

tugese, at Manaus, the capital of that vast province of the republic of Brazil, through which the majestic Amazon flows, as it travels to the sea. It is interesting to notice how Spiritualism is rapidly "covering the earth as the waters cover the sea." Here in this remote region, upwards of 2000 miles from the capital of Brazil, in a town which when Wallace visited it in 1851, was little better than a nest of thieves, owing to "Brazilian misrule and immorality," we find a paper as well printed as if it had issued from the office of our Mr. Stephens, and in it is a list of upwards of twenty different volumes on Spiritualism by Spanish, Portuguese, English, French and Italian authors, which are kept on sale at the library of the Brazilian Spiritual Federation; while we observe that our contemporary exchanges with no less than ten other publications devoted to the spread of Spiritualism on the South American continent. We translate the article referred to:—"The first Christians communicated with the spirits of the dead and received instruction from them. No doubt is possible upon this point, because the evidence is abundant. We derive this testimony from the very text of the canonical books, texts which have succeeded in escaping nobody knows how, the vicissitudes of the ages. Christianity has been altogether and entirely based upon the fact of the apparition and the manifestations of the dead. It furnishes innumerable proofs of the existence of the invisible world, and of the souls which inhabit it. These proofs abound equally in the Old and in the New Testament. During the second and third centuries, that is to say, in the apostolic period, the Christians referred directly to the spirits of the dead to determine points of doctrine. Here are examples of it:—

"In 'The Shepherd of Hermas,' the disciple of the Apostles and the friend of Paul, he taught the method of distinguishing between good and evil spirits. This book was read in the churches just as the Gospels and Epistles now are, and it flourished down to the fifth century."

[To this we may add that Irenaeus quotes "The Shepherd" as Scripture; that Origen regarded it as divinely inspired; that Athanasius quoted it; that it is found attached to some of the most ancient MSS. of the New Testament; and that Archbishop Wake, who translated it into English, believed it to be the genuine work of an apostolical Father. The conversations which Hermas held with spirits are described in the third chapter of his first book.—Ed. "H. of L."]

"St. Gregory Thaumaturgus, Bishop of Neo-Cesarea, declared that he had received from John the Baptist the symbol of faith he had prayed for in a church."

"Origen, that sage whom Jerome considered to be the great master of the church, next to the apostles, speaks many times in his works of manifestations of the dead."

"St. Augustin is of the same opinion. In his writings he mentions apparitions of the dead, and of their coming and going in his ordinary habitation, and of their making predictions which were fulfilled by the events. In his treatise, 'De Cura pro Mortuis,' he speaks of the manifestations of the dead in these terms:—"The spirits of the dead can be sent to the living, can reveal to them the future, a knowledge of which they themselves have acquired, whether through other spirits, whether through the angels, or whether by a divine revelation."

"St. Clement, of Alexandria, St. Gregory, of Nyssa, and St. Jeromè held the same opinion."

"The Abate Poussin, Professor in the Seminary at Nice, in his work, 'Spiritualism before the Church,' published in 1866, tells us that St. Thomas Aquinas, the Angelic Doctor, 'communicated with the inhabitants of the other world, or the dead, who informed him of the state of the souls for whom he interceded, and with the saints who comforted him and made known to him the secrets of divine science.'"

[This is what is being done at the present time every day throughout the year, in all parts of the

world, by the higher intelligences, whenever and wherever the proper conditions are given to them, and yet the church in its lamentable degeneration and unbelief, discredits what the fathers declared.—Ed. "H. of L."]

"This great writer asserts categorically in his 'Somma Theologica' the spirit (anima separata) can appear to the living."

"Communications with the spirits of the dead which were, as we have just seen, so common in the early days of Christianity, are to-day vehemently attacked by the Roman clergy. Moreover, they stand condemned by means of the councils and from the height of the pulpits. And why? Because they clearly perceive that Spiritualism is the only power that can interpret eternal truths and teach them to men. The pride of the church has yet to be roughly chastised. In lieu of truth it is propagating falsehoods and errors, and the result is that it finds itself ridiculed and despised by the multitude, and that it is marching rapidly towards its annihilation."

This, be it remarked, is written and published in a Roman Catholic country, and this feeling of scorn and aversion towards the decrepid institution which has for so many years palsied the intellects of its believers, is universal among the educated classes in every nation—and especially the Latin ones—in which it is the dominant Church. It resembles, indeed, an ancient and beautiful lamp, from which the light has been withdrawn. It exists upon sufferance; and although it is still numerically strong, it is bound to collapse before the advancing power of Spiritualism and human progress.

MAN'S AURAL SELF.

CHAPTER XVIII.—THE FLYING SOUL.

I have recently received a detailed account of some interesting experiments in telepathy between a circle in London and sensitives in America. These experiments were remarkably successful, as proved by written records at either end. But on one occasion when a stranger, recently from India, was admitted he introduced a new feature by invoking the "flying soul" of an Indian Rajah, with whom he was on intimate terms. We here find ourselves face to face with a phase of aural manhood so distinct from that of telepathy that we must analyse it with some care.

It must be remembered that whatever may be the experiences of our aural self, those of Homo the mortal are gauged and limited by his own sense capacity. It was with mortal sense each member of this circle saw the "flying soul" of the distant rajah, and if that flying soul was also heard to speak the sound must have fallen on mortal ear through the wonted sense of hearing. That a circle of thirteen members each and all witnessed the apparition, is sufficient proof that the manifestation was not hallucination. The form of a man in the well-known Indian garb was visible to all alike, was recognised as his friend the rajah by the visitor to the circle, and then slowly faded away. There need be little discussion over the fact since it was but one of the myriad "phantasms of the living," such as have been reported and attested by the Society for Psychical Research. The only difference is that such apparitions recorded by the Society are usually in the hour of death, or of some great danger. Whereas this was the invoked appearance of a mortal, who, although asleep, was quite in his accustomed health, at least so far as known to his friend, who claimed to have made many similar and equally successful experiments.

Homo was asleep yonder in India. Here was a replica of the sleeping man. When we commence our study of this interesting incident we realise that Homo is himself only a temporary blending of units that one day will unblend and fall apart. So the flying soul, being a replica by the creative artist, is

composed of similar units. Neither form is lasting. The difference of a few weeks or years has no influence on the fact that each is a personality, and neither represents the unit Ego. But our present study is of Homo and not of Ego; it is the study of a man among his fellow men in a word, a man such as the reader and writer of this chapter. The Homo we are studying is in London and in Hindustan at the same time, according to the statement presented for our study and criticism. To the student the one, as we have said, is the replica of the other—composed of similar material—shaped into the same outward form by a like manifestation of intelligence and energy. The same artist has evidently outwrought both forms, although one is much less gross than the other.

The "flying soul," as it was called by the Rosicrucians, is, of course, counted as an apparition. Yet that is entirely a question of time. If it remained in form as long as the man we greet in daily life one would be no more an apparition than the other. The trouble is that there are not units enough dominated by one centre to build up two distinct personalities, both effective at the same time. When the "flying soul" is active Homo is asleep or entranced. When Homo is mentally and physically exercising selfhood there will be no "flying soul." But the flying soul and the aural self are by no means the same thing.

We have already noted that Homo's aural self is without any shape or form of which we can conceive. We merely know that it emanates in every direction from the mortal centre, and that it gives us abundant evidence that it has a centre of its own intelligence. The mortal may sense that aural intelligence and find it responding to his call, so far and no further than he can interpret its vibrations in terms of his own experience. The aural self is itself, at least during the earth life of Homo, a personality built up from blended units that have already had their individual and collective experience in the form of Homo the mortal. It is impossible they can return to manifest as the aural self, because Homo could not interpret such a vibration. Every communication between intelligence is by thought; and thought is intelligence expressing itself by vibration. That the aural self does send back its thought units freighted with intelligence is demonstrated by both telepathy and the experiences in clairvoyance.

Clairvoyance having sensed vibrations far beyond mortal capacity interprets them in terms of mortal experience. We thus receive the descriptions which have been supposed to embody supernal truths. Herein is the key to the truth we are seeking. If the vibrations, discerned by the clairvoyant and interpreted as form, can be reduced a few octaves a similar interpretation by experience will sense the same form by those who have cultivated a harmony of perception which would not itself outreach to clairvoyant vision. So the "flying soul" is first the clairvoyant perception of a vibration interpreted by that visitor into the shape of his sleeping friend. Reduced a few octaves and it becomes visible to the entire circle in its suggested and interpreted human form.

While it is understood that we can really know nothing of the shape of any aural self, we may suppose that it actually exists as formless light. If that were so we can see that mortal interpretation would still compel the vibratory thought into mortal shape, because such is the only mortal experience. Thus, if conditions permit, the thought emanating from the aural self of that rajah in answer to invocation, must take shape as a "flying soul." Yet further, it might be suggested into tones, embodying, when interpreted, so much of truth as the experience of the listener will permit, and no more.

