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Vol. 41. No. 504. **MELBOURNE, FEBRUARY 1st, 1912.** **SIXPENCE.**



CHARLES DICKENS
— and —
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FEBRUARY 1, 1912.

CONTENTS:

Editorial Notes 17
Charles Dickens and the Spiritual Philosophy (Portrait) 18
Mr. T. W. Stanford's Seances with the Medium Charles Bailey 20
Rev. B. F. Austin's Answer to Rev. F. C. Spurr's Attacks on "Some Conundrums for the Clergy" 22
Spiritual Consciousness 24
Illustrated Supplement—Photo. Reproduction of Apport at Bailey Seance
The After-Life Spirit Teachings 25
Edgar Lucien Larkin and "Within the Mind Maze" 26
Passed to the Higher Life, Mr. Pannell of Geelong 27
Psycho-Therapeutic Society 27
Mr. J. Nelson Jones 28
Personals 29
Correspondence 30
Dr. Peebles' New Catalogue 30
Reports of Spiritual Societies 30
Publications Received (page 4 of cover)

EDITORIAL NOTES.

It is a healthy sign of the times when a play like "Everywoman" attracts large audiences, and that people go again and again to witness that wonderful picture of life as it is, with its futile attempts to find happiness in the show and glitter after which the multitude runs, or in any of the counterfeits that usurp in the world around us, that sacred name of Love—the great spiritual force of the universe. Bunyan's immortal allegory and the foes to be overcome by the way, with the attainment at last of supernal spiritual heights where Eternal Love reigns supreme is on the same lines. "Everywoman" depicts a "Pilgrim's Progress," even if the scenery is the world's actual stage and the incidents those of ordinary life. It is not until the world has realised this great lesson that any reform worthy of the name can be expected in our social surroundings. For myself, I am glad that "Everywoman" has been written, glad that its lesson is so vividly pourtrayed. When viewing a play like this it seems as if the time is rapidly approaching when the stage will take its rightful position as a great moral teacher, replacing the vague unsatisfactory teaching given from the pulpits. Enlightened clergymen on all sides are rebelling against the position thrust upon them by obsolete creeds and dogmas and resigning positions that grow absolutely untenable for any earnest and enlightened man. In this issue of the "Harbinger" alone will be found mention of three clergymen—one in Staffordshire, England, another in Brisbane, and a third at Ballarat, who have publicly stated that the churches are a hundred years behind the times, and refuse to stultify themselves by preaching doctrines from which their intellect and spiritual nature revolt.

Real religion consists in getting into touch with spiritual spheres, drawing on them for daily and hourly inspiration, and in realising that every thought, word, and deed is making the home we are to inhabit on that other side of life, weaving the very garments we shall wear. When this is acknowledged people will not allow themselves to be "slaves to every sense," as is the common way, for they will recognise that to live in tune with the infinite "the body must be servant to the soul," as Ella Wheeler Wilcox finely expresses it. To attain this we must know something of the finer forces of Nature, the powers of our own souls, and the inter-communication of soul with soul that forms the basis of the spiritual philosophy. Many books have recently been published, Sir W. E. Cooper's "Spiritual Science," Vice-Admiral Moore's "Glimpses of the Next Life," which attest the value to these writers of investigating psychic phenomena, both asserting that their studies have brought them to the very heart of Christianity. What goes by this name at the present time is but a travesty of the divine teachings attributed to Jesus of Nazareth or any of the other great world teachers. Not one of them, however, must take the place of our own spiritual development, and nothing indicates this more clearly than spiritualism. Each one must be his own saviour is the lesson that is given first of all; each one must become his own priest; neither phenomena, guides, nor messages should be anything but finger-posts on the upward way. No one, however, can deprecate more strongly than I do the tendency there is among all occult investigators, of whatever name, to lean on what must prove eventually a broken reed, if they go for direction to any source but that sacred centre of Love permeating the universe, and in which we all live and move and have our being. Call it what we will—prayer, aspiration—it is the attitude of mind that counts, and each one in his own way must realise this sense of dependence if any spiritual height is to be obtained.

Let us not repine at any grievous trials that may be thrust upon us. It may be that they are to prove means of spiritual growth.

> "What seem to us but sad funereal tapers
> May be Heaven's distant lamps."

But for the hard up-bringing of Charles Dickens he might never have been vouchsafed the spiritual insight in pourtraying his characters that has made his stories live. Harriet Beecher Stowe, who, as all who have read her life know, had many and grievous trials, and wrote "Uncle Tom's Cabin," when many another woman might have dropped her burden, says the same as Dickens about the way that story was shown to her. She says that the last chapter, describing the death of "Uncle Tom," was not the work of her own hand, but that God gave it to her in a vision—that she saw the overseer flog the poor slave to death, and heard his dying words, and she merely wrote down the "vision as she saw it." This book did more than anything else to arouse public feeling in America against slavery, which led Abraham Lincoln, himself armed with a message from the Unseen, to abolish that accursed thing by his edict of Emancipation. Thomas Carlyle sent to Harriet Beecher Stowe a message of "deep and solemn thanks to Almighty God, who has enabled you to write this book." The power of the Unseen World over this cannot be gauged or limited. Everything we do has its origin in that World of Causes, and it is for us to see that the inspiration we get therefrom is of the highest. In this also there is freedom of choice; no one can receive for another. By the last English mail there arrived from the publishing house of L. N. Fowler, London, one of the most delightful of spiritual books, "The Ministry of the Unseen," by L. V. H. Witley, with forewords by six well-known names, including Rev. Arthur Chambers, Rev. R. J. Campbell, W. T. Stead. For the attainment of this knowledge the writer says, "There is no need to seek for assistance from strangers. A world of wisdom lies in the story related by James Russell Lowell of a man who once journeyed to Horeb that he might receive a revelation of God. After long search he found the revealing in some common little wayside flowers. When he came home again he found the very same kind of flower blossoming by his own threshold! There is no need to seek far and near—the potentiality and capacity of spiritual communion lies within the depths of your own personality.

CHARLES DICKENS
— and —
THE SPIRITUAL PHILOSOPHY.

By Annie Bright.

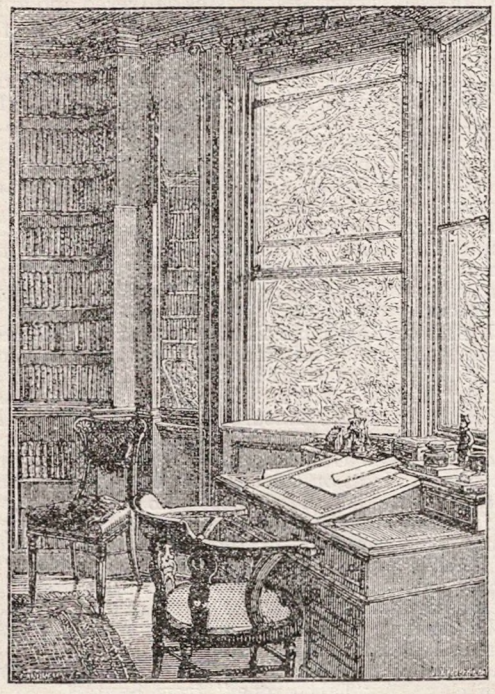
Since Dickens was born a hundred years ago this month—on February 7, 1812—a new era has arisen of which he and his earlier contemporaries had not even dreamt. It was not until long after the publication of his "Sketches by Boz," in 1836, which gave the first hint of his coming fame, that the Electric Telegraph, as we know it, had united the continents of the world in friendly links of intercourse, or railways and steamships had broken down the parochialism and insularity of city and national life which he so vividly pictured in his glowing pages. Dickens was essentially a man of the world, reared in the most unlovely and sordid surroundings, from which he eventually drew some of the most striking characters in his books. Micawber waiting always for "something to turn up" had his own father for prototype, while the ever green "David Copperfield," one of the most charming of his books, is known to be the thinly disguised story of his own life, just as "Pendennis" gives the history of his great contemporary, Thackeray. It is pitiful to read how, at the age of ten, he was sent to be a drudge at a blacking manufactory, and how his sensitive nature rebelled at being sent there to be as useful as he could at a salary of six shillings a week. He tells how his tears mingled with the water in which he and other boys rinsed and washed out the blacking bottles. "It is wonderful to me," Dickens says, "that no one had compassion enough on me—a child of singular abilities, quick, eager, delicate, and soon hurt bodily or mentally — to suggest that something might have been spared, as certainly it might have been, to place me at any common school. Our friends, I take it, were tired out. No one made any sign. My father and mother were quite satisfied. They could hardly have been more so, if I had been twenty years of age, distinguished at a grammar school, and going to Cambridge University." But it is always through tribulation that the fine gold is beaten out of the ore. A less hard life could hardly have produced Charlotte Bronte's "Jane Eyre," one of the few books of this age that cannot die, and everyone knows the hard soil and conditions out of which Carlyle's "Sartor Resartus" came forth. One of the great preachers has said, "You are what you are by the grace of God's providence, many of you. By fire, by anvil strokes, by the hammer that breaks the flinty rock, God played miner, and blasted you out of the rock, and then he played stamper and crushed you, and then he played smelter and melted you, and now you are gold free from the rock by the grace of God's severity to you." It was the early hardships of Charles Dickens' life that have made the works from his pen a living force in the world even a hundred years after he was born. The secret of Dickens' fame is that he was the eloquent and great-hearted spokesman of a glowing era of emancipation. "It was the time," says a recent critic, "when the claim of the weak was to be made good against the strong, and like an indomitable Titan, he took upon his shoulders the burden of them all." Readers of Dickens will perhaps endorse the opinion here given that perhaps the epitome of Dickens' cheery philosophy is to be found in the "Christmas Carol," destined to live probably long after some of his other books are forgotten, so human and pathetic are the details of that inspired story.



CHARLES DICKENS.

A Direct Inspiration.

Every writer who makes a mark in the world is, whether he knows it or not, the receptive instrument of spiritual direction. The more receptive his nature the more will his books appeal to the heart, as they are veritably given from the spiritual world. For, as is often pointed out in these columns, that other side of the borderland is the world of causes, this one of effects. No book, no picture, no work of art, no life of high ideal but has its genesis in the spiritual world. How important, then, for all of us to seek inspiration from the highest source, for even here is the right of choice given to us. That Dickens strove after the good and true is evidenced by everything he wrote, whether in books or letters. "Try to do to others," he wrote to one of his sons, "as you would have them do to you, and do not be discouraged if they fail sometimes. It is much better for you that they should fail in obeying the greatest rule laid down in the gospels than that you should." Dickens was a passionate hater of rant and cant, as some of his characters indicate, but he was as powerful an exponent of practical Christianity as ever led an apparently forlorn hope in the eternal crusade against evil. "He was a good man," one writer says, "as men go in this bewildering world of ours; brave, transparent, tender-hearted, scrupulously independent and honourable." And Carlyle, an intimate friend, called him "the good, the gentle, high-gifted, ever-friendly, noble Dickens —every inch of him an honest man," and as Jowett, of "Essays and Reviews," called him, "a philanthropist in the true sense." So we may expect that all good influences would be about his writing table, that, whether he knew it or not, inspiration came to him from high spheres, and that his pen was the willing instrument for righting crying evils and disseminating a spirit of Love instead of the hate and greed and selfishness that sap the spiritual life of a community. "When I sit down to write my book," said Dickens, "some beneficent power shows it all to me and tempts me to be interested, and I don't invent it—really do not—*but see it* and write it down" He is said to have declared that "every word uttered by his characters was distinctly heard by him before it was written down." Yet on the other hand he averred, "I work slowly and with great care, and never give way to my invention recklessly, but constantly restrain it." This is the experience everywhere of



Charles Dickens' Study at Gadshill.

writers who make their mark. In this as in other work, we are not sent into this world to be automatons. Those who achieve fame in any department of life are not those who wait for so-called "guides" to do their work for them, but who with mind and soul in tune with the infinite, are open to the waves of inspiration that come from the spheres, which they use with all the skill that training and industry can alone give.

His Spiritual Philosophy.

