

THE HARBINGER OF LIGHT

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

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"LIGHT, MORE LIGHT."—Goethe.

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SIXPENCE.



MRS. LAURA I. FINCH.
Editor *Annals of Psychological Science.*

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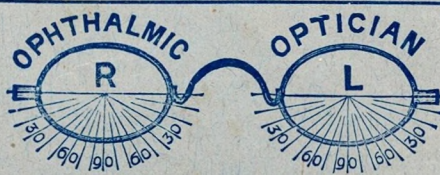
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The Harbinger of Light.

AUGUST 1, 1907.

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EDITORIAL.

From all parts of the world come signs that Spiritualism is entering on a new and wider field—that it is indeed approaching a crucial point in its history. In the brief *resumé* of Mrs. Finch's paper on "The Psychology of Mediumship" in the first article, it will be seen that the desire is to discriminate between the true and false in mediumship, and more than a year ago she also made a stirring appeal in the columns of the *Annals of Psychical Science* for a fund of some thousands of pounds to place mediums above the necessity of turning their gifts to commercial ends. In the American journals there is a constant appeal to Spiritualists to furnish reasons for present unsatisfactory conditions, and in our sub-leader mention is made of an article in *The Two Worlds*, which states the feeling of intelligent spiritualists, generally, in England. The *Light of Truth*, published at Chicago, has during the month of June made a special appeal to representative leaders in the United States to give their opinions in a Symposium published in that paper, as to the reasons for what is designated "The passing of a régime." Among the first to reply was the veteran seer Andrew Jackson Davis, who says that years ago he "was moved in great sorrow to survey the field as you now write me." So strong was his indictment of the constant seeking after "tests" in those early days, and the lack of spiritual development, that he was charged with "recantation" by Luther Colby in the *Banner of Light*, and A. J. Davis says to-day that all he wrote then in his little volume, "The Fountain," is just as applicable now as it was thirty years ago. He says that the one thing the study of Spiritualism should affirm is "that a person is not destroyed by the chemistry of death, but exists as much an individual as before, and enjoys the privilege of travelling in the spiritual universe, and of revisiting the earth and holding converse with friends still in the flesh. When once," he goes on, "the momentous question, 'If a man die shall he live again?' has been answered, then the multiplication of 'tests' should cease, and man should enter on a spiritual training," otherwise, "both his sensibilities and judgment will be weakened." Purely scientific investigations are necessary, he contends, and are on a higher basis. This is what I have been maintaining for the last quarter of a century. This is why I hailed the formation of a Psychical Research Society in the early eighties, and saw the importance of the first scientific acknowledgment by its members of a psychic fact when "Telepathy" was proclaimed as one of Nature's laws not yet understood.

There is nothing to fear from this scientific enquiry, but everything to hope for. There is no degeneration, as some would believe, but a fresh start that in the

order of Evolution was sure to come. This is an age of transition. It is a proof positive of how the world is turning away from phenomena which are not capable of scientific proof, when we find men like Lombroso and Morselli outspoken witnesses of the reality of what they have witnessed through Eusapia Paladino. It is psychic facts that must be established, and we can well leave individuals and the world to gradually form their own deductions therefrom. "Science," as A. J. Davis says, in the book first quoted, "is a sure safeguard against superstition." Meanwhile those Spiritualists who have seen all along that psychic marvels are useless unless they tend to the deepening of the spiritual life go on their way rejoicing. Every day brings them closer to the psychic world; they are living in it now, and are, moreover, temples of the divine spirit that fills the Universe. They are, as Campbell says, part of God Himself. One can speak from experience as to the vivifying effect upon the life that the knowledge of communication between the two worlds can give. It was for no lack of endeavour to know something of spiritual things that I had, as so many others, come to look upon all the assurances given by the churches as to a future life as positively worthless and with not an atom of evidence to support them. I knew the Bible almost from cover to cover, and turned away from the miracles recorded therein as not worthy of credence, or why should a good God, I was told to look up to, so cruelly desert the world now! If I had been divine, as they said Jesus was, how easy must it have been to lead the perfect life! How great is the change that the knowledge that we are surrounded "by a cloud of witnesses now" brings is testified to by hundreds and thousands to-day. One of the first lessons learned is that each must be his or her own Saviour—and that Love, which is the absence of selfishness in the life, is the redeeming force of the world. Insensibly we find ourselves at the very heart of Christianity, and the life of Jesus becomes a precious example and incentive. He also was "acquainted with grief," and learnt the lesson of life through suffering and self-surrender. Here, I said, is what the churches are in vain trying to give their adherents. The meaning of existence has become clear.

It is the great privilege and joy of my life to attempt to put before my readers some aspects of this living faith that has made this work-a-day world for me like enchanted ground. It is what so many darkened souls are waiting for—this religion within Nature—which is at once so simple and so true as to commend itself to the cultured and uncultured alike. In a letter I received from a distant State the other day, from one who is literally alone in a bush township in his yearning for spiritual enlightenment, he tells me in words that sink into my heart, how much he has to thank me for in the columns of this paper. "I am sure it has drawn me nearer to God," he says, "than all the churches and chapels I ever entered." Words like these make me all the more anxious to be as receptive as possible to the divine influences to whose wise and loving direction any words that reach the hearts of my readers are due. It also gives me the fullest confidence in the future of Spiritualism, and I hail with satisfaction every advance, whether on the spiritual or scientific side, which tends to bring home to the world the great truth of a spiritual universe interblending even now with this mundane one, and controlling, if we will but put ourselves into the proper focus, every detail of our daily life.

MRS. LAURA I. FINCH.

Editor of "Annals of Psychological Science."

BY MRS. CHARLES BRIGHT.

When reading of experiments in mediumship one always regrets any undue bias on the scientific side which seems to shut out from the soul that conviction of the reality of spiritual entities which gives us the assurance of continuity of existence beyond the grave. In the present lack of knowledge of what constitutes mediumship, and the necessity for distinguishing between the true and the false, it is impossible, however, to over-estimate the importance of Mrs. Laura I. Finch's admirable paper on "The Psychology of Mediumship" which finds place in four recent numbers of *Light*. The address was given before the Members and Associates of the London Spiritualist Alliance on Thursday evening, May 16th, in the Salon of the Royal Society of British Artists, with Mr. H. Withell, Vice-President, in the chair. There is always an advance guard in every movement—one that is sure to be kept in check by the more conservative element, even if it proves to be the forerunner of enlarged views of the general body later on. Thus it is well to remember that Theodore Parker, shut out of the Unitarian pulpit, Boston, was given a chance to give views to the world of the true and false in religion, which are now gladly accepted by the present generation of Unitarians. Emerson, too, whose transcendental philosophy is found in all that we term the Higher Spiritualism, had perforce to give up his position as a Unitarian minister, finding "the Sacramental bread and wine" too material and unspiritual a representation of the Last Supper in that upper room at Jerusalem. Modern Spiritualism has come now to a transition stage. Its phenomenal facts are being forced upon the attention of scientific men everywhere, and of Europe especially, and it is certain that nothing but good can come of the strictest investigation. Spiritualists of the intellectual order have always refused to be controlled by the *ipse dixit* of any spirit, whether in the body or out of the body. But the examples that daily arise of false steps being taken at the behest of some so-called "control" show that we are far away from a true conception of what the spiritual philosophy implies. There is so much sheer ignorance on the subject, so much blind credulity that scientific investigation should be welcomed as the herald of a new and better state of things. A friend wrote to me a few days ago from a distant State, saying that a lady whom she had interested in Spiritualism had "given it up for good and all because of a wrong communication through the Ouija Board." This shows that those who make it a rule to direct inquirers to the literature of the subject before looking for phenomena are on the right track. We know so little of what is going on behind the scenes or for how much our own personality is responsible that the utmost caution is necessary.

WHAT MRS. FINCH'S OWN VIEWS ARE.

London is a long way from the Antipodes, but from the time I came into correspondence with Mrs. Finch there has existed a bond of sympathy between us showing the reality of those subtle links of telepathy which can put us *en rapport* with kindred souls in every part of the Universe. And so I seized the opportunity of presenting to readers of the *Harbinger* the portrait which accompanied her exhaustive address in *Light*. Mrs. Finch is known, too, as a most able translator. We are indebted to her, not only for the admirable translation from the French of Dr. Maxwell's *Metapsychical Phenomena*, but the English edition of *Annales des Sciences Psychiques* doubtless owes its excellence to her power in this direction. That she is a medium of a high order is shown from her own experiences, and the only matter for regret is to find that one who has had the unique experience of Mrs.



MRS. LAURA I. FINCH.

Finch does not believe in the survival of personality after death. Speaking of the universal belief of mediums during the production of phenomena that they are due to the action of spirits—indeed, Mrs. Finch points out that to succeed in its production "it is almost invariably necessary to suppose the phenomena are due to the direct action of spirits"—she tells us that she does not share this belief. "My normal self," she says, "has a creed which is not shared by the consciousness which springs into activity when I seek for metapsychical phenomena, whether material or psychical. I believe not in the immortality of the personality. To me the *summum* of bliss would consist in the shaking off of personality at death, in the upward flight of individuality and its absorption into, its identification with the Great Whole, the Great Unnameable.

The Divine Immanence within and without, above and below, is the only voice which rings true to my normal ears." In her concluding remarks on this part of her subject one feels as if it is the real part of her self, the divine Ego, which speaks. "But during a séance," she proceeds, "whether I, or another, be the active element—when, so to speak, I open the interior vision, I feel something like an adjustment taking place in my mentality, and I have become even a fervent Spiritist. Not only do I then believe in the immortality of personality, not only do I feel the ecstasy of communion, and, what seems to me, the direct influence of a Divine Personality and the inpouring of inspiration from some far-off source of knowledge, but I have lost the power of reasoning, of analysis and critical judgment, and am no longer able to distinguish the ephemeral image from the real." On reading this it seems almost as if so much attention has been paid to the scientific side as to shut out in the normal state those spiritual intuitions which flow in from the psychic world all around us. With this comes also the intimate knowledge of the spheres and the life of absorbing interest and fuller development that awaits us in the Great Beyond. Both Dr. Hodgson and Professor Hyslop affirm that they could not get the best results

until they had accepted the spiritual hypothesis, and it is reasonable to suppose that it is so because it is true.

THE PSYCHOLOGY OF MEDIUMSHIP.

In the long address which covers about twenty columns of *Light*, Mrs. Finch very ably summarises her convictions regarding the vagaries of mediumship, and is so anxious to attain truth that she subjects her own mediumship to as much severe scrutiny as she does that of others. In speaking of the great sensitiveness of mediums to all external influences, she says that this "alertness to all inward and also exterior indications is so intense that even a breath is sufficient to indicate direction . . . which often destroys the validity of the phenomena"—and gives an experience of her own with Dr. Richet, in which she endeavoured to exclude all suggestion, all psychometric reading. And here Mrs. Finch must speak for herself of her own interesting experiments:—

"This hyper-sensitiveness," she tells us, "to extraneous as well as to interior signs became so developed in myself, that when seeking for clairvoyant or telepathic phenomena, in order to destroy all possibility of receiving clues from without, I came finally to work without seeing or being near persons. That is, Professor Richet (to whom, as you may be aware, I have devoted, for the past seven years, my somewhat meagre mediumistic powers) would remain in his own home at a certain hour with a friend, chosen by himself and unknown to me, whilst I, for my part, remained alone in my own home; then under these conditions of space, I would endeavour to obtain information concerning Professor Richet's friend and the subject of their conversation. Sometimes Professor Richet chose no friend, but instead, letters which he would read over for an hour, always alone in his own library, and I alone, at the same time, in my home, trying to see into his mind. Well, it has been under these apparently severe conditions that our best and purest phenomena of clairvoyance have been received.

