th, a good programme was successfully carried out, 14 interesting items being provided by the scholars. The speakers at the Lyceum for the month have been Messrs. Arthur and Cameron. The Committee would be pleased to hear from friends willing to act as group leaders in the Lyceum, and also from those desirous of joining the Choir. A successful social evening was held on Thursday, September 30th.

E. M. KNIGHT, Press Correspondent.

THE SPIRITUAL CHURCH OF JESUS.

Mrs. Credgington, Hon. Secretary, writes:—

Since its re-opening on the 26th July, this Church has made rapid progress. The services are well attended, and harmony, so essential to the success of a spiritual body, prevails. Besides the Sunday services, devoted to inspirational addresses of a high order, by Mrs. W. J. McLennan, there are three meetings held during the week at Mrs. Bright's rooms, Austral Buildings, Collins Street, on Wednesday, Thursday, and Saturday, at 8 o'clock, by Mrs. W. J. McLennan, Mr. R. B. Arthur, and Mrs. S. S. Hartley respectively.

For three Sundays Mrs. McLennan, through illness, was unable to take the services, and Mrs. M. A. Redfern, at very short notice, kindly took Mrs. McLennan's place, and gave three addresses; these were much appreciated. Mrs. McLennan is now quite restored to health, and we do not doubt that those who direct her work from the Unseen World will continue to inspire her and instruct us in our efforts to find the source of all Wisdom, Light, Love and Truth. An organ for use at our services has been purchased, and we are most anxious to form a Choir. Solos have been given by Mr. E. and Miss Tozer, the latter choosing "Do we Believe," and on Sunday, September 19th, Miss Lenz favored us with the beautiful song, "The City of Light." The Committee and office-bearers are working well, their sole aim being to propagate the "Truth," and to welcome men and women of every shade of religious opinion to their meetings.

CHURCH OF SEERS, SYDNEY.

Mr. A. J. Bush, Hon. Secretary, writes:—

I have to report good meetings during the month. The platform workers were, Mrs. Ellen Green (memorial to Mrs. Whatmore), Madam Malu, Madam Levorna, whose control, George Lauri, gave us a splendid address. Mr. H. Scott Bennett, "The Life and Death of Hypatia," and Mrs. Gladys Cooley, who lectured twice on Sunday, 19th, in the afternoon on "The Spiritualism of the Bible," and at night on "What Spiritualism offers to Humanity," to large and most enthusiastic audiences. We regret that Mrs. Cooley could only stay two weeks with us, but we hope to see her again before leaving Australia. Her improvised poems on any subject chosen by the audience, are a revelation. On Monday, 20th, she will give a psychic demonstration. Best wishes to self and paper and greetings to all co-workers in Australia.

SPIRITUALISTS' CHURCH OF NEW SOUTH WALES.

Mrs. T. Mahony, Recorder, writes:—

The speakers for the last month have been, Mesdames E. Schutze, Laceta, Praed, Steinmann, and Mr. W. Muggleston. On September 5th, the officers and members made two presentations, one a gold Maltese Cross, as a token of esteem to Mr. S. Gower, late Secretary, for his watchchain, and also a beautiful gold cross, with a suitable inscription engraved on the back, to Mrs. Schutze, late President, with bouquet from Mrs. Newsom. Mrs. Schutze thanked the officers and members heartily for their nice present, and said, while feeling regret at leaving so many kind friends in Sydney, she felt sure she carried with her their sincere good wishes; she had always worked for their church with the greatest pleasure, and had the satisfaction of knowing that her efforts had been appreciated. Mrs. Schutze left for Melbourne on the 16th, and is now lecturing in the Guild Hall.

INDEPENDENT SPIRITUALISTIC ASSOCIATION, GLEBE, SYDNEY.

Mr. W. Peer, Hon. Secretary, reports excellent attendances at the meetings of this newly-formed society. The speakers were Mr. Fatherly, President, Mr. Peer and Mrs. Peer, who gave successful psychometric readings at every meeting. Greeting is sent to all co-workers, and wishes for the continued success of the *Harbinger*.

NEWTOWN SPIRITUAL CHURCH.

Mr. Chas. M. Hudson writes of successful meetings and a steady advance in membership of the new Society. The following officers have been elected:—Leader, Mr. Chas. M. Hudson; Deputy Leader, Mrs. A. Luben; Treasurer, Mrs. Luben; Hon. Secretary, Mr. Stephen Gower. The speakers for the month were Mr. W. H. Walker, Mr. J. Brown, who spoke on "Philosophical and Phenomenal Spiritualism," and Mr. C. M. Hudson. It is stated that Princess Karadja's beautiful poem, "Towards the Light," in September "Harbinger," was greatly ap-

preciated. All the copies were sold and a fresh supply wanted.

BRISBANE ASSOCIATION OF SPIRITUALISTS.

