

# THE HARBINGER OF LIGHT

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

Founded in 1870 by Mr. W. H. Terry.

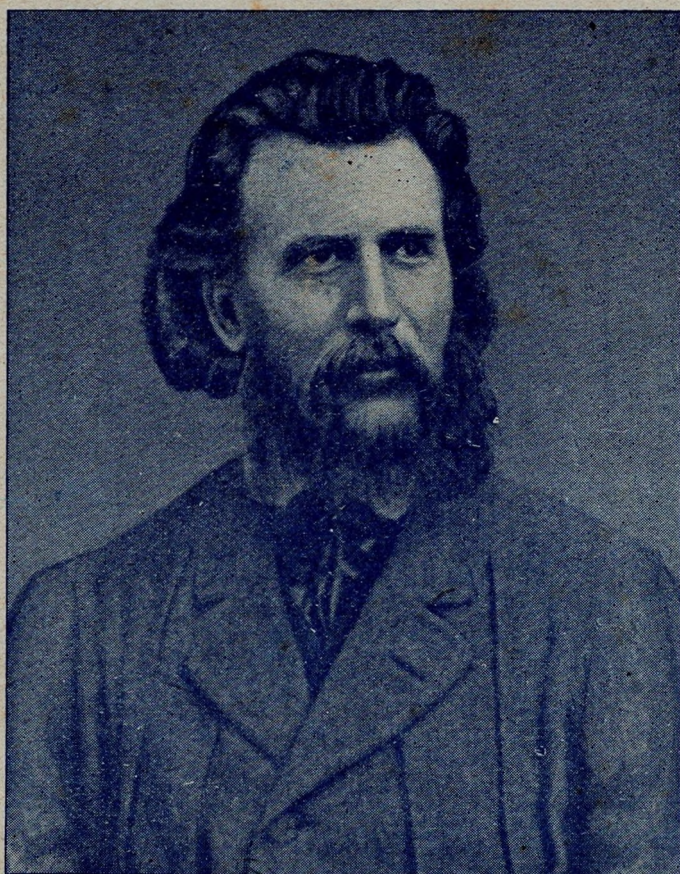
"LIGHT, MORE LIGHT."—Goethe.

Edited by Mrs. Charles Bright.

Vol. 37. No. 455.

MELBOURNE, JANUARY 1st, 1908.

SIXPENCE.



**GERALD MASSEY,**  
Spiritualist, Poet, and Thinker.

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# The Harbinger of Light.

JANUARY 1, 1908.

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## EDITORIAL NOTES.

This New Year season comes fraught with great joy and blessedness to myself. By every post there arrive letters from friends both far and near, many whom I have never seen, but who have been brought very close to me by my book, "A Soul's Pilgrimage," and I am full of thankfulness that it has accomplished something at least that I hoped for in writing those suggestive pages. For, if I can by this means, or any other, awaken people to a knowledge of the nearness of the spiritual spheres—of the interblending of our lives with those who have gone before—of their continued help, their sympathy in our trials, our griefs, our joys, it is to feel that my labour has not been in vain. Very gratifying is it to know, also, that people trained in orthodoxy are reading my volume with interest and pleasure, and that it may be the means of giving to the world an idea of what Spiritualism really means to its votaries, which is so different to the distorted one generally entertained by outsiders. That it is simply an introductory work I am well aware. It has been my great privilege during the last four years to devote my life solely to a dissemination of these great spiritual verities, and, best of all, to gain an insight into the deeper problems of psychic communication now being revealed by science. Never before in the history of Spiritualism has it been shown so conclusively how the Law of Vibrations is at the back of all phenomena, and how this very law is being concurrently revealed to science. When once it can be clearly demonstrated that matter is not the solid thing it looks to mortal eyes, that it consists of particles—electrons—of almost inconceivable minuteness and of a marvellous rate of velocity, kept in perfect poise by the all-pervading force of the Universe—call it God, Universal Spirit, or any other name—all these psychic mysteries receive a natural explanation. It is seen at once that the very force which makes a tree grow in our gardens is the same that produces a plant at Mr. Stanford's séances, hastened somewhat by those on the spirit side of life through their fuller knowledge of unseen forces—that the disintegrating of matter to permit of solid substances passing through the walls of the séance room is no more wonderful than the changes we can see on our earth plane, in water, for instance, when it passes on the one hand to steam when exposed to sufficient heat, or to ice when extreme frost seizes it.

There seems everything to learn in this direction, and it is a noticeable fact that the most earnest Spiritualists everywhere are turning their eyes in this direction. However valuable has been the scientific work of the old pioneers, it was, of necessity, preliminary only. For we live in a world of evolutionary progress, with untold and undreamed of developments before us. In Mr. Harrison D. Barrett's exhaustive report to the National Association of Spiritualists of U.S.A. at the Annual Meeting held in October, he directed the attention of