If I may turn aside from my point for a moment I will quote the following, taken from about twenty similar cases. It is fairly interesting as illustrative of the powers of symbolisation and dramatisation of the subliminal. On this occasion, Professor Richet was to sit in his library between ten and eleven p.m. and think of a friend. I, in my home, was to strive to get the name and as many details as possible concerning that friend and his deceased relations. But on this particular occasion I could get absolutely nothing, and a night's sleep brought me no help. I tried several times during the next day, but without success. I went to bed the next night with the fixed determination of finding out the name, or, at least, the initials of the friend in question. It seemed to me that I had no sooner laid my head on the pillow than I fancied I saw myself outside my body. I could see the latter lying motionless on the bed. I moved away from the bed with the intention of going to find M. Richet, when, to my joy, in walked the dream image, the 'astral,' some would say, of M. Richet himself. Immediately my dream-self seized the dream M. Richet by the hand and said to him (it was all so vivid that I can see the whole scene again as I describe it to-night): 'Now that we are both out of the body, you can tell me the name of your friend.' The dream-man looked annoyed, and replied sharply: 'I shall not tell you his name.' It was in vain that I tried to make him understand that, under the circumstances, the experiment would be quite as valid if he gave me the desired information as if a 'spirit' came and gave it to me. To all my entreaties, he replied: 'You must find it out for yourself. I shall not tell you.' Finally, in my dream, he turned away from me as though to leave the room, and just as he turned away I saw the two capital letters, *P P*, spring out of his forehead and stand out clearly before my eyes. I exclaimed triumphantly, 'You have told me in spite of yourself. The initials are P.P.' and I turned quickly to my body, with the intention of waking up and writing down my newly acquired information while it was fresh in my mind. I woke up, as a matter of fact, and noted the time. I had been asleep for half an hour exactly. I remembered everything, and made notes of my experience; and, as I wrote down the initials, other details concerning the friend poured into my mind. The initials, also the details, were correct."

Mrs. Finch's remarkable experience in mediumship was repeated in different phases, her one object being to free phenomena from the personal taint that confuses messages and makes inquirers ask, as happened a few days ago, "How is it that ten different mediums whom I visited gave me as many different messages?" Those who love Spiritualism the best welcome every inquiry that shall explain this difficult subject—"The Psychology of Mediumship." Mrs. Finch advises all mediums, especially those who aim at demonstrating clairvoyance, to experiment on the lines indicated in her investigations with Dr. Richet, in which she has obtained sufficient encouragement to continue on the same way. Speaking of physical phenomena as at the Bailey séances, Mrs. Finch thinks "it would be more

frequent if we gave ourselves up to more abundant and more methodical investigation. There is not in the present state of things," she says, "one person in 50,000 who produces abnormal physical effects."

MEDIUMSHIP AND HYPNOSIS.

Mrs. Finch draws a distinction between hypnosis and highly developed conscious mediumship. In her opinion "there is no analogy between them." "Hypnosis, in my humble opinion," she says, "is the road leading to the deterioration of individuality by the dissociation of personality; it is a reprehensible practice, it seems to me, because it is the control of one's brain centres by the will of another, and it is the eventual paralysis of the mental energies; but the conscious use of the psychic faculties, on the contrary in proportion to their constant and regular employment (for the exercise of a faculty increases that faculty) is, it seems to me, the high road to an even fuller and more perfect individuality, and to a deeper comprehension of the Divine."

SPIRIT MATERIALISATIONS AND CLOTHING.

Many of Mrs. Finch's experiments have been made with a medium in Paris, Miss B., who has lived in the same house with herself, and who is incapable of fraud. There is always much that is apparently inexplicable to outsiders regarding the clothing of materialised forms, and what Mrs. Finch has to say about this is worth quoting. Madame d'Espérance's explanation of the material forming like cobwebs in the cabinet where she sat for materialisation, it will be noticed by readers of her *Shadow Land*, is very similar:—

"One experience," Mrs. Finch says, "was particularly striking. At a séance in December last, after a long period of inactivity, I implored the trance personality to make a supreme effort and, in order to restore patience to our group, to strive to give some sign of abnormal power. She promised, and at the following sitting a large mass of white stuff was forthcoming, first under, and then to the left of, the medium's chair, whilst I was holding her body securely in my arms, my head against her head. I am personally quite sure that the medium made no suspicious movements, such as that of drawing out stuff presumably concealed about her body. We cut off a piece of this white stuff, and found that it was white muslin of a wide woof, such as is used in the dressing of wounds.

The woof was of the kind invariably observed in the imprints of fingers, hands, &c., said to have been obtained through the mediumship of Eusapia Paladino. I held the medium whilst Professor Richet cut off the cloth, over which a little ether had previously been poured. The medium appeared to suffer, and asked for the curtains to be closed. This was done, but I remained in the cabinet holding the medium tightly in my arms. I held her, I repeat, firmly, and, as far as it is possible to be certain of one's own observation, I am confident that she did not touch the stuff with her hands or feet—*nevertheless it disappeared*. Immediately afterwards the medium was undressed, stripped, and every article of clothing, as well as her body, was examined by two of the sitters, whilst the cabinet and the séance-room were also subjected to a rigorous search; nothing of a doubtful nature being discovered.

But why should we have been suspicious? What *should* 'spirit' clothes be made of? Sir William Crookes' experiments thirty years ago, as well as Professor Richet's experiments in 1905, not to speak of other recorded experiments, demonstrate that the clothing of 'phantoms' is often made of material similar to that to be found in any draper's shop. But somehow the very strangeness of the phenomenon, the very hypothesis put forth by Spiritists themselves, which, in spite of innate scepticism, finishes by influencing the most rebellious intelligence, excites our imagination and prepares us for something unusual, extraordinary. In spite of ourselves and reason, we are at once suspicious when the supposed visitor from another world manifests himself to us in a body similar to our own, and clothed in stuffs which could be purchased at a stone's throw from almost any house. It is as though we expected him to manifest in a winged body and come clothed in raiment of unearthly beauty and texture! We are disappointed to find how very human, how natural, how terrestrial looking the well-materialised form and clothing are."

Our lack of knowledge of these occult things shows the value of investigations of this kind. When a materialising medium was seized in Australia some years ago, and some hair and other extraneous objects found in the cabinet were quoted as evidence of fraud, I was told by one of the sitters—a lady of great caution and judgment—that a handful of the hair seized disappeared completely, as in Mrs. Finch's case, as it lay in her grasp. We are, indeed, only on the threshold of this great psychical science.

HOW THE MEDIUM IS AFFECTED BY STRONG LIGHT.

Although Mrs. Finch recommends experiments to be made with sufficient light to be able to see more or less well, she points out how phenomena cannot be produced in full light without real danger to the medium. Her experience is similar to that with Charles Bailey in one of the first sittings, when an electric light turned on suddenly caused the medium to fall on the floor and to remain unconscious for some time. Mrs. Finch says:—

"On one occasion a strong light of fifty candle-power was inadvertently turned on at a moment when the trance personality was bidding us to 'look well and see what is going to happen.' The medium was in full view, sitting still in her chair, her hands pressed against her eyes; and, though there was no visible manifestation of material phenomena, the result of that sudden flash was a scream from the medium, an imperative call to me to go to her aid, a nervous attack, and much trembling of the body as she clung desperately to me as though fighting for life. It was a long time before I succeeded in soothing her, and, naturally, the séance was abruptly ended. The medium was much agitated all night, and the next morning complained of pains in the head, and face, and loins. 'Do not let that ever happen again, if possible,' said the trance personality the following day. 'I was drawing out the fluid with which to build up my body, and I was nearly ready to give solidity to my body and to show myself to you; but the shock sent the fluid back to the medium's body like a flash of lightning. I was taken unawares, and was unable to control the fluid; that is why the medium felt ill afterwards.'"

It will be seen from the trend of Mrs. Finch's observations that however much people may shrink from inquiring into these momentous subjects, she is throughout influenced by an earnest desire for truth. Her paper, which, it is to be hoped, will be published in pamphlet form, has already excited much controversy in English spiritualistic circles. Summed up in a few words she wishes to arrive at some mode of discriminating between true and false mediumship, and in her heroic attempt she will have the sympathy of all who desire Spiritualism to take its proper place in the world, for

"Who ever knew truth put to the worse, in a free and open encounter?"

OUR FOREIGN EXCHANGES.

SPIRITUALISM IN MEXICO.

I have received from the permanent central committee of the Federated Spiritualists of Mexico a handsomely printed volume of 400 pages, containing a full report of the proceedings of the first National Spiritual Congress, which was held in that city from March 31st to April 15th, 1906, to which 42 associations sent delegates, representing 20 different towns and cities, and 2010 adherents. Photographic portraits are given of the president, vice-president, treasurer, secretary, and scribe of the Congress, all of whom are manifestly what the Americans call "brainy" men, their countenances alive with intelligence, and giving every indication of the alertness, power and vivacity of their intellects; and these qualities reveal themselves in the speeches and discussions textually reported in this volume. The theses which gave rise to them embraced some of the weightiest problems of psychology, biology, religion, and the mental sciences. Each of these seems to have been submitted for consideration to a select committee, which drew up a report setting forth the conclusions which had been arrived at; and these, after having been debated by the full Congress, were accepted as modified, if approved of by a majority of the members. In the end, the ten following propositions were affirmed:—

1. God exists, and is the cause of all existence.
2. The spirit pre-exists and eternally persists.
3. The habitability of other worlds is undeniable.
4. The survival of the human soul is a truth demonstrated by scientific methods, and by mediumistic methods more especially.
5. The happy or unfortunate conditions of human life are the consequences of acts performed during the present existence, or in previous lives.

6. The progress of the spirit through its various forms, conditions, lives and worlds is infinite.

7. In the earth sphere, as in other worlds, the spirit passes through manifold incarnations.

8. The solidarity of existence and destiny in all beings manifests itself in the universal harmony.

9. The solidarity in the human species constitutes the Brotherhood.

10. This human brotherhood imposes, as urgently necessary, in order to realise the progress of the race, compulsory and secular education, freedom limited only by justice, and peace secured by arbitration.

SPIRITUALISM IN BRAZIL.

We have received the first ten numbers of the "Aurora Espirita," the first containing sixteen pages only and the latter over 32. It is published monthly at Pernambuco, the chief city of the province of that name, in the Republic of Brazil, and edited by Senhor Pedro d'Able. It is the first periodical of the kind that has appeared in that city, and, without any intention of perpetrating a pun, it is certainly ably conducted. Spiritualism is making rapid progress in all the Latin countries of the two Americas, and the "Aurora" states that there are 60 regularly constituted societies of Spiritualists in Mexico, with 93,122 members, as shown by official statistics; while there are 48 similar associations in the Argentine Republic, of which 16 are localised in the capital, and 32 in the provinces. The conversion of the illustrious poet and philologist, Dr. Jose Julio da Silva Ramos, member of the Brazilian Academy, to Spiritualism, as mentioned in the fourth number of this publication, is another gratifying evidence of the spread of the Truth among the cultivated classes of society in that country, where Marshal E. Quadros, Admiral M. Barrato, Generals Girard and Piragibe, Major Ivo de Prado, and a dozen eminent members of the medical faculty are also avowed Spiritualists. In the seventh number of the "Aurora" I find an interesting extract from the "Reformador" of Rio de Janeiro, describing how the illustrious Professor of Physiology in the Faculty of Medicine in that capital (Dr. Oscar de Souza) displays his independence of thought and action by making honourable mention of Spiritualism in his lectures, and of the psychic researches of Sir William Crookes in England, and of Professor Charles Richet in Paris. Speaking of spiritual phenomena, Professor de Souza remarked: "The study of these is extremely serviceable to pathology, because it is here, sometimes, that we are enabled to get at the origin of numerous maladies, as yet but imperfectly understood."

I wish our young contemporary a long and prosperous life, and success in the crusade which he has entered upon against ignorance, superstition, priestcraft, and the spiritual darkness which appears to be so rife in the ecclesiastical circles of Brazil.

SPIRITUALISM IN FRANCE.

The rapid headway which Spiritualism is making among the more highly cultured classes of French society is to be partly accounted for perhaps by the great number of lectures which are being delivered upon the subject in all parts of the country by specially able and enthusiastic propagandists, generally in compliance with invitations from influential people in the large towns and cities. Thus, as I learn from the "Luz y Union" of Barce'ona, M. Leon Denis has been lecturing in Toulon, Marseilles, Carcassonne, Bordeaux, Perigueux, and Toulouse, some very remarkable manifestations have taken place in Paris through the mediumship of Mr. Miller, of San Francisco, these creating the greatest interest wherever they are described. M. Gabrielle De'anne has been lecturing on psychic theses before the Popular University of the Faubourg St. Antoine, and M. Chartier has been giving a series of four discourses to the Society of Mutual Education, and in the "Family Salon" on the following topics:—

Psychic Phenomena, Magnetism and Hypnotism; The Intelligent Forces of the Invisible and their Manifestations; and The Photography of the Invisible, and Materialisations.

HERR KRUPP, SENR., AS A WRITING MEDIUM.