When Charles Dickens passed to that other life on June 29, 1870, a few months after reaching his 58th year, psychic investigation, as we know it, was still in the future. In the early part of the century Swedenborg and William Blake had had their visions and given inspired writings to the world. In 1848 the Rochester Knockings had been the awakening in America from the dense materialism that characterised the nineteenth century, but there had been nothing in England to attract men of culture and intelligence, such as we have now in Sir Oliver Lodge's, Mr. Stead's, and many others' work. Scientific men were then the densest materialists. Now on every hand are volumes issuing from the press by leading scientific men, who show that the old mechanical idea of creation and of the universe will have to give way to one based on the latest discoveries of science, namely, that there is no such thing as solid matter, but that it is an aggregation of atoms and molecules in constant vibrating motion, and that at the back of all is a "directive force." One of the latest books showing that science and psychology are rapidly approaching each other, is by Wm. McDougall, M.B., formerly Fellow of St. John's, Cambridge: Reader in Mental Philosophy in the University of Oxford. It is entitled "Body and Mind: a History and a Defence of Animism," which means the presence of a psychic factor wherever the movement of life directs itself towards certain ends and succeeds in reaching them. As a prominent reviewer of this book in the London press says: "Two beliefs are rapidly disappearing—on the one hand in supernatural breaks in the order of nature, and, on the other, in man as a mere machine." Dr. McDougall claims that a majority of scientists are on his side and that this new attitude of science and philosophy and all that it involves ought to be understood. The minister of the future, if he is to explain the deeper meaning of life, will have to take into account the bearings of natural science and psychology on religion. Dr. McDougall says: "I should welcome the establishment of sure empirical foundations for the belief that human personality is not destroyed by death. For I judge that this belief can only be kept alive if a proof of it or at least a presumption in favour of it can be furnished by the methods of empirical science." Nothing like this was written by a man of high scientific attainments in Dickens' time, and there is no doubt that this would have appealed to him from fragments of his writing to be picked up here and there. It reminds me of the addresses on "Atoms" and "The Ether" by Dr. Clifford at Mr. Stanford's circle to read the following statement of Dickens:—"In the material world," he says, "nothing can be spared, no step or atom in the wondrous structure could be lost without a blank being made in the universe." This is the exact teaching of spiritual philosophy which takes for its corner stone—not message giving, which may or may not come from a purely spiritual source, as a proof of immortality—but the supreme fact of all that

> All are but parts of one stupendous whole,
> Whose body Nature is, and God the soul."

This is precisely what Dickens means in the above quotation. With such a foundation of belief one could imagine Dickens following with interest the researches of that group of Cambridge scientists headed by Myers and Balfour, Barrett and Gurney, who in 1882, twelve years after his death, began their investigations. These, as all the world knows, resulted in the declaration of an unsuspected natural law—that of telepathy—in 1888, and in the monumental book of Myers, "Human Personality," declared by Mr. Stead on its appearance in 1902 to be the book of the century, and which is evidently the inspiration of these later works of scientists like Dr. McDougall's "Mind and Body," Desertis' "Law of Psychic Philosophy," and many others too numerous to mention. These deeper intuitions of the soul were, we may be sure, the inspiration of all of Dickens' best work. He says, "The memory of every remediable sorrow, wrong, and trouble in the world around should be active with us, not less than our own experiences for good," showing that he felt himself bound up with the whole human family—one section of which cannot suffer alone. In the light of this philosophy, the gospel declaration:—

"Are not five sparrows sold for two farthings, and not one of them is forgotten before God?"

But even the very hairs of your head are all numbered"

becomes intelligible and contains indeed the highest spiritual teaching.

Intimations of Immortality.

Who can read Dickens' pages that tell of death scenes without knowing that he got glimpses of the angel world around us? As he says, "I don't invent it—really do not—but see it and write it down." Who that has read the story of the passing of Paul Dombey with his arms around his sister's neck and the vision of his mother who died at his birth transfigured by the heavenly light, can doubt this. "'Now lay me down,' he said, 'and Floy, come close to me, and let me see you.'

"Sister and brother wound their arms around each other, and the golden light came streaming in, and fell upon them locked together. 'How fast the river runs, between its green banks and the rushes, Floy?' But it's very near the sea. I hear the waves, they always said so.'

"Presently he told her that the motion of the boat upon the stream was lulling him to rest. How green the banks were now, how bright the flowers growing on them, and how tall the rushes! Now the boat was out at sea, but gliding smoothly on. And now there was a shore before him. Who stood on the bank?

"He put his hands together, as he had been used to do at his prayers. He did not remove his arms to do it; but they saw him fold them so, behind her neck.

"'Mama is like you, Floy. I know her by the face! But tell them that the print upon the stairs at school is not divine enough. The light about the head is shining on me as I go!'

"The golden ripple on the wall came back again, and nothing else stirred in the room. The old, old fashion! The fashion that came in with our first garments, and will last unchanged until our race has run its course, and the wide firmament is rolled up like a scroll. The old, old fashion—Death!

"Oh, thank God, all who see it, for that older fashion yet, of Immortality; and look upon us, angels of young children, with regards not quite estranged, when the swift river bears us to the ocean!"

It reads like a page from Andrew Jackson Davis' Summer Land, and of the closing of that sweetest of spiritual hymns:—

"And with the morn those angel faces smile
That we have loved long since and lost awhile."

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

By Annie Bright.

It has been the aim of the conductor of these circles to lead those who have witnessed the marvellous phenomena of the "passage through matter" on to a study of the spiritual basis of the universe and their own special place in it, as part of that universal life that cannot be destroyed or annihilated. It is, therefore, always a source of satisfaction when addresses dealing with the destiny of the soul and the experiences of those who have passed beyond the veil are given. From every side have come expressions of delight at the unique address of this kind given in the January issue by the Rev. John Angell James, and it is certain that the one reproduced below on the occasion of the passing over of Dr. Broyer will be read with the same interest. If investigators remain still on a low plane of spiritual development, asking for "a sign" and heedless of the fact that the end and aim of all investigation should be the development of their own spiritual nature, then as St. Paul says, "Our preaching is vain." That it is not so has been attested by many a sitter who "came to scoff and remained to pray."

In one of the best of books that has been published lately, "An explanation of Psychic Phenomena" by Relliméo, author of "Within the Holy of Holies," what the goal of psychic phenomena should be is set forth in no uncertain way. It is entirely on the lines of the teaching given at these circles and the inspiration of the editor of this paper. In the chapter on "The Oneness of the Universe" the author says: "The old teachings in physics were to the effect that matter could not be annihilated; and that it came back to earth in some changed condition. But scientific physicists to-day are beginning to understand that matter has life and energy and that when this is lost, matter evaporates or disintegrates, and the theory is that this life or energy is transferred into gases and passes into the ether surrounding us. . . . There comes a time when the soul thus leaves the body; the body disintegrates, and returns to the original elements from which the soul constructed its earthly tabernacle; but the soul we are able to demonstrate to-day by means of delicate instruments, is yet a substance, and may leave the earth's atmosphere;" that is, as Sir Oliver Lodge shows, take up its residence in the ethereal regions, become an inhabitant of the ether.

This teaching has been wonderfully set forth in Rev. John Angell James' address, and that by Dr. Edward Robinson, on one of the sitters of Mr. Stansord's circle, Dr. Broyer, and it is given to readers everywhere in the hope that it will stimulate many a one to search for truth and find that peace which the world can neither give nor take away.

A condensed report of addresses delivered and apports received, continued from January issue, will be found below.

175th Seance, December 7th. "In Memoriam" address—Dr. Broyer, printed in this issue. Phenomena: Lump of gravel from Thibetan pits, containing Uranium, and luminous. Bird's nest, with one egg of a bird, with an unpronounceable name in Hindu, but which Dr. Whitcomb called the Indian Chough. The egg is beautiful and sprinkled with crimson.

176th Seance, December 14th. Address by Professor Denton, "The Many Infallible Proofs." Phenomena: Nest and egg of sacred bird. Another nest with bird. A third nest with two eggs. A second bird, mate of the first one.

177th Seance, December 21st. Address by Dr. Edward Robinson, "Annual Christmas Sermon." Phenomena: Nest and large egg of an Indian wood pigeon. Powdered metal from Thibet. Marked Mango seed planted in pot. Yogi chants hymn to Nature from the Vedas. Plant grows about one inch in five minutes. Nest of the Reed Warbler from New Guinea, with one egg. Dr. Witherow gave a short address on the close of the year, and thanked Mr. Stanford on behalf of those who ministered at the circle for his valuable work during the last nine years. Members were thanked for their co-operation, and the editor of the "White Winged Messenger," as the "Harbinger of Light" is called in spirit world, for sending broadcast the glorious messages given at these circles.

178th Seance, December 28th. Address by Dr. Witherow, "What are they doing in Heaven?" Phenomena: Nest with bird. A second bird. Spear in lump of clay. A "Taboo rope," from Santa Cruz, which was put round a native dress, lately brought from that island. A spirit which caused a little disturbance was said by Dr. Whitcomb to have just gone over to spirit land. "It is the spirit of a woman," he said, "who had met with a violent death in an adjoining State, and who was in great distress, asking for help. I feel sure that each one will pray for this poor soul," he went on, "and I hope to be able to report later that she has gained some peace."

ADDRESS BY DR. EDWARD ROBINSON:

"In Memoriam: Dr. Broyer."

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

It has been my privilege and pleasure to speak to you after the passing to the higher life of several who were members of your circle. To-night I desire to speak to you for a short time on one of the earliest and most faithful sitters—Dr. Broyer—prefacing my remarks with a few words to be found in the Psalms of David. They are pregnant with truth, and I trust that you will receive them spiritually—"I shall be satisfied when I awake in His likeness."

Shakespeare says that "the evil that men do lives after them," but we are also assured that through God's compensatory laws that the good that men do, the good influence that men exert, lives after them. Their very lives—their example—has an ennobling effect on those who make a study of human life and character. It is impossible for any man to think good, to speak good, to live good, and not to exert a wonderful influence for good not only during the time that he sojourns in the flesh but after he has passed from the scenes of earth. And of course it follows that the man who thinks evil, who speaks evil, and who lives evil, exerts an evil influence that makes for unrighteousness. There are some people who seem to be spiritual from their childhood. Many, possibly some present to-night, have received spiritual instruction at a mother's knee. Powerful and wonderful, my dear friends, is the influence of a mother upon her child. Even though he go astray her example, precepts, and teaching are always following him and haunting him and I am glad to know that very often this influence has caused the wayward one to pause and retrace his steps to the paths of rectitude. But to some people the truth is not received till later in life. Brought up amidst Christian surroundings, taught possibly in the orthodox churches, they become dissatisfied as they commence to reason with what they have received, and, unfortunately, instead of proving all things and holding fast to the good, they throw everything overboard, make shipwreck of their faith, and wander into the bye-ways, becoming at last like lost sheep, entangled in the thicket.

How Sitters at the Circle have come to the Light.

What is your life? A daily round of occupation, of pleasure, of trial and trouble, of pain, of wearisome monotony to some people. The world is unsatisfactory to many people. They have drunk from the broken cisterns, and have not been refreshed. They have tried to get peace and happiness in a thousand ways and have failed to do so. But surely there is some way some condition in which a man can enter wherein he can get something that is satisfactory and soul satisfying? Yes, I tell you there is. It is when a man becomes determined to know the truth and to seek for his soul's good, saying, "I am prepared to pay the cost, no matter what it may be. I am prepared to stand ridicule, to be cast out socially, to have the finger of scorn pointed at me. I do not care what it may be, I will find out the truth and be consistent to it, and care not what man may say or do." It is not given to all to have such determination and courage, but we are pleased and uplifted when we hear of such cases and we know that in this little meeting there have been men brought to knowledge of the light and truth—men of social position, who have had to pay the cost of being consistent. They have not flinched, and at last they have been enabled to say, "I am thankful to my God that when I saw the light and the way I walked therein, I turned not back." A doctor who sat at these meetings was called to the higher life some time ago—Abramowski by name. He was led to a knowledge of the truth at these meetings. For a long time, like many of his profession, he hesitated to investigate spiritual things. More than half a materialist, he was convinced and converted in this room, and passed to the higher life with a song triumphant, and to-night he realises that the knowledge he received in these meetings is more precious to him than fine gold—than the wealth of all your world. Death, the great reaper, is constantly at work. It sometimes produces a saddening effect upon the thoughful, and with the thoughtless it frequently causes them to stop and ponder. Death is waiting for you in a thousand forms—lurking at the street corners, waiting for you in the silent hours of the night. It would appear that man is never safe at any time or place. It is not that a revengeful Father takes a delight in suddenly cutting him off, but these things must happen because you are now living in the imperfect state. If you have wrong views of death, his appearance to you must indeed be terrible, but if you have right views, if you regard death as the porter to the Unseen, the Door Keeper of the world of spirit, then instead of being afraid when the call comes, it should be one of expectancy. One should always be ready to lay down the burden of life and say, "Father, here am I, I come."

Death cannot be Evil, as it is Universal.