Telepathy is phenomena of a similar class, but usually demanding different conditions on the part of Homo, and not soaring so far into the realm of the occult. It is an expression of the receptive capacity

of Homo. In his normal life Homo is perpetually receiving and interpreting vibrations of units impinging upon his sense organs. Extend that receptivity beyond the usual and normal experience and we call it telepathy. In Homo's normal experience the vibration is caught and interpreted as it passes on and out in its circular path into space. In the abnormal experience it travels much further before it is sensed and interpreted. There is no other distinction, as Homo's experiences are all alike sensed and recorded in a state of vibratory intelligence. But when we are dealing with a flying soul we are in presence of a direct creation by thought power, as limited in its effect upon mortal sense as every other creation by mortal man.

The phantom was objective, composed of units so blended as to be perceptible to mortal eye. It was an etherealised thought—the thought of some one—condensed into etherealised form by creative thought power, and sensed by the audience as a vibratory effect upon their normal sense organs. It was—like every other thought—composed of units blending into form for a brief moment of mortal time, and then separating to return or re-blend as the law of attraction might compel. It did not contain the active physical organs of Homo, with units coming and going, or it would have entered into mortal life. It was a mere instrument to be played upon, more or less effectively, by an outside influence. When we seek the source of that outside influence we perceive it must be either by permission or direction of the Ego at that time dominating the life of the distant rajah.

Let Homo intensely desire to visit some distant point or person, there is an outgoing thought composed of blended units whose intelligence is, for the time, concentrated on that purpose. That it unerringly reaches its desired destination may be assumed as a law of nature. This assumption is based on much attested experience that has won scientific recognition in the last decade of the 19th century. The thought discharged in London with sufficient momentum will travel to Melbourne or San Francisco or Peking as a vibration of the universal ether, pervaded with individual intelligence. The effect it produces after it reaches its destination is a different matter.

There is a ground wire to every thought, and, if permitted, it flashes its way back to its source. We say "if permitted," because just as electricity may be transmuted into light, heat or power, so the energy of thought may find work into which it will be transmuted at its destination. The mere thought of Melbourne, or even of friends in that distant city, is, like the flash of summer lightning, a fact of too little import for record by nature. But freight that record with soul life, life directed to a personality sensitive to such vibrations, and we face the wireless telegraphy of Cosmos. It must be first sensed, and then interpreted. The one is useless without the other. We have already noted the limits of possible interpretation, so need not dwell upon them here. In its utmost perfection the sensitive catches and interprets the thought that has thus traversed space. Its verification is usually by a record carefully kept at either end of the wire.

So far it has been simply a vibratory impression of intelligence, received as if from one in an adjoining apartment, the distance offering no recognised obstacle. Our natural query is upon what is that vibration impressed? We must here fall back on the records of science. The senses of sight and of sound have recorded normal limits. They respond to certain vibrations, beyond which is silence for the mortal. It is quite certain that these telepathic vibrations are outside such normal limit, therefore we again enquire as to the point at which such impact can be sensed? We here recall the fact that Homo is dual. His physical form, with its limitations, is but one expression of his manhood. His aural selfhood responds to very

different vibrations. Within this aural limit such an impact is both possible and natural. So we find the thought units traversing space from London to Melbourne. They are carefully labeled, and forwarded by concentrative express to a certain Homo, whose aural self will receive and possibly translate them. But that distant Homo must be himself a natural or developed sensitive or he will fail to catch these vibrations when reduced to a lower octave by his aural self. We have seen that thought, however, forcibly expressed, cannot directly impress the mortal sense organs of Homo. Therefore that thought, perforce, yields its message to the aural self of our distant friend. The work of the sender is accomplished. His thought has reached its only possible destination. Now let us watch the next step. Since Homo is thus sensitive to thoughts from his own aural self, why is he not equally sensitive to thoughts flashed from the aural selfhood of other Homo's?

As we have repeatedly pointed out, thoughts are actual units, loaded with intelligence expressing itself in vibratory energy. But the aural self of Homo is composed of blended units already accustomed to his mortal form. The aural self thinks or it would not be intelligent. It thinks with units, whose experiences have been those of Homo, more or less specialised. Its thought units thus easily flash their way to Homo's brain, where units without such personal experience would find no foothold. Even then Homo can but partially interpret them into terms of his limited experience. Such communicated vibrations naturally fall into definite categories. Those sensed rather than interpreted may be received as impressions. A little more distinctive impact is received as intuition. And occasionally—very occasionally—there is, for a brief moment, an actual verbal reception of the aural thought. We thus place telepathy among similar natural forces, such as wireless telegraphy, which are counted as subject to scientific investigation and interpretation.

The etherealisation of form is shown to be due to the creative power of thought, working amidst and among units already accustomed to the vibrations of the Homo, who is carefully pictured to the mental eye of the sender of that telepathic thought. The thought creator may be either the aural self of the sleeping Homo, or possibly the form may be suggested into shape by the one who invokes it. But it will, and must be in either case built up of units already accustomed to play their part in the experiences of the mortal Homo, whose "flying soul" they thus become for the passing hour.

We deal with other conditions, amid very different surroundings, when we now approach the subject of materialisation, which has been taken by spiritualists as the keystone of their belief in human immortality and spirit return. This will be the subject of the next chapter.

FAREWELL TO MRS. BRIGHAM.

There was a very full attendance of members at the V.A.S. rooms on Monday, Sept. 8th, when a farewell entertainment was tendered to Mrs. H. T. Brigham and her friend, Miss B. Cushman, prior to their departure to New Zealand, where Mrs. Brigham is engaged to lecture for the Dunedin and Wellington Societies before her return to New York. The proceedings opened with some excellent instrumental and vocal music, after which the President, Mr. W. H. Terry, spoke as follows:—As you all know, we have met here tonight to say "good-bye" to Mrs. Brigham. It is now some little time since she arrived amongst us, and I am sure we have all benefited by her help and sympathy. In a public way, perhaps, there has not been so large an interest taken in her lectures as they deserved. As I remarked to you on a previous occasion, the Melbourne press seemed to have instituted a boycott against spiritualistic speakers. I suppose they will continue to ignore them, but they will take our

money for advertisements. Those who have heard the beautiful lectures that have been given, have been able to carry something away to think over. Numbers of people have spoken to me about them. Only this afternoon a gentleman came in to me. He was not aware that the general public were admitted before, but he went and was delighted with the lecture. He told me that he had no idea that was spiritualism; the spiritualism he had read about in the papers was a very different thing. He came and bought some literature. Over and over again I have been spoken to by people who have gone to the lectures, and came away with very different ideas to what they had before. These lectures lay hold of those who are looking for religion in its true sense. Not the formal religion of the churches, but a scientific religion, and any person of a religious temperament listening to them cannot fail not only to be pleased, but edified and benefited. They have an influence, the influence of a person who speaks from the heart. Mrs. Brigham is not a speaker like some of these revivalists who work upon the feelings of their audience, and give you sentiment without substance. They may, temporarily, influence people and create a little excitement, but there is no substance in their teachings, and the effect is evanescent. The rational person is not influenced, because reason asserts itself, and will not take in ideas which have no substance in them, there is not sufficient religion to give them stamina. In Mrs. Brigham's lectures, however, there has been an influence for good. We are all sorry that she has to leave us, but she must be back in New York, and arrangements have been made for her to speak in New Zealand, and in view of Mr. Morse's arrival, we felt constrained to part with her, otherwise Mr. Morse would have been idle here. I desire to express my high appreciation of Mrs. Brigham and her work; we shall think of her kindly and affectionately when she has gone, and we shall no doubt see the fruits of what she has done here in the future.

Mr. O. Waschatz was called upon to say a few words, and in response, said:—I do not know how to express the feelings within my heart in regard to our friend Mrs. Brigham. She has undoubtedly become the friend of many, and she has befriended many. It is with deep regret I feel we have to part with such a noble soul as Mrs. Brigham. Everyone who has had the privilege of knowing her must have felt that the more you knew her the more you loved her. I can quite readily understand how appreciated her services have been at home, and that her society saw fit not to permit such an ardent worker to go by herself around the world, but deputed her friend Miss Cushman to accompany her to see her safely back again. That expresses more than I can as to the appreciation they at home have for that noble soul. I hope Mrs. Brigham will be long spared to administer to the suffering hearts at home, and perhaps it may be she will come this way again. Mrs. Brigham, may you live long to do your good work.

Mrs. Redfern, Vice-President, who was the next speaker, said:—Amongst those who have attended the Masonic Hall lectures, so many words of appreciation have fallen from their lips, and they have looked forward with such expectancy to her next lecture, that she has indeed laid hold of the hearts of the people to whom she has been ministering. Listening to her the few times that I was privileged, it seemed to speak of the work that lay here in our midst for us to do, and if Mrs. Brigham could think it worth while to come all the way from America, and leave her friends and dear ones to come here to minister to us, surely then we should do our best to support her and aid her. One thing Mrs. Brigham has done; she has helped us to a better understanding of what spiritualism is, and although we wonder why spiritualism is not making more rapid strides, we know that its time is coming. Mrs. Brigham has taken the book sacred to many and given them spiritual explanation on many points which seemed to trouble them. She has done a work

that will help many who were afraid to let go their theological ideas for fear that they would make a mistake, but with the light she has shed upon these questions they have come to see them very differently. We hope, Mrs. Brigham, that we shall see you again in our midst, and again have your services.