Before quoting from the "Revue de l'Inconnu" of Paris the following article, it may be necessary to premise that the late Empress of Germany, like her illustrious mother, the late Queen Victoria, whom she resembled so much in the strength and brilliancy of her intellect, was a Spiritualist, and therefore came within the category of those whom the Melbourne "Argus" so elegantly stigmatised in a recent leading article as "ass-heads" and "drivellers." It is an open secret that Her Majesty the Queen, after the death of the Prince Consort, was guided by his wise counsels, and that the secret of her warm attachment to her faithful servant, John Brown, was that he was the honest and trustworthy medium controlled by her late husband. About 25 years before her own death, Her Majesty caused to be printed for private circulation two volumes entitled "Meditations and Reflections upon Death and Eternity," which expressed her own sentiments upon these momentous subjects. I had the privilege of reading them, and they bear the impress of having been written by one thoroughly conversant with the truths of the Higher Spiritualism.

The following is the article referred to above:—

"Herr Krupp, the celebrated metallurgist, recently deceased, travelled one day on the railway with the Empress Victoria of Germany, mother of William the Second. Some of the ladies present were conversing upon the occult sciences, and upon the secret life of the soul during sleep.

"I am sure," exclaimed the Empress, "that you, a practical man par excellence, will smile as you listen to these things, and will wish to contradict them. Do so, I beg of you; we shall not feel hurt, and I for one shall enjoy a discussion on such a question."

"I fear I must disappoint your Majesty's expectations," rejoined Herr Krupp, "for my father was a believer in Occultism."

He then went on to describe how the definitive formula for the fabrication of his celebrated cannon had been revealed to him in his sleep, while journeying in a railway train. He had fallen into a profound slumber after vainly racking his brain to resolve the perplexing problem. His note book and pencil lay on a chair by his side. When he awoke, some hours afterwards, he was stupefied to find several pages of his note book, which had previously been blank, covered with figures. These worked out the problems with which his mind had been so preoccupied, and supplied him with the formula which he had so ardently desired. "His stimulated (enardecido) brain," added Herr Krupp, "had functioned during his somnambulatory sleep, and his hand had noted down the calculations with such exactitude that they remained for ever after an object of the greatest admiration."

(I venture to submit that there was no unconscious cerebration, but that the brain of Herr Krupp was thoroughly weary, and therefore quite passive to spiritual inspiration, under the influence of which his hand automatically obeyed the impulse it received from the controlling intelligence.)

MORE PSYCHIC MARVELS.

We borrow from "El Mundo Oculito," as quoted by our Spanish contemporary, "Luz y Union," the following interesting narrative of some extraordinary experiments made in Milan by a famous specialist in cases of mental infirmity, and published in an Italian medical journal:—

"After producing a cataleptic condition in a boy fourteen years of age, whose education had been extremely limited, he was submitted to a series of

interrogations in the Greek, Latin, Arabic, English and German languages. The child, in spite of his absolute ignorance of either of these tongues, replied in the same idiom in which the question was formulated, with this peculiarity, that the voice sometimes lost its native harshness of tone, and acquired a robustness and sonority that were thoroughly virile.

"Professor Huxley saw a soldier who had been severely wounded in battle, and had fallen into a state of total catalepsy, write, under dictation, long passages in languages of which he had no knowledge, and with as much perfection as if they had been his native tongue.

"The same distinguished scientist speaks of a London cabdriver, who proved to be so ignorant that he was incapable of counting more than ten with his fingers, and yet, when thrown into a cataleptic condition, he was able to resolve the most complicated arithmetical problems; while another cataleptic in Rouen, without knowing a single word of Latin, would recite whole psalms in that language, and not omit a syllable.

"The medical journal from which," (continues "El Mundo Oculito") "we extract the foregoing data calls them 'mysterious.' We affirm that there is nothing mysterious about them, but that they are entirely natural, proved and established on evidence. We assert, and can demonstrate to the studios, that these individuals who speak languages of which they are entirely ignorant, and resolve arithmetical problems, and recite entire passages without a fault, are simply the instruments of other intelligences who are invisible. Experimental psychology exists; Spiritualism goes on widening its field of inquiry; each day witnesses the accession of fresh investigators in scientific centres, savants are disconcerted by the facts, and the theories which they invent, and not fitting with the reality, are delusive and ephemeral. They are only comprehensible by the open-minded student."

IDENTIFICATION.

The "Luce e Ombra" of Milan publishes the following letter, dated March 13th, 1907, from Signor Domenico Trotio, of Pergola:—

"About three years ago, in a hall of the University of Padua, some students were accustomed to hold mediumistic sittings. At one of these I happened to be present, simply as an incredulous spectator. Another student, who is now Professor Agisto Fracassi, was likewise present. Invited to put some question to what professed to be a spirit, and as much to please his colleagues as anything, he asked for the name of his brother. The reply was, "Fiore." "Ah! there you have made a mistake," rejoined the querist. But again and again the spirit repeated the name "Fiore." As his brother had called him Arturo, the only name he and the other members of the family had ever known him by, he left the room, as may be imagined, still more incredulous than before. After a time Agisto Fracassi had occasion to procure an extract from the register of his brother's birth, and great was his surprise on discovering that the first of his baptismal names actually was "Fiore," although he had never known his brother to be thus addressed. The professor states, in addition, that he is perfectly certain that not one of the students present at the sitting knew either his brother or his family, as he was residing in a city remote from that in which they were at the time assembled. J.S.

TO CORRESPONDENTS.

The Editor claims the indulgence of many valued correspondents if letters are not promptly answered or M.S.S. acknowledged, as over pressure of work is responsible for much unavoidable delay in this respect.

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

BY MRS. CHARLES BRIGHT.

So much discussion is going on in all parts of the world concerning physical manifestations, including the "passage of matter through matter," that Dr. Channing's address, given June 7th, on this important subject, has been selected for this issue. It cannot be overlooked that in America and Europe the "Psychology of Mediumship" is being seriously questioned, and that physical phenomena, as being more open to scientific investigation, are attracting the notice of scientists the world over. It matters little that, as in the case of Professor Morselli, he has arrived at no conclusion save that these are established facts. It is this knowledge that will eventually arrest the attention of the world, and it is for this reason that Dr. Channing's explanation, coinciding as it does with latest scientific discoveries, is particularly valuable. Sceptics scornfully doubt the sanity of those who, under test conditions, and competent in every way to give an opinion, declare that these Bailey "apports" are genuine. There is not a shadow of a doubt about it. Every scientific man, Russel Wallace, Lombroso, and the latest investigator, Morselli, are declared to be insane when they come to a similar conclusion. As Morselli puts it in the May issue of "Annals of Psychical Research," the sceptics say "they will believe when such and such a scientist, 'a man who is above all suspicion,' shall have made certain of the matter. But," he goes on, "when I admitted I had seen and touched the reality of mediumistic facts with Eusapia Paladino, I lost my position with doubters as 'an authority above suspicion.' He became classed with many of us here in Australia with persons of degenerated intellect." In a recent letter from "X," of Sydney, he rejoices in the "still marvellously successful Bailey sittings. . . . In my pamphlet," he says, "I laid great stress on the importance of physical manifestations in support of the spirit theory, the intellectual alone affording insufficient proof." It is not expected that wonders of the kind that take place at the Bailey seances should be believed on mere hearsay, but before classing them as impositions, people are strongly advised to read what Zollner has to say in his "Transcendental Physics," and to pay attention especially to the latest discoveries in science, which illustrate in a remarkable way all that Dr. Channing contends for in his interesting address. A brief account of the phenomena produced since our last issue will show that the remarkable character of the manifestations is fully maintained.

44TH SEANCE. June 7th. Address by Dr. Channing on "The Passage of Matter through Matter." Phenomena. Lump of clay with Mosaics. It was explained that the Mosaics contained in the lumps of clay that come with monotonous regularity would form, when completed, a beautiful border of a pavement fully 8 feet long. The pieces that have arrived seem to belong, when freed from the clay, to something of the kind. Skirt of dancing girl, part of supplement to July issue. Bag made by natives, in supplement to present issue.

45TH SEANCE. June 14th. Address by Dr. Robinson on "Atlantis: The Lost Continent." Perfect nest with eggs brought after medium specially searched by Dr. Whitcomb before the sitters; a most beautiful apport. MSS. brought from Egypt near Alexandria, translated by Dr. Robinson. He said it was on vellum, and being very dry would be opened with difficulty. "It is a record of an inscription," he said, "that was to be placed on a monument to one of the Roman emperors, and reads thus, 'To Jupiter Serapis, the greatest and best, for the uplifting and protection of the Emperor Trajan and of the Roman people.' An officer of the Third Legion recorded this and is instructed to have it set up." Lump of clay with Mosaics. Canary, placed on table to be taken to India in exchange for "apports," was found when light had been lowered to have disappeared. Medium again specially searched. Abdul announced he had put it in Selim's hand, and the bird was then at its destination, India. Spirits and apports both travel as quick as thought itself which is another of Nature's mysteries.

46TH SEANCE. June 20th. Address on "The Immortals in the Works of Charles Dickens" with remarks concerning his genius, life, habits, and home, his thoughts and his belief in matters appertaining to the spirit world. Phenomena. Manuscript from Alexandria, Egypt, as at seance above. It is the

plan of a Roman city with fortifications. Lump of clay with Mosaics. Medium not well and seance shortened.

47TH SEANCE. June 28th. Address by Dr. Channing on "Paul's address to the Athenians." Phenomena. Lump of clay with Mosaics. These lumps of clay come with such force and drop so heavily that they sometimes rebound from the table on the floor, always arriving at some distance from the medium. Quantity of buckwheat poured into dish on table. Ancient MSS. brought by Dr. Robinson's instructions, very old and very brittle. It has on one side a rude representation of the seven-branched candle-stick; on the other side a ring with a disc in centre and old Hebraic characters, said to be the oldest Hebrew written or spoken.

ADDRESS BY DR. W. ELLERY CHANNING ON "THE PASSAGE OF MATTER THROUGH MATTER."

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

I must of necessity to-night speak upon the composition of matter. Scientists upon your earth plane are just beginning to discover that matter is not solid, as they have understood it in the past, and for a short time I will speak to you about the component parts of matter. I will take for an illustration the wood of the table in the centre of this room, in which scientists, by the aid of powerful lenses have been able to see the minute particles composing matter. Besides these there are other smaller particles of matter—I am using plain language and discarding scientific terms as much as possible—that up to the present have eluded their scrutiny. There are no lenses yet made whereby these minute particles of matter can be seen. The chemist knows that they exist and scientists call them electrons, which form molecules. The spirit chemist, the advanced spirit in the spirit world, knows that these can be indefinitely divided and sub-divided into other minute particles of matter, which to-night I will call "polarised particles" of matter. These polarised minute particles form matter whatever its form, whether it be the wood of this table, the granitic rocks or the sand upon the sea shore. Now the polarised minute particles which form the matter of this table are held together through the medium or agency of electricity. What is electricity? Your scientists are unable to say. They speak of the electric fluid and are just beginning to know how to harness it for the use of man. But I tell you that electricity is neither more nor less than a powerful ether, and these electrons or polarised particles are held together by electricity. Some scientists on the earth plane believe that the electrons are electricity only, and they are not very far wrong, and if I may use the term, these fine particles or electrons are electricity materialised. In every part of the universe electricity is present, and there are, remember, many forms of electricity. When you speak of electricity, most people think of the electric battery or dynamo, but there are many forms, as electricians well know, and the great source of electricity is the sun and planets, but chiefly the sun. Without electricity, which is Nature's magnetism, the universe would become corrupt and fall into decay. It is the salt, so to speak, the savour of the universe that keeps it sweet and beautiful. Every beam of light that comes from the great luminary is charged with electricity, and its penetrating power enters into the earth and strikes the seed. It pierces the seed that you put into the ground, and then in conjunction with other electrons that are in the earth, the atmosphere and the prevailing moisture, the seed germinates and grows. Electricity is Nature's magnetism. It is hard for you to think that this table is not a solid piece of matter. Now, all matter is held together, whether rocks or plants or trees or whatsoever there is in nature—just as are the electrons forming the matter of this table. Nature is always at work destroying and rebuilding, she is ceaselessly disintegrating matter, and I will give you examples of it. Long ages ago, in the carboniferous period, there were forests of giant palms, lichens and club mosses. Under the influence of electricity, and the action of the sun and moisture, coal was formed from these forests. The giant palms, the club mosses, died,

rotted, and fell into the earth. Convulsions of nature covered them up, but hidden forces were all the time converting them into carbon, and to-day you shovel those palms and club mosses and giant trees into the furnaces of your engines and they supply heat and energy to mankind. Again, look at the chalk deposits in the strata of the earth. What man, unless he is investigating the subject, would believe that these chalk formations are the shells of innumerable minute creatures that once lived upon your earth plane, which went to form the great chalk deposits that are now to be found in the strata of your earth.