On Monday, 23rd August, the members and friends of the Association met at a social gathering to bid farewell to Mrs. Praed, who has been connected with the work of the above Society for the last 4½ months. The proceedings were presided over by Mr. A. E. Harris, who, on behalf of the Association, presented Mrs. Praed with a beautiful silver-mounted ladies' travelling companion, suitably inscribed, as a slight token of the great esteem and loving respect of her Brisbane friends. On behalf of the Ladies' Auxiliary, Miss Marshall presented Mrs. Praed with a gold crescent set with rubies, and suitably inscribed. Mrs. Praed, in responding, spoke of the great pleasure she felt in accepting these tokens of good-will from her fellow-workers. A pleasing incident in the proceedings was the dedication of the infant daughter of one of the members in the room by Mrs. Praed, when under control, the guide conducting the beautiful ceremony in a most impressive manner. This is the first occasion in the history of our Association that such an event has occurred.

Mrs. Hughes Scott is now working with the Association, and everything points to her having a successful time. The Children's Progressive Lyceum continues to prosper, and on Sunday, 12th September, will celebrate its first birthday.

PSYCHICAL RESEARCH SOCIETY OF ADELAIDE.

The Hon. Secretary reports excellent progress under their leader, Mrs. Addison Miller, new members joining every week. On Sundays spiritual addresses only are given, tests from the platform being excluded.

SPIRITUALISTIC CHURCH OF WEST AUSTRALIA.

Mr. E. J. B. Randell, Hon. Secretary, writes:—

Since our last report a special Dedication Service was held, presided over by Rev. M. Edwards, at which five adults presented themselves for membership. It was an impressive ceremony, and an illustration of the good work done by Mrs. Edwards. During the year two valuable members of the church have left Perth, Mr. W. H. Simmons being transferred to Carnarvon, and Mr. Tom Owen to Fremantle. Per medium of the *Harbinger* we send them our greetings.

AUCKLAND UNITED CHURCH OF SPIRITUALISTS.

We have been fortunate in having had Mr. J. M. Moorey for the last two Sundays as speaker for the Amalgamation. He fully realises the benefit that will accrue from forming one strong church. Mr. Moorey said last Sunday, in answer to a written question, "Why the Spiritualists had not a hall of their own?" that it was a shame that we with our glorious philosophy should have to take a back seat among the churches, while every other belief that could not be demonstrated scientifically could have its own building. Mr. Moorey then asked those who wanted a church for the spiritualists to hold up their hand, and in five minutes £6 was subscribed, and we are determined to have our own church. Mr. and Mrs. Weeks arrived in Auckland this morning at 7 from the South, and were welcomed at the station by a strong committee. They commence their three months' mission with us to-morrow afternoon and evening. O December 7th Mrs. Morrison pays a return visit, and remains till she leaves for Victoria at the end of January. With best wishes and kindest thoughts to our Australian friends, not forgetting Mr. J. Isherwood and yourself.

Haslett Street, Eden Terrace, Auckland. MATTHEW TALBOT, Hon. Sec.

SPIRITUAL SCIENTISTS' SOCIETY, DUNEDIN.

Mr. H. Broadbent, Hon. Secretary, writes:—Our largely increased audiences have necessitated a larger room, and the Oddfellows' Hall, Albany-street, has been secured. After a season of five months, Mr. and Mrs. Weeks bade farewell to Dunedin on Sunday, September 5th. Mr. George Gibbs presided, and Mr. and Mrs. Weeks spoke of the necessity of spiritual development, which they impress constantly on their hearers, and thanked all for their good wishes and kind words regarding their work. On Friday, September 10, Mrs. S. E. Morrison was welcomed at a successful social, and commenced a three-weeks' mission on Sunday, September 12th, before the largest audience we have yet had at our meetings. After the lecture, Mrs. Morrison gave both Christian and surname in her clairvoyant descriptions.

SPECIAL NOTICE.

In the November issue an article by MR. W. T. STEAD, editor of *Review of Reviews*, on

"Bridging the River of Death"

will appear. It is specially written for *Harbinger of Light* and the "International" Magazine.