American Spiritualists to the work of scientists in Europe and in America as one of the most hopeful signs of the times. As is mentioned in our leading columns, Mr. Barrett laments that it is Spiritualists themselves who "have maintained a studied indifference to this wonderful development of psychic thought outside their own movement," and "have not responded to the progressive spirit" of the age. He says that "a movement is on foot to form in America a National Federation of Spiritualists, scientific circles and clubs for the purpose of engaging in the propagandism of the truths that are to be found in the higher Spiritualism." And by the latest English files this desire seems to have become a concrete fact. In the London "Daily News" a cable from Washington announces that "The National Spiritualists' Association" has been organised here. It includes among its promoters millionaires, scientists, politicians, and other well-known people who are interested in Spiritualism and the study of phenomena connected with it." . . . The Association declares, so the cable states, "that the spiritualistic beliefs held by its members are sacred, and spiritualistic faking for gain is blasphemous." The same idea is expressed in an article of the "Progressive Thinker," of October 19th, by a Chicago doctor, Daniel S. Hager. This gentleman says, in what is headed, "A Ringing Communication," "Touching on modern scientific methods," that "a better and a higher organization is needed; an organization that will aid science in every way possible . . . for it is a significant fact that the spiritualistic philosophy has nothing to lose by scientific methods, and should encourage and then claim them as much as possible."

So the New Year opens with a wider vista for Spiritualism than ever before. There lies ahead work for all of us of a more far-reaching kind than can be at once grasped and gauged. And, side by side with the scientific work, will grow up almost imperceptibly that real religious faith founded on trust and confidence in Nature's laws which the world is waiting for. This is, indeed, the end and aim of all spiritualistic teaching of the higher type. It is not merely to put wonders before the world that each issue of this paper contains a supplement of "apports" brought to Mr. Stanford's circles. The greater part of the sittings are taken up with addresses, whose teaching would do credit to any speaker on religious topics, whether in a cathedral or séance room. Under the heading of "A Modern Mystic" the *Argus*, of December 20th, reviews a book by Richard de Bary, entitled, "Spiritual Return of Christ within the Church." This paper, entirely ignorant of the teachings of writers like Prentice Mulford, Stainton Moses, Ella Wheeler Wilcox, Lilian Whiting, and others, says that the author "is a mystic in the best sense of that much-abused word." His keynote is "that all things visible mean God," and consequently "belief in God is the amazed perpetual discovery of God in all that moves and breathes in the great whole of things." This is the central idea of the teaching of the great leaders of thought among us. For Spiritualism, not Spiritism, brings us to the very heart of Christianity, and would thus lead to the "Spiritual Return of Christ within the Church" that Richard de Bary is yearning for. And it will be found that it is the study of psychic phenomena that is the gateway to this blessed awakening, and that in this way can we also help in this New Year, walking so silently beside us, to

"Ring in the valiant man and free  
The eager heart, the kindlier hand;  
Ring out the darkness of the land,  
Ring in the Christ that is to be."

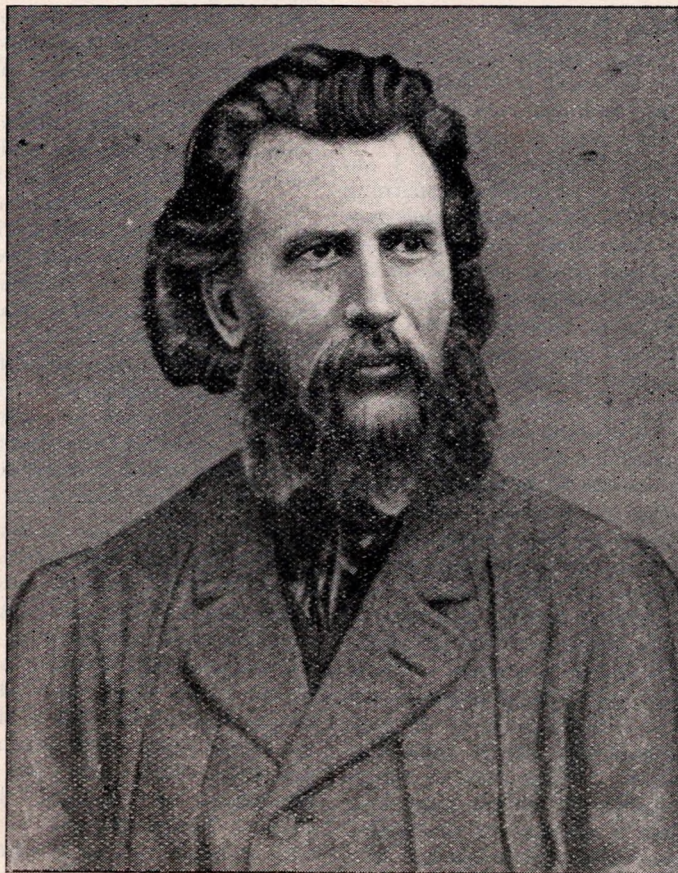
## GERALD MASSEY.

Spiritualist, Poet, and Thinker.

BY MRS. CHARLES BRIGHT.