HOW MATTER IS DISINTEGRATED BY SPIRIT FORCES AND RE-MATERIALISED.

I now proceed to speak about matter being disintegrated by the spirit world—dematerialised and re-materialised. You understand all those terms, for spiritualists have, in fact, coined them. The spirit chemist has of course gained more knowledge regarding the laws of nature than you have and he knows of many laws that obtain even on your earth plane of which you are not at present aware. He is surrounded by powerful ethers, those imponderable substances of the earthly chemist, and by exercising his power over these ethers, he is able to disintegrate or separate the atoms or the electrons. He is, moreover, able to change, as nature does, the form of matter, changing the electrons into ether. Now, if a material object outside of this room is to be brought within by spirit power, it must of a necessity be reduced to a state of ether. Supposing that it is a piece of stone, the spirits at work, exerting their power, take it to pieces, separate the electrons which, from the spirit side of life, appear like scintillations of light—that is just what matter or polarised particles appear to spirit eyes. He separates, changes, or converts these particles into ether. He does the same with a certain part or portion of your wall, and then it is easy for one ether to pass through the other; there is no obstruction. Once having passed the etherealised stone through the wall of your house, he re-materialises it, solidifies it again, and in a very short time it falls upon your table as a solid mass. Now, if some person fails to understand this, let me remind you that scientists themselves are able to do this to some extent with matter. Here is an illustration. I see before me a jug of water. Take that water and apply heat to it and you convert it into vapour or steam, which, if you pass it through a cold pipe, can be run back to water. Subjected to low temperature the water can be made solid in the form of ice. Now, the vapor might pass through certain places, but the block of ice could not. Carrying that illustration further, I tell you that the spirit chemist knows how to reduce that vapor or any other substance into something which we call ether, and which can pass through matter, no matter what it may be.

SPIRIT COMMUNICATIONS MADE THROUGH THE ETHERS.

These ethers of which I have been speaking tonight are to be found everywhere, and wonderful is their action. We communicate with you to some extent through the medium or agency of these ethers. The materialised form is largely dependent on the ether, and, when the spirit speaks, you are clairaudient. Even when you hear the direct voice you are dependent on the ethers, for if it were not for them you would not hear anything. The spirit, when he knocks on your wall, produces sounds by the vibration of these ethers. Thunder is produced in something the same way. Certain atmospheres meet, and in the concussion electricity is generated and discharged, and that which follows is a rumbling noise or report, which you call thunder. The spirit simply causes a concussion or vibration of the ethers, and it strikes upon the oral nerves in your brain, and you hear the knocks. Don't for a moment imagine that spirits come down and knock with their knuckles as you do. It is all a matter of vibrations; the electrons are constantly vibrating; the

auras of the electricities are in a state of vibration everywhere.

Now, my friends, I have tried to put this matter to you in very plain, simple language, for if I were to speak in scientific terms you would have to find their meaning as coined and applied by scientists in the flesh. There are many of nature's mysteries round about you, which you know to be facts, and you are constantly discovering something that is helping the progress of humanity. The world went very slowly before the discovery of steam and the invention of the steam engine. To-day you have the electric cars, but some day they will be obsolete, antiquated. The entire universe of matter is controlled by Infinite Mind, which is God. To His sons He has given great power. Wonderful are the powers of the mind, and wonderful are the effects produced by the mind, and, before I close, I wish to impress this important truth upon you. You believe in telepathy—the action of one mind upon another mind at a distance. For a long time people denied this, said it was mere fancy, but you know it to be true. Disease may be cured by a powerful, healthy mind exerting its influence over a weak and diseased one. The number of cases which you are constantly reading of—faith cures—are the result of the influence of mind upon mind. There must be first concentration, which takes place through the diseased person centreing his thoughts on the spiritual, with his aspirations and desires going up in the form of prayer. I could tell you of several cases where prayer was asked for sick persons who lived at a distance from a church at a certain hour, one case at 12 o'clock in the day, and another case at 7 o'clock in the evening. In the latter case a woman was stricken with paralysis, and at 7 o'clock in the evening she rose from her couch. Here was the wonderful effect of mind over diseased matter. These cases are not what the newspapers call "fake"; they are genuine enough, and that is the true explanation of it. The time will come when it will be possible for one mind to send a message to another, not through the medium of the post, but a mental message, which will be received and answered. Some other evening I will continue this address on Mind, and its influence over matter, speaking also of Hypnotism, Auto-Suggestion. Good-night.

AN INTERESTING PREDICTION.

As a record for future verification, or otherwise, the following portion of a communication purporting to emanate from Laplace, the French astronomer (1749-1827) received on the 8th of June by a regular contributor to the *Harbinger*, may appropriately find a place in our columns:—

"I have been wandering round the Pacific Slope of North America, and observing the subterranean conditions existing in that region. I think the citizens of San Francisco are unwise in re-building that great city. Experience will teach them this in time, I suppose, for, in my opinion, another earthquake will occur, more disastrous than the last, when the whole of the city will topple down again. I do not say that this will happen immediately; although it will be subject to minor shocks in the interim. The next calamity will be a general upheaval, when not only San Francisco, but the whole of that coast line, for a distance of 200 miles, will glide into the sea like this (pressing the palm of one hand obliquely over that of the other). It will be a vast land-slide, as it appears to me; for I can see it approaching. The entire coast is internally honey combed and slowly crumbling away; so that the weight of the upper crust, with no solid basis beneath, will eventually break away. It will be the greatest catastrophe which has been witnessed since the destruction of Atlantis. It may not take place for a few years, but come, it surely will, involving the overthrow not only of San Francisco, but of other populous places as well, while tens of thousands of human lives will be lost."

UNPHILOSOPHICAL PSYCHIC RESEARCHERS.

NEARLY the whole of "The Annals of Psychical Science" for May is occupied with accounts of, and reflections upon, the manifestations occurring through the mediumship of Eusapia Paladino, by Italian scientists, who have been forced, against their convictions, to admit the reality of the phenomena. Professor Morselli has apparently been having seances with this medium for several years past, and has witnessed under the strictest test conditions spirit lights, levitation of tables and other ponderable objects, direct writing, the appearance of detached hands and materialisation (one of the forms corresponding with that of a dear friend deceased) and numerous other equally remarkable phenomena. He admits, unreservedly, that these are genuine phenomena, but objects in toto to spirits being the authors of them, yet fails to explain them on any other hypothesis. In fact, he is bristling with objections, as he objects to the term Levitation, the terms Spiritualism and spiritism being used synonymously, and defines a Spiritualist as "one who believes that human nature is dual." He objects also to the intervention of spirits—affirming that there is no evidence of it in the phenomena occurring through Eusapia; To John King (who professes to control her) as a fantastic creation of her sub-consciousness; To what he calls "intellectual spiritualism" which he says is sufficiently explained by the laws of physio-psychology; The grotesque-paraphernalia of Eusapia; The control adopted by spiritual circles which is ridiculous! He objects also to Mr. Myers "claiming too much," and quotes Mr. F. Podmore as the greatest authority in the matter! Could bias go further? He says, "Poets, naturalists, journalists, lecturers and doctors pretended to deal with psychology, but did not understand it." "He had been an obstinate sceptic of the phenomena and was still one in regard to the intervention of the defunct." One would have thought that his experiences in the former field would have made him a little more cautious in his attitude towards the latter. He scouts the phenomena as impossible, because it does not conform to his materialistic ideas of science, and now that he is forced by the evidence of his senses to believe them he takes the same attitude as to the cause of them. A true scientist is a philosopher, but there is not much philosophy apparent here. A philosopher would have read up on the subject and examined the evidences before entering upon the investigation of such an important subject. Some spiritualists are delighted over the fact of these savants endorsing the phenomena. We have little to thank them for, the phenomena as such being scientifically proven long ago by Professors Robert Hare, Wm. Crookes and Frederick Zoellner, besides being endorsed by scores of men who were the peers of the Italian savants.

But the second investigators (?) transcend in egotism, if not in crass materialism, Professor Morselli, Doctors Foa Aggazotti and Herlitzka arranged for two sittings with Eusapia. They prepared a room specially for the purpose, fitted it with complex electrical and mechanical apparatus and predicted that there would be no phenomena. But phenomena did occur, and whilst they held the medium hand and foot their electrical traps were pulled to pieces, the seats thrown on the table, the table levitated, and they were touched by invisible hands. At the second

seance the electrical traps were abandoned as useless and the medium was held by two of the party whilst her feet or legs rested on their knees and were held by their other hands. There appears at this seance to have been astounding force exhibited, the table was repeatedly levitated, hands were materialised and used, one of the party who wanted to interfere with the medium being twice violently thrust back and cautioned not to attempt it again; then as a climax, the table was three times lifted and violently dashed to the ground until it was reduced to pieces.

On the strength of the foregoing the investigators (save the mark) felt themselves in a position to decide upon the cause of the admitted extraordinary phenomena; and, after a rigmarole about the spiritual hypothesis "depending upon the gratuitous statements of the medium" and likening the believer's superstition to that of the savages seeking an explanation of the cause of wind and thunder in the supernatural, they (having felt twitches in the medium's limbs when the most violent phenomena occurred) affirm "that mediumistic phenomena are the result of a transmission of energy accumulated in the medium—vital energy or psychic energy." We have a respect for scientific men but we are unable to class these as such. They may be men of education and skill in some departments of physical science but are no true scientists and their endorsement of what was affirmed ten years ago by Alfred Russel Wallace as "already proven" is as worthless as their theory.

BETTER METHODS.

A recent number of "The Two Worlds" contains a thoughtful article under the caption of "What shall we do to be saved?" the writer of which, reviewing the history of spiritualism, alludes to the serious and reverential methods of the early investigators of spiritualism and the enthusiasm of the believers, and contrasts it with the present methods to their apparent disadvantage. He refers particularly to Bradford and Birmingham which were a few years since important centres of spiritualistic activity, but the conditions apply to a great extent to Australia. "I pictured to myself," he says, "our public meetings, our after circles, our week night meetings, our halls, our mediums, I reflected over much of what is now passed off as clairvoyance and psychometry, and I felt disgusted. I could see that the claims we were making for many of our present day phenomena were not true, that mediumship had degenerated, that many of our rooms, our speakers and our mediums were doing more harm than good, that many of our converts were forsaking us, and that the movement was in a decline. It was then I asked myself the question, What must we do to be saved?"

The principal causes of the unsatisfactory condition of things referred to by the writer, beyond the primary one of the lack of reverence on the subject exhibited by the majority of present investigators, are the phenomenal after meetings, used on many occasions to draw an audience who, coming for a sensation, are not in a condition to be impressed by the speaker unless he is an exceptionally good one, and even then unless the phenomena are equal in quality they detract from the impression. A second cause of degeneration, the writer thinks, is the "developing circle." We are at one with him in the condemnation of these as usually conducted. The only use of a meeting or class for this purpose is for the blending of congenial auras which implies singleness of purpose and necessarily, if a good purpose, unselfishness. Each should come with the idea of contributing whatever mediumistic influence or quality they have for the general good; by this means their auras are blended, forming a mass which the spirits can utilise on the most sensitive for the benefit of all; whereas, as a rule, at a public developing circle, each one comes with the idea of getting something for himself, either by personal communi-

cations or the development of some mediumistic gift. Advanced spirits are unselfish and will not cooperate with such, but are ever ready to respond to the desire of the unselfish truthseeker.

The remedy suggested by the writer is a reform of methods, viz.—If the regular services fail of their objects, discontinue them. Hire a room sufficiently large to accommodate members and friends, where they could meet to discuss papers and hear addresses; have mutual improvement classes, a psychical research section, library, etc., and when any good speaker comes along have a course of propoganda meetings.

For several years past the Victorian Association of Spiritualists has done all this and in addition has published and gratuitously circulated about one hundred thousand pamphlets on the facts, philosophy and religion of spiritualism. W.H.T.

A FAREWELL LETTER TO FRIENDS IN THESE SOUTHERN LANDS.

From DR. J. M. PEEBLES.