Many persons live in your midst as though Death would never call for them, and it is indeed sad to see how frivolous are the majority of mankind. I am not teaching, however, that men should ever be anxious and apprehensive. The man who has entered into spiritual rest will not think of Death, for he knows that for him there is no death, but simply transition; and that if during the night time he shall be called it will not be "Good Night" with him, but "Good Morning." He will awake in his Father's likeness, and be able to sing with David, "I am satisfied." Death is no respecter of persons. When the call comes for you, my friends—and I put it to each one personally—will you be able to say, I go readily and with a sure confidence that it is to a brighter and better existence. Are you willing to lay down the burden of this life without a protest against Him who is calling you away? Engraven upon a tombstone out on the Appian Way, in the Roman Campagna, are these words—evidently set up by a pagan mother who had no knowledge of the blessed hereafter: "Paulinus, who lived three years and six months has been snatched away by the cruel gods from his mother whom he shall know no more." Full of despair, full of anguish, reproaching the pagan deities for having taken away her child into the realms of day was this Roman mother. And there are thousands of people at the present time brought up amid Christian surroundings, who, though they may not inscribe upon the stones such words, are rebellious in spirit when their loved ones are taken away. Some say, "It is the will of God," and bow their heads, but they have no certainty that the loved one is taken away out of this world into a world of spirit wherein there is a grander, wider scope, and greater possibilities for him for he has entered into his inheritance, incorruptible, undefiled and which fadeth not away. You will agree with me, my loved ones, that life is very uncertain and unsatisfactory, for as you stoop to grasp the shadows of material existence they flee away and you are left disconsolate. Death sometimes steps into this meeting. Loved ones once sitting in the seats, the very chairs that you occupy to-night, have listened to the spiritual teachers who have entranced this sensitive. These have taught them as they had the power, the way of life, and inwardly, silently, they sensed that some time they must leave these scenes and go hence. But there lingered in their hearts a hope that it would not be for a long time. It is this hope that causes men to forget spiritual matters, to defer investigating spiritual things, and apply them to their everyday existence. Some day in the future, they say, when we have a little more time, we will give heed to it. "Almost thou persuadest me to be a Christian; some day, at a more convenient season, we will hear thee upon this matter." The words of the Roman Governor are repeated over and over again by men and women living in this era.

What Spiritualism was to Dr. Broyer.

Dr. Broyer attended these meetings for a number of years. I remember the first meeting held in our Brother Stanford's house when the sensitive was first brought under his notice. Dr. Broyer continued a consistent sitter from that period until some short time ago, when his age and failing health prevented him occupying his seat upon the left of the sensitive. But Dr. Broyer knew the truth years before he met the sensitive. Of a retiring disposition, of sterling worth, one who had investigated spiritual things and become assured of the continuity of life and of spirit return—he was one of those steadfast souls who became rooted and grounded upon the eternal rock of truth. Year in and year out, in all kinds of weather, he attended these meetings and gave a loyal support not only to our revered conductor and the sensitive, but to us who minister here from time to time. He was a consistent spiritualist and not ashamed to confess the truth; he was not afraid of what men might say and was ever ready to give an answer for the hope that was within him. He was respected in these meetings, and being a consistent Spiritualist he was, of course, a good citizen and a good father. He has now gone into that other world to meet loved relatives who were lost to his view for a short time. He is reunited with them to-night, but he had the precious knowledge for long years that though hidden from sight they were not lost to him, and often in the evening hours has he felt the presence of his loved ones. I pray to-night that God will send His most holy angels to comfort his loved ones who have been left behind, though I am pleased to be able to record the fact that they too have received spiritual light and knowledge, and know for a truth that if a man die he shall live again—that, more alive than ever, he may return to bless, console, and comfort those who are left upon the earth yet a little while. Godliness, we are told, is profitable for the life that now is and for the life to come. It is profitable, my dear friends, to all because it gives to man not only a knowledge of spiritual matters but it gives him

peace and comfort in all kinds of trial, bereavement, or persecution. His spirit will rest calm and serene no matter what the conditions are round about him. He knows that empires may be dissolved, the heavens roll up as a scroll, but that God Who is his Father, has engraven his name upon the palm of His hands. He is responsible for him and his spirit's happiness. He has given His word that all will be well with him and having this knowledge he is able to cast aside doubt and fears, and becomes not only a good citizen but a blessing to all with whom he comes in contact. By the sick bed, he is able to comfort as no other man is able to comfort and console. And let me say that Dr. Broyer, being a medical practitioner, had perhaps more opportunities for consoling, comforting and blessing his fellows than others. The physician has undoubtedly more opportunities for conveying blessings to persons than anyone else. How the sick person looks up to him, hangs upon his word, waits expectantly for his coming, and if the doctor be truly spiritual and the patient has a knowledge of spiritual matters how comforting it is after he has treated the body of the loved one to minister also to his spiritual wants. It is usual, my dear friends, when a person is stretched upon a bed of sickness, to send for the clergyman, and I am not going to say it is wrong. If you get comfort and spiritual consolation from the ministry of a clergyman, by all means send for him. But I do think that the physician who is able to minister alike to a mind and a body diseased is doing God's most holy work. "Preach the gospel and as you go heal the sick," was the injunction given by the Great Teacher to those who followed after him, and to all those sincere followers also who were set in the church as apostles, prophets, and teachers in the ages which followed thereafter.

DR. BROYER IN SPIRIT LIFE.

I am pleased to be able to tell you that I have met your loved brother since he has passed into the spirit realms. He has entered into that life which knows no ending and to-night his testimony is that he is delighted with his spiritual surroundings; and with David he can exclaim, "I am satisfied because I have awakened in His likeness"—in the spiritual likeness of God, with the whole universe for his dominions and the eternal ages wherein to gather knowledge, increased light, happiness, purity, unto perfection. This is what the consistent soul receives after the dissolution of the body after Death—that bogey that has scared the human race from the beginning. We will disarm Death this night and triumphantly exclaim with our resurrected brother and the millions who are clothed in white raiment, "Oh grave, where is thy victory? Oh, death, where is thy sting?" Ah, it has lost its sting for God has given us the victory. This is the grand message that I bring to you to-night. This is the word of love and power from our brother who has entered into life eternal. There he greets through members of this meeting his friends and his relatives, never to part again. There is no more sorrow nor crying, neither shall there be any more death, for the former things have passed away.

HOW WIDESPREAD IS THIS CIRCLE'S INFLUENCE.

It must be exceedingly consoling to Mr. Stanford and his co-workers to know that not only here, in this seance-room, but in many places on your earth plane are men receiving the truth and being fitted for the higher life from the teachings given. And not only consoling, for it repays him for time and trouble expended and for having determined, come what will, to live close to God and in tune with the Infinite. The time is coming, beloved ones, when the call will come for each one of you. None can escape. The fiat has gone forth that man shall die, that is, that there shall be a dissolution. He shall put aside his earthly tabernacle, and shall enter into a building not made with hands, prepared by God, eternal in the heavens. As I speak to you I know that some of you are sad. You are thinking of loved ones who were cut away—some lingered on a bed of sickness, others were snatched suddenly. To such I would say, mourn not, but rather rejoice that your loved ones were taken out of the trial and trouble, were found worthy and accepted in the Well Beloved and to-night are rejoicing in the verities of that spiritual kingdom which remaineth and abideth for ever. It may be some consolation to you if I tell you that not only relatives and loved ones will be there to meet you but that those to whom you have listened through this sensitive will be there to welcome you on the everlasting shore. I do not speak to-night to depress you, and if the tear starts to your eye brush it aside and rejoice with exceeding great joy, for he that is dead is alive again, and has life for evermore. God the Father has given the victory over the grave, he has led captivity captive, and has given his great gifts unto men.

REV. B. F. AUSTIN'S ANSWER TO REV. F. C. SPURR'S ATTACKS

— on —

"SOME CONUNDRUMS FOR THE CLERGY"

One of the weakest, as well as the most virulent and uncalled-for attacks on Mr. Austin's famous pamphlet, which was published as Supplement to the July issue of "Harbinger of Light," July, 1911, was made by Rev. F. C. Spurr, in two numbers of the "Australian Christian World," in July and August last year. Many were the indignant protests that reached this office, but it was decided to let Mr. Austin answer on his own account, as insinuations of bogus degrees and other equally baseless assertions could not be effectually met by anyone but the writer of the pamphlet. By the latest American mail came the answer, reproduced below.

In the first instance, however, it is as well to draw attention to the fact that Mr. Spurr's contention that the old theology is dead in Australia is not borne out by events that have occurred during January. A recent cable message from England to the Australian newspapers announced that a noticeable decline of membership had occurred in the Baptist Church of Great Britain, and Mr. Spurr, blind and deaf to the warning signs all around of a decay of belief in the old theology, hastened to declare, in a lecture, reported in the "Herald," of January 1st, that this was "but a temporary phase of things." He fails to see what all with open vision can, that a crowded church has in these days of sensational preachers but little to do with the roll of membership or a belief in its obsolete doctrines. A crowd collects in spite of these doctrines to be entertained by a good speaker or the music of the service. There could not, however, be a more effective reply to Mr. Spurr's contention that all is well within the Baptist citadel than the report of a sermon given by Rev. H. E. Hughes, pastor of the Baptist Church, Dawson-street, Ballarat, on resigning his pulpit, consequent on the church "belonging," as he said, to the dead past as regards theology. "They were," he said, "a century behind the times." In the same issue of the "Herald" that Mr. Spurr's comments appear, a report of Mr. Hughes' sermon "interesting in view of the recent comments on the solidarity of the Baptist Church," as the "Herald" says, is printed. It is headed—

FOES WITHIN.

DIVIDED GARRISON.

CLERGYMAN AND CHURCH.

and proceeds as follows:—

Having asked that the light be turned up so that he might see the faces of his congregation, Mr. Hughes referred at some length to the foes which worked mischief within a garrison. He went on to say that it was small wonder that the outsider held aloof and curled his lip and sneered when he compared the lives of some professing Christians with his own. The life of many a

so-called worldling was better a thousand times than some of those who professed to be followers of Jesus, and boasted to be pillars of truth. He did not want to fire at random—he wished to hit someone; and speaking of the Christianity of that church in particular—he did not have experience of others—he would say they were not proud of Baptist history in that city. The name of the Baptists should be honoured in the city of Ballarat, and the fault of a contrary state of things lay in the lack of inducement to young converts to join their ranks. Why did people hold aloof from them and scatter around other churches. There must be some explanation of it, and he was seeking the answer. The spirit of that church was too narrow, too bigoted, and too conservative; and until they got rid of these faults they would never become a power for good. He would keep as calm as he could, but he had to speak out. Baptists ought to be the most liberal people in the world. They had a broad basis, and were least hampered; and yet the Ballarat Baptist Church was a contradiction in terms. In the olden days the Baptists were so radical a denomination that they seemed to make themselves offensive to orthodox folk, but he had never in all his experience met so many conservative people as in that place. They had locked their minds against every new idea, and whenever he brought out some new idea or took up some new line of thought he was promptly condemned, and if he tried to justify his thought in the Scriptures he was denied a hearing.

HERESY HUNTERS.

The church was looking to the past instead of the future. They belonged to the dead past. He was not speaking wild things—he was giving the truth. They were a century behind the times, and did not know it, and would not hear the truth. When would they learn God's truth? In the name of God he prayed that they might learn it soon. When a man did not believe in the truth, he believed not in God. There were many heresy hunters in that church. The heresy hunter was always a nuisance and a mischief-maker and strife-creator, and was never a friend of the church nor of the truth.

There was nothing more pathetic and pitiable than the divided church; but they of that church were torn into cliques and parties; there was too much bitterness and hatred dwelling in the hearts of the members, and there would be no progress there until all that passed away. There were some old sores there which were still very tender, and some old animosities that were still exceedingly bitter. God grant that a mighty miracle would occur, and that God would be gratified with His people.

Nothing could better exemplify the correctness of Rev. B. F. Austin's contentions than the above address, and his letter is given with much satisfaction to readers of the "Harbinger" everywhere.

* * * *

Rochester, N.Y., Nov. 28th, 1911.