By the last mail came articles from leading English papers on Gerald Massey, whose passing over on October 29th has brought forth eulogistic notices by spiritualist and non-spiritualist alike. James Robertson, of Glasgow, one of the most honoured among Spiritualists in Great Britain, wrote in *Light* of November 9th:—

"A great hero has gone from our physical sight, a man of great reputation and superb courage. Spiritualism has not had within its ranks any voice or pen of equal weight to that of the poet, Gerald Massey. We can scarcely estimate as yet," Mr. Robertson goes on, "the full worth of his great work, but one day the many pearls of wisdom and truth scattered throughout his writings will be gathered together, and they will show to the world that the phenomena of Spiritualism contain the sole possible, palpable evidence of a future life that men have, or ever had, to go upon. Spiritualism to him was a sublime revelation which would forever destroy the fear of death." The *London Daily Telegraph* of October 1st devotes a whole column to an epitome of his life. "A poet, a friend of Maurice and Kingsley, admired by George Eliot and by Tennyson, whose vigorous rough-hewn lyrics stirred the emotions of his countrymen fifty years ago," says this journal, "has passed away in that veteran of prose and verse, Gerald Massey, whose death we record to-day. . . . Massey's life was itself a poem, and only escaped being a tragedy through 'his vigorous mind, courageous heart, and heroic will.'" In



GERALD MASSEY.  
From an early picture.

an appreciative notice the *Westminster Gazette*, whose articles on "Occultism and Common Sense" are just now arresting world-wide attention, says, after eulogistic remarks: "His death has followed hard upon the issue of the last two volumes of his great work on "Ancient Egypt" and the genesis of civilization, at which he had laboured in spite of illness and narrow means for many years." Writing of his last illness, the *Westminster Gazette* goes on: "He retained full consciousness to the end, which he knew to be inevitable, and he held fast to his belief in Spiritualism." These italicised words are noteworthy as coming from a prominent English journal, and show besides that nothing had shaken his early convictions. Indeed it was to find the spiritual as well as the natural Genesis of things that he took up the work that absorbed the last thirty years of his life. "It was my aim," he tells us, "to be foundational and accomplish a work that should be done for the first and last time. . . . My standpoint had not hitherto been taken." Massey, in fact, continued the task of Darwin and Wallace, Spencer and Huxley, and to do this, he withdrew, so to speak, from the world. This withdrawal is

pathetically described in the dedicatory poem to Vol. I., "Natural Genesis":—

"At times I had to tread  
Where not a star was found  
To lead or light me overhead:  
Nor footprint on the ground.

I toiled among the sands  
And stumbled with my feet;  
Or crawled and climbed with knees and hands  
Some future path to beat.

Yet in my darkest night  
And farthest drift from land  
There dawned within the guiding light,  
I felt the unseen hand.

And still rolled on Time's wave,  
That whitened as it passed;  
The ground is getting toward the grave  
That I have reached at last.

Child after child would say—  
'Ah, when his work is done,  
Father will come to us and play'—  
'Tis done. And playtime's gone."

## EARLY LIFE AND STRUGGLES.

Of the hardships of his early life the one relating to his work in a silk mill from 5 in the morning to half-past 6 in the evening at the age of 8, and for the weekly wage of 9d., rising later to 1/3, his own touching words are still reverberating in my memory. He described to me, when on his visit to Australia, how he had to be roused up at half-past 4, and on winter mornings frequently with snow on the ground, walk in the pitch darkness to his dread place of torture, the silk mill, by 5. One morning, he described as only a poet could, his joy, his ecstatic joy, at finding the mill in flames, and thought his misery was at an end. Professor Churton Collins, in writing of Massey, says that "he and other children stood for hours in the wind and sleet

and mud watching joyfully the blaze that set them free." But worse, the *London Daily Telegraph* tells us, awaited Massey. His father, a canal boatman, was striving on 10/- a week to support a numerous family, and every pair of hands was necessary to help supply food and shelter to the half-starved children. So Gerald Massey became a straw plaiter in a swamp, and for three years, racked and prostrated frequently by ague, which was chronic with the plaiters, lived with his family on the verge of starvation. In bitter remembrance of that terrible period, when bread was dear and human life cheap, Massey wrote: "I had no childhood. Ever since I can remember I have had the aching fear of want throbbing in heart and brow." A little elementary instruction at a penny school was all the education he received, but "his good mother," we are told, "taught him to read, and by that faculty divine he educated himself." In this way Massey was introduced to the Bible, the "Pilgrim's Progress," and "Robinson Crusoe." These were his schoolmates. By fifteen we find him in London working as an errand boy and an omnivorous reader—history, philosophy, travels—whatever came in

his way, "going without meals," as he tells us, "to buy books, and without sleep to read them." Those were Chartist times, and Gerald, miserably poor, became, of course, a devotee of the Charter. In his dire straits he turned, as many men of genius have done, says London *Daily Telegraph*, to journalism, and, at 21, started a weekly publication, "The Spirit of Freedom," of which he wrote one half and his working men constituents the other, for which audacity he was dismissed by various employers in succession. Then he wrote for the *Leader*, Thomas Cooper's *Journal*, and finally for the *Christian Socialist*, and so at last he won three good friends—Thomas Cooper, Frederick Denison Maurice, and Charles Kingsley. At 19 was published his first volume of poems, a rather crude effort, but, in 1850, when 22 years of age, his "Voices of Freedom and Lyrics of Love" were hailed with enthusiasm. His next volume, "The Ballad of Babe Christabel and other Lyrical Poems" established his fame. Landor quoted with enthusiasm the lines:—

"The starry soul that shines when all is dark,  
Endurance that can suffer and grow strong,  
Walk through the world with bleeding feet and smile!"