To the Editor of "Harbinger of Light."

Dear Madam,—Over two weeks ago I was forced to take to my bed in Brisbane by a sudden attack of inflammatory rheumatism—a most painful malady, the suffering of which experience alone can realise. Reaching Brisbane, after two weeks' incessant work in Sydney, worn and weary, I found a small but united Society of spiritual Spiritualists—good substantial people, thinkers and readers, who can hardly wait the arrival of the next month's "Harbinger of Light." So disabled was I after the painful seizure, which kept me a prisoner to my bed, that on the second Sunday I had to be carried to the hall and on to the platform in a chair, delivering my lecture while sitting. My two physicians, one a clairvoyant, warned me against going from a bed of pain to the platform, but I persisted, and went. The spirit was upon me, mind must control matter, the will must say to pain, "Be thou still." And yet there is a limit both to will and energy. I did not quite fill out the lecture programme here, and did not speak the last Sunday, because of very painful limbs, and a journey to be commenced the following Wednesday of nearly five weeks by sea and land. While suffering these torturing pains by day and by night, I felt thankful that, unlike many soldiers from crimson battlefields, I had limbs to ache. After all, pains are but incidents in the drama of life—kind, masked angels whispering in gentlest tones, "Obey nature's laws." Do friends ask, "Why this collapse?" "Confession," say Catholics, "is good for the soul." Including two Sundays and two days I delivered 11 lectures in Sydney, 6 of them in the Unitarian Church, the others in spiritualistic halls—a clear case of overdoing! It was only through the energy and the royal manliness of that splendid worker in the field of liberalism, the Rev. George Walters, that I made any stop in Sydney. The divided "spiritists" of Sydney will ultimately grow up into Spiritualism, where cliques, clans, envies and jealousies are unknown, religion and a practical philosophy taking their legitimate places as inspiring forces. Heaven hasten the glad day.

SPIRITUALISM IN BRISBANE.

The real Spiritualists of Brisbane are an earnest, practical, and cultured people, keeping their platform up to the standard of intellectual and moral excellence. No chatter, no voluble mutterings from the under-world spheres in the name of "trances" can satisfy the investigator, feed the student, or thrill the soul with ecstasy.

Call those "apt to teach" was the exhortation of Paul. The world is crying, calling aloud for the Harmonial Philosophy, for genuine spiritual phenomena, and for cultured speakers to practically elucidate them.

It is but justice to say at this point that, under the guidance of good angels, I fell when taken sick

into the hands of Mr. and Mrs. Gale, "mine hosts," whose kindnesses I can never forget, and I fear never repay, as my home is so far away in the Northern Hemisphere. My every want was attended to with all the care and skill of the trained nurse. Oh, how much heartfelt goodness there is in this world!

This illness has taught me the needed lesson—Nature will not be trifled with. Physical nature has no mercy, knows no forgiveness, saying, "Obey and live, or transgress and suffer." But climbing up through faith and prayer into that loftier, holier realm of the spiritual and the absolute, nature becomes all forgiveness and love and wisdom. This life is not a penance, nor is the world at large a penitentiary, but a diversified garden, where the berries outnumber the briars, the flowers exceed the thorns, and the beautiful overshadows and gladdens with hope the more imperfect. God is good!

REMINISCENCES OF MELBOURNE.

Well, having put five magnetic bands around the world in the interests of spiritualism and germane reforms, I sail from Queensland July 10th, by the "Manuka," by way of Fiji Islands, Honolulu and Vancouver, on through Northern Canada to America, bidding Australia the final fare thee well—final, till I come as a spirit disrobed of this fleshly tabernacle—come I shall. The heartfelt emotions that eclipse my soul upon these partings no pen can describe nor artist put upon canvas. Pardon the falling tears. I am only an old, grown-up child seeking the light, searching for truth, getting that I may give, and thoughtfully appreciating, clinging tenaciously to the friends of this great Australian Commonwealth, whom I have known for a generation and more. How vividly was that scene and crowd of friendly faces that said "good-bye" to me in Melbourne station impressed upon my mind. Time cannot efface it. Lifting for a moment memory's mirror, I go back more than a generation, and see before me a crowded theatre with upturned faces to hear the new message of spiritualism, a message verified by demonstrations of a future conscious and progressive existence. In the chair was that brave, critical, and eminent writer, Charles Bright, then on "Argus" staff. Behind him, in a semi-circle, sat W. H. Terry, T. W. Stanford, John Ross, John McIlwraith, and others. Some of these have since "fallen asleep." Others tarry. Those were strenuous times. The press generally, guided more by the public pulse than principle, was strongly antagonistic. Priests and parsons were as jealous and angry as the tribal Jehovah whom they worshipped. But Evolution, progress, was at the helm. Never a truth died, and a number of these old veterans survive. W. H. Terry, ever a faithful and able defender of the truth, has retired to a lovely mountainous eminence, overlooking the sea from his Solarium, and, among his flowers and fruits, he is patiently resting upon his well-earned laurels. Mr. Ross, another moral hero of those early days, is still a rock of defence. Cavalier James Smith, the intrepid writer, author and book reviewer, still remains at 87 years of age, a tower of strength, a very pillar in the temple of our spiritual Zion. T. W. Stanford—Stanford is a name honoured all over America, not so much because of that grand institution, the Leland-Stanford University, as of a distinguished American family, all of whom were deeply interested in spiritualism. One of the most noted of this illustrious family is T. W. Stanford, of Melbourne, ever the supporter and defender of God's ministering angels to earth. Through his seances he is building wiser than he knows, sowing to-day for eternity's harvest. Already his fame in connection with that superior psychic instrument, Charles Bailey, has gone all over the enlightened world. Buildings may crumble, but their builders are immortal. Never can I forget the personal kindnesses of Mr Stanford, nor his Friday evening seances, with their astounding wonders, apports, descriptions of

the higher spheres, and the brilliant addresses from several heavenly dwellers through the spirit-controlled lips of Charles Bailey. Long may his gifts remain to aid in the demonstrations of a future progressive existence.

And here comes up before me a multitude of the spiritually illumined. Mrs. Redfern, with her monthly "Messenger" of good things; the friendly face of Miss Hinge, the book dispenser; the indomitable Secretary of the V.A.S. Mr. M. J. Bloomfield; Mrs. W. J. McLennan, whose London prophesy to myself proved true, and who is functioning upon that Christ-plane of consciousness that takes hold upon immortality. There are many others also of precious memory, but which space forbids the mention. God bless and long keep them to live on in the great broad field of spiritualism—the only ism that gives us irrefragable proof of life and love beyond death's crystal river.

Greatly did Mrs. Charles Bright, editor of the "Harbinger of Light," honour me by saying that a lecture of mine given in Sydney 30 years ago, "was the first she had ever heard upon Spiritualism." No good seed, no truth, ever perishes. Right glad I am that I now know her and something of her excellent work personally. Such knowledge, such memories, such unselfish friendships are as abiding as the stars above us. Each month Mrs. Bright spreads before the public a table luxuriantly laden with spiritual teachings and treasures. In brief, the "Harbinger" is so lucidly and wisely edited, that it stands out radiant with divine principles of a constructive rational and religious Spiritualism. Personally, I find it difficult, like others, to wait the publication of this promised book, "A Soul's Pilgrimage," from the cultured and clever pen of Mrs. Bright. Its sale cannot fail to be immense.

LAST WORDS.

Charitably remember that I am writing this scrappy letter partly in bed and partly bolstered up in an invalid's chair; hence I have little to say of myself and the future. So long as my heart can beat or brain think, so long shall I lecture and write. My commission was from above in the long ago, and, as you well know, was renewed with a re-ordination from exalted spirits that brighten the higher realms of the summerland. There is work yet before me. I have no conception of "tottering" down the decline of life. The phrase is beyond my comprehension. Death has no place in my thoughts. "There is no death; what seems so is transition." Really, I have but just begun to live, to see, to comprehend. Inviting heights rise up before me, Alps to be scaled, problems to be solved, souls fleshed and unfleshed to be helped, and enemies to be forgiven and blessed.

In my long public pilgrimage of sixty-five years I have been at times misunderstood, often misrepresented, persecuted, slandered by jealous compeers, and belied by the clergy. Nevertheless, though walking on these stormy highways, I never lost faith in God or man; neither have I stopped to bemoan those rough pathways, but pressed on in the interests of truth, inspired by faith, and upheld and encouraged by the guiding powers above me.

In stormy times gone by:
 "Once I sighed that merry spring was forced to go,
 And doff the wreath that did so well become her,
 But, whilst I murmured at her absence, lo!
 'Twas summer."

Thank God and the good angels there is before us all a summer time—a golden realm of infinite possibilities and imperishable riches. Again, bodily speaking, FAREWELL TO AUSTRALIA.

The bright gleam of hope in this opening century is the growing tendency among Christian denominations to bury the hatchet of doctrinal warfare, and unite in a common love for God and mankind.

LADY ADELMA VAY.

BY MRS. CHARLES BRIGHT.



Some months ago there came two volumes in German from Lady Adelma Vay, "My Life," which, at some future time, I hope to be able to let readers of the *Harbinger* know something about. Her first book, "Studies of the Spirit World," appeared in 1874, while this latest work bears date 1900, and from its interesting character should surely be translated into English for the benefit of those who would fain know more of this great worker in the cause of Spiritualism. This auto-biography, which covers nearly 1,000 pages, is dedicated to her husband, Baron von Vay—her "twin-soul and co-adjutor in all her work, without whose love and sympathy she could not have accomplished her life-work. 'In our life we are one—one in Spirit, Belief, Love and Work.'"

By the last mail came two "true ghost stories" specially translated for the *Harbinger* by Lady de Vay and a picture of herself on a post-card, which is reproduced for this article. A larger one may be given later with some particulars from her auto-biography. In a letter written a few months ago after a short notice of Lady Vay and her life and home at Gonobitz, Styria, had appeared in the *Harbinger*, she writes me a charming letter of acknowledgment: "I left the Roman Catholic Church in 1881 as my books were put in the 'Index' at Rome and I was excommunicated. So I joined my beloved mother's and my dear husband's church and became a Protestant. The day when I took the holy communion together with my beloved mother and husband remains the most beautiful day of my earth life." Then Lady Vay told me of her dog "Schüffi's being highly flattered at his portrait appearing with her and the Baron in the *Harbinger*. Schüffi is a medium," she goes on, "I take five cards and I tell him the card he is to take out with his teeth and he always does it. I am only looking fixedly at the card and he never misses it."

TRUE GHOST STORIES FOR THE "HARBINGER OF LIGHT."

Lady Adelma Vay vouches for the truth of the following:—"Bishop Prince Schwarzenburg, coming back one day to his palace from his usual walk, looked up at the window of his study and saw his own face looking down at him. He felt frightened and did not enter the palace. Coming back an hour later he found the ceiling of his study had broken down, which would have killed him had he entered the room one hour before.

* * * *

A friend of Prince Metternich told him that he fell asleep one evening in the church after the Benediction. When he awoke he found the doors locked and was unable to leave the church; went back to his seat and again fell asleep. Near midnight he awoke and saw a priest at the altar who said in a loud voice, "Is there

nobody here who would serve me during holy Mass?" The gentleman was very much frightened but remained quiet. Again the priest asked in a louder voice, "Is there nobody who would serve me during holy Mass?" Then the gentleman took courage, stood up, and said, "I will do it." When the mass was finished the priest thanked him and said, "I am a spirit and thou hast redeemed me by serving me through the holy Mass. Out of gratitude I will appear to thee three days before thy death so that thou canst die with all things pertaining to thee in order." Some time after, this gentleman came to Prince Metternich and said, "the priest has appeared to me and I have come to bid you farewell dear friend. I have all my things in order, have taken Holy Communion, and am prepared to depart the day after to-morrow." Two days later, Lady Vay adds, he was found dead in his bed from heart seizure.

PROFESSOR HYSLOP AND DR. HODGSON.

In the April number of the "Journal of the American Society for Psychical Research" Professor Hyslop concludes, for the present, his records of "sittings" with Mrs. Piper. "Light," of May 17th, gives an admirable summing up of Professor Hyslop's investigations, and it may be said that not only in this account reproduced below, but in an "interview" with Professor Hyslop by a New York daily paper he has announced himself as a convinced believer in the truth of spirit communication.