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

Dear Madam,—I have just read the amazing reply (?) of the Rev. F. C. Spurr, in "Australian Christian World," to my pamphlet, "Conundrums for the Clergy." Evidently, my good Baptist brother, after reading the conundrums "carefully,"—very carefully—as he says, was much exercised in mind. He concluded that discretion is the better part of valour, and decided not to attempt any serious answer to the questions, but to follow the legal custom—"Where there is no case, abuse the plaintiff." It is to be regretted that in his ill temper over the reading of a small pamphlet—so evident throughout his entire article—my good orthodox brother should have forgotten that courtesy that is supposed to be a part of Christian teaching and that charity that prompts every noble mind to think no evil, and always give an opponent credit for honesty and sincerity. His article carries its own refutation, since no one who had a good case to present to the public would begin by insinuating that his opponent was masquerading before the world with false degrees and interlard his communication by constant references to his opponent's "ignorance," "conceit," etc. Such a course is an invariable acknowledgment of defeat to the world. Mr. Spurr's contribution to the subject is, indeed, a practical confession that the best he can do is to speak insultingly of his opponent, and after making caustic references to two or three of the 100 "conundrums" give it up for a bad job.

As my Christian brother has raised the question of the genuineness of my college standing, and had much to say against "American degrees," I may tell him that my degrees are from Victoria University of Toronto, in affiliation with the Toronto (provincial) University, and that they were not purchased or even "honorary"—each was taken in course of study and by examination. If he were acquainted with Canadian and American college work, he would know that every "M.A." is also "B.A."— the former being the higher degree.

According to this rev. brother, I am guilty of a work of supererogation—trying to kill and bury the Old Theology—whereas it is dead already! The Old Theology has no existence to-day—Adamic sin and the consequent "depravity of man," the "scheme of salvation," the "vicarious atonement," "the trinity," salvation by the "blood of Jesus," "eternal punishment," have all been thrown overboard and "orthodoxy" and "New Theology" are synonymous terms. If this be true of Australia, it is not, unfortunately, of Canada and the United States, and from the tone and temper of the Rev. Spurr's letter, I imagine the Old Theology still has its grip upon the clerics of Australia. In both Canada and the United States, orthodox clergymen announce their lessons and texts from "God's Holy Word," the Bible, and retain in their creeds and confessions all the abominations of the old beliefs.

If our rev. brother is correct, and Australian clergymen have thrown overboard all these horrid dogmas of the Old Theology, given up the Bible as an authority, and are beginning to read and quote Sir Oliver Lodge, a Spiritualist, and other great converts to Spirit Communion, there is certainly a brighter day ahead for your island continent.

I sincerely trust, however, that the lack of courtesy and charity manifest in this rev. gentleman's communications misrepresents the Australian clergymen as a body.

B. F. AUSTIN,

LOST FAITH.

An English Vicar Resigns.

Another refutation of Rev. Mr. Spurr's amazing statement that there is no longer need to fight the "old theology," as it is dead was sent by a recent mail from the "Herald" London office. It runs as follows:—

* * * *

Rev. Tom Primrose Castley has resigned the living of Gailey, near Stafford, and given his reasons, in a letter to the parishioners, as follows:—"I find it absolutely impossible to assent to many of those doctrines which are supposed to form the foundations upon which the Church is built. Religion and theology are two very different things. Neither the Bible nor the Church can be infallible.

"An officer of the Church is bound by the doctrines of the Church. If he cannot loyally assent to them he must give up the charge. If the Church orders me as one of her ministers to proclaim certain things as facts which I do not in my own mind believe are facts, then the only thing is to give up my ministry. I cannot go on saying these things with all sorts of reservations in my own mind, apologising to God as it were for uttering in public and in formal language what I could not say privately, and in my own language that I firmly and without hesitation believe."

"I certainly cannot go on receiving the Church's money under such circumstances. I cannot sacrifice my conscience for the sake of friends, money, or anything else. I had hoped to settle down in the parish on my own little farm and make determined efforts to establish co-operation among the small holders of the land, but friends advise me that this would not do.

"So we joined the Small Holders' Co-operative Colony of Norfolk, where I hope to put into practice some of the principles I have always preached, and also add a little to our very small income."

The Bishop of Lichfield, accepting the resignation, says he deeply regrets the cause, but adds that he has no doubt the vicar is acting in all good conscience, whose dictates all must obey. He thanks the vicar for his past services.

SPIRITUAL CONSCIOUSNESS.

JAMES COATES, PH.D., F.L.L.C.
Author of "Photographing the Invisible," "Seeing the Invisible," etc.

By the latest Indian mail came a deeply interesting volume, "Spiritual Consciousness," by Swami A. P. Mukerji, associate editor of "Kalpaka Magazine," the journal of "The Latent Light Culture," Tinnevelly, South India, of which the editor of the "Harbinger of Light" has recently had the honour of membership conferred on her. It is a book which should commend itself to all who see that "the body must be servant to the soul" before "spiritual consciousness" can be attained. In a brief introduction Dr. T. R. Sanjivi, Ph.D., president of the "Latent Light Culture," says "the author is a Yogi who comes out of a successive generation of Yogis, and is a fit and proper person to handle the subject." It is with much pleasure that a review of this book by Dr. Coates, of Rothesay, which appears in the January number of the "Kalpaka" is transferred to the columns of this paper.—Ed. "H. of L."

Dr. Coates says:

*"Spiritual Consciousness," by Swami A. P. Mukerji, associate editor of the "Kalpaka Magazine" of India, lies on my desk. It is a welcome addition to the literature—emanating from Hindu writers—treating of the science of the Soul, its expression and illumination in the development of being and becoming on the earth plane. It is more than this. A work of this kind is a valuable testimony to the reawakening of India—once at the apex of psychic thought and culture—to the realisation of man's psychic nature; to the great fact that man is a Soul, here and now; the dominance of mind over matter, or truly over the brain and body, through which the 'I, Me' the real soul man functions. The work in twenty interesting chapters evolves a pleasantly graded system of Yogi self-culture.

The writer of the work is no novice, his contributions to the press and frequent articles in the "Kalpaka," somewhat prepared us for this volume of Yogi lessons for the development of Soul Consciousness. The language is simple, the phrasing lucid. Although coloured with Eastern thought and imagery, it is a work which should readily appeal to all in the West and North who are making the study of the spiritual in man, a leading element in thought.

Soul Consciousness, eloquently testifies to the awakening of India to the consciousness of power. Not, however, that of physical force, most prized in Europe and under which the people groan; not the power which manifests itself in the invention of great machines, to facilitate commercial progress; to gratify the ambitions of Kings, Emperors and high rulers of State; to gratify acquisitiveness, for worldly dominance and possession; to destroy human life, should it stand in the way of Western civilisation and aggression, but the power which comes from the quickening of this Spirit. This awakening which presages the revival of intellectual, spiritual force or power in the Hindu mind, will once more raise India to be leader in the progressive advancement of mankind.

As a straw floating on the stream indicates the force, flow and the direction of the current, so does this work presage the one dominant fact that the mind of India is not only flowing in the direction of a truer and higher civilisation than that of mere intellectual and physical force—but is already in strong flood. This spiritual monsoon has come. Fed by thousands of seen and unseen tributaries the accumulated flood is flowing with irresistible energy.

The pen is mightier than the sword; the spirit is mightier than the pen. The nations which live by force—the sword—shall die because of it. It is the Spirit that giveth life, and where that life is, righteousness abides. It is not force but righteousness which exalteth a nation. A quickened India, exalted by righteousness—Spiritual Consciousness—may become a dominating force in the regeneration of the world.

This work Soul-Consciousness, while complete as a whole, is valuable in this, that each chapter is self-contained and has its own distinct lesson. The lessons are suggestive if the illustrations are somewhat quaint to our Western mind. Although written by a cultured native of India, the work is in good English, beautiful in its simple diction. While the work is infused with Yogi knowledge and methods, the whole is adaptable for our assimilation.

Where the book is not merely read, but its admirable instructions put into practice, the reader will become the truer man and woman thereby, for the simple reason that in addition to greater health and vitality of body there will be developed in each finer spiritual conceptions, a more lasting awareness of soul-self and soul power. Self-culture and self-reliance herein are taught in convincing ways—based on the correct development of the Latent Light within.

Western ideas of austere Yogi practices are somewhat mixed, but in Chapter IV., we have a simple and clear description given of a Yogi. What a lesson this of the dominating powers of the mind! Our ways of looking at life, of usefulness and even conceptions of the spiritual, much less the Divine, are certainly not those of the Hindu. Nevertheless the illustration is most forcible of the power of the Soul over the body and all which that means. Here we find that what men call great, the desire for power and possession and the qualification of the senses, has no place in the Yogi mind. Nay more, it is possible that we too can free ourselves from the mirage of the senses and live more truly in the Spirit here and now. The lesson is driven home more fully when we contrast the attitude of the Yogi mind, with that of the barterers in the fish market. The Yogi has conquered the world; he has conquered himself.

To my mind there is no need to be a Yogi living the life which Paramahamsa presents. It is all very wonderful and all the more wonderful because true. But there is every need that we become Yogi minded, and see that our souls are not dominated by the lusts of the flesh, the pride of the eye. It is essential for this life and true human progress, that the Spirit within the soul shall, per the mind, be The Master, to whom all our powers shall be subordinated.

The author contrasting the Divine Man, with the Animal Man and the ascendency of the latter says:—

Is not this real happiness? To realise that you are not the body; that you can never die; that nothing can touch you; that fire cannot burn you; the sword cannot pierce you; water cannot drown you; to realise your independence of, and mastery over the flesh.

This is the true mission of religion. Religion is being and becoming. It is not talk. It is not intellectualism. It is not worldism. It is life and love.

I trust that this work will have a world-wide circulation. It is admirably written and will repay careful study.

*Published: The Latent Light Culture, Tinnevelly, S. India: Yogi Publication Society, Chicago, U.S.A.: L. N. Fowler & Co., London.

Mr. J. Macbeth Bain has just published a new volume, "The Lady Sheila," in which he says in the introduction that he sets forth: "The story of a few of the most marvellous experiences through the mediation of my dear wife narrated by me as faithfully and as truly as I have been able." Those who have read Mr. Macbeth Bain's "The Brotherhood of Healers," will remember the remarkable powers of Mrs. Bain as a psychic and healer, and other books testify to the deep spiritual nature of the author. It is to be hoped that copies will soon be available in Melbourne, and the editor takes this opportunity of sending greetings to Mr. Macbeth Bain, one of her most valued correspondents, but whose letters, with so many others, cannot receive the desired attention through extreme pressure of work.

THE AFTER-LIFE SPIRIT TEACHINGS.

More Records from Professor Robert Hare.

In our last we presented some pithy extracts from the records of Professor Robert Hare, indicative of the naturalness and beauty of the spirit world, and the nature of the spirit-body, it being a sublimation or refinement of the earthly form with larger capacities for the acquisition of knowledge and the attainment of wisdom. The communications were received through the mediumship of Mrs. Gourley under absolutely test conditions, she not being able to see the face of the dial on which the words were recorded, his spirit father being as a rule the operator, and the records subsequently checked and confirmed by a convention of more advanced intelligences. From a special communication they appear to refer to the spheres and planes pertaining to this world, but harmonise with those in interstellar space described by Andrew Jackson Davis, and are as follows:—

The spirit world lies between sixty and one hundred and twenty miles from the earth or terestrial surface. The whole intermediate space is divided into seven concentric rings called spheres. The region nearest the earth is known as the first or rudimental sphere, and the remaining six may be distinguished as the spiritual spheres. These are concentric zones or circles, of exceedingly fine matter encompassing the earth like belts or girdles; the distance from each other is regulated by fixed laws. You will understand, then, they are not shapeless chimeras, or mere projections of the mind, but absolute entities, as much so indeed as the planets of the solar system or the globe in which you now reside. They have latitudes and longitudes, and atmospheres of peculiarly vital air, whose soft and balmy undulating currents produce a most pleasurable and invigorating effect. Their surfaces are diversified with an immense variety of the most picturesque landscapes: with lofty mountain ranges, valleys, rivers, lakes, forests, and the internal correspondence of all to the higher phenomena of earth. The trees and shrubbery, crowned with exquisitely beautiful foliage and flowers of every colour and variety, send forth their grateful emanations. The physical economy of each sphere differs from the others: new and striking scenes of grandeur being presented to us in each, increasing in beauty and sublimity as they ascend.

Although the spheres revolve with the earth on a common axis, forming the same angle with the plane of the ecliptic, and move with it about the ponderable sun, they are not dependent upon that body for either light or heat, receiving not a perceptible ray from that ponderable source; but receive those dispensations wholly from their internal or spiritual correspondence (a spiritual sun concentric with the sun of your world)—from that great central luminary whose native brightness and uninterrupted splendour baffle description. We have therefore no division of time into days, weeks, months, or years, nor alternations of season, caused by the earth's annual revolution; those periods being observed with reference only to the affairs of earth.