Mr. John Ross, in response to the Chairman's invitation, said:—Mr. Terry, Ladies and Gentlemen,—I am glad and sorry to stand on this platform to say a few words on this occasion. I would be sorry Mrs. Brigham left without my testifying to the extreme pleasure that I have had for the little that I have seen of her. I am sorry to have to say farewell when we were just beginning to appreciate the value of her personality and services. At Northcote I had the privilege of taking the chair for her lecture there, and I was then aware of the loss of opportunity of not having heard her before, but circumstances are stronger, as the recent recitation expressed. Man may have the will, but woman under every circumstance will have her way. I appreciate the services of Mrs. Brigham, and I hope that she may arrive safely in her home, and that she will send thoughts to each of us, as we shall certainly do to her.

Mr. R. C. T. Morgan, Vice-President, who had been detained by pressing business and was the last speaker, said:—I have heard Mrs. Brigham's lectures, and I have noticed that she has dressed old thoughts in new garments, and also in a very attractive way. We hear a thing from one person and from another, and it is only when you have heard it for a third and fourth time that it comes to you in a sense which never occurred to you before. There is always something new to hear. Her personal magnetism has attracted many friends to hear her. There may not have been as large attendances of the general public as we would have wished, but I do not think the trouble was orthodoxy. I think people here in Australia are not fettered by orthodoxy. It is something else. The great majority of the people are absolutely indifferent, and they seem to have come to this idea, "Let us make the best of this world, for we don't know what the next will be. Let us take our chance." There is not much chance of their being awakened from their apathy unless something comes into touch with them that operates upon them. There were last night at the lecture two young men; they were reading little pamphlets with the hymns, and one of them said, "Why, these spiritualists seem to be religious people." I do not know what they thought we were. The majority of people think we are cranks and a peculiar lot. I suppose, as far as freedom of thought and liberal ideas go, America and Australia, from their peculiar surroundings, ought to be on the very best of terms with each other, and we are exceedingly sorry that Mrs. Brigham's visit amongst us has been necessarily so short as it has been, and if there was any chance of educating her from her old love—that is, her people in America—we would like her to stop with us for the rest of her life.

Mr. Terry then rose and said he had a pleasant duty to perform:—The members of the committee had talked about a small presentation as a memento to Mrs. Brigham of her visit to Australia, and as I know that she has been looking for curios, pressing Australian flowers, etc., therefore we thought that something characteristic of Australia would be most acceptable to her, so we procured a couple of large emu eggs. I trust that they will be acceptable to her, and that they will serve to remind her of the friends she has left here. On each egg there is carved an emu, and a kangaroo; I know that Mrs. Brigham and Miss Cushman have been twice to the Zoo, and Mrs. Brigham was quite concerned that they had not taken them something to eat. The kangaroos came and greeted them as visitors from America! and they—not knowing their dietary—had taken nothing for them, so on the second occasion they regaled them. Mrs. Brigham, I have very much pleasure in presenting this casket and content to you as a memento of your visit to Australia.

The presentation took the shape of two carved emu eggs in a casket, bearing the following inscription on a silver shield:—"V.A.S. to Mrs. H. T. Brigham, Melbourne, September 1st, 1902."

Mrs. Brigham, in response, said:—I hardly know how to express my gratitude for all your kindness—for the very kind words which I have heard to-night from the different speakers, and for every act of kindness. I shall never forget this visit, and will carry away with me eternal gratitude, for this kindly feeling expressed will outlast this life, and will run on into the other for ever. Before I came to your country, I felt a strong impulse to come, and although I arrived in your winter—and I think the people were not quite awake to the thought of spiritualism—yet the warmth has been great, and I am sure Spring, with all the promise, is here, not only spiritually, but materially as well. I cannot tell you how much pleasure this visit has given me. I have found so many things to admire, and not for one moment have I regretted coming. I only wish I could have done more for your sakes. Still, I have done all that I could and the best I could, and the angels can do no more than that, I am sure. I have been so pleased with the children; I have found beautiful children—I have never in my life seen more beauty in childhood, more lovable qualities in children, than I have found here in Australia. I have not found a single exception. I have found beautiful flowers here, and Miss Cushman and I have quite lived for them. We have pressed the different varieties of wattle to give our friends an idea of the loveliness of the flowers of Australia. We have been delighted with the birds, and we have listened to their sweet and strange and lovely music. We have our own flowers and birds, but there is a difference in the songs here. There is a sweetness and fulness and gladness that seems to strike into your hearts, and you carry it away with you. I have been delighted with the music; I have been surprised at the quality of the tones of the voices that I have heard; the songs that have been sung, have sung themselves into our hearts. The music, too, from the keys and the strings of instruments—has come into our souls, and will live there for always. Of course, I would wish for your sakes, for the sake of the good of Spiritualism that more people had awakened to these thoughts, but then it does not matter if they only come out when Mr. Morse comes. I am sure that you will like him. I have only words of praise for Mr. Morse and his wife and daughter. I hope that you will give them your fullest sympathy, and I know that they will like you. And now for all the friendship that we have received, for all the deeds of unselfish love—deeds which I have seen personally—deeds of kindness—I can only say that the thought of them fills my heart with love and gratitude, and when I say "good night" to you and "good bye," I feel that I shall carry with me your thoughts, and that the oceans will not quite separate us.

In response to the calls of the audience, Miss Cushman said:—I will not say, friends, that I will be brief, for I have been always shorter than I wished. I had hoped to travel *from* New York to New York as Mrs. Brigham's silent partner, but I cannot help expressing my thanks for the kindly sentiments you have said this evening, and for the sympathy that goes with us in our work. I assure you that though the waters of the wide Pacific will soon separate us, we shall carry with us a lasting memory of the friends we have made here, and the kindness that has been shown to us, and I trust that we shall hear from you after we have returned to our homes, and that we shall hear that the work goes bravely on, that you are working in perfect harmony and effectually for a good cause. As a Spiritualist, and to sisters and brothers, let me say that we have all of us, or nearly all of us, come out of great tribulation. Let us not for a moment forget that in the world there are millions of others who are yet in the pains of superstition. They know not what they need. Let us help them. There are none of us whose power is so weak that we cannot help in this

great work. Whatever talents we have, let us devote them to good. If we have the gift of speaking, let us talk for the good. If we can sing, let us sing for it till we have sung it into the hearts of the people. If we have money, it is a good thing when used for good. Let us spend it for the cause. It is the least we can do. If we have neither money nor speech, at least let us never be ashamed to stand up and be accounted for Spiritualism. I congratulate you upon being Spiritualists, I congratulate you that you have here in Melbourne an organisation, an effective organisation, which it is your pleasure and your duty to uphold, and in every way possible to aid. We have the best gospel in the world, let us help to spread it, and if I may, not as a stranger, but as a friend and a sister, make a suggestion, let us be as the commercial people who, when they have good things to sell, advertise the fact. Let us, whenever we can, advertise the fact that we have the best gospel in the world to be given, without money and without price. Work with us, although the oceans may divide us. I thank you again for your kindly thoughts and expressions of these thoughts, and I say not "good bye," but "good night."

The remainder of the evening was devoted to conversation and refreshments, and on the following day several of the officers and members accompanied the ladies to the steamer to bid them a final adieu. They went via Launceston to join the New Zealand boat at Hobart, and at both cities were met and entertained by local Spiritualists, whose kindness and courtesy they refer to in recent correspondence.

MRS. BRIGHAM IN TASMANIA.

On the 3rd inst. a few friends assembled at Laurieston, the residence of Mr. W. F. Lord, to give a welcome to the shores of Tasmania to Mrs. H. Temple Brigham and Miss Cushman, who had that afternoon arrived from Melbourne en route for New Zealand. All those present enjoyed the opportunity thus afforded them, and fully appreciated the intellectual treat given them. Miss Cushman opened with a most beautiful poem of her own, entitled "Out," which described in a most eloquent and touching manner the sensations of a soul just released from the body. Mrs. Brigham followed with a brilliant discourse upon the "Higher Aspects of Spiritualism," that fairly entranced her hearers, and which far surpassed anything before heard in this small city (excepting only Dr. Peebles). At the close of this, she gave an improvised poem on the four subjects of Music, Intuition, the Transition of a Soul, and the Survival of Good and the Elimination of Evil. The marvellous way in which this gifted lady wove the subjects into a most beautiful poem will never be forgotten by those who heard it, and the evening will be long remembered as one of the most enjoyable ever experienced by Launceston Spiritualists. W.F.L.

Launceston, 15th September, 1902.

TO MRS. HELEN TEMPLE BRIGHAM.

Received by Mrs. Brigham on the morning of her departure. (Sender unknown.)

Good-bye! and as to-day you watch our land
Fading in sunset mist—see in your hand,
The golden burden of a great work done,
Loosened another ray from Truth's own sun.

And in your heart hear echoes faint and sweet
Ringing from paths where grief and gladness meet,
Where oft some words of yours have found their rest
Making the pain itself seem soft caressed.