Tennyson found in Massey "a poet of fine lyrical impulse, and of a rich half-Oriental imagination." Ruskin wrote of his poems as "a helpful and precious gift to the working classes" (I use the term, Ruskin added, in its widest and highest sense). "Few national services can be greater than that which you have rendered," George Eliot, who was a personal friend of Massey's, paid him a still higher compliment by taking him as the original of her novel, "Felix Holt, the Radical." In 1869 Massey brought out "A Tale of Eternity and Other Poems," and then bade farewell to verse. Before the production of "A Tale of Eternity," Massey had become a Spiritualist. His devoted friend, James Robertson, says in his article in *Light*, this work "is an epitome of spiritual facts, a profound work of genius, replete with passages evidencing spirit action, while the scientific allusions which it contains reveal the master mind of the inspired thinker." But the publication of this volume almost destroyed his position in the realm of letters. The world to-day is more favorably disposed to listen to the psychical than fifty years ago—"thanks," Mr. Robertson adds, "as much to Massey as anyone." Before this "Tale of Eternity" was published, he had been for some years one of the most popular of platform speakers, "his lecturing engagements," we are told, "numbering seventy or eighty each winter, but the next year after his Spiritualism had been sounded in the press these engagements dropped to seven."

#### HIS WORK FOR SPIRITUALISM.

Soon after this Gerald Massey published a valuable little work, long out of print, entitled "Concerning Spiritualism." It is to be hoped that this will be reprinted for the benefit of modern investigators, as it contains passages that have almost become classic in Spiritualistic literature. The little book is indeed an extension of an Address delivered by him at a farewell meeting held in London in honour of Mrs. Hardinge Britten in 1871. "Nothing could be more admirable," says James Robertson in *Light*, "than the following words," which will be welcomed, I may add, as old friends by those familiar with Massey's writings. They have besides been often quoted. "Spiritualism," he says, "will make religion infinitely more real, and translate it from the domain of belief to that of life. It has been for me such a lifting of the mental horizon, and letting in of the heavens, such a formation of faith into facts, that I can only compare life without it to sailing on board ship with hatches battened down, and being kept a prisoner, living by the light of a candle, and then suddenly, on some splendid starry night, allowed to go on deck for the first time to see the stupendous mechanism of the heavens all aglow with the glory of God." All his poetry is saturated with the same rich expression of spiritual light. Thomas Carlyle, who was not given to

praise poetry, has spoken of Massey's "In Memoriam" as being heroic:—

Why should we weep, when death is but a mask,  
Through which we know the face of life beyond?  
Why should we weep? we do not bury love;  
The dust of earth but claims its kindred dust.  
We do not drop our jewels in the grave,  
And have no need to seek our treasures there.

Tennyson was an admirer of this little book "Concerning Spiritualism," and wrote to Massey saying he had read it again and again and had bought copies to give his friends. There is, indeed, as much necessity for the exalted spiritual teaching in this little book now as thirty-six years ago. Much is said now about the Divine Immanence, and it is the constant aim of this journal to show that it is the consciousness of this that is the basis of all spiritual teaching, and its realisation the means of all spiritual growth. "We see," says Massey, "how God is the Eternal Worker, who is 'at it' in every part of this design, which will surely but slowly transfigure the visible Universe into the living likeness of his fatherly love." Speaking of the *unreality* of the orthodox belief in a future life, Massey says:—"What is the upshot of all the spiritual teaching hitherto? Is it such a sense of the other world that the selfish concerns of this are dwarfed and rebuked in its majestic presence? Why, I find the mass of so-called religious people don't want to believe in the spirit world, *save in the abstract*, or otherwise than as an article of their creed. Their first feeling is to draw down the blinds against any light on the subject. They accept a sort of belief in it, on authority—a grim necessity—it is best to believe, in case it does exist after all; but they give the lie to that belief in their lives and in presence of such facts as we place before them—

'Half trusting there may be no other world,  
How many travel toward it backward hurled!  
And oh! the coward outcry—the wild wail  
If it but turn on them and lift the veil!'

"The other world is something to be believed in so long as it is afar off, but to be doubted and rejected if it chance to draw near. 'Tis distance lends enchantment to their view. Many good people appear to think that we must wait until death before we can get at the spirit-world; as though we could only touch bottom in eternity by grave-digging! We hold that the entrance to the spirit-world is in life. We are in spirit-world from birth, not merely after death; we are immortal now if ever, and must be dwellers in eternity, which is Here, and Now, however we may close our eyes to it, and so be self-shut out of it."

It has been stated in the secular press, and was also known to his personal friends, that Gerald Massey acknowledged the guiding control of ancient Egyptian spirits in his absorbing work on Egypt mythology. In relation to this, Mr. James Robertson tells us:—"Of Massey's own Spiritualism I had many glimpses, and of spirits belonging to the far past who came back to him. But he was no believer in depending solely upon spirit aid, or accepting, as authoritative, statements from the other side; he strongly reiterated that he dug all the time for such facts as had been brought to light. If spirits corroborated his gropings, well and good, but he believed that it was man's place to use all the faculties of research with which he had been endowed."

This will be read with satisfaction by all advanced Spiritualistic thinkers. It is my own mode of action relative to every communication from Unseen realms. Nothing should detract us for a moment from that absolute reliance on our own powers, which is the source of all intellectual and spiritual development. One of our most prominent Spiritualists, whose work is of world-wide importance, is never weary of warning inquirers against rash credulity. "No spirit either in the body or out of the body should usurp the functions of the individual will," is his constant contention.