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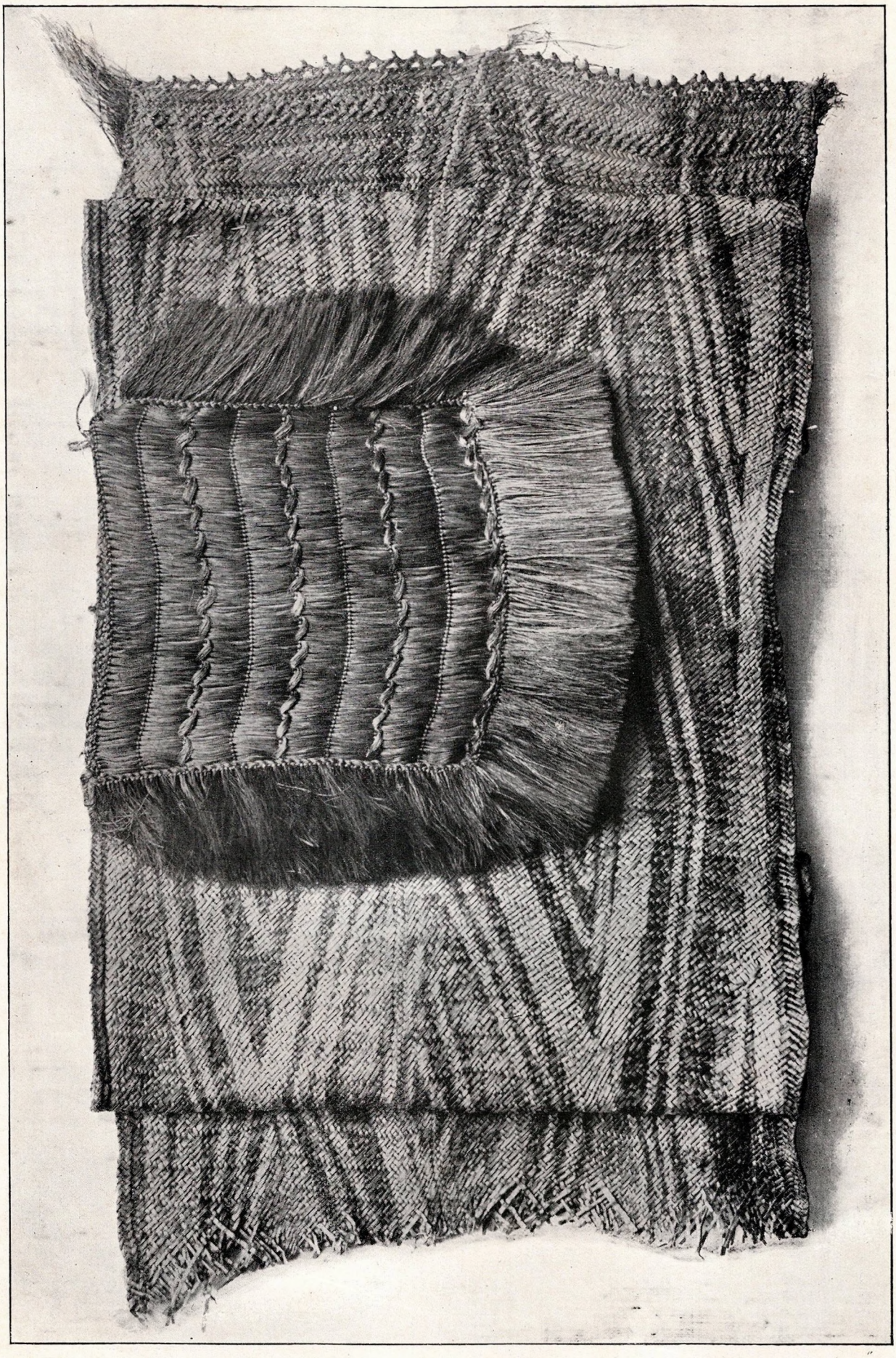
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Supplement to "Harbinger of Light," Oct, 1909. No. 37.

Photo. reproduction of Tapestry woven of native grasses, brought at Mr. T. W. Stanford's circle through the mediumship of Charles Bailey.



At the last séance held on July 8th before the medium, Charles Bailey, left for his trip to New Zealand, only one "apport" was brought. The evening was devoted to much speech-making by Dr. Robinson, Signor Valetti, Dr. Channing, and Professor Denton on the *Argus* report of a private séance with the medium held two days before. It was announced that something would be brought for photographing purposes during the medium's absence in New Zealand, and the piece of native tapestry used for wall decoration, and with a bag in the centre, was produced in the cage after the usual "test" conditions had been observed. As Dr. Hodgson, Professor Hyslop, and other investigators have invariably found, no psychic phenomena can be produced to order. When drawing up the conditions of a challenge sitting made by the editor of the *New Zealand Times* with Mr. McLean, when the professional conjurer, Driver, backed out of his not being able to produce anything under the conditions submitted to by Charles Bailey, the editor, Mr. Freeth, wanted to insist that the "apport" should consist of "one live bird or other live animal as large as a bird, and one inanimate object." Mr. McLean said, knowing that these things are not brought to order, "If you offer me £10,000 I cannot do it." It was finally arranged to insert this condition, and it is tolerably certain that this will be accomplished by those unseen intelligences working with the medium. It is perhaps because these startling phenomena create such hostile criticism that their usefulness is vindicated. They have certainly arrested attention throughout the world, and are being endorsed daily by competent observers, such as Professor Willy Reichel and others.