Oh, gather from these paths some new-born flowers,
To greet you sometimes in far silent hours
And tho' their fragrance may forgotten be
It lives in God's great love for us—for thee.

Sept. 2nd, 1902.

IN THE VALLEY OF THE SHADOW OF DEATH.

BY SUGKAMNO.

DWELLERS IN THE "MIST-LAND."—No. 2.

Wandering aimlessly about in this extensive "Mist-land" are innumerable spirits who are not fully conscious of their individuality, or know that they have "died." Not a day passes but I hear such remarks as the following:—"I don't know who I am"; "Once I was a woman, now I am nothing"; "I lived on a place called the world one time, now I don't know where I am"; "I am in such a nasty place and don't know how I got here"; "Friend, tell me who I am, I know I have left the world, but don't know who I am"; "I remember nothing of the world and don't know where I am"; "I am so unhappy, for I know nothing." Also in many instances I hear them make remarks which show me they are in a state of illusion, or confusion of mind. To those whose remarks enable me to judge that they can understand me I simply tell them to say this prayer: "God make me know myself and where I am." Instantly after this prayer is uttered a marvellous change takes place, memory comes back, and the knowledge that a new life is entered upon. How thankful these poor spirits are, and how fervently they thank God for having delivered them from a great trouble, yet the memory of this trouble has gone from them, their recollections go back to their last illness on earth. For the majority, whom I do not judge to be capable of praying for themselves, I pray that some spirit may go and help the sufferers, and this is always done, the spirit influenced to go in all cases, being one of those fellow-dwellers in the Mist-land who has not as yet learned anything of prayer or of God, for no higher spirit can approach them or even make them hear. I tell the spirit, who, in reply to my prayer, expressed his willingness to go, to say this prayer: "God help me to help this poor spirit," and this brings them near one another, and enables the helping spirit to hear one from above, who instructs him as follows: "Go near; then say, 'God help me to make you your true self,' and tell the spirit to also say that prayer. Then go quite close, place your hand on the spirit and say, 'God make you your true self,' and it will be so." And it is so. Never once of the hundreds of instances that have come within my experience has it been otherwise. The simple prayer, "God help me," or "God help me to help others," is all-powerful in the life beyond; but in order that help can be extended to those ignorant or undeveloped souls some spirit must be made use of, who is in a very little degree advanced beyond the one who is to be helped, for spirits of a higher degree cannot approach or make themselves heard.

There are a great number of spirits in this state of semi-consciousness of their personality, and with complete lack of memory of their earth life. This, I am told, is not necessarily a mental, or moral effect, but is frequently the result of the physical constitution of the body. There are some persons whom spiritualists term "loose-souled," that is, their spirits can readily leave their body, either clairvoyantly or by the will of a mesmeric operator, or in sleep, and there are others who cannot do so. It has often been noted at the bedside of death that some are "hard in dying"; they will not die, apparently, but linger on in extreme feebleness and misery, not necessarily complaining, but the spirit seems struggling to retain its hold of the body, and this desire of the spirit may continue after it has snapped the vital cord. Such a spirit may remain near the body for a few days and then drift unwillingly to the spirit-land, still leaving behind this clinging; consequently it is not its full self, can get no further from earth than the lowest boundary of "Mist-land," and at the same time has lost memory of earthly life. The physical cause of death, also, in some cases, causes the spirit to cling to it to a greater or less degree, and the consequence may

be similar. These spirits are for a time very unhappy, for they are sufficiently conscious to know they are somewhere; but that they have died and are in a new existence they have not the slightest idea. They have fallen asleep, for death is but a sleep, and awoke to find themselves in a place they know nothing of, or of how they got there, and with no memory of their existence on earth. We have only to think what would be our state if such an event occurred to ourselves to realise their unhappiness. Fortunately it does not continue very long. It is not a mental illusion, only a temporary inadequacy of mental power which gradually lessens day by day as the body decomposes, and so lets free the spirit. From a few days to a few months is the period this trouble may continue, but, through the watchfulness of spirit-helpers it seldom lasts its full term. Cremation of the corpse should find advocates in all who accept the teachings of Spiritualism. When that is the universal custom great will be the rejoicings in the Spirit world.

NOTES AND COMMENTS.

BY ISIDORE KOZMINSKY.

OCCULT GEMS (Continued.)

SUN STONES.

The sun enters the next sign, Gemini, about May 21st, and leaves it about June 20th. To persons born between these dates the Beryl is recommended. Of this beautiful stone there are many varieties, varying in colour between a greenish-blue, a brown and a pink. Some specimens are almost transparent. That correct for a Gemini person is the gem green as the sea, as Pliny says, "Qui viriditate puri maris imitantur." In Hebrew it was known as Tharshish and was the 10th stone of the High Priest's breastplate. Amongst the Chaldeans the name was Krum Yama Rabba (colour of the big sea) identical with the aquamarine. Fine specimens are found at the present day in the British Isles, Germany, Russia, France, America, Hindostan, etc. The stone was favorite amongst the Egyptians, and many fine specimens have been found in the tombs of the old land of the Nile. I recently had in my possession for a short time, a lovely specimen, on which was an intaglio cut by an old Greek artist nearly 2000 years ago. This stone was of a lovely sea-green colour and was quite an ideal gem for a Gemini child. The chemical components of the Beryl are as follows:—

Silica, 67·00.
Alumina, 16·50.
Glucina, 14·50.
Peroxide of Iron, 1·00.
Lime, 0·50.

Compare this with the components of the Emerald noticed in last month's *Harbinger*.

THE QUABALLAH OF PYTHAGORAS (Continued.)

- 11.—Inharmony, slight offences, punishment, equivocation.
- 12.—Good signature, (also a town or city).
- 13.—Unrighteousness.
- 14.—Sacrifice.
- 15.—Goodness, self culture, piety.
- 16.—Sensuality, luxury, love, happiness.
- 17.—Misfortune, carelessness, forgetfulness.
- 18.—Wickedness, hardness of heart.
- 19.—Imbecility, folly.
- 20.—Wisdom, sadness, austerity.
- 21.—Wisdom, mystery, the creation.
- 22.—Divine vengeance, chastisement.

I will continue the numbers and their meanings from month to month until concluded. Armed with these the investigator will find the work extremely simple.

Those who are interested in the mysteries of the Quaballah should send in their orders to the *Harbinger* Office for a pack of the 22 cards of the Tarot, just published by Mr. Robert H. Fryar, the well known occult scholar of Bath. The specimen plate just to hand

gives a picturesque and quaint copy of the cards, which cannot fail to attract and interest investigators. The Oswald Wirth designs used, all in keeping with the points of the Tarot, are:—

- | | |
|--------------------------|---|
| 1 (Aleph) The Juggler | 5 (He) The Pope |
| 3 (Ghimel) The Empress | 2 (Beth) The Female Pope
(Pope Joan) |
| 4 (Daleth) The Emperor | 12 (Lamed) The Hanging
Adept |
| 6 (Vau) The Lovers | 7 (Dzain) The Chariot |
| 8 (Hchess) Justice | 13 (Mem) Death |
| 9 (Teth) The Hermit | 18 (Tzade) The Moon |
| 10 (Yod) Fortune's Wheel | 14 (Nun) Temperance |
| 11 (Caph) Strength | 15 (Samech) The Devil |
| | 16 (Gnain) The fire of Heaven (or the Blasted
Tower) |
| | 17 (Phe) The Stars |
| | 19 (Coph) The Sun |
| | 20 (Resch) The Judgment |
| | 21 (Thau) The World |
| | 22 (Schin) The Fool |

"Without the Tarot," writes the philosopher, Eliphas Levi (Alphonse Louis Constant) "the magic of the ancients is a sealed book to us, and it is impossible to penetrate any of the great mysteries of the Quaballah." (Page 250. "Mysteries of Magic.")

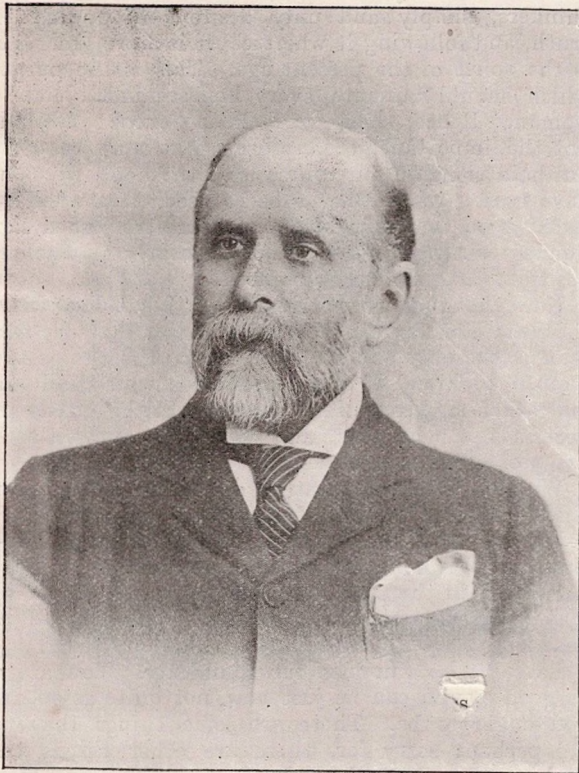
SPIRIT IDENTITY.