#### HIS THIRTY YEARS OF EGYPTIAN RESEARCH.

It was a surprise and a cause of regret, not only to Spiritualists but to his literary friends when, after 1872,

Massey turned his thoughts from poetry to the subject of Egypt and her mysteries. In 1881 the publication of "A Book of the Beginnings," followed in 1883 by "The Natural Genesis," gave the result of ten years' study. Together they comprise about 2,500 pages, and being quarto they are not small pages. Probably most people would agree with the opinion of an eminent literary man that they are simply "a mass of erudition." Dr. Alfred Russell Wallace, after reading the first-named, expressed the fear "that there might not be a score of people in England who were prepared to understand the book." It is evident that they are repositories of deep research and classified facts that will form the basis of perhaps a whole library when put into popular form. Massey himself considered his third and last work, "Ancient Egypt: The Light of the World," published on Sept. 30th, just a month before his death, as his *magnum opus*. Only five hundred copies have been printed by T. Fisher Unwin, and the price is two guineas *net*. For over twenty years he labored at it, and "a mere glance at its contents," we are told, "will reveal the herculean labour spent upon the work." The prefatory note is most touching. "It is enough to know," he says, "that, in despite of many hindrances from straitened circumstances, chronic ailments, and the deepening shadows of encroaching age, my book is printed, and the subject matter that I cared for most is now entrusted to the keeping of John Gutenberg on this my nine and seventieth birthday"—he was born on May 29th, 1828. A short time before his death he said to a friend that "he had put more of poetry, more of the real spirit of poetry, into these last volumes than into all his verse. After more than thirty years of close study, he satisfactorily evidenced that the Egyptians entertained no doubt about the existence, the persistence, or the personality of the human spirit; that which has latterly been designated telepathy, or the transference of thought, was well known amongst the aboriginal races, and that many simplicities of the early time have now become the mysteries of later ignorance which we cling to as sacred in our current superstition."

It was just after the publication of his two first works in Egypt that Gerald Massey came to Australia, and in due course visited Sydney. At the Theatre Royal on Sunday nights he gave lectures which have never been surpassed for power to immense audiences. Dealing in one of these he showed by quotation from the Egyptian "Book of the Dead," which he had studied closely, and texts from the Gospels that the identical teachings and even the very wording of what Christians regarded as a New Revelation were to be found on these ancient scrolls buried with Egyptian mummies in what he considered the birth place of religions—Ancient Egypt. These conclusions will be doubtless more elaborated in his just published volumes. At the Masonic Hall in Sydney lectures on the poets were also given to crowded audiences comprising the *élite* in Sydney literary circles, and the wealth of language, the beautiful imagery, poured forth as from an inexhaustible source, will not be easily forgotten by those who heard them. Dwellers at the antipodes will be glad to read the concluding sentences of the noteworthy article on Massey in the London *Daily Telegraph* of October 31st. There could not be a more fitting conclusion to this necessarily brief account of one of our ablest exponents of the spiritual philosophy. "The moral of his life," says our contemporary, "is the power of genius to triumph over the most adverse circumstances. Few men in the long and honourable roll of English literature more fully than Gerald Massey strove with impossibilities and got the better of them. Lack of education and culture, of friends and means, of nearly everything that has helped other men at the beginning, did not prevent him becoming a real national poet. His name was placed on the Civil List 'in recognition of his services as a poet sprung from the people.' Perhaps the story of his life is the finest poem of all." He wrote—

"And yet I know—see it in spite of tears;  
Say it, even while the heart breaks in the voice;  
These are His ways to draw us nearer Him;  
We climb our heavens by pathways of the cloud."

## OUR FOREIGN EXCHANGES.

A MARVELLOUS CLAIRVOYANT.

I have received from the publishing office, No. 40 Via Campo Marzio, Rome, with a request for exchange, the fifth number of a bi-monthly theosophical Review, with the appropriate title of "Ultra," and adopting for epigraph, the equally appropriate maxim of Heraclitus, the famous philosopher, "If thou dost not expect the unexpected thou wilt not find the Truth."

Our contemporary is the recognised organ of the Theosophical Society in Rome, and it devotes several of its 68 pages to spiritualistic topics. From it we borrow the following remarkable narrative:—

"Signor Oreste Innocenti, a well known Roman antiquary, residing at No. 77 Via Babuino, has a little boy, three years old, who presents some strange phenomena of telepathy or clairvoyance. A few days ago, the child, who three months previously had lost an uncle of whom he was very fond, was with his mother in one of the rooms, suddenly exclaimed, "Look, mamma! dost thou not see my uncle?" And he ran to clasp his knees as he had been accustomed to do when his uncle was alive. But not seeing the phantom any more, he cried out, "Uncle has gone away." His mother smiled, and tried to persuade him that he had not seen his uncle, but the little fellow persisted in declaring that he had entered and quitted the room.

Some days afterwards, the child was with his mother in the office, and all of a sudden he said to her, "Fantacchiotti is crossing the Piazza Novena, and is bringing you some flowers." She was somewhat startled, and told the boy he must be mad, but he assured her that he saw Fantacchiotti crossing that square with flowers. Twenty minutes afterwards that gentleman, who is a sculptor, and a friend of the Innocenti family, entered the office, bringing some flowers. Signora Innocenti asked him where he was twenty minutes previously, and his reply was, "crossing the Piazza Novena." This incident greatly astounded the family, as well as 'Signor Fantacchiotti,' who has hitherto denied the phenomena of clairvoyance."