"Dr. Hyslop," says "Light," "gives many reasons for recognising, in the 'trance personality' speaking through Mrs. Piper, the characteristics displayed by his friend and co-worker while on earth, though with some peculiarities due to difficulty in communicating and others due perhaps to the effect of his experience of a larger and less trammelled life. Professor Hyslop says of one communication:—

'It serves more or less as evidence that the mental condition necessary for communication, at least in the "possession" type of mediumship, is like a delirious dream of a wandering and dreaming secondary personality. A more important observation, however, is the expression of thoughts which he would not have expressed, while living, in the way they are done here. There is an emotional colour in the communications at times that would have been inhibited in his natural conversation. The presence of this in them points to the existence of a trance condition on the "other side" as necessary for communication with this.'

We think that this 'emotional colour' denotes that the true man can now manifest without the artificial formalities and reticences of earth life. Conversation here is seldom quite 'natural'; it is restrained by conventionality from becoming 'emotional.' Professor Hyslop reminds us that these sittings with Mrs. Piper were held solely with a view to obtaining evidence of personality, and not for the exchange of ideas. In fact, once when Dr. Hodgson asked, through Mrs. Piper, the reason why a certain person had resigned his position, Professor Hyslop refused to answer, because the question and reply would have had to appear on the scrupulously preserved records of the sittings. Yet scraps of Dr. Hodgson's personal experience are allowed to filter through, with the label 'unverifiable' attached. We give a few, and wish there were more of them. Dr. Hodgson said, at various times:—

'It is suffocating here. I can appreciate their difficulties (in communicating eventually) better than ever before. . . . It is, I find, most difficult to use the mechanism and register clearly one's recollections. I have much sympathy for George (Pelham), whom we badgered to death, poor fellow. He gave me all I had to hope for, in spite of my treatment of him. Now just keep your patience with me, and you will have all you could ask for. . . . It is delightful to go up through the cool ethereal atmosphere into this life and shake off the mortal body. . . . In leaving the body the shock to the spirit knocks everything out of one's thoughts for a while, but if he has any desire at all to prove his identity he can in time collect enough evidence to prove it convincingly. . . . The change called death, which is really only transition, is very different from what one thinks before he experiences it. That in part

explains why Myers never took a more active part after he came over here. He had much on his mind before he came over, which he vowed he would give after he came over, but the shock (was such) that many of his determinations were scattered from his living memory. This is a petty excuse, but a living reality—a fact. It is unmistakably so with everyone who crosses the border line.'

Professor Hyslop discusses the alleged triviality and confusion of the messages at considerable length, dwelling on the fact that identity is best proved by trivial incidents, and saying:—

'The general supposition which, to the mind of Dr. Hodgson and myself, explains the persistent triviality and confusion of the messages, is that the communicating spirit at the time of communicating (not necessarily in his normal state in the spirit world) is in a sort of abnormal mental state, perhaps resembling our dream life or somnambulant conditions. We cannot determine exactly what this mental condition is, . . . but the various disturbances of the normal consciousness or personality in the living offer clear illustrations of the psychological phenomena which we produce as evidence of spirits when these phenomena are supernaturally produced.'

Another source of confusion and error, Professor Hyslop thinks, is in the mental condition, and in the limitations determined by the habit and experience of the medium, which influence the transmission of messages; and again, we do not know what is the nature of the action exerted on the medium by the communicator. Professor Hyslop says that he is only concerned in finding the hypothesis best supported by facts, and if any better than the spiritistic can be eventually sustained he will be the first to accept it. At present, as he abundantly indicates, the spiritistic hypothesis is supported by 'the very facts which give rise to the sceptics' most trusted objections.'

DR. RAUPERT AND THE POPE.

(Lecture reported by "New York Times.")

In the London "Daily Express" a cablegram from New York announced on May 17th that the previous night Dr. Raupert, who lately visited Australia, has declared at a public meeting held at Delmonico's, that he had "talked with the spirit of Ignatius Loyola, the founder of the Society of Jesus." In the "New York Times" of the same date appears a report, two columns in length, of Dr. Raupert's address. Dr. Raupert, who is a member of the London Society of Psychical Research, and who in a published volume attests the truth of psychical phenomena, protesting only, like Dr. Lapponi, against communication being through any other channel than that sanctioned by ecclesiasticism, has since his visit to the Antipodes had an audience with the Pope, at which the growing interest in psychic matters was evidently discussed. Dr. Raupert's lecture on "Spiritism" at Delmonico's was given, he declared, at the request of Pope Pius X., who desired that he should fully acquaint the Catholic clergy of the United States with the results of his studies of the occult. The "New York Times" says:—"The greatest efforts were made by the Catholic Library Association and Father Joseph H. McMahon, its moderator, to keep out of the lecture hall all outsiders, non-Catholics, reporters and professional Spiritualists. The audience of 200 was made up mostly of priests and Catholic scientists and students. Every person inside had to be vouched for by a member of the association. The highest dignitary of the Church present was Bishop O'Gorman, who is in charge of the Diocese of Serra Leone, West Africa. Dr. James J. Walsh, of Fordham College, considered one of the brilliant Catholics in the profession here, was also in the hall. . . . The lecture opened just before 9 o'clock. The room was darkened that the lecturer might show his ghost pictures with the stereopticon. To devout Catholics, forbidden to enter within the realm of Spiritualism, the very opening of the discourse was strange and uncanny.

"Dr. Raupert began by saying that he had visited the Pope recently, and had been requested by him

to tell the truth about his investigations of psychic phenomena.

"Then he showed seven pictures in a series, giving the development of a photograph of an astral body materialised by himself and a number of associates, who were pictured as sitting about a table, their fingers touching. The picture of the lecturer was recognised in the group about the table in the first picture. A second picture showed a spot of dim light over the centre of the table. This light grew with each successive picture, blotting out the fingers of the mediums one by one, until the plate was of nothing but the suffused light of the strange thing conjured up, as the lecturer asserts, by the minds of the mediums. Finally the picture showed the astral body in the shape of a woman.

"Dr. Raupert told his audience that these experiments were actual, as the camera reproductions showed. He said it would take many lectures for him to tell all he had learned in his study of the spirit world and communication therewith. He began, he said, with experiments in spirit writing, which he classified as direct and indirect.

SPIRIT WRITING.

"Here Dr. Raupert told of an 'indirect' experiment, in which a sheet of white paper, apparently illumined, had left a table, floated in the air, and had dropped to the table again with many scratches and dots upon it. When the experimenters found that they were unable to decipher the message, and expressed their disappointment, he said, another try was made, and a message came to use a magnifying glass. This was done, and the original message was read clearly.

SPIRIT VOICES.

"After treating of manifestations from the spirit world by writing, Dr. Raupert told of 'spirit voices,' and gave as his own experience his seance with St. Ignatius. The lecturer, it seems, is a convert from the Anglican to the Roman Church. He was a Protestant, he said, when St. Ignatius appeared to him. He first 'became cognisant of a predominating intellectual presence,' and then the saint appeared. He wondered and voiced his wonderment at the appearance of the saint to a Protestant, and then St. Ignatius told him it was easy to get in communication with him, as he had been reading his work every day, and had drawn the spirit of the saint to him.

MATERIALISATIONS.

"The final stage of the lecture concerned the complete materialisation of a spirit to the lecturer. This instance of his own experience concerned the appearance of the spirit of a boy who had lived near him, just outside of London. Dr. Raupert said he had known the family of the lad well. The boy got into trouble and went away. His mother became anxious about him, and one morning he called on her, to find that she had received a cablegram reading: 'Dead; will send letters.' Dr. Raupert said he remained with the mother all morning, and then went home to his study. He was sitting at his table when the head of the boy appeared above the table top, then the shoulders, and then the full form. It disappeared, but reappeared in the same way. Then the astral body spoke, and said it had been standing behind the chair of the doctor when he was speaking to the mother, but had been unable to get into communication. Dr. Raupert said also that the spirit informed him that other spirit influences had told him that it was easy to get in communication with him, and that the spirit had come to him in his study to tell him that in life he had destroyed himself. The boy, it was found afterwards, had committed suicide.

IN CONCLUSION

Dr. Raupert showed two pictures. One of them was of the doctor standing with an astral form beside him. The doctor explained that he felt the presence of the spirit, but could not be sure of it, and he had asked it to move over to the other side of him. The next picture showed the spirit form on the other

side. The form was that of a young woman in white holding a rose. The picture showed the doctor endeavouring to reach out and take the rose from the shadowy hand."

PHENOMENA TRUE, BUT DANGEROUS TO THE MEDIUM.

It is difficult to understand, after reading Dr. Raupert's lecture, why it was delivered, and also why the Pope desired he should "fully acquaint the Catholic clergy of the United States of his studies of the occult," if the result was to advise Catholics to keep away from occult study." He quoted a scientist and statistician as saying that 10,000 persons were in lunatic asylums as the result of efforts to get in touch with the spirit world." But this has been shown to be erroneous over and over again. One of the latest inquiries gave as a result that only "one spiritualist" could be found in all the asylums of the United States. That it is necessary to study the psychology of mediumship, and, as Paul says, to "try the spirits," is the opinion of every intelligent spiritualist throughout the world. The grain will have to be sifted from the chaff, but those who, while never yielding their reason and judgment to any spirit, whether in the body or out of the body, have learned that spirit communication is a blessed reality, are not likely to be scared away by any scarecrow set up by dignitaries of any church soever. We must get our own psychic development. "If we all listened and were still at times, we, too, 'would hear the murmur of the gods.'" But Dr. Raupert, as well as Dr. Lapponi, have apparently no knowledge of the higher realms of psychic investigation now engaging the attention of readers of thought everywhere. Let science, as Ella Wheeler Wilcox says, "take the bandage from its eyes, and reverently learn the truth about things, and tell it to the world, even as it has told the marvels of astronomy and electricity." This will come in good time, is now rapidly approaching, and no greater work can occupy the attention of our scientific men. In the meantime, sceptics and non-sceptics of every kind may be assured that spiritualism is a truth which has come to stay.

VICTORIAN ASSOCIATION OF SPIRITUALISTS.

Dr. Hensoldt concluded his short season of lectures at the Austral Hall, Melbourne, on July 7th, his concluding lecture on "The Fallacies of Materialism" being a splendid example of his scientific research and deduction. On the following evening, July 8th, the monthly conversazione was held. Dr. Hensoldt's address on "Re-incarnation" resolved itself into a most interesting study of the different mental organizations that would be likely to make congenial marriages, illustrated by drawings, with some hint of re-incarnation by the way. It was a scientific exposition of how nature preserves the equilibrium in human traits and dispositions. The usual programme of music and recitations was provided. Great regret was expressed at the retirement—by medical advice—for 3 months of Mr. Otto Waschatz, the President, from active work in the Association. It is hoped that the rest from official duties will completely restore his health.

Since Dr. Hensoldt's departure large audiences have attended the lectures at the Austral Hall, given by Mrs. Morrison, followed by her successful psychometric readings.

Mr. Donahay's Conference Class on Sunday mornings, at 11 a.m., is doing its useful work, and inquirers into the higher spiritual truths are reminded that visitors are welcome.

MELBOURNE P.S. LYCEUM.

This has been an important month at the M.P.S. Lyceum. So great is the necessity of a hall for the various meetings of spiritualists in Melbourne, that a definite step towards supplying this want has been

taken by the purchase of a block of land at the corner of Cardigan and Victoria Streets, on which to build a suitable edifice. Among the items of interest in the month, the farewell to Mr. McLeod Craig, on his leaving to fulfil an engagement of 3 months in Wellington, N.Z., which took place on July 1st, takes first place. A very cordial farewell was given to Mr. Craig, with the hope of his speedy return, and during a most enjoyable evening a Past Conductor's Certificate was presented to Mr. Eli Bridge.

At all the services good attendances have been the rule. The evening speaker for the month has been Mrs. Knight McLellan. At the Lyceum sessions on Sunday mornings the speakers were Mr. Edelsten, Mr. Chatfield and Mr. Langridge. Good attendances are also reported at the Sunday afternoon mediums' meetings. It will be seen in our advertising columns that Mrs. Ellen Green, the celebrated English lecturer and medium, who last year made a most successful tour of South Africa, has accepted an engagement with the M.P.S. Lyceum, and is expected to arrive in Melbourne next October.

THE SPIRITUAL CHURCH OF JESUS.