Another old Spiritualist has passed on in the person of Mr. G. Johnson, of Ballarat. He was a subscriber for many years to this paper, and both he and his wife derived much comfort from their belief. Mrs. Johnson, in conveying to us the information of his transition, relates the following interesting incident in connection therewith:—Her granddaughter was at the time visiting some friends in the country (neither herself or the friends being Spiritualists) when one of the young girls proposed to try "table rapping" to see which of them would be married first. To their surprise the table did move, they asked who it was for, the answer was "Ethel" (the granddaughter's name). She asked who it was, and was answered "Grandfather." She then asked what he wanted to say, and the response was "Dead." When did you die? "Wednesday." Where are you? Answer, "Heaven." Are you with your infant son? Answer, "Yes." On starting for home the following morning she was met by a messenger conveying the news of her grandfather's death. Mrs. Johnson informs us that her husband promised her before he died that he would make his presence known if he could.

Wragge, edited by the Queensland meteorologist of that name, is what our American cousins would call a "live" paper; there is something healthy and robust in its articles and paragraphs that is quite refreshing. Here is a little bit from the issue of September 11th:—

"We raise our Editorial voice in thankfulness for recent showers in this thirsty country, and pray yet further for grand knowledge and more scientific light that shall enable us still better to understand the laws of the Master that govern the atmosphere. But no sackcloth and ashes for us—not a bit of it. Away with such abominations and relics of barbarism! We believe in that type of prayer that leads to prompt and decisive action, the utilisation of talents given and the lifting of the murky vale of ignorance and superstition which still shadows the countenances of some people. . . .

"We don't believe in crawling and grovelling before the Grand Infinite of Whom we and everyone else are decimal, if not integral, parts. We believe in standing before Him like *men* and addressing Him so: 'Oh, Master of the Universe, show us Thy way, and help us to tune discordant strings! Assist us in our education and grand march of evolution, that each generation may be nobler than its ancestors, wiser, better and nearer to Thee. So, and only so, shall our land prosper; so shall we reap masterful success. For *wisdom* we pray, *WISDOM*, oh God, give us *WISDOM*!'"



MR. J. J. MORSE.

Mr. Morse, who is accompanied by his wife and daughter, arrived by the "Suevic" on the 4th ult., and was met at the pier by the President and some members of the Committee of the Victorian Association of Spiritualists. The conversation on the following Monday was made the occasion of a formal welcome to him (including Mrs. and Miss Morse) by the members of the Association in their room at Austral Buildings, which was tastefully decorated with flowers and greenery. An excellent musical programme had been arranged, including piano solos by Miss Irene Fletcher, and after a few numbers had been given, Mr. Terry, in a few well-chosen words, indicating the high status Mr. Morse occupied in the spiritual movement and the appreciation in which he was held by all the British Societies, said that though a welcome usually preceded an introduction, circumstances had rendered it necessary to reverse the order of things in this instance, and introduce Mr. Morse to the public at the Masonic Hall the previous night, where he met with a cordial reception from a large audience. He now had the pleasure of introducing him to the members, and felt assured that they would give him and Mrs. and Miss Morse a cordial welcome. Mrs. Redfern, Mr. Waschatz and Mr. Tadich appropriately supplemented the president's remarks; and Mr. Morse, who, on rising, was greeted with applause, made a cheerful and felicitous response, expressing his intention to work earnestly for the Association and the cause, and his confident hope of being able to do so efficiently, at the same time bespeaking the co-operation of its members to give strength and stability to the work. The proceedings were of a general character, and a very pleasant evening was spent.

Mr. Morse was the recipient of numerous credentials and testimonials, from which we select the following as representing two important spiritualistic organisations:—

London Spiritualistic Alliance, Ltd.,
110 St. Martins Lane,
Charing Cross, London,

May 29th, 1902.

To Mr. J. J. Morse.—

Dear Friend,—The Council of the London Spiritualistic Alliance, of which you are an honoured member, desire to offer you their sincere congratulations on

your engagement by the Victorian Association of Spiritualists, of Melbourne, to lecture upon Spiritualism in Australia and New Zealand, under the influence and inspiration of your wise and eloquent spirit friend, "Tien," whose name and abilities are known in all parts of the world.

The Council wish to express their cordial appreciation of the splendid services that you have rendered to the cause of Spiritualism, to which you have devoted your energies for upwards of thirty years. They know your work and worth, and realise that by your fidelity, ardour, and manly example, and by your untiring services to the children's cause through the Progressive Lyceum Union and your own paper, "The Lyceum Banner," you have laid the whole movement under a deep debt of gratitude, while in your private life, by your urbanity, tact and kindness you have endeared yourself to all who have had the privilege of your friendship.

The Council confidently believe that during your absence you will well and worthily represent the Spiritualists of the Mother Land, and they therefore heartily and unreservedly commend you to their brethren in Australia and New Zealand, trusting that your labours in their midst will prove as helpful and as fruitful in good results as they have been in past years in Great Britain and America. They wish you and your family a pleasant, prosperous and happy voyage. May God and the angels speed you, bless your labours, and send you and your loved ones safely home once more.—Signed and sealed on behalf of the Council of the London Spiritualist Alliance,

E. DAWSON ROGERS, President,
E. W. WALLIS, Secretary.

The Spiritualists' National Federation of Great Britain.

Credentials for Mr. J. J. and Miss Florence Morse:—

At the 13th annual conference of the above body, held at Stanley Hall, Stanley Road, Bootle, England, on Saturday and Sunday, July 5th and 6th, 1902, the following resolutions were unanimously approved (at the Sunday afternoon session) on the motion of Mrs. M. H. Wallis, of London, seconded by Mr. Alfred Smedley, of Belper, and supported by Messrs. J. Bolton, Liverpool; J. Norton and G. H. Bibbings, Bootle; J. T. Ward, Blackburn; E. W. Wallis, London; W. Proctor, Barrow-in-Furness; J. C. Macdonald, Patricroft, and by the President of the Conference, Mr. W. Johnson, Hyde.

That this conference, hearing of the intended departure of Mr. J. J. Morse to Australia, accompanied by Mrs. and Miss Morse, desires to place on record its hearty appreciation of the services rendered by Mr. Morse to this federation and to the cause of Spiritualism in general in this country, services which have been unstinted in their generosity, and which have merited the approval of all classes, whether lay or professional. This conference would also take this opportunity of expressing its sincere regret at the loss of Mr. Morse's services to the cause in this country, its earnest desire for the success of his mission in Australia, coupled with its fervent and heartfelt wishes for a pleasant voyage, both for himself and Mrs. and Miss Morse, and with its prayers that the "Great Oversoul" of the universe will watch over their welfare and spare them for many years as workers in the cause we hold so dear.

To Mrs. Morse we would say: God speed you in your duties as wife and mother; duties which in your case have been fulfilled with a devotion which truly exemplifies your position, and which have endeared you to all with whom you have come in contact.

This conference would further express its appreciation of the services of Miss Florence Morse, particularly in connection with the children's cause; its desire that the career on which she has recently entered as an exponent and demonstrator of our philosophy and phenomena may be one of usefulness, and that it may meet the same approval as the services rendered by her father.

This conference would respectfully commend Mr. Morse to our brothers and sisters in Australia as a worthy exponent of our philosophy, and in so doing would adduce the following very excellent reasons:—

1. Mr. Morse has served the Cause faithfully as a platform speaker for a period extending upwards of thirty-three years.
2. His ability as a speaker is testified to by the fact that he has served many societies in this country during the whole of the period named, excepting when absent from the country.
3. His character stands against reproach, as during the whole of his career not a single charge has been made against him, as speaker, worker, or gentleman.
4. His unflinching courtesy to friend and foe alike is a prominent feature in his characteristics, commanding as it does the respect of his foes and the esteem of his friends.

This conference would also respectfully commend Miss Florence Morse to our brothers and sisters in Australia as a worthy recruit to our platform workers, and would set forth the following reasons for so doing:—

1. The development of her faculties, extending as it does over a period of eight years, has been attended by the greatest care, and with a desire on her part, and that of her tutor, Mrs. Morse, that only the best should come uppermost.
2. Her work in the past as sub-editor of *The Lyceum Banner* and as secretary of the Junior Spiritualists' Club, has been carried out assiduously and with the hearty approval of those it has been her lot to serve.
3. Her attention to the duties fulfilled has been such that, if the same attention and devotion are given to her work on the platform, we feel sure it augurs well for her career as a speaker.

This conference hereby authorises and instructs the President of the conference, Mr. W. Johnson, and the General Secretary, Mr. W. Harrison, to sign the foregoing resolution on behalf of the Federation.

Signed on behalf of the Spiritualists' National Federation of Great Britain,

W. JOHNSON, President of the Federation.

W. HARRISON, Gen. Sec. of the Federation.

Similar testimonials were given by the British Spiritualists' Lyceum Union, the Council of the Manchester Spiritual Alliance, the Liverpool and Bootle Society of Spiritualists, the Birkenhead Spiritual and Psychical Society, and the John Lamont Lyceum; also a special one from the Executive of the Spiritualists' National Federation.