I regret to learn from "Ultra" that Mrs. Cooper-Oakley, who will be well remembered by Melbourne Theosophists, is so very ill as to have been compelled to withdraw from her work in Italy, and seek what I hope will prove an early recovery in a Sanatorium in Germany.

### SPIRITUALISM IN MEXICO.

As in Spanish America generally, where Roman Catholicism is rapidly losing ground among the educated classes, Spiritualism is advancing with great strides in Mexico, as will be seen from the following announcement which appears in "El Siglo Espirita," of the 10th of October last:—"The continuous and powerful advance made by the Science of Spiritualism, and the multiplication of societies for the investigation of psychic and metapsychic phenomena, render incumbent the convocation of fresh congresses." And for this reason the Central Permanent Committee, in the exercise of the powers delegated to it by the great Congress held in 1906, has convened a second, which will assemble on the 31st of March, 1908, under the Presidency of Don Nicolas Gonzalez y Gonzalez.

From the same publication I learn that a new centre, or circle as we call it, for the investigation of psychic phenomena, has been formed in the City of Mexico, under the title of "Alpha," and has already been joined by a number of intellectual gentlemen, who have been drawn together by a common desire to solve some of the great enigmas which involve the past, the present, and the future of every human being.

### SPIRITUALISM IN ITALY.

Dr. Leonardo Bianchi, Professor of Psychiatry in the University of Naples, in compliance with the request of the students of his class, concluded his course of lectures last term by a discourse on Spiritualism, in which he declared himself to be convinced, after twenty-three

years of investigations, of the reality of the phenomena of mediumship.

The "Fieramosca," a first-class magazine published in Florence, gives insertion to an important article on "Spiritualism and its principal observations," by Dr. Visani Scozzi, the author of an excellent work on mediumship.

The "Revista d' Italia," one of the leading reviews of Italy, opens its columns to a detailed account from the pen of Professor Bottazzi, Director of the Psychological Institute in that city, of the phenomena observed at the recent sittings with Eusapia Paladino, which were attended by the most distinguished Professors of the University. I wonder when the old fossils of the Melbourne University will wake up to a perception of what is taking place in relation to the occult sciences under their very noses.

In a periodical issued in Bologna is published an account of a new medium for psychical phenomena, named Zuccarini, who has just developed his remarkable faculties; and in the "Evening Courier," of Milan, Professor Oreste Murani, of the Polytechnic School in that city, describes the phenomena produced in some sittings which took place there, and his observations are confirmed in an article contributed to "La Lettura" by Professor Patrizi, of the University of Modena.

In the "Adriatico," a daily newspaper published in Venice, my old friend, Professor Falcomer, conducts an animated controversy on Spiritualism, with Professor Morselli, one of the few University Professors in Italy who remains doggedly faithful to the cause of Materialism.

"The Nineteenth Century," of Genoa, reports a remarkable case of telepathy which has occurred in connection with a young man named Andrea Spiccioso, whose father had emigrated to America in search of employment. One day he told his mother that he had seen his father dying, attended by two Sisters of Mercy. She believed him to be suffering from some mental derangement, and great was her surprise on the day following when she received a telegram from New York announcing the death of her husband at an hour—allowing for the difference of time—corresponding with that in which her son described it as having happened.

The "Giornale di Sicilia," of the 4th of August, refers at some length to the thesis presented by Signor Carmelo Samona, on his final examination prior to his receiving his degree as a doctor of medicine in the University of Palermo. It was entitled, "Metapsychic Phenomena." The writer had already passed as a doctor of laws, and the thesis he read on this occasion called forth the warmest eulogies from those who heard it. The following were its concluding sentences:—

"At any rate, whatever may be the explanation which will some day be forthcoming of these phenomena (destined, without doubt, to cast a powerful light upon both biology and psychology), it is certain that they are to-day forcing themselves upon our attention, and that their study is a matter of the most urgent necessity for modern science, although it may be a field upon which many persons have hitherto been indisposed to enter, for fear of dark mysticism. But I must confess my inability to understand this fear. Science is neither spiritualistic nor materialistic. Its only effort should be to ascertain and to accept the phenomena which present themselves before us, with all broadness of vision, and if, while engaged in researches of this kind, we should happen some day to find that there effectively exists in man an immortal spirit, let us be prepared to regard it as part of the reality of things. This would be neither mystical, nor non-mystical; but simply the ascertainment of another possibility of nature, by which we should find ourselves brought face to face with a fact which must have the same *raison d'être* as the nebula in space, or the lichens on a rock."

It does not require much penetration to enable one to read between the lines of the foregoing that Signor Carmelo Samona, M.D., and LL.D. of the University of Palermo, knows a great deal more about Spiritualism than he thinks proper to avow.

#### A NORWEGIAN CLAIRVOYANT.

The "Ugens Nyt" (Weekly News), a paper published in the capital of Norway, furnishes some interesting particulars respecting a boy of fourteen, named Johan Johansen Flottum, whom it describes as possessing a sixth sense, which causes him to be one of "the wonders of the world." "Nothing in his countenance reveals anything abnormal, and it was not until the month of April last that he showed any signs of his extraordinary clairvoyance. Then he observed that it was possible for him to discern hidden objects, and since then this faculty has been gradually developing until the instances of its exercises have become quite numerous. Of the three diagrams which we publish, the first indicates the point at which a little girl was kidnapped, and whose course Flottum followed up, clairvoyantly, without hesitation, a great part of it having been traversed in a boat, right up to the place in which she had been hidden by her captor. The second shows the waistcoat through which he saw the objects which his master had concealed in an inside pocket.