At a meeting held on July 5th, at the Austral Buildings, Collins Street, where Mrs. W. J. McLennan has for some time been holding classes and Sunday evening services, it was decided to form a church under the above title. So great has been the interest in the spiritual teachings given by Mrs. McLennan since her return from Europe that the large room on Sunday evenings had proved quite too small, many being unable to obtain admission. Mrs. McLennan presided at this preliminary meeting, and letters were read from Dr. Peebles and others in earnest sympathy with the movement. Mr. W. J. McLennan was chosen Leader of the new association, and Mrs. McLennan Lecturer. The services will be conducted in future every Sunday evening, at 7, at the Female Operatives' Hall, Lygon Street, Carlton. Mrs. McLennan has established classes in connection with the church for spiritual and psychic unfoldment at her room, Austral Buildings, and weekly séances are also to be inaugurated. A library of spiritual literature has also been established. A large number of members have joined the church, and a strong executive committee elected, which all tends to show that there is need in Melbourne for advanced spiritual teaching.

RICHMOND SPIRITUALISTIC CHURCH.

There was a large attendance at the half-yearly general meeting of the above church held on Monday evening, the 8th of July. Invitations had been sent by the committee to the various Melbourne societies, who all sent delegates. Mr. Donahay, vice-president, represented the V.A.S., Mrs. Knight-McLellan, the M.P.S. Lyceum, Mrs. Prince, the Church of Victoria, Mr. Miller, the Brunswick Lyceum, and Mrs. Redfern, the *Messenger*. The conductor read an apology from Mrs. Bright, editor of the *Harbinger of Light*, for her unavoidable absence. The chair was taken by Mr. A. Metters in the enforced absence of Mr. Painter, Conductor, who was under treatment at the Eye and Ear Hospital, but is now on the road to recovery. In many respects the report was a favorable one. The finances had improved but the committee regretted a falling off in the attendance at the services—the totals for the first six months of 1907 being 1931 as against 2010 for 1906. Twenty-one speakers had given their services on the platform, for which cordial thanks were given, and an encouraging circumstance was that one of the young members, Mr. Fewster, had come forward as a speaker. After a cordial vote of thanks had been given to the retiring officers, the election for the ensuing six months resulted as follows:—Conductor, Mr. Metters; Vice-Conductor, Mr. Fewster; Treasurer, Mr. Adams; Secretary, Mr. Larsén; Recorder, Mr.

Painter; Organist, Miss Freewin; Auditors, Mr. Cook and Mr. Siede; Committee, Mrs. Cook, Mrs. Sutherland, Mrs. Birt and Mrs. Wetherill.

SPIRITUALISTIC CHURCH OF VICTORIA.

Good attendances are reported at all the meetings. The speakers for the month have been Mrs. Barbery and Rev. Fergus Ferguson on July 7th, and on July 14th Mrs. Barbery and Mr. Moorey. This latter gentleman has resumed his lectures on the platform since his visit to Sydney, and is giving excellent psychometric tests after each lecture.

SPIRITUALISTS' ASSOCIATION OF N.S.W.

This Association is holding successful meetings at the Concordia Hall, Elizabeth Street, Sydney, and the President, Mr. Ferguson, extends a cordial invitation to speakers from other States who desire to visit Sydney. Mrs. Gardiner, Madame Marguerite and Mrs. Hughes, who gave psychometric readings after each address, were the speakers on July 21st, the President in the chair. Visitors to Sydney and others interested are heartily welcomed at these services, which are held every Sunday afternoon at 3.15.

CHURCH OF SEERS, SYDNEY.

This Church has passed through troublous times lately, the Secretary, Mr. Bush, attributing these to the action taken by certain leaders in the spiritual movement to regulate mediumship. All the old workers are, however, back again on the platform, and the Church of Seers reports itself as stronger financially and in membership than before. Through the *Harbinger* the Secretary desires to invite mediums from Victoria or other states to their platform, and sends greetings to all kindred societies in Australia and New Zealand.

GEELONG ASSOCIATION OF SPIRITUALISTS.

During the last few months public lectures and psychometric readings have been given twice weekly by Mrs. Dearden Smith, who has worked hard to arouse interest in Spiritualism and with great success, her tests having caused many to think seriously on the subject. Mr. E. Oliver Jones, President, writes:—

"On Sunday, June 23rd, we had the pleasure of two trance addresses by Mrs. Morrison from the V.A.S., Melbourne. This is said to be the first occasion on which addresses in trance have been publicly given here. Great interest was taken in the services, the Sons of Temperance Hall being well filled. Mrs. Morrison's clairvoyant descriptions after the lecture were remarkably clear and recognised at once, some of the incidents referred to being remembered by many present.

Another visit from Mrs. Morrison or other speakers will be greatly appreciated."

SPIRITUALISTIC CHURCH OF WEST AUSTRALIA.

It is a pleasure to record continued success at the meetings of the above Church. The attendances are good, although through depression in Perth the financial support shows a little decline. Mrs. Edwards' inspirational lectures from subjects chosen by the audience are much appreciated. The *Perth Morning Herald* gave a long notice of a welcome meeting to Mr. and Mrs. Praed on their return from the Eastern States. The paper says that all the mediums of the city were present to do honour to the guests of the evening. The President, Mr. C. Lucas, on behalf of the Church expressed the pleasure that it gave him to welcome his old friend and first teacher in Spiritualism back to Western Australia, and he trusted that the gathering would be the forerunner of a more united and combined feeling between the various bodies of

Spiritualists in the West. It was suggested by Mr. Tompkins as a means of calling public attention to their body, that at the next census Spiritualists should record themselves as such.

Reports from other Societies had not reached us when going to press. Secretaries are reminded that notices should arrive by the 20th of each month to ensure publication.

HUDSON TUTTLE AND EMMA ROOD TUTTLE.



Mr. and Mrs. Tuttle will reach the fiftieth anniversary of their marriage next October. They propose to celebrate their golden jubilee by publishing a volume selected from the best things they have written. "It will," as the veteran author says in a recent letter, "be veritable gleanings from the harvest fields of half a century." There will be no more copies printed, we are informed, than are subscribed for, and only the *names* are now asked of those desiring copies. The volume will consist of 300 pages beautifully bound, gold embossed, with gilt top. Price, in America, 1 dollar, or in morocco padded covers, 2 dollars. Names of intending subscribers may be sent to Miss Hinge, Book Dépôt, or the office of the *Harbinger of Light*, and will be forwarded to the authors at their residence, Berlin Heights, Ohio, U.S.A. It is intended, later on, to give particulars in the columns of this paper of the lives of these veteran workers, with particulars of the Jubilee celebration. Among the volumes by Hudson Tuttle which have become classics in Spiritualistic literature may be mentioned "The Arcana of Spiritualism" and "Mediumship and its Laws," both being invaluable to the inquirer. "From Soul to Soul" and "Asphodel Blooms" are the most popular of Emma Rood Tuttle's poems. Epes Sargent said of the author, "She is the Poet of the New Dispensation."

IN MEMORIAM, MRS. J. W. WILKES.

or "Sister Sympathy," who entered the higher life
June 12th, 1907.

Weary the waiting was ; but deep and strong,
The faith that led her on her upward way ;
Often she joined in loving prayer and song,
While "counting blessings" was her joy each day.
She slept one little hour, in silent peace ;
The pain was stilled, a presence filled the room ;
Till calmly fell the token of release,
As slanting sunbeams scattered clouds of gloom.
It seemed as though she passed on that sun ray,
As we stood watching on that "holy ground,"
Dear 'sister sympathy' was led away
By loving angels, who enclosed her round.
Silent she passed, no sound disturbed her rest ;
Hallowed the presence of her angel guide,
Who came to meet and clasp her to his breast :
So went they floating heavenwards, side by side.
Auckland. JENNY WREN.

PERSONALS.

M. Magnin, Professor at the School of Magnetism, Paris, has just delivered a lecture in that city before a distinguished company, including several doctors, on what is termed "A Marvellous Cure" by Magnetism, aided, as the lecturer showed, in a remarkable manner by a spiritual presence, seen by the patient, and afterwards recognised by her among a lot of pictures. M. Flammarion published a *resumé* of the lecture in the chief Parisian journals, which is briefly summarised in another column. The lecture, which covers 25 pages in the *Annals of Psychological Science* for June, with two illustrations, may be more fully noticed in our September issue. Many of the medical faculty in England and on the Continent are now waking up to the fact that cures may be effected by magnetic, which is spiritual, power, when drugs and surgery ignominiously fail.

Dr. J. M. Peebles is now on his homeward journey to the States, having left Brisbane by the "Manuka" on July 3rd. So serious had been his illness in Brisbane, that incapacitated by inflammatory and muscular rheumatism, he had to be conveyed to the steamer by the ambulance and lifted on board in a bath chair. He was nursed with affectionate care by friends in Brisbane, and, with his wonderful power of recuperation—which is spirit power—was feeling fit for the voyage when the vessel started. Friends in Australia will send the heartiest wishes for his speedy convalescence. The *Daily Mail*, Brisbane, of June 13th, had a column "interview" with Dr. Peebles of a most interesting kind. "Spiritualism and Christianity, as taught by the Founder," the Doctor affirmed, "are in perfect accord. In my opinion they must stand or fall together: but I am satisfied they will not fall, for they are based on truth." A "Farewell" letter from Dr. Peebles in another column gives further particulars.

Mr. Harrison D. Barrett is doing a great work in the American press as "Editor-at-large" for the National Association of Spiritualists. Every aspect of Spiritualism as presented in its journals, or misrepresented in the press, is most ably treated by Mr. Barrett, and columns of matter show that this position is an extremely arduous one. A letter from Mrs. Mary T. Longley, Secretary of the National Association of Spiritualists, sends greetings to all co-workers in these Southern lands.

Mrs. Laura I. Finch, whose remarkable paper read before the London Spiritual Alliance is the subject of the principal article in this issue, is only one of many in England, America and on the Continent who see the necessity of examining into mediumship and its often baneful effect on the individual. In all cases it is clearly shown that mediumship has no part in spiritual development. The author of "The Great Work" has just replied to his critics in the columns of the *Progressive Thinker*, Chicago, and promises in a sequel, to which he has devoted all his energies and intelligence, "to make clear to his readers the difference between Mastership and Mediumship," on which the whole question depends. It is often forgotten that the real communion with the spiritual world is a matter of natural spiritual growth and development, and has nothing to do with mediumship.

Mr. E. Dawson Rogers, President of the London Spiritual Alliance, and editor of *Light*, is, according to latest reports, in failing health. At the close of Mrs. Finch's lecture before the Alliance, Dr. Abraham Wallace "referred to the continued illness of their President, and suggested that everyone should send out to him their kind and sympathetic thoughts, with the hope that when the meetings are resumed in the autumn he will be able to preside."

Mr. W. J. Colville is at present in London and has arranged to give a short course of afternoon and evening lectures in that city.

Mr. A. P. Sinnett, in an article in 'Broad Views,' says *Light*, comments strongly on the ignorance of superphysical problems displayed in the recent Colley and Maskelyne case in the Law Courts. He points out that the judge, when he ridiculed the statements in Archdeacon Colley's pamphlet, had listened to the testimony of Dr. A. R. Wallace, so that it was not merely the pamphlet, but the eminent philosopher's declaration, that he described as 'rubbish.' Referring to communications from the spirit world, Mr. Sinnett says that 'amongst the innumerable myriads on record many must be genuine,' though 'it does not follow that they illuminate the whole mystery of spiritual life,' and he thinks that 'the whole investigation from any point of view is immensely important.' It will be remembered that Dr. Russel Wallace, when giving evidence in the Colley-Maskelyne case, said, in answer to the judge's desire for more particulars, that "although the phenomena only occur in the presence of certain persons he did not know the nature of mediums in the least"—another testimony to the importance of further investigation. By the time Modern Spiritualism has attained its century it is pretty certain that its outlook will have considerably changed.

M. Emmanuel Vauchez sends each mail copies of French papers containing the latest news of his unceasing warfare for the separation of Church from State in France. Meanwhile his psychic studies go on apace, and recognising, as he says, "that it is only objectively that the masses can be reached," he is turning his attention to spirit photography, and hopes to thereby show the "Invisible," which is the only reality, to the world of to-morrow.

The Royal Anthropological Society of Australasia, whose organ is the *Science of Man*, edited by Dr. Carroll, has its headquarters in Sydney, with Mr. Isidore Kozminsky as Organising Secretary. The annual meeting held at the Town Hall gave encouraging accounts of the important work undertaken by the Association and its largely increased membership.