There was a very large attendance at Mr. Morse's first lecture at the Masonic Hall on Sunday, September 7th, his theme being "The Dead Man's Home," wherein he affirmed that if there is a life after death, the resuscitated "dead?" man was the only competent witness from whom we could get reliable information about it, and the first step in the investigation was to discover if there was such a man, and if so bring him into the witness box and interrogate him. This was the basis of a series of four lectures, the third of which appears in this issue. With the exception of the second night, when the weather was very inclement, the attendances have steadily increased at each lecture.

WHAT HAPPENS TO THE DEAD MAN?

LECTURE BY MR. J. J. MORSE, OF LONDON.

[Delivered at Masonic Hall, Melbourne, on Sunday, September 21st, 1902].

Those of you who have been so good as to follow us with careful heed on the two preceding occasions, upon which it has been our privilege to address you on the subject of the "Dead Man's Home," will recall that we have offered certain considerations, made certain statements of fact, with the view of presenting to you a clear statement of some of the principles of modern Spiritualism. It may, of course, seem to some who view our words from a different position, that we are in conflict with the accepted teachings of the ages, that we offer statements for consideration that will not receive the sanction of orthodox opinion. This we cannot help. We are not to-night before the board of any form of opinion, nor subject to any eccle-

siastical authority. We are, like all other intelligent thinkers, simply and only desirous of finding the truth, and following it wheresoever it may lead. This is the spirit of the present age. This is the purpose which should animate every honest-minded man or woman. Hence, then, we make no excuse, minimise not the importance of anything that may be urged, but hold right on our course with the hope, which we have reason to think will be realised, that when our remarks on the topic in question are concluded next Sunday evening, you will endorse nearly all the propositions that we have advanced.

Now the question before us is, "What happens to the dead man?" We must remind you that the dead man is the only one who can tell of the things that happen to him. If you could catch your dead man and ask him, his testimony outweighs the creeds and doctrines of the ages, and comes to you with the value of personal experience.

We have told you what he discovered when he was dead—how he was himself—how he found a real world—how he met those who were near and dear to him—those upon whom the white lace curtains of death had fallen in the past. At this point each one of you may ask: But what will happen to me when I am dead?

Let us take you into our confidence. You are all as good as you can be just now, not quite as good as you ought to be. There are some things that you are perhaps sorry for, there are other things that perhaps you are ashamed of, and there are many things that you would not like published abroad; but these are between you and your conscience, but they press upon you and they cause you to think and to wonder,—“What will happen to me when I am dead?” That is to say, what kind of punishment will you find for the sins of earth?

A great many more people are concerned in this matter than are concerned in the other matter of what happiness will come to them when dead? Somehow or other, the average individual seems to be pretty sure that he will get what happiness he deserves, but he is not quite certain whether he will escape what punishments are due to him, so he asks the question just stated.

At this point we must depart from the main subject before us, and deal with one of the cardinal points of our philosophy. You have been taught to believe that you are bad—spiritually bad—and that if you had to trust to your own goodness, you would never see happiness after this life. We are entirely antagonistic to any such supposition. We believe God made you; that God never made a bad thing in the history of the universe; therefore, He never made a bad man. But all men differ in their developments, and some appear as green buds on the tree of life, while others appear as full-blown blossoms, but who says the green bud is bad? Try to look on all as being good. Remember that every human creature has some little spark of goodness in him down at the bottom, which, if you could only kindle it, would grow and expand until the glory of the man would cause you to forget the darkness which belonged to him in his early days. When you believe in the goodness of God with your soul, your heart and mind—not with your lips—you will believe in the goodness of yourself, and of your fellow creatures. So that we diverge here from certain old beliefs, and believe in the latent goodness of every human soul as an individualisation of divine existence itself. The old Scotch saying embodied a wonderful truth, so we reiterate Burns' advice and we say, have "a guid conceit of" yourself, which advice brings certain sequences before us. If we do not believe that you are innately bad,—one is almost tempted to say: The only bad people in the world are those who believe other people to be bad. If we believe in this possible goodness, you can hardly expect that what will happen to the dead man from this point of view would be the sort of experience that would happen to a dead man from the old-fashioned

point of view. You know, in the old-fashioned days you were invited to believe that all wicked people after death would find the climate somewhat more uncomfortable than this climate at its worst—that the air would not be laden with the perfumes of “Araby the blest,” but would rather suggest a lucifer match factory, and that you would be retained within the area of this uncomfortable district for ever. Now, if you were born bad, and never asked to be born at all, who is to blame for it? You, who were not consulted, or the people who brought you here without consulting you? It is rather curious to look at from that point of view; but, clearly, you are not responsible for being here, or for being what they said you were, and it seems a little hard that if you had no opportunity of choosing one way or another as to coming or not, that you should be sent down there for something that you could not help.

If there is one thing to be thankful for, it is this: That the common-sense and goodness of human nature is surely striking out these worn-out theological doctrines, that religion is becoming humanised, and more of the life and love of Jesus, and less of the presence and fear of the devil, are the keynotes of modern Christian teaching. Now, if our man, when he dies, possesses the innate possibility of goodness, it would surely be, shall we say, a waste of material to put him in any position where his latent goodness would be extinguished. If God loves goodness He will protect it, and ever guard it, so that it may develop and unfold through the everlasting ages. “But,” says someone, “do you mean to tell us that the wicked are not punished after death?” No, we do not mean to tell you anything of the kind, because to tell you anything of the kind would be to tell you a deliberate untruth. “Oh, the wicked are punished, then!” Certainly. “Well, are they punished for ever?” No, not for ever. Then some kindly critic says: “Well, if that is the teaching of Spiritualism, I do not want any Spiritualism, because I think they ought to be punished for ever.” To which we reply: Are you wicked? “Oh, I hope not; I hope I have made my peace with Heaven.” Yes, it is easy for the man who is eating soup to recommend a hungry brother to drink water, very easy for the man with a prayer of self-righteousness to say to other people: “You ought to be punished for ever and ever, because you are not as good as I am.” Such arguments are discreditable to morality, a disgrace to the finer instincts of human nature.

Well, if they are not punished for ever, how long are they punished for? That depends. But let us ask the question: What do you mean by being punished? It implies that someone does the punishment. “Well,” says one, “God does, of course.” That may be true enough from our point of view, but our point of view may not exactly be yours. Do you mean that God looks at every dead man, and says of one, You shall be punished for 1000 years; to another, You shall have a million years. Do you think that is the way God punishes? Why, it is not the way God punishes you on earth. “God punishes us on earth! Why, what do you mean?” Oh, do not fall into the error of supposing that God only punishes over there. He works here, just as much as there, and always works by His divine laws. You can nowhere get outside of His control. His laws are omnipotent, and He punishes in this world, and in the other, also. “Well,” you may say, “I do not understand how?” Let us endeavour to explain, then. Supposing you are foolish enough to put your finger into the gas flame. What happens? “Why, I would be burnt, of course.” And you have a blister, and it is painful? “Yes.” God has punished you. The blister is the outward and visible sign of His punishment. He has punished you through the laws that surround and protect you. His punishment is not the punishment of vindictiveness—it is punishment that protects and educates, for, after you have once burned your finger in the gas, you are not anxious to do it again.

Nature's laws, which are the manifestation of God's love, have taught you that if you try to break the law of physiological continuity, as belonging to your finger, you will get the worst of it. Now apply this to morals. Does it hold good? The dead man enters a world where spiritual and moral principles mean more than in this world. If you debase yourself morally, if you hurt yourself spiritually, you will inevitably experience the consequence of your so doing. Every action brings its consequence, and if to the consequence of an action is added the consciousness that you knew better, but still persisted in it, then that brings you the pain which is the inevitable addition to the reaction wrong-doing ever entails upon the wrong-doer. “This looks,” you will say, “as if we punished ourselves.” Yes, that is exactly the case. You punish yourself. “Then,” says the scoffer, “If I have to afflict myself, I shall lay the lashes on very lightly; and, in fact, I shall use my best endeavours to escape from afflicting myself at all.” You may delude yourself with that idea, but let us remind you, if it is necessary, that not one of you here ever did a mean thing, an ungenerous thing, an unkind thing, an evil thing, without finding it very difficult to keep it out of your mind afterwards. It will come up. Conscience will afflict you. The world may sail by brightly—the skies may be always blue, the flowers may emit their sweetest perfume; wealth, place and power may come to you, you may be clothed and fare sumptuously, but when the music sounds the loudest, this ghost from out the past will point its bony fingers at you and say: “Remember what you did 30 years ago.” You will lay the stripes on lightly, will you? You will try to escape laying them on at all, will you? Why, every time this ghost steals out of its cellar and glowers before you, you shiver to your inmost soul and your strength turns to water when you remember the evil that you did in the long years ago. You will lay it on lightly! Not so, for you will lay the lash on your own shoulders just as heavy, and it will hurt you just as much as it did when you laid it on the shoulders of the men against whom you did the wrong. This is but the inevitable retribution, the result of the past coming home. Nobody escapes. Nobody will carry your sorrows, no one is anxious to bear your stripes. Everyone is willing that you shall have all the privileges belonging to you, so you have no one to carry your burden for you. You have sown the wind, you must reap the whirlwind. You have planted the thistle, you must eat the thorn. This is the morality that Spiritualism preaches. So what happens to the dead man is that he realises that there is no past, but one eternal present. Within the consciousness of the soul all continues to exist so far as the soul is concerned. Whatever shapes there are on the canvas of your memory, whatever evil deeds are in your recollection, they are there, and sooner or later they will burst their bonds. They will jibe at you. They will say to you: “We are your children.” Why, there is no hell that has such tortures. The devil himself is not so dreadful—nothing is so dreadful as the consciousness that you cannot escape from yourself, that you cannot put from you the consequences of your past life.