Although we, like you, are constantly progressing towards perfection, our ideas of time and the seasons differ widely from yours; with you it is time—with us eternity. In the terrestrial sphere, a man's thoughts, being bound by time and space, are limited; but with us they are extended in proportion, as we get rid of those restrictions and our perceptions of truth become more accurate.

We acknowledge no aristocracy but that of mind and merit. In our diplomatic intercourse with our brothers of earth, when affairs of the greatest moment and importance are to be transacted (the present dispensation, for example), we intrust them to a delegation of the most advanced spirits—those who are best acquainted with the affairs of the celestrial country and of that to which they are accredited.

Our laws are meted out in the scale of exact justice, from whose awards there is no appeal. Punishments are but the natural consequences of violated laws: being invariably commensurate with offences, and have reference as well as to the reformation of the offender, as to the prevention of any future crime.

The political economy of the spheres has reference only to wealth, which being unbounded and free as air and light, can, of course, be appropriated by each and every member of society, according to his or her capacity of reception, the supply being equal to the demand. Hence it will be seen that we have no occasion for gold and silver which perisheth with the using; but the currency of moral and intellectual worth, coined in the mint of divine love, and assayed by the standards of purity and truth. Our bank, whose charter is eternal, and whose notes are never subject to fluctuations, and always payable on demand, is none other than the great bank of heaven, whose capital stock consists of an infinity of love, mercy, and benevolence, of which our Heavenly Father is president and director, and in which His beloved children the whole human family, are shareholders.

With regard to the social constitution of the "spheres," each is divided into six circles, or societies, in which kindred and congenial spirits are united and subsist together, agreeably with the law of affinity.

Although the members of each society unite as near as may be on the same plane, agreeing in the most prominent moral and intellectual features: yet it will be found on careful analysis, that the varieties of character, in each society, are almost infinite; being as numerous as the persons who compose the circle. Each society has teachers from those above, and not unfrequently from the higher spheres, whose province is to impart to us the knowledge acquired from their experience in the different departments of science, and which we in turn transmit to those below. Thus by receiving and giving knowledge our moral and intellectual faculties are expanded to higher conceptions and more exalted views of the Great Creator, whose almighty power is no less displayed in the constitution of spirit worlds, than in that of the countless resplendant orbs of space. Our scientific researches and investigations are extended to all that pertains to the phenomena of universal nature; to all the wonders of the heavens and of earth, and to whatever the mind of man is capable of conceiving; all of which exercise our faculties and form a considerable part of our enjoyments. The noble and sublime sciences of astronomy, chemistry, and mathematics, engage a considerable portion of our attention, and afford us an inexhaustible subject for study and reflection.

Nevertheless, there are millions of spirits who are not yet sufficiently advanced to take any interest in such pursuits. The mind being untrammelled by the gross material body, and having its mental and intellectual energies and perceptions improved, we can by intuition, as it were, more correctly and rapidly perceive and understand the principles and truths on which the sciences are based. In addition to our studies, we have many other sources of intellectual, moral, and heartfelt enjoyment, from which we derive the most ineffable pleasure, one of which is social reunions and convival meetings; a coming together of dear friends, brothers, sisters, children and parents; where the liveliest emotion and tenderest affections of our nature are excited, and the fondest and most endearing reminiscences are awakened, where spirit meets in union with spirit, and heart beats responsive to heart.

Each society has a municipal administration or moral code, subject to the divine government; submission to God, and obedience to His laws, whether recognised in Nature or revelation, forming the basis of its constitution. With us philosophy and religion go hand in hand.

We have no sectarian or ecclesiastical feuds, no metaphysical dogmas; our religious teachers belong to that class of persons who were noted during their probation on earth for their philanthropy and deeds of moral bravery; who regardless of the scoffs and sneers of the time-serving multitude, dared to promulgate and defend the doctrines of civil and religious liberty. They urge upon them, too, the necessity of their co-operation in the reformation and advancement of their more degraded brethren, by instructing them in the divine principles of love, wisdom, and benevolence. They instruct them in the soul-inspiring and elevating doctrine of universal and eternal progression, and in the sublime truth that evil is now an indestructible and positive principle, but a negative condition, a mere temporary circumstance of their existence; and furthermore, that suffering for sin is not a revengeful and malevolent infliction of God, but a necessary and invariable sequence of violated law.

They teach them also that, according to the divine moral economy, there is no such thing as pardon for sins committed—no immediate mercy—no possible escape from the natural results of crime, no matter where or by whom committed; no healing of a diseased moral constitution by any outward appliances, or ceremonial absurdities; and finally, that the only way to escape sin and its consequences, is by progressing above and beyond it.

We commend these teachings for comparison with the orthodox ideas of heaven. —W.H.T.

Swami Mukerji, associate editor of the "Kalpaka" magazine, the organ of the "Latent Light Culture" Society, Tinnevelly, South India, has written a valuable work, "The Spiritual Consciousness," of which a review by Dr. Coates, of Rothesay, Scotland, appears in another column. The author is a Yogi, and his teaching is authentic. Communications should be addressed to manager, "Latent Light Culture," Tinnevelly, South India.

EDGAR LUCIEN LARKIN
and
"WITHIN THE MIND MAZE."

Since the January issue of the "Harbinger," Professor Larkin's new volume has arrived, and in response to eager inquiries the introduction and a few extracts are given from it. Even within the last week several ladies have expressed their great interest in Professor Larkin's articles. "They are my first reading after Editorial Notes," said one of these, showing that the deep questions of the soul and the origin of all that we term matter appeal to a wider circle than might be expected from the general tone of frivolity that is the crying evil of the time. To give readers some insight into the motives of the author in the selection of this deepest of all subjects, the foreword in which the professor tells of his early studies in Astronomy—the first chapter, "Mentonomy, the Law of the Mind," and how his speculations into concrete shape in this volume have been selected. Readers are reminded that "Within the Mind Maze" will be sent post free to any part of the world by Professor Larkin on receipt of a P.O.O. for 5s. 3d., made payable at Los Angeles, and addressed to P.O. Box No. 1643, Los Angeles, California.

FOREWORD.

This book is commended to all good and progressive men and women who believe that by studying Mind, discovering its laws and applying them to human betterment, the career of man on earth could be greatly improved. And that the appalling errors, war, alcohol, oppression, injustice, crime, and poverty can be abolished, together with a large proportion of disease, pain and unhappiness.

On October 5th, 1858, I began the study of astronomy; this was in my eleventh year. I found that a transit of Venus across the disk of the sun was predicted to occur on December 6, 1882. Often during the ensuing 24 years, I wondered if it would really take place at the predicted time. The eventful day arrived. I went to the local telegraph office in Illinois to secure the exact time. The U.S. Naval Observatory in Washington, D.C., was sending out sidereal time the electric circuit was completed and I listened to the ticking of the master clock distant 1000 miles; and then came the signal—Noon. I moved the seconds hand of my watch to instant of exact local time and hurried to the observatory, opened the dome, turned the telescope on the sun and began looking; when behold the planet in its advance cut out a portion of solar light and formed a small black notch on the edge of the disk. The actual time of first contact was within one minute of that predicted many years before. And the next transit will occur on June 8, 2004. This December 6, 1882, was an eventful day in my career; it made a deep and lasting impression of the Majesty of Mind. Since then I have observed hundreds of predicted astronomical events, and the supremacy of Mind in these was ever on display, for the apparitions never failed of coming on time within small limits of error.

And during all these years of exploration in star-strewn depths into labyrinths of suns, and mazes of nebulas and deeper within black chasms in the stellar floor, into blank, starless and dark areas, in the sidereal vault, the impression of the immanence of Mind has never ceased. And with this impression intensified by recent World's Congresses of Science in Chicago, St. Louis and Winnipeg, where the great modern deductions of science were so ably recounted by their originators and where the oscillations of electricity, together with radiant energy in general were explained; the subject of this book was taken up.

MENTONOMY, THE LAW OF THE MIND.

These articles are being written under an impression so strong that it rises to the dignity of a belief, that Mind, expressing as human, or, in the human phase, is able by studying the material universe, to discover some facts relating to its Creator. The main object in publishing these articles is to convince the reader that the universe stands upon a mental base, rooted and grounded in Mind; and that Mind created what we have named electrons. No hope is entertained by the author that the true nature of either Mind or matter will be discovered in this study, but hope is expressed that a few clews will be found.

No definition of the words Mind, will, thought, create, creating, creation, Creator, infinity, eternity, duration, time, space, existence, being, mentation, personality, or life will be offered. The reader is at liberty to search all dictionaries and lexicons for meanings of these mysterious words, and adopt those he most admires. These articles are merely a search for clews, hints or suggestions, as to their import. The method employed will be this: critical research in the properties of Mind and matter within range of human sensation, will be made, and all clews compared. Then the assumption will be made that the Creator must be endowed with any given attribute to create any discovered property of matter. This statement, "create any property of matter," is obscure, and may not be the best one to use, but this subject will be studied later.

I would consider it to be a great favour if the reader will hold all his theories and beliefs in abeyance until he has read the entire series of articles; that is, not to decide finally upon the dictionary definitions of any of the words in the above list—merely hold tentative or preliminary definitions, and approach this study with an open Mind. If doctrines here presented conflict with his own, I would be pleased to have him suspend final judgment until all the words in the articles have been weighed, and compared with all the others.

From the ages of twelve to twenty-five years I heard but little besides "evolution," "materialism," "self-existent universe;" "eternity of matter;" "properties of matter only;" "always existed," "always will exist;" "no necessity of a Creator;" "the stellar universe evolved itself;" "animals from protista and monera to man evolved themselves;" and to crown all, Mind itself is a mere "property of matter." That is, matter was in existence before Mind; or else Mind and matter; or matter and Mind came into being simultaneously; or if not exactly, matter is of slightly greater antiquity than Mind.

From this it appeared to me in youthful days that matter is millions of years older than Mind, for cosmic turbulence, tossings, seethings, boilings and unrest of matter in the formation of nebulas, meteors, comets, worlds, moons and suns, obtained for countless cycles, eons and ages before even one planet like the earth was hushed down into comparative stillness, quietude and very delicate neutralisation or balance of opposing forces, geological, thermal, electrical and meteorological, in order that so excessively delicate an object as an amoeba, a microscopic bag of glue, a sack of gelatine filled with gelatinous water, might come into existence all of itself. For with one amoeba on earth, disporting in ancient or primeval thermal seas, the far later appearance of mammals, anthropoids, and finally man was inevitable through slow processes of evolution. All was evolution up my way; books by dozens, teaching the doctrine, were read during the first half of my career. Not in a vale of tears, but on a flat joy prairie in Illinois. Waving expanses of grass and fields of wheat, with square miles of corn made up my horizon east, south and west, in summer, and blowing snow in winter. One object broke the monotony of the horizon in the south-east—a diminutive schoolhouse made of logs. But the north was a wide area of majestic trees, beneath which for miles there thrived a deep tangled wildwood; and lower still a wilderness of flowers. Within this lovely solitude, down by the creek, I pored over works on evolution. The lowing kine were there galore, while bucolic sights and sounds and evolutions were mine.

Evolution was my theme and divers attacks were made by me upon peripatetic colporteurs, tract-distributors and even preachers—ministers. So it was evolution by day and by night. Every phase of astronomy during all these years was given an evolutionary cast. The Universe either evolved itself, the Galaxy and a million suns; or, if a Creator existed, matter was created, and creation ended in presence of evolution. Given the quantity of matter sufficient to be formed into the entire Universe as it now stands, then the Creator could retire and leave all else to evolution. They went so far, and I believe I did at the critical time, as to say that the Creator could withdraw entirely, and not deputize any lower order of intelligence to form matter into suns and worlds. For matter was able to do all this work of itself. In looking over my publications in papers and magazines during these early years, to me, an astonishing discovery was made: I did not publish this doctrine. The question is, why I did not print as I spoke? I am now glad that I did not publish this hypothesis of Nature.

PASSED TO THE HIGHER LIFE.

Mr. Pannell, of Geelong.

A few weeks ago, suddenly and unexpectedly, as the result of an accident in the railway yards at Geelong, of which he was foreman, Mr. Pannell, one of the most earnest of spiritualists, passed to the other side of life. There lies before me now an account that he wrote at my request of some of his remarkable experiences, which include one of two friends who were boys with him on board ship many years before, making themselves recognised with great difficulty, when Mr. Pannell was having a sitting with Mrs. Rising, A letter to the captain of the ship, whose address was obtained, brought confirmation in every detail of their story, and is an incontestable proof of spirit identity. Unfortunately the manuscript is too long for insertion in the "Harbinger," but it is hoped that means will be forthcoming to have it printed.