"Johan has been placed under the strictest scrutiny by some of the best known medical men in Norway, who have certified that there can be no doubt whatever about his clairvoyance.

"The Governor of the district of Sinysaas declares that, up to the present time, young Flottum has rendered undeniable services to the residents of that place by the exercise of his gifts, but that until the doctors gave him their certificate he has been unable to give his faculty a juridical importance.

"One of his latest experiments has been the discovery of the corpse of a man whose whereabouts was unknown. Flottum directed inquirers to the very spot, and by so doing created a great sensation.

"In our days much is talked concerning these phenomena, which are attributed to hysteria, spiritualism, hypnotism, etc. But it is indubitable that the case of Johan Johansen Flottum is unique (?)"

"The father of this young lad died some years ago, but his mother is still living. He has six brothers, but he is the only one whom Nature has favoured with this portentous gift. Johan has received the same general education as all the children of the Norwegian peasantry, and there was nothing in his behaviour either at school or at home to differentiate him from other boys of the same age, or to reveal anything extraordinary about him."

J.S.

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

BY MRS. CHARLES BRIGHT.

In the October number of the *Revue Scientifique du Spiritisme*, a leading French journal edited by Gabriel Delanne, the gifted author of "Evidences of a Future Life" and other volumes, special mention is made of these seances. There is an account each month in this paper of what transpires, but in this latest number surprise is expressed that they are not more generally noted by the European press. Although so frequently denied by sceptics, "it would be difficult," says this writer, "to explain how nests with eggs (as in this supplement), living birds and other noteworthy apporals could be brought by fraud." Besides this, attention is directed to the most astonishing fact of all, that addresses "with exact facts of the history, manners, geography of different nations of ancient and modern times should come through the lips of Bailey. It is true," the report goes on, "that it is easier to pass over in silence these marvels than to rebut them," and it is regretted that "adversaries scarcely speak of such things while dwelling with so much persistence on all that is open to discussion in mediumship." There is a growing desire all over the world to draw a sharp line of demarcation between phenomena that cannot be scientifically tested and those of the Bailey seances and others engaging the attention of scientists in Italy and elsewhere. A highly suggestive article from the pen of Dr. Hager, of Chicago, in the *Progressive Thinker*, suggests that those who see the

importance of this should call themselves "Spiritual Scientists." The doctor says that it is a fact "that in Europe Spiritualism is on a much higher plane than elsewhere, because it is almost exclusively in the hands of the scientists," and he contends that Spiritualism must get on to these modern scientific lines if it is to claim the attention of thinking, intellectual people.

One of the most remarkable exhibitions of spirit control took place on November 22nd, when Dr. Robinson translated a number of manuscripts brought from Thibet. To ordinary people these are perfectly unintelligible, but in the dim light came through the lips of the medium a most learned and interesting translation of the time and weather-worn MSS. lying on the table. Most interesting of all was Dr. Robinson's interpretation of some containing hidden writing, which he promised might, by a process to be explained, be later made visible to us. Thus a visible line said on one of these: "There deep by the water's edge will it be found." The invisible lines then gave directions where hidden precious metals could be found at the water's edge and the time to go in search for them, when the Thibetians would be at their prayers. It may be possible in the future to reproduce some of these translations and fac-similes of the MSS. Other noticeable things have been the bringing for the first time of a live turtle about seven inches in length, and the growth of a spirit plant by a new Indian control. Special conditions had to be made for this, and the flower-pot was carried round the circle, when the spirit plant, which was a mass of light, became visible to everyone present.

The following is a brief account of the séances held since those recorded in our last issue:—

64TH SEANCE. November 1st. Address by Signor Valetti on "A Search for the Holy Grail." Phenomena. Two birds, the second one caught in the light as described before. Clay with Mosaics. Nest brought of fine texture; very beautiful. Manuscripts from old dry well in Thibet.

65TH SEANCE. November 8th. Address by Signor Valetti on "Italian Painters of the Renaissance and their Spiritual Conceptions." Phenomena. Lump of clay with Mosaics. Bunch of wet seaweed. A nest with two eggs brought as a special test for visitors after searching the medium. It was shown round the circle and then taken away again.

66TH SEANCE. November 15th. Address by Dr. Channing on "The Powers of the Mind," reproduced below. Phenomena. Clay with Mosaics. Flower pot placed on table at request of Abdul, seed placed in soil by one of the sitters, and plant about 6 inches high grown.

67TH SEANCE. November 22nd. A memorable evening. A bundle of manuscripts from Thibet translated by Dr. Whitecomb with introductory notes on "the development of writing among the various nations of antiquity." No phenomena, but testimony from several sitters as to the great benefits received from attendance at the circles.

### THE POWERS OF THE MIND.

#### WITH SPECIAL REFERENCE TO HEALING.

Address Delivered by Dr. Channing on Nov. 15th.