In your despair you may ask, “But is there no relief?” Oh yes, there is relief, but you must seek it. How can you find relief? Let us give you an illustration: Supposing two of you have been very great friends—close companions—and suddenly something occurs and you quarrel, and you say harsh and bitter things to each other, and part in anger, each of you vowing —“I will never speak to him again.” Weeks and months pass by. Somehow you feel this is wrong. You feel that the quarrel was largely through you. So you think, “I ought to be the first to make it up.” This is a bitter pill to swallow, this putting aside of your pride, but at last you succeed. You meet your friend; you say, “It was my fault, I am very sorry. I ought not to have said the bitter, cruel things that I did. I beg your pardon. Let us shake

hands and be friends." Your friend feels the truth of your statement. He feels that your soul goes out in your words. He grasps your hand and says: "Never mind, it is buried and forgotten. We are friends and brothers, now." Then you feel as if you had entered right into heaven, as if the weight of your life had been lifted from your shoulders. You never before felt so happy as when your hands met in that grasp of reconciliation.

When you are forgiven the evils that you have done, then you are free from their condemnation and pain. But you must be forgiven by the people whom you have injured, and the dead man finds that until he has so obtained forgiveness, he is not free from the pains evil-doing brings, for each must work out his own salvation. "Oh, but this gives people another chance." All we need say is that God's laws are kinder than man's theology, His love deep enough, His wisdom great enough, if man lives for ever, to give him an opportunity of unfolding the good latent within him.

What happens to the dead man in another respect? Supposing you go to a distant country. You have said "Good-bye." The headlands fade from your sight. In a few short hours you are away on the wild waste of waters, and how your heart aches! How your breast heaves with the recollections of the beloved land that is fading from your sight, and of the friends whose faces you can no longer see. When a man dies, he falls asleep, and wakes again in the other life. The old familiar scenes and faces have faded from him, and, like the voyagers upon the ship, he too feels: "Oh, that I could grasp their hands again, hear their voices, see their smiles." Your upon the ship are consoled with the thought that "a few weeks or months and I shall be home again. The old friends will greet me. Their voices will ring in my ears again, and the pains of the parting and the absence will be more than compensated for in the joys of reunion." But what about the dead? Some still say, There is no bridge between the two worlds, that the dead must ache, long, sorrow and suffer over there, because there is no bridge. But, say you, Is there no communion between the living and the dead? Men have said so. God never said so. God has not cut His universe into halves, made a chasm between them which none could bridge. As day and night fade into the next day, as waking and sleep and waking again follow in natural sequence, so does this world fade into the next world. The universe is continuous, therefore the dead man is not cut off from those whom he has loved, and it happens to him that he discovers that he is able to come back to the world in which he once was, and so confer immeasurable comfort on those who have mourned his loss.

Now, one of the objects of modern Spiritualism is to afford the proof and certainty of the statement just made. Its cardinal proposition is the reality of communion between the living on earth and the living in the land beyond the earth—that there is more in death than dying, that there is more in life than living. People will ask, "Supposing that this were true, what is the use of it?" Such people will ask you what is the use of a child? Yet Socrates and Homer, and all the leaders of men, have answered the question, for they were children once! It is what the fact leads to, the possibilities that are enshrined within it. These are the considerations that should weigh with your minds, when you ask, What is the use of this cardinal fact of Spiritualism? The responsibility of Spiritualists is tremendous. One might almost say—awful—in its solemnity. No greater trust, no nobler duty, belongs to any class of people on the face of the globe to-day than those to whom is committed the power of demonstrating to mankind the continuity of human life through the return to earth of people whom men called dead. We speak in full realisation of the solemnity of the words we have given utterance to.

The opinion has been expressed that you have no right to invite the departed back again to earth, that

it is injurious, and unjust, to them. There is neither injury, nor injustice in loving hearts rendering loving services to those whom they love. To visit those whom he loves is the dead man's work. "What! are we to work again after death?" The hardest work is worklessness. The man who has nothing to do, and all the day to do it in, thinks every twenty-four hours an eternity. The man who has something to do, whose heart and brain and hand are employed, finds each year roll by, as though it was only a passing day. Are you to be less intelligent when you are dead than when you are alive? If so, the immortal life would be a very poor exchange for the one you are living now. The common consensus of opinion is that it will be a better life. This is true. It is a better life. You will be better men and women, and all your powers of consciousness, your intelligence, your life, will be infinitely quickened in the newer condition.

"But what can we do?" you ask. Have you learned everything? No. "But, surely, we shall not have to learn over there the sort of thing we learn here?" Some of the things you learn here, you will not have to learn there. But there are principles in the universe, methods of God's works, forms and evolutions belonging to existence—the very laws of your new life, the principles of your existence, of wisdom, and truth. The unfolding of the powers latent in your nature—why, after you have surmounted the initial experience of your entrance to the other world, you will find the extent of eternity, vast as it now appears to you, will be all too short if you would learn everything you would desire to learn, as soon as you begin to realise your position, and remember that the desire for knowledge grows upon what it feeds, and, therefore, the more you know, the more you desire to know.

For the final point to-night, permit us just a few words about the good, and may we pay you the compliment of including you all in that comprehensive phrase, and for to-night consider you all as good? As good as you know how to be, better than you have been, but not so good as you will yet become, but good, God's children. He is your Father. What becomes of the good people after they are dead? Do they sit up there playing harps, and wearing crowns, enveloped in flowing robes, and contracting celestial rheumatism by sitting on damp clouds? Oh, no, such babyish ideas are left behind nowadays. No intelligent minister, no leading denomination, nourishes the foibles of bygone thought. "But, surely, the good are rewarded?" For being good? Why should they be? Are we to say to one, "You did a good action yesterday, here is half-a-crown. Do a better one to-morrow, and you shall have 5s. Do a better one the day after, and you shall have the image of His Majesty, in gold." What would any here among you say? There is not an honest man or woman here to-night who would not indignantly refuse the smallest coin of the realm for the smallest good action they might do. You would say, "I did the right because it was right. Then why should you want to be rewarded when you are dead, because you were good on earth? The consciousness that you did the right, lived the truth, and strove to be all you preached, will give you the inward happiness which passeth all understanding. That is the sequential reward of all the good you did during your career. No one can rob you of that sweet consciousness. No one can deprive you of the happiness you have earned. Therefore, when you enter into the dead man's home, you will have found this realisation that happiness is the consequence of your endeavours to do your best while on earth.

So to you all, in closing, let us say this—When the little day of life is done, and the night of death leads on to the dawn of immortality, well be it for you each and all if, having lived your best on earth, nothing worse befall you in the world beyond than what it has been our privilege to speak of here to-night.

SPIRITUALISM IN NEW ZEALAND.

In the little town of Levin, in the Wellington province, the truths of Spiritualism are gaining a firm hold, and a short sketch of how the movement began is worth chronicling. For many months a circle of about twenty persons have been meeting at the residence of Mr. W. C. Nation, and they were a warm-hearted, united group. Last New Year's Day several members of the Wellington Association spent the day at Mr. Nation's residence, and had a good time, and Dr. Peebles paid the little circle a visit during his sojourn in New Zealand, expressing himself much pleased with those he met with. Mr. R. H. Taylor is a really good medium for trance speaking, and the addresses by his controls have been most helpful to those who have been privileged to hear them. Mrs. S. Cross is also a promising test medium.

This little assembly were rather undecided about commencing public meetings and about building a hall, when the Presbyterian minister was made the instrument of precipitating matters. He began to cudgel Spiritualism and those who partook of it. In a week the town was in a mild state of excitement, for Mr. Nation announced in his paper that he would deliver an address on "The Great Question of Spiritualism," and he invited the disciple of Calvin to come and ask questions. The Town Hall was well filled, and Mr. Nation dealt with the subject solely from a Biblical standpoint. The reverend gentleman was present, and he asked a few questions, which Mr. Nation answered in such a way that he got the audience with him, and the general opinion was that the clergyman was not equal to the occasion, and had been badly hit. Then the reverend gentleman notified that he would preach on Sunday evenings on the subject of Spiritualism, and he did so in a most venomous manner. The pulpit is the "coward's retreat," and he used it to the best of his ability. Mr. Nation offered to pay the expenses of the Town Hall if he would come out in public and debate, but he did not prove himself a bold Scot, though he is probably a canny one.