It was always a pleasure to see Mr. Pannell enter the office on his rare visits to Melbourne, and he was highly appreciative of one or two visits he made to Mr. Stanford's circle.

There was never a man more beloved by those under his charge, and when the departmental rules were broken it was Mr. Pannell who would give them another chance. There was general mourning through the railway yards when the news went round that the foreman had met his doom, and a very genuine feeling of sorrow and loss was manifested everywhere by those who had come in contact with him; so the funeral was a lengthy and representative one, a full muster of railway men, including the stationmaster, came to pay their last tribute of respect to their late comrade.

Mrs. Knight McLellan gave a beautiful and impressive address at the graveside, with no trace of sadness, for with Mr. Pannell there was no sting to death and "the grave had lost its victory." Readers everywhere will send sympathy to Mrs. Pannell, herself in delicate health, at the sad bereavement for herself and family.

Messrs. L. N. Fowler and Co. announce for immediate publication a volume entitled 'The Ministry of the Unseen: A Personal Experience of, and Testimony to, Love from Beyond the Veil," for which a wide circulation is confidently anticipated. The author, who adopts the pseudonym of L. V. H. Witley, traverses entirely Marie Corelli's dictum in her latest novel, that there is no intercommunion between one side of the veil and the other. The value of the book lies in the fact that it is the record of an actual experience. That the author is no irresponsible person, but treats his deeply interesting subject in a sane and practical manner, may be judged by the fact that his book has forewords by Rev. F. B. Meyer, B.A., and Rev. R. J. Campbell, M.A., both of whom are the writer's personal friends.

PSYCHO-THERAPEUTIC SOCIETY.

HYPNOTISM AND SUGGESTION.

By the last English mail a report of a lecture by Mr. Arthur Hallam, editor of the Health Record, who in conjunction with Mr. George Spriggs and others has done yeoman service in bringing Psycho-Therapeutics into prominence, was received, and is with much pleasure included in this issue of the "Harbinger of Light."

On Monday evening, December 4th, Mr. Arthur Hallam, founder and hon. secretary of the Psycho-Therapeutic Society, and editor of the "Health Record," lectured before a crowded audience of the Psycho-Therapeutic Society at the Caxton Hall, Westminster, on "Suggestive Therapeutics and Hypnotism." Mr. George Spriggs (president of the society) presided. Mr. Hallam first explained how suggestion, given to a patient in the conscious state, could be made a valuable force for good, and how it could often be successfully employed in cases where it was impossible to produce the hypnotic state. Where there was abnormal brain activity and complete lack of concentrative power, he said, the hypnotic sleep could only be attained after a long series of treatments, which practically resolved itself into a course of mind training or re-education. When this was completed there was really no need for hypnotism at all, the patient being cured in the training process, which gave him an insight into the meaning of his trouble; let him see new points of view; and introduced new ideas and feelings into his mind.

This method of treatment had the advantage that nearly everybody could be subjected to it, but it did not suffice for all practical purposes. In obstinate cases the hypnotic sleep was necessary in order to increase the suggestibility of the patient and inhibit antagonistic ideas. Hypnotic suggestion was of the greatest value in the domain of functional diseases of the nervous system, whilst as an educational and reformatory factor it could not be over-estimated. Not only might dull minds be brightened, unbalanced minds adjusted, gifted minds empowered to develop their talents, but moral and social habits might also be favourably influenced, evil disposed tendencies permanently restrained, and undesirable traits of character satisfactorily changed. He had never seen the slightest untoward symptom result from the skilled use of hypnotism as a curative and educational agent, or any evidence that its alleged dangers, under these circumstances had any existence, save in the brain of the novelist.

After the lecture, Mr. Hallam gave a demonstration of hypnotic phenomena, his subject being a young lady who had volunteered her services. She was very easily hypnotised, and the cataleptic state was first produced, the muscles of the entire body being perfectly stiff and rigid. She could hear nothing but the voice of the hypnotist. She drank an imaginary glass of water, which by suggestion, produced a lengthy fit of laughter; and although a person with no talent for music, and one who, under ordinary circumstances could not possibly be persuaded to play or sing, she did both under the hypnotic influence, bowing to the audience most gracefully. Having a poor voice and a chair for a piano, the effect was humorous. No amount of persuasion would, however, induce the subject to steal the President's watch, showing that hypnotism cannot be used to compel a person to do what they will not do in the normal state. Finally, to show how suggestions can be given to take effect after waking, a valuable factor in medical treatment, Mr. Hallam told the subject that when she woke up she would shake hands with the President and ask him how he was, and this she did much to the amusement of the audience.

On the motion of Dr. Abraham Wallace, seconded by Mr. H. A. Hobbs, a cordial vote of thanks was accorded both the lecturer and the subject.

MR. J. NELSON JONES.

One of the great lessons to be taught by the Higher Spiritualism is that the at-one-ment of the individual soul with the great central Source of Life and Love constitutes true religion. Teachers may come and go, systems rise and fall, but gradually the human race, by devious ways, draws near to its destined haven of rest in the Everlasting Arms. It is the earnest desire of the editor of this paper to get away from sectarianism and narrowness of every kind. So all-important is the message that has to be given to the world that nothing but the great affirmations will be found in its pages. "Contend not with any man for opinion's sake," as quoted in the following article by Mr. J. Nelson Jones, is the watchword for all who have attained to a wide spiritual outlook.

Correspondents who have written regretfully of the absence of the Thaumat-Oahspe articles will rejoice to see that Mr. Nelson Jones' late severe illness has in no way impaired his mental powers, and will wish him an abundant measure of health in the succeeding years. There is no study equal to that of "Comparative Mythology," as all students of Max Müller know for widening the religious outlook. Mr. Jones' article is on the same lines, and it is commended to the careful perusal of all truth-seekers.

THAUMAT-OAHSPE.

ETHICS.

By J. Nelson Jones.

In some quarters it has been cast up against the book "Oahspe" as a reproach, or grave fault that, "it does not contain one moral teaching not previously taught by Gautama, Jesus or A. J. Davis." But how could it? Are not the fundamental truths of ethics eternal, hence the same in all ages of the world? This absurd statement might be applied to the Nazarine Himself because He taught essentially the same as Moses, Confucius, Zoroaster and all the other heaven-sent messengers that preceded him in time. But these everlasting truths are sometimes lost, or, at least obscured by the traditions of men and their selfish conceits and foibles. When this happens as it has done many times in the history of the world's religions, a new teacher may come into the world, or a new revelation, with the special object of correcting abuses and falsities; and old truths may be put into a modified light or adapted to the requirements of the age in which such manifestation is made.

Without saying a word to disparage those teachers that have gone before we venture to think that Oahspe fills the latter role. There is no mistake at all about its ethics; what Zarathustra taught 8900 years ago, was taught later by Abram, Brahma, Moses, Confucius and Joshu (Jesus), with modifications to suit the times and genius of the peoples. If we give a quotation from Zarathustra's teachings it will serve as a sample of the whole:—"Ormazd (Jehovih) shall be King, and thou shall acknowledge no other. He shall be thy All Highest Love for ever, and above all other loves. Thou shalt disown all other rulers, and kings, and queens, and lords and Gods. Thou shalt not bow down in reverence save to Ormazd, thy Creator. Thou shalt covenant thyself to thy Creator every day, and teach thy children to do so also. Thou shalt keep holy the four moon days, for they are the change of watch of the Gods and angels over men. Thou shalt not kill what they Creator created alive. Thou shalt love thy father next to thy Creator, and obey his voice, and honour thy mother, because she brought thee forth by the will of thy Creator. Thou shalt not suffer thy desires to lead thee after woman. Thou shalt not take that which is another's. Thou shalt not be vain, for nothing is thine. Thou shalt not speak untruth. Thou shalt not talk of thy neighbour behind his back, for Ormazd heareth thee, and the angels will go tell thy neighbour's soul what thou hast said. Thou shalt not be idle or lazy, or thy flesh will become weak and bear down thy soul. Thou shalt not envy, nor harbour hatred against any man nor woman nor child. Thou shalt not reprove any man nor woman for their evil, for they are the Creator's. Thou shalt reprove thine own child and teach him the right way. Thou shalt not take to wife any of thine own kin, save beyond the fifth generation. Thou shalt not take to wife a woman of unclean habits. Thou shalt not desire of thy neighbour more than thou wouldst give. Thou shalt fast one day of the fourth moon all thy life, neither eating fish nor flesh, nor bread nor fruit, nor anything but water shall enter thy mouth. One whole year of thy life thou shalt dwell with the poor, live with the poor, sleep with the poor, begging for alms for the poor." Here, then, given 8900 years ago by Zarathustra, we have the essential bases of all ethics; repeated again and again; embodied in what we call the Mosaic Law; re-introduced by Jesus of Nazareth Who came to "restore the ancient doctrines" which had been lost, as will be seen from the following quotation:—

"God said: These were My doctrines, as I taught through Joshu (Jesus)." (It must be noted here that the title "God" does not mean Jehovih, but a ruling Spirit who was at one time mortal.) "Thou shalt keep the ten commandments of Moses. Thou shalt not engage in war, nor abet war. Thou shalt eat no flesh of any animal, or fish, or bird, or fowl, or creeping thing which Jehovih created alive. Thou shalt dwell in families, after the manner of the ancient Israelites who held all things in common. Thou shalt have no king nor queen, nor bow down in worship to any, save thy Creator. Thou shalt not call on the name of angels to worship them, nor to counsel with them on the affairs of earth. Thou shalt love thy neighbour as thyself, and do unto thy fellowman as thou wouldest have him do unto thee. Thou shalt return good for evil, and pity to them that sin.

It hath been said: An eye for an eye, a tooth for a tooth; but I say, return good for evil. And if a man smite thee on one cheek, turn the other unto him also. The man shall have but one wife, and the woman but one husband. As the children honour the father, so will the family be blessed with peace and plenty. Remember, that all things are of Jehovih, and ye are his servants, to help one another. And as much as ye do these services to one another, so serve ye Jehovih. Behold only the virtues and wisdom in thy neighbour; his faults thou shalt not discover. His matters are with his Creator. Call not on the name of any God or Lord in worship, but worship Jehovih only. And when thou prayest, let it be after this manner:—Jehovih, who rulest in heaven and earth, hallowed be Thy name, and reverent amongst men. Sufficient unto me is my bread; and, as much as I forgive those that trespass against me, so make Thou me steadfast, to shun temptation, for all honour and glory are Thine, worlds without end. To visit the sick and distressed, the helpless and blind, and to relieve them; to provide for the widow and orphan, and keep thyself unspotted before men; these are the way of redemption. Thou shalt take no part in the governments of men, but observe the will of Jehovih, being obedient unto all governments for His sake. All men are the children of ONE FATHER, who is Jehovih; and whoso chooseth Him, and keepeth His commandments, is His chosen. To preserve the soul of His chosen, thou shalt not wed but with the chosen. Contend not with any man for opinion's sake, nor for any earthly thing. And let thy speech be for others' joy; or open not thy mouth, if thy words will give pain. Therefore be considerate of thy speech, teaching others by gentleness and love, to be respectful toward all men." (Oahspe p. 708, 709, v. 1 to 27.)

In these quotations of the earliest and latest teachings of heaven-sent messengers we have the funda-

mentals of all ethics. Oahspe re-echoes them strenuously, its key-note may be expressed in the terse phrase Fatherhood of God and Brotherhood of Man; if this be analysed in all it means and implies, it will be found to contain the whole ethical code.

PERSONALS.

Dr. Peebles sends a delightful Christmas letter and greeting to the editor and all friends at the Antipodes. He says that he is hard at work on his "magnum opus," "The History of Spiritualism," which will consist of two large volumes, and is writing as well for 32 spiritualistic papers, including five Indian ones. This is evidence of the power of the spirit, which cannot be gainsaid, as like the revered Cavalier James Smith he is doing at the age of 90 what many a writer half the age can rarely accomplish.

Edgar Lucien Larkin's latest volume, "Within the Mind Maze," has reached Australia, and is noticed in another column. E. W. Cole, Book Arcade, has a supply of copies, and orders can be booked there, or sent direct to Professor Larkin's address, given in the notice of the book.

W. J. Colville writes to "Light" of December 23 of the wonderful improvement in public sentiment in America. "The cause of spiritualism," he says, "has taken a new and vigorous lease of life in New York, where Mrs. Helen Temple Brigham is still carrying on her good work." Mr. Colville expects to go to the Boston Spiritual Temple early in 1912 for an indefinite period, and is therefore not likely to take the contemplated trip to Australia for some time. All friends will join in sending heartiest New Year greetings to this indefatigable worker.