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

It is with much pleasure that I speak to you to-night on "The Powers of the Human Mind," a subject that is little understood—man and his wonderful powers. We have often heard the question asked, What is mind? Let me say once and for all that the brain is but an organ of the mind. When the materialist disputes this he is simply disputing facts. Mind is essence—spirit, and the human spirit is a portion of the universal mind or spirit, whom men call God. God is not an anthropomorphic Being. That conception is irrational, and the power of God manifest throughout the universe can be discerned by those who trouble themselves to look for it.

It is a scientific fact that a very large number of the diseases that people suffer from are brought about through permitting the mind to gain complete dominion for evil over the physical body. Any physician will tell you that this is the truth. I have just been speaking with some of the most intelligent physicians who have passed from your earth plane, and they inform me that they have met in their practice hundreds and thousands of people who never

ought to have been sick, and who were not in reality ill, but had permitted their mind to gain complete dominion and influence over the body. It is logical to suppose that if the mind can produce disease it should also be able to heal, and I shall dwell on this phase of the subject for a little time, because I have met with hundreds and thousands of persons who have been cured by the mind. There are among you at present a number of persons calling themselves Christian Scientists. The only science that is in it is the fact that they teach people to train their minds; in other words, not to allow mind to have an influence over the body for ill. The Old Book declares that man is as he thinketh. Thoughts are, moreover, substances, and may be projected for good or for evil. Hence it is possible to heal persons at a distance by projection of healing thoughts.

#### MESMER AND PRESENT DAY MAGNETISM.

Scores of nervous diseases from which people are suffering at the present time upon your earth plane would be swept away if the physicians treating the patients could implant in their minds that they are not really ill; that they have no organic disease, and that they should and must get well. This is "suggestion." I suppose all of you have read the life of Mesmer and how people denounced him as a fraud and charlatan. For long years after his death demonstrations of mesmerism were regarded as entertainments got up to deceive, and the subject under the mesmeric influence as one in collusion with the mesmerist. Mesmerism has given place to magnetism, which is its true name. At one time a majority of people believed that some base influence proceeded from the operator to his subject. Now, permit me to say that this is a mistake, as well as the fallacy current at the present time, that it is only weak-willed persons who can be magnetised or hypnotised. It is not besides a base influence that proceeds from the operator, but the power of a trained mind over the untrained mind of the subject. When you come to the spirit side of life you will know a great deal more about this wonderful power, because if you desire to control a medium so as to speak to relatives it will be necessary for you to hypnotise the medium. There is nothing irrational about the trance state. If it be possible for the man in the flesh to hypnotise one of his fellows, then you would expect that when the spirit gains its highest activities out of the body it should be able to hypnotise its fellows, especially those with mediumistic gifts. It is possible that diseases of other persons may be cured by suggestion, because there is a powerful mind in the ascendancy. The mind that has been brought into subjection is not necessarily weak. But with some, if they have any ailment, their symptoms are aggravated, and they feel through their keen nerves all the evil sensations of a vital disease. Spiritualists should disseminate knowledge on this subject. You cannot expect the ordinary physician to know much about the matter, for the reason that he has been long years in a certain school, and does not take kindly even to scientific discoveries, which are regarded as fads, and the person using them as cranks. There is present to-night Dr. Motherwell, who, I am informed, was a resident of your city some years ago. He has just stated that this is undoubtedly true, as he has proved it in his own experience.

#### SPIRITUAL HEALING.

Magnetism will play an important part in the future with medical practitioners. Through its influence it will be possible to perform certain operations without the aid of an anæsthetic. The discovery of chloroform has been an undoubted blessing to mankind, but it has its dangers. Thousands die under it, and, at the best, it is a disagreeable experience. A subject when magnetised will not experience any disagreeable sensations or incur the risks of chloroform. Indeed, after an operation, the medical magnetiser should be able to infuse life and vitality into his patient. I remember once, in

Connecticut, America, a woman who had been lying upon a bed of sickness for a long time with an affection of the spine. An old Quakeress who lived in the same town had no great love for medicine or the present day system of healing. Visiting this sick lady one day, she said to her, "Friend, hast thou ever read the Scriptures?" The invalid replied that she had. "Hast thou never read how the Great Healer said to those who showed faith. 'Arise and walk?'" asked the visitor. "What is to prevent thee from arising and walking to-day? Disease is an enemy, perfect health of spirit, soul and body, is what God intends for all His children." Suddenly the sick lady caught the idea, and said, "That is true." The Quakeress then said, "God has not changed, and that power whereby the Nazarene healed is present to-day if we will but avail ourselves of it. I say unto thee in the name of Jesus of Nazareth, rise up and walk." The woman rose and walked, and never returned to her bed again but to rest. The healing power had reached that woman; her mind had been influenced, it had acted on the physical organism and the nervous affection from which she had suffered for some eight years was instantly cast out. It is in this field that the Christian Scientists are making great headway. Some of you people—I mean the community at large—when you hear of Christian Science healing turn up the corner of the mouth and smile. You simply smile in ignorance. Christian Science can produce innumerable cases of persons who have been ill for a long time and have been cured through the mind by suggestion. I do not agree with their teaching carried to the extreme. In spirit life we take the middle path. The universe—all the worlds, planets, and constellations—is controlled by universal mind. As there is a drop from this great ocean of mind in every physical organism, you should have greater powers than some of you possess to-day. You can get that power by going to the source of all power, by a study of nature and by close adherence to the laws of health and right living. It is folly for anyone who desires to become a teacher of mind cure to attempt to heal others unless that person is