The journal of the *American Society for Psychical Research* for May contains an important article on "Soul Substance" by Duncan McDougall, whose experiments on "Weighing the Soul" have lately attracted much attention. "All theories of philosophers," he says, "offer no final solution of the problem of continued personality after death. But if a 'space occupying body of measurable weight' disappears at death, it furnishes," Dr. MacDougall contends, "a substantial basis for persisting personality . . . worth more than the postulates of all the creeds and all the metaphysical arguments combined."

Miss Madge McIntyre, whose skill as an elocutionist is so well known, and who has given so much gratuitous service on our platforms, announces that she has commenced practice as a teacher of Elocution combined with deep breathing. Pupils are taken separately or in class at her residence, 136 Mills St., Albert Park, or visited at their own homes. Full particulars can be had on application to Miss McIntyre at above address.

Mrs. Knight-McLellan, as will be seen in advertisement, has removed from Parkville to Carlisle Street, Balaclava, where, on every day but Saturday, she will be glad to receive friends and clients from 11 to 4.

Mrs. Jones, of England, magnetic healer, has taken the house 110 Drummond St., Carlton, lately occupied by Mr. McLeod Craig, and announces in advertising columns her hours for seeing patients.

"The Theosophical Association of Victoria" has opened a *dépôt* for the sale of literature connected with their work at Scourfield Chambers, 163-165 Collins Street, Melbourne. Particulars will be seen in our advertising columns.

"Mind and Body" appeared in July in an enlarged form, and is now published by T. C. Lothian, 49 Eliza-

beth St., Melbourne, price 3d. "The Native Companion," issued by the same publisher, is now edited by Mr. E. J. Brady, well known in Sydney literary circles. Both papers are full of good things.

"The Balance" arrives from America in greatly improved form. The May number contains an important article by Professor Edgar L. Larkin, of Lowe Observatory, on "Vast Sociological Changes Imminent," in which the present marriage relations are severely criticised.

A crowded table contains magazines of a most interesting nature from all parts of the world, that may be noticed later on. Mr. R. H. Skeeles' "News Letter" peeps out full of his latest doings. This is printed at the office of "Love," an ever welcome arrival. "The Stellar Ray," successor to "Suggestion," takes up much the same lines, and urges "each person to become master of himself and cultivate the nobler qualities of his nature."

FOOD FOR THE PSYCHIC BODY.

BY LILIAN WHITING.

There can be no question that while food controls and predetermines the achievements of life to a great degree, it is yet made too prominent and invested with a false importance by the columns of cooking receipts that appear in the daily Press, with minute directions for preparing stuff that should certainly never be eaten. The discussion of health foods, the vegetarian *régime*, &c., while probably contributing much toward reform, has not yet, perhaps, precisely elucidated the fundamental truth regarding the relation of food to life. The salient truth is that the minimum of food is the maximum of health. We are apt to think of food as indispensable, but we are nourished by many things beside, and to far more purpose than by food. The human being is sustained by air to a far greater degree than he realises, and he is capable of being indefinitely sustained by thought. That which we call physical strength is, in its best quality, not physical strength at all, but mental energy. The body is the instrument, the mechanism, but the real force is spiritual. Therefore, whatever nourishes the spiritual energy develops and increases the power and capacity for accomplishment.

Now when we think of the body, not merely as matter, but as a structure complicated by the psychic body interpenetrating the physical body; when we realise this psychic being as our real self—the self that thinks, perceives, aspires; the self that is immortal in its nature—we realise that in this self is our real life; that we should eat, sleep, bathe, and exercise for the best good of the ethereal body. Here, as many believe, is the explanation of the faith of our friends, the vegetarians. Animal food produces coarse and harsh vibrations; it is not suited to this finer self, this ethereal body. The food that is best suited to this psychic body is that of grains and fruits, rather than vegetables. The ordinary food of the 'well-regulated family'—the average well-to-do people—is a terror to gods and men. The only wonder is that there is any available energy after a *régime* of soups, fish, meats, game, pastry, ices, and heaven knows what! It is a signal triumph of mind over matter that the life goes on at all. The whole system is clogged and all sorts of diseases are induced by too much eating. It is a habit only, and there is not the slightest necessity of following it.

The interpenetration of the physical body by the ethereal body is always an essential fact in regard to health. All impressions made on the ethereal react on the physical, and this is the underlying principle of Christian Science—to bring the higher powers to act on this psychic body and thus cause new physical states. This psychic body is in a state of far higher vibration than the physical. Impressions on it are of a finer character.

More and more can each one learn to carry on his affairs of life by thought than by action. This is like using the electric motor rather than an ox team. It is bringing the swift, sudden, resistless potency rather than the slow, clumsy effort. When the apostle says, 'If there be love, charity—think on these things,' he offers a philosophic principle. If one would accomplish any specific result, *think* on it. Build it in the astral, construct it in the ethereal world, and it will take form in the outer world.

The most favourable time for successful auto-suggestion is at night. Before going into the unconscious state of sleep, one should impress the suggestions upon the psychic self. They will work outward the next day. The law of success is in discerning the psychic and magnetic currents and working in accord with them. For thus do all the stars in their courses fight for the achievement, and the personal effort is supported by the polarity of the universe itself.—*Light*.

CURED BY HYPNOTISM OR SPIRIT POWER—WHICH?

The June number of the "Annals of Psychological Science" contains an account of a "marvellous cure through the intervention of a secondary personality," but which, according to the narrative, was an undoubted spiritual helper. This account covers 25 pages with illustrations and may be mentioned in a later issue. The chief Parisian journals have given full details. "Light" says—"M. Camille Flammarion, in the 'Matin,' gives a report of a remarkable cure of a young woman, Mlle. B., aged twenty-eight years, who, suffering from consumption (from which disease both her mother and brother had died), took to her bed in April last year, and three doctors decided that there was absolutely no hope of saving her life. Recently, M. Emile Magnin, a student of hypnotism, visited Mlle. B., and she told him that in September last she was lying awake at 2 a.m. when a voice spoke, 'Can you stand the test?' She answered, 'Yes.' She then saw a long, slender hand, holding a torch, approach, and read the words: 'On May 8th you will rise.' M. Magnin gave the patient magnetic treatment, and she began to sleep daily for two hours after his visit. On March 8th (according to the 'Morning Leader' account, from which we quote) Mlle. B. told M. Magnin that she saw a 'pretty lady' on awakening. This lady is (supposed to be) 'one to whom M. Magnin is greatly attached, and towards whom his thoughts turned, probably involuntarily!' Be that as it may, Mlle. B. fell into a hypnoid condition, and, a few minutes later, cried, 'Help me, help me!' By magnetising the larynx M. Magnin 'restored the choking woman.' 'Help me to get down,' cried the patient. Then M. Magnin said: 'You, who are there, who are causing this woman to rise, make her also walk.' He repeated to the patient, 'Walk, you can do so.' 'In a word, Mlle. B. got up, walked round the room, and from that moment her condition has rapidly improved.' On March 15th she slept seven hours and she said that 'her little friend had touched her hands and given her fresh life,' and by May 15th she was cured!

So much for the facts. It is said that M. Flammarion 'confesses himself unable to discover a plausible explanation of the beneficent personality which was *nothing but a belated and latent image in the magnetist's mind*, and which, nevertheless, was seen and felt by the patient, understood by the patient's organism, and saved her on the brink of the tomb. We are in a complete mystery, he says, but fact is fact, and this biological event will live in science as a document of the highest value.'

Surely the facts themselves suggest a very different explanation!"

A SOUL'S PILGRIMAGE.

In thanking friends for their most generous response to her appeal, Mrs. Bright would ask intending subscribers to kindly forward their subscriptions at earliest convenience, so that the book may be published before Christmas.

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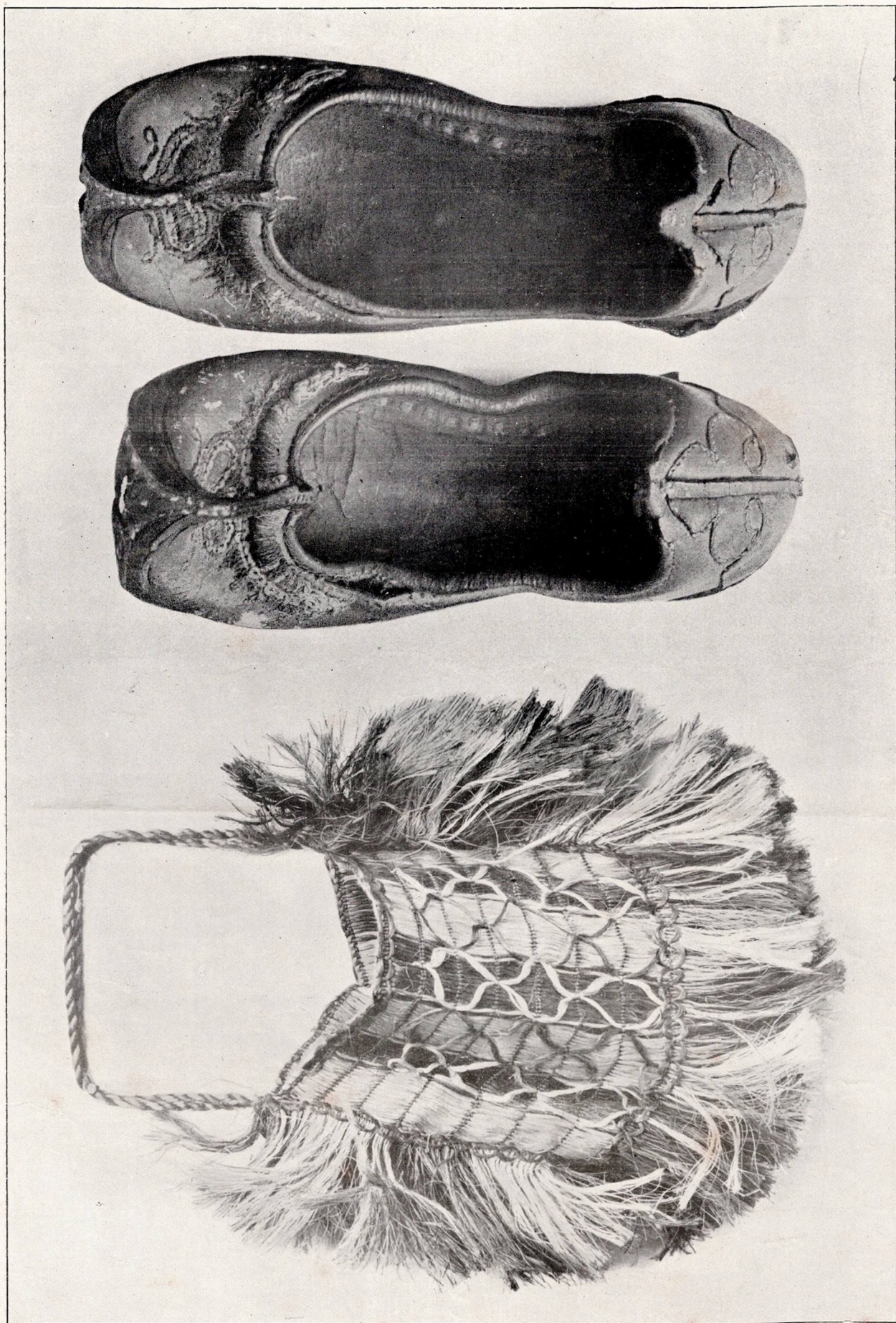
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There is a history attached to the pair of native Indian shoes photographed for the supplement which recalls the Indian Mutiny with its gruesome horrors. They were brought some time ago and were said to have been hidden in the jungle where they had been left by Teeka Singh, the owner, a lieutenant of Nana Sahib, the perpetrator of so many atrocities in that historic Mutiny of half a century ago. Teeka Singh was hotly pursued by the English and, as, Abdul related, threw the shoes away in his flight so as better to elude his pursuers. He was, however, eventually captured and blown to pieces from one of the English guns. The shoes are blood-stained and bear evidence of the cruel deeds in which their owner had engaged.

It was on June the 7th that the bag which forms the second illustration in the supplement was brought. In the original it is a striking contrast to the shoes, looking as fresh as if just from the hands of the natives of India by whom, Abdul said, it was made. It does not seem possible to convey to readers the effect that the bringing of these marvellous "apports" has upon the sitters, knowing as they do that they represent an occult power of which the world at present knows nothing. In the September issue an "apport" of large size for which good "conditions" had to prevail, and which was specially brought for the *Harbinger* supplement, will appear.