By this time the little band of Spiritualists had formed themselves into an association, and secured a section of ground in a prominent place in the town whereon to build a hall. They commenced fortnightly meetings in a small hall, Mr. Taylor speaking in the trance state, and Mr. Nation, as president of the new association, delivering addresses, and dealing with some of the statements of the church minister. The hall has been crowded on each occasion, and circles are being formed in different parts of the town. Some evenings since the members gave a social, and a number of friends and inquirers had an opportunity of witnessing various phenomena.

The plans have been prepared for a hall, 40 by 22, and it is to be made attractive and comfortable. At the rear will be a large room for circles and socials, fitted with the necessary conveniences. The past two months have been very lively for the little band, but they are undaunted, and time will show that they are able to prove the truth of spirit return by phenomena of a striking character.

LEVIN.

Mrs. J. M. Pestell (*nee* Captain Amy Court, of the Salvation Army) gave an interesting and impressive address entitled "My Spiritual Evolution," at the Odd-fellows' Hall, Brunswick, on Thursday evening last. There was a fair and attentive audience. The lectures will be continued every Thursday this month. Mrs. Pestell is an earnest, capable and magnetic speaker, and we think, before the end of her course, likely to awaken a lively interest in spiritualism in the locality.

We are advised that the Victoria Hall, Dunedin, was crowded to excess on the occasion of Mrs. Brigham's first lecture, September 14th, and that she has created a most favorable impression. The Dunedin Psychological Society have issued a small pamphlet embellished with a finely executed portrait of Mrs. Brigham.

MESSAGE AND MEDIUM.

(ELLA WHEELER WILCOX.)

I believe that the spirits of our dear ones do return to us, to comfort, guide, and cheer. I believe hundreds of well-authenticated instances exist where spirit forms have been seen—in broad light, and in their own likeness. Thousands of instances have occurred where messages have been received from them, and I have no doubt that we are often visited by departed friends, whose presence we vaguely feel, but whom we cannot see or hear.

Since such visitations are our only absolute proof of a future life, I fail to understand why religious people cry out against a belief in spirit return. The Bible is full of such occurrences, and the universe is the same to-day as it was in those historic times.

That such messages have been received I have no doubt. That I myself have received them I am confident.

Some people are endowed with what might be called a spiritual telephone, just as others have mechanical, musical or mathematical genius. But even as the earthly telephone at times is unreliable, and "Central" does not always make the right connections, so these spiritual wires are not always to be relied upon.

I am confident we are all often surrounded by bands of invisible forces, spirits in various phases of developments who are interested in our welfare.

They are God's messengers, sent to cheer and help struggling humanity. Call upon them—believe in them, but believe in your divine self and in the God of Love, and all will be well with you.

ROMAN CATHOLICISM AND SPIRITUALISM.

A correspondent has called our attention to a scurrilous article headed, "Spiritism—Fraud and Deviltry," which appears in a Roman Catholic paper called "The Tribune," of September 6th. In it we are told that ninety per cent. of Spiritualism is fraud and ten per cent. deviltry, and a certain individual who is awaiting his trial for obtaining money under false pretences is pointed to as a sample Spiritualist! We never heard a whisper that he was identified with Spiritualism in any way, and have evidence that he repudiated it whenever he alluded to it in his lectures; but, even had he assumed the role of a Spiritualist in the carrying out of his nefarious designs, it would not be legitimate to make Spiritualism responsible for it unless he had been a recognised exponent of the "cult," which the writer of the article says "the Catholic Church sternly opposes and condemns," and we might add—lies about.

Another Catholic magazine, "The Australian Messenger," gives a little bit of Spiritualism in an extract from Memoirs of Father Damien, who sacrificed himself in the cause of humanity on the leper island, near Honolulu. Here it is:—

The following extraordinary incident shall be told in the Father's own words, written to his brother:

"Among the lepers was a Calvinist woman, as she called herself, who remained obstinate in spite of all my efforts to reclaim her. To all I said she would reply jokingly, and turn my words aside. One day I was summoned to her bedside, and soon perceived that she was possessed by a spirit not her own. As she made signs of a wish to write, I handed her a pencil and a piece of paper. The writing ran thus: 'I am not an evil spirit, but the angel guardian of this woman. For six months I have been urging her to be converted—now I am using this violent means. To-morrow she will be herself again, and will be converted.' I could hardly believe my eyes; but on my return the next day I found her completely changed from her old obstinacy. She declared that she wished to be a Catholic, and asked for Baptism. I showed her the writing—'Do you recognise that?' I asked. 'No,' she said. 'Have you felt anything lately?' For

the last six months I have heard an interior voice telling me to become a Catholic. I always resisted, but now I am conquered.' She was instructed and baptised, and shows a fervour that edifies us all."

A good Catholic spirit on the other side was doubtless responsible for the "conversion," but how about the "deviltry"?

SYDNEY SPIRITUALISTIC LYCEUM.

The Secretary of the above advises us of a successful social gathering recently held, attended by about 200 children and adults, and says:—"Spiritualism in Sydney is making good headway, and it is hoped that before long a good united Society will be formed. That there is plenty of talent amongst the Spiritualists of Sydney is undeniable. What is required is a good, earnest, painstaking organiser, one who has the faculty of keeping the movement up-to-date and who can make the people feel they have someone whom they can look to for guidance and control.

"During the past month we have had some very good addresses given by Mrs. Hodgson, Messrs. Saunders, Anderson, Bostock, and others, and last Sunday we had a trance address by Mrs. Lunn, on "What Children can do." The address was very instructive and was listened to with much attention.

E. B. HUGHES, *Hon. Sec.*

SOFT PERSUASION.*

This little book is a tale with a purpose, a high and important one, though the subject is little heeded and unthought of by many. It lies at the root of regeneration and the physical and moral improvement of the race. There are only three characters in the tale, a young and inexperienced wife, her husband and a dear lady friend, whose good sense and loving influence brings out and develops the inherent good qualities of the wife, producing harmonious conditions for her offspring. It should be read specially by the newly married, but is almost equally applicable to the unmarried who have attained the period of adolescence. Its tone is pure and elevating.

The article headed "Pneumatology, Spirits, the Spiritual World," extracted from *The Adept*, a non-spiritualistic magazine, which appears on page 8049, is an indication of the progress of spiritualistic ideas.

CADWALLADER.—Letter received; notice next month.

News has just reached us of the decease, at the age of 89, of the Hon. Luther R. Marsh, the venerable jurist and former partner of Daniel Webster. Mr. Marsh was a subscriber to the *Harbinger of Light*, and we have had the pleasure of friendly correspondence with him. With his last letter he transmitted to us a small red letter volume, a tribute to the New Century, containing a thought or reflection for every month in the year, his portrait and a fraternal inscription. His opinion of the *Harbinger*, as expressed in a previous letter, appears in our June supplement. His illness was brief and his end peaceful.

The Prabuddha Bharata, published at Kumaon (Himalayas), reproduces in its columns in July and August, Mr. James Smith's lecture on "The Littleness and Grandeur of Man."

Mr. Robert Denney, who recently left Melbourne for Western Australia, is desirous of thanking his numerous friends and clients for the liberal support they have accorded to him during the past seven years.

"If Mr. Thompson J. Hudson had possessed some psychic development he would not have written a whole book to prove, contrary to ten thousand facts, that all supposed communion from beyond the veil comes simply from the illumination of the psychic's own brain."—**DR. E. D. BABBITT.**

* Soft Persuasion: A Tale of Pre-Natal Culture, by Irvin. Published at *The Century Office*, Adelaide, 1902.

DEATH.

BONNEY.—Sept. 20th, at her residence, Thornley, Ocean Street, Woollahra, Charlotte, widow of the late Charles Bonney, late of South Australia.

IN MEMORIAM.

CHARLOTTE BONNEY.

Come, Holy Spirit! Bear to those bereaved
Here on this earth a balm for Sorrow's pain,
And circle with Thy peace those sorely grieved.
Reap, gently reap, the harvest from this Plane!
Lift on the wings of love our lives to Thee,
O Thou eternal Guardian! Father, bend
Thy pitying smile upon us, till we see
Thy steps that lead unto Thy Golden End.
Ever throughout our pilgrimage, till death
Bind us still closer to the Ideal Soul
Of Christ, our Elder Brother! Give our breath
New strength and hopes, with faith in Thee madewhole!
Now, even now, we bless Thy Holy Name.
Ever in us keep bright Love's ministering flame!
Youth and Old Age before Thee are the same!

DEVOTION.

Sydney,

Wednesday, 24th September, 1902.

NO. 2 FUND, V.A.S.

Amounts received on account of my advance to complete above Fund:—Per J. Campey, 20/-; "M.A.," 10/-; Acknowledged with thanks.—**W. H. TERRY.**

In our July issue we called attention to, and presented some specimens of, poetry received from the spirit world by automatic writing. A collection of these poems interspersed with a few prose communications, has just been published in neat pamphlet form and is advertised in the present issue. They are worthy of our readers attention.

The following are Mr. Morse's subjects for October:—5th—"The Philosophy of Spirit-Communion—Its Necessity." 12th—"Its Possibility." 19th—"Its Methods and Limits" 29th—"Its Applications."

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