Rev. R. W. Holden, vicar of Coolamon, New South Wales, one of the bravest and most sincere of the many clergymen who see the importance of psychic investigation, has been compelled through ill-health to resign from active service in the ministry. In a recent number of the local paper the following notice appeared, showing how deeply his resignation is felt:—

> The Anglican congregation especially, and the whole community at large, will regret to learn the tidings that the popular Vicar of Coolamon, Rev. R. W. Holden, has resigned from active service in the ministry. The venerable old gentleman has, we regret to say, found this necessary on account of continued ill-health; indeed, it has been his personal desire for some time to take this step, but notwithstanding his physical unfitness he has, at the express wish of his parishioners, refrained from doing so. But now, despite a recent rest in Melbourne, he finds it impossible to continue. The rev. gentleman, during his fourteen years' ministry in Coolamon, has discharged the duties of his high office with eminent satisfaction to his congregation and laudable credit to himself, and while joining with the local Anglicans in their regrets at his loss, we sincerely trust the cessation of active duties will have the effect of giving the Rev. Mr. Holden much-improved health.

Mr. M. J. Bloomfield, Hon. Sec. V.A.S., now in N.Z., gave an illustrated address at the Spiritualists' Church, Christchurch, which was highly appreciated by a large audience. Photographs of pioneer Spiritualists and Spirit Photos. were shown on screen.

Rev. A. J. Waldron, vicar of Brixton, London, a member of the Emmanuel movement, is introducing into the services of his church a system which combines prayer and medicine in the treatment of disease. "We are going to work with doctors who are sympathetic," said Mr. Waldron in a recent interview with the London "Daily News." They will receive their ordinary fees for their professional services. None of those who teach from the spiritual side will receive any money at all. Thankofferings will be devoted to providing special medical treatment necessary to supplement ours for those who cannot afford to pay for it." The movement in the Brixton Church was to be inaugurated on December 8.

S. K. Chatterji, of Kendrapura, Cuttack, India, one of our esteemed correspondents, tells in a recent letter of the passing over of Sister Nivedita, well-known in Vedanta circles. As Miss Margaret Noble she was an agnostic, but was converted to Hinduism by the lectures of Swami Vivekandra. She eschewed European society, and lived in the Hindu quarter of Calcutta, maintaining a Hindu girls' school at her house. Sister Nivedita wrote several books, but "The Master as I Saw Him," meaning the Swami Vivekandra, was considered the best. She passed over at the comparatively early age of 43.

Dr. Wm. Sharpe, of Ireland, one of our most esteemed subscribers and correspondents, now on a visit to Canada, writes of his great pleasure in reading extracts in "Harbinger" from Luther Burbank's "The Training of the Human Plant." In one of his own poems, "The Dual Image," Dr. Sharpe tried to show that the higher human evolution is not complete without the spiritual being added to it. This is dealt with also in other of Dr. Sharpe's works, "How to be Strong and Symmetrical," "The Human Form Divine," and "The Evolution of Personal Beauty," all written many years ago, and showing that truth is perennial and universal. Dr. Sharpe's present address is 214 Fern-avenue, Parkdale, Toronto, Canada.

Rev. Douglas Price, M.A., of Brisbane, who last May occupied Dr. Strong's pulpit in Melbourne, has definitely started in the dissemination of truth as he knows it, having severed his connection with the Anglican Church and orthodoxy. In his opening address, given at the Protestant Hall, Brisbane, early in December, he said that "his position was that of a large body of educated people. The spirit of modern times was unorthodox and tremendously heretical. . . Among the heretics were the chief leaders of mankind in literature and science." A report of his address is unfortunately crowded out.

Mrs. Thomson, of Wellington, N.Z., wrote of the Rev. David A. Leisk's lectures at the New Century Hall with warm approval. "He is," she says, "a fluent speaker, whose heart is in his work, and he will, I hope, do much for the upliftment of spiritualism from its present plane, to one more worthy of its high ideals and asperations." Mr. Leisk is now lecturing at the Guild Hall, Melbourne, under the auspices of the V.A.S. every Sunday night at 7, and at the rooms of the V.A.S. on Wednesday evenings, at 8 p.m., Austral Buildings, 119 Collins-street.

Mrs. Edwards, who worked so indefatigably at Perth for four years, resulting in a breakdown in health, is now resting in a mountainous district of Victoria and gradually regaining strength. Mrs. Edwards was present at Mrs. Bright's "At Home" on January 13, when the beautiful address presented to her by the Perth Spiritual Church was on view, and she gave an interesting account of her work in that city, on many lines, including temperance. Mrs. Edwards desires, through the columns of the "Harbinger" to send greetings to her many friends in West Australia and the Commonwealth.

Mr. O'Bryen Hoare wishes it announced that during the months of February and March he will be lecturing in Melbourne, also Mrs. K. L. Smith, psychic demonstrator.

Rev. Selwyn J. Evans, late of Reigate, Surrey, England, who has lately arrived from England, to take charge of the Hunter's Hill, Sydney, Congregational Church, told a reporter of the "Daily Telegraph" that "the churches of the old country were passing through a very serious crisis. . . . The new findings of modern science are also beginning to force themselves on the churches, with the result that ministers are showing a considerable change in their attitude towards scientific research."

Mr. W. T. Stead writes a notable foreword to "The Ministry of the Unseen," by L. O. H. Witley. "Important," he says, "because it has received the imprimatur of Rev. F. B. Meyer, who may be regarded as an exponent of the average belief of Non-Conformists on this matter." "It is sweet to think" says Mr. Meyer, "that the departed may . . . . be a great body of helpers." "Surely" says Mr. Stead, with characteristic clear-sightedness, "if it be so 'sweet to think' of the possibility it must be still better to know it as a fact. The author of this book knows that it is true and what he has discovered others can verify. If so, is it not the duty of all Christian men and women, to take up the study of Spirit Return and Ministry as a religions duty and never to rest until they have arrived at a definite conclusion as to the truth of the matter?"

Mrs. Kitty Hayes, of Paddington, Sydney, draws attention by advertisement in another column to some special remedies she is prescribing.

Mr. Isidore Kozminsky is leaving Melbourne, to the regret of his many friends; further particulars will be given in another issue.

Mrs. Bright will be "At Home" to friends and subscribers from 3 to 5 on Wednesday afternoon, Feb. 14th, at "Harbinger of Light" Office, Austral Buildings, 117 Collins Street. For speakers see daily papers February 14th. Cordial invitation to all.

CORRESPONDENCE.

To the Editor of the "Harbinger of Light,"

Dear Mrs. Bright,—For a goodly number of years I was busily engaged in open-air work in the old country. Such work demands that he who enters upon it shall be able to defend his position, from whatever quarter it may be assailed. For several years I felt that my weakest point was the "Passage of Matter through Matter." I was often privileged to meet Mr. and Mrs. Everitt in England, and hear the "direct voice," and I have touched much physical phenomena —including materialisations. But Mr. Bailey's phase of psychic manifestation was unknown to me—save through the medium of the Press. I was, therefore, exceedingly grateful, for permission from Mr. Stanford to meet Mr. Bailey, in the actual seance room. On the first occasion, I was asked to examine him, which I did, as fully as I desired, and was quite satisfied at the termination of the seance, that no such objects as produced had been upon his person. I saw him into the cage, locked it, and retained the key during the whole of the sitting. The apports were simply amazing—two nests, each containing an egg, a quantity of metal, and a strange speciment from India. On the second evening, we had two live birds. I took charge of the cabinet on the second evening. The results were simply astounding, and for me to affirm fraud would be to belittle my own powers of observation. I received such indubitable evidence as will materially assist me in any future propaganda work I may be permitted to perform.

But even beyond the "apports" I value the spiritual character of these services. The sermons were clear in conception and vivid in their execution, and as specimens of declamation were of a very high order. I counted myself fortunate in being permitted to be present. The mental, moral and spiritual character of these services, far more devotional and impressive than those held within church walls, are bound to promote the higher ideals of Spiritualism. I beg to thank Mr. Stanford for his urbanity to a stranger. His work must be the outbirth of a deep and abiding conviction, combined with an intense desire to strengthen a cause, that is bound to minister more than that of any other, to the Spiritual Life of the age to be.

I am, yours,

JOHN WILSON.

Melbourne, Jan., 1912.

DR. PEEBLES' NEW CATALOGUE.

We are just in receipt of a new catalogue of books, containing reviews of the works of the noted author, lecturer, and traveller, J. M. Peebles, M.D. About thirty books and pamphlets are listed, covering a wide range of subjects as Spiritualism, Occultism, Health, Anti-vaccination, History, Travel, Religion, and Philosophy. We would recommend our reader's to write to Peebles Publishing Company at 519 Fayette-street, Los Angeles, California, for a free descriptive catalogue.

We are also pleased to announce the receipt of a magnificent life-sized portrait of the venerable pilgrim taken at the ripe age of ninety years. It is ready for framing, and should be possessed by all who have been privileged to meet him or read his numerous writings. The price, mailed to any address free, is 25 cents.

VICTORIAN ASSOCIATION OF SPIRITUALISTS.



Rev. David A. Leisk, now speaking for the Victorian Association of Spiritualists.

On Thursday, 11th January, a reception was given to welcome our new speaker, the Rev. David A. Leisk. A representative gathering of members and friends of the Association were present. Mr. Waschatz presided, and in a few well-chosen words introduced Mr. Leisk. He was supported by Mrs. Knight McLellan, Mrs. Edwards and others. A most successful and harmonious gathering was held. Mr. Leisk is a very forcible speaker on the rational principles of spiritualism, and a true exponent of our philosophy. We hope that his stay in our midst will make itself felt in the upliftment of true spiritualism. As a psychic worker, he has also proved himself in his first public demonstrations an excellent and clean worker, and all the messages he gave on that occasion were recognised and appreciated. We sincerely wish to retain the rev. gentleman for a lengthy period, and appeal to all honest spiritualists for their co-operation to attain this end.

Mr. Leisk's Sunday evening lectures have been well attended, and each succeeding Sunday has increased the numbers of his audience.

MELBOURNE PROGRESSIVE SPIRITUALISTIC LYCEUM.

Mr. W. H. Lumley, conductor, writes:—

During the month the Lyceum sessions have been well attended, and friends from other States have helped to make the services bright and instructive. Mr. A. J. Bush, of the Church of Seers, Sydney, was one of the speakers, and Rev. D. Leisk paid an informal visit on January 21.

Our thanks are tendered to the many mediums who by their attendance on Sunday afternoons have made these meetings a success.

Mr. and Mrs. John Wilson, of England, have been the evening speakers, and their instructive and elevating teaching has met with much appreciation, large audiences taking the greatest interest in the services.

Before this issue is printed the annual picnic for the Lyceum children will have taken place at Sandringham. It was fixed for January 29, Foundation Day, and everything promised well for as successful a day as possible. The children were to be taken in vans, and every arrangement for their comfort and enjoyment was made.

SPIRITUALISTIC CHURCH OF VICTORIA.

Miss Frances Loosemore, hon. sec., writes:—

Owing to the Christmas and New Year holidays there have been only two meetings held during this month. Mr. Delderfield still occupies the speaker's chair with continued success. The developing circle conducted by Mr. Delderfield on Sunday afternoons is also very successful, and there are still a few vacancies for ladies.

The subject for next Sunday's address will be "Man and His Destiny."

PRAHRAN SPIRITUALISTIC CHURCH.

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

Our Lyceum is keeping up its interest for the children, and the attendance is increasing.

The Mediums' Circles are being successfully held as usual every Sunday afternoon. The Oahspe class is in recess at present, as it entails a lot of work on the conductor, Mrs. Crisp.

Our church platform has been occupied by Mr. Bush from Church of Seers, Sydney. Mr. Toomath, Mr. Isherwood, and Mr. Shepheard, from Leeds Lyceum, England.

We also had a pleasant Sunday afternoon with Mr. and Mrs. Wilson, and a visit from our old friend and co-worker, Mrs. Edwards. We have had readings and clairvoyance from Mesdames Boden, Orion, Alleyne, and Askew.

We also had a successful and impressive watch night service on New Year's Eve, Madame Orion and Miss Elstan officiating. We tender our hearty thanks to all these helpers.

THE SPIRITUAL CHURCH OF JESUS.

Services have been held as usual during the past month, the addresses by Mrs. Redfern always being listened to with the closest attention and pleasure. On Peace Sunday we had a very fine address on "Peace," and the infant son of Mr. and Mrs. Edgar Tozer was dedicated to the Band of Love and Truth. The service was very impressive, the hall being one mass of beautiful flowers, and all were deeply interested.

At a musical evening to celebrate the close of the year, occasion was taken to present a "love gift" to Mrs. Redfern. We go into recess for a few weeks, but will advertise when we again hold services.

We wish one and all a very bright and happy New Year.

SPIRITUALISM IN NEW SOUTH WALES. THE CHURCH OF SEERS.

Mr. A. J. Bush, hon. sec., writes:—

I have to report fair attendances at the School of Arts since our last report. The platform has been occupied by Mrs. Morrell, Mr. and Mrs. Weeks, Mr. Brown, Mr. Prendergast, Mr. A. J. Bush, and Mrs. Glase, with Mr. Glover, Mrs. Weeks and Mme. Levorna as demonstrators. The first Sunday in February, we expect Mr. Joseph Isherwood with us for a season. The Lyceum is progressing fairly, and the annual picnic was held at Yarra Bay on Feb. 10. Though a little late, I wish to return my sincere thanks to the spiritualists of Melbourne for their exceeding great kindness to me during my recent visit. Greetings to all co-workers, and may the coming year be the dawn of a new era to all of us. Best wishes for success of yourself and paper.

SPIRITUALIST MISSION, STANMORE.

Mr. W. D. Morrell writes:—

We are glad to report satisfactory progress both with the Sunday services and the week-night meetings. Large audiences attend the open meetings on first Sunday in the month, when every opportunity is given to young psychics to test their powers in public.

Early in the month Mr. Jas. Brown, jun., gave a fine address on Spiritualism versus Theosophy, and dealt critically with the claim made by some persons that Theosophy is a higher form of Spiritualism.

Other speakers and psychics were Mr. Vald Unmack, Mrs. Allinson, and Mrs. Morrell.

CHRISTIAN CHURCH OF SPIRITUAL PROGRESS, SYDNEY.

Mrs. R. Turner, hon. sec., writes:—

I have to report satisfactory progress at the church services held at Forrester's Hall every Sunday. We have had the pleasure of welcoming new friends to the good work. Mesdames Elliston (London), Turner, and Miss Turner, Mr. Neal (dedication service and addresses), and Mr. Ferguson, having occupied the platform with marked success. For yourself and co-workers in the south, "the compliments of the season" from the members of the church.

AUBURN PSYCHIC SOCIETY.

Mr. Robert White writes:—

During 1911 this society did good work for the noble cause of spiritualism. Meetings were held and fairly well attended by spiritualists and enquirers each Sunday night in the Auburn Town Hall. Addresses were given by lecturers and mediums from Sydney and suburbs. In July Mr. Robert White gave four instructive lectures on "Our Heavenly Homes," July 9; "Jesus, the Son of God," July 16; "Christ and Socialism," July 23; "Spiritualism in Relation to Socialism," July 30. On the last Sunday evening meeting of the old year he lectured on "The Old Faith and the New." Mr. Watts also gave some excellent addresses.

Mr. Voir, the president and the secretary, Mr. Jenkins, have done good work under somewhat trying circumstances.

The half-yearly meeting was held on January 10, when the president's report and secretary's balance-sheet were read and adopted. Mrs. Jenkins was elected collector, and Mrs. Watts and Mrs. Henderson were appointed a visiting committee. It was unanimously decided to continue the meetings during 1912 in the Auburn Town Hall on Sunday evenings. During the greater part of 1911 a second society held spiritualistic meetings on Sunday nights in Auburn, but, as it has now ceased to do so, it is hoped that those friends who attended them will come to our Sunday night services, when they will receive a hearty welcome. We can then form one strong, united, progressive spiritual association.

IPSWICH SPIRITUAL CHURCH, QUEENSLAND.

Mr. John Newell, hon. sec., writes:—

This society is making good and encouraging progress. During the month the platform has been occupied by Mrs. Weeks and Mrs. Turner. The meetings have been well attended, the audience much appreciating the soul-stirring addresses delivered by these highly-gifted mediums. Much regret was expressed at losing Mrs. Weeks, now returned to Sydney, who during her seven months' visit proved her ability as a developing medium, as seven out of a class of fourteen are now trance mediums. Her magnetic and healing powers were equally convincing. We are anxious for Mrs. Turner to take up the work, as "the fields are white already to harvest."

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To the sentiments expressed in the closing sentence of your splendid December supplement, we earnestly say "Amen," and most heartily reciprocate the good wishes expressed therein.

THE SPIRITUALISTIC CHURCH OF W.A.

The hon. sec. writes:—

The Sunday meetings are being continued with success, under the ministry of Mr. W. T. Horsley, through whose untiring efforts the church is making sure progress. On Sunday, Jan. 7, Mr. Horsley held his hearers in rapt attention, during his address, entitled "The Unchangeable God."

On the following Sunday the president, Mr. W. D. Campbell, gave an earnest address on "Sympathy," which was much appreciated by all present.

Our friend, Mrs. Mitchell, is still taking a keen interest in the church, her spiritual messages under normal control and trance messages at the weekly seance being much enjoyed.

We invite all earnest Spiritualists to throw in their lot with our cause, and also extend a hearty invitation to visiting friend from other States. We send greetings to all in the work.

BRITISH SPIRITUALISTS LYCEUM UNION, PERTH BRANCH.

Geo. F. Richards, hon. sec., writes:—

A most successful Christmas treat was given by the above on Friday evening, December 22. It consisted of a tea, Christmas Tree, and social gathering. All Lyceumists and poor children were admitted free, and they and visitors had a splendid evening's entertainment. Despite the sultry state of the weather, Father Christmas was in attendance, and everyone present received some memento of the occasion. The Lyceum continues to make very fair progress, and the "Liberty" group under the direction of Mr. I. Jones, assisted by Mrs. Watson, the conductor, is a special feature. A very hearty welcome is assured all visitors from the East. Thanking you in anticipation, and wishing the "Harbinger" every success, faithfully yours, for the executive.

NEW PLYMOUTH (N.Z.) SOCIETY FOR SPIRITUAL PROGRESS.

We cannot chronicle world-wide names of exponents of psychic laws and wisdom, in connection with our society, but are content to receive through our sensitive, Mr. Thompson, teachings and lessons, that, followed up, lead to a glorious hereafter. When will people rest and be satisfied with their own spiritual unfoldment instead of continual medium-hunting and seeking for phenomena? Our increasing membership is an indication of the trend of thought, and the change in the average sermon, coming more into line with our teaching, is a bright object-lesson to the thinker. Fraternal and New Year greetings to our oversea co-workers.

S. A. O. OF L.

Mr. Mofflin, Hon. Sec. of above Society, also writes:—

Mrs. Appleyard, of New Plymouth, desires me to send the following message of love, with the hope that you will find space for it in next issue of the "Harbinger," and that all publications in sympathy will copy and pass on.

"The Maori (N.Z.) branch of this order sends loving greetings to members of other branches throughout the world, desiring that we may work in harmony, thereby perfecting ourselves in good works, in furtherance of the objects taught in the parent rules, viz:—Love, wisdom, and truth, peace and goodwill to all."

At time of going to press no other reports had reached this office. Secretaries are reminded that these should be received not later than the 20th of each month, and that they must, through great pressure on our space, be as concisely worded as possible.

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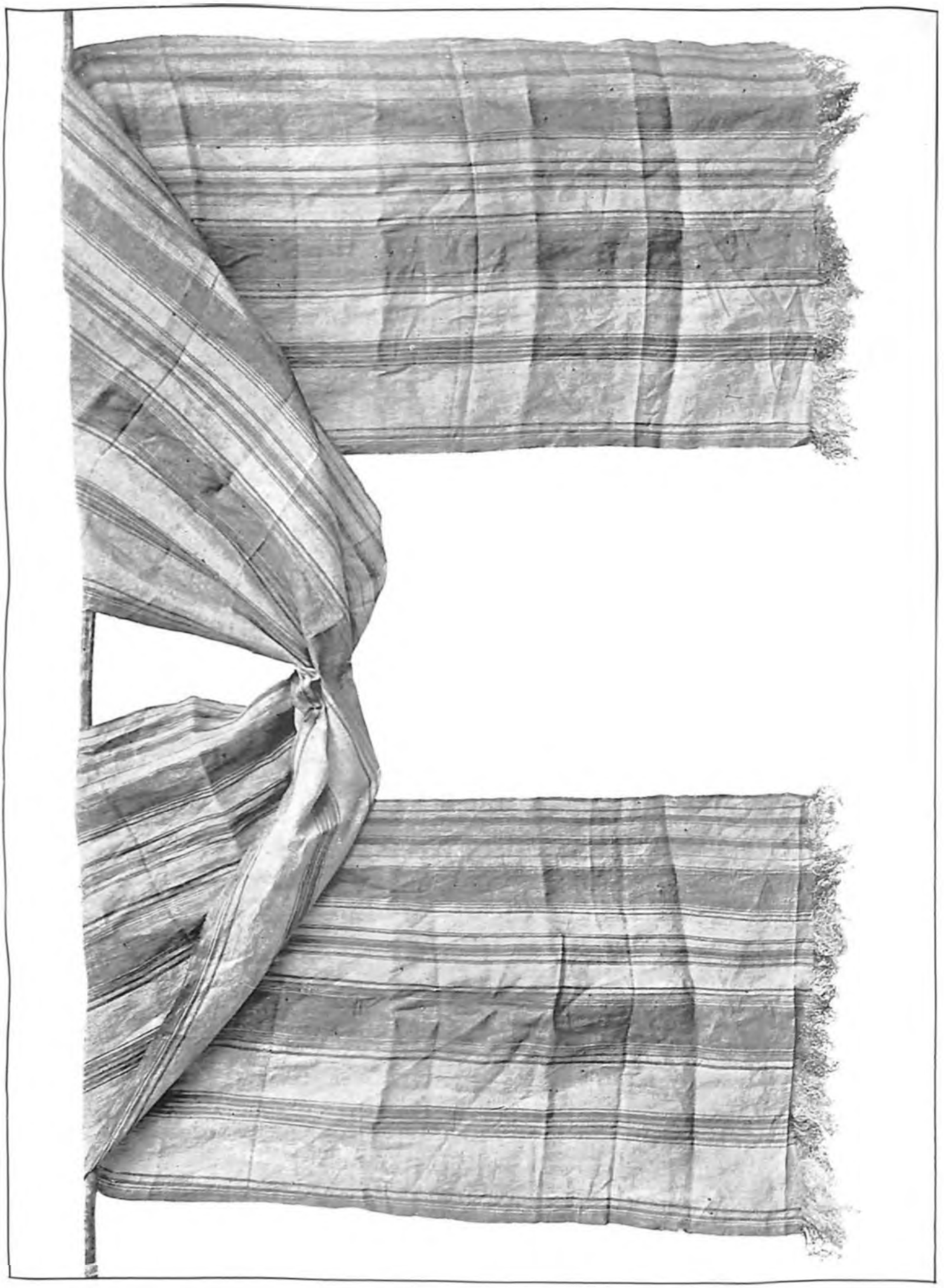
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Photo. reproduction of "Apport" brought to Mr. T. W. Stanford's circle, through the mediumship of Charles Bailey.



In a remarkable book just published, "Body and Mind," by Wm. McDougall, Reader in Mental Philosophy in the University of Oxford, he says, "Even to those whose proofs of immortality are based upon" intuitive conclusions, "such proofs are strengthened immeasurably if the evidences of science and psychology come to their aid." This statement shows how scientific men are looking now to facts that can be scientifically demonstrated for a strengthening of man's faith in a future life. To the experienced sitters, even, at Mr. Stanford's circle, the bringing of the wonderful "apport" photographed above was almost startling evidence of the spiritual forces of the Universe and the valuable effect such evidence must have in future religious developments. If once the world can see that matter has spirit for its base, then the materialistic ideas which keep men "cribbed, cabined and confined" will disappear, and a belief in immortality will follow when man's own position as an integral part of the spiritual universe is recognised. That "There is no Death" will become a recognised and provable fact.

A special examination of the medium was made in a private room by a prominent journalist from another State and a gentleman sitter. He was then led to the cage and locked and sealed therein. As it was a warm night the medium's coat and vest were left in the outer office where he had been searched, and he sat in trousers and shirt. It was after the address had been given, and about an hour after the séance had begun, that Abdul announced that Selim and Hassam were at the Soudan, and that they were to bring a native scarf of grasses used for a covering when storms of dust rose in the desert. After singing the second verse of a hymn, the sitters being requested to join hands, the medium was found enveloped from head to foot in this Egyptian scarf. It measures 13 feet in length and is about 27 inches wide. There could not possibly be more striking evidence of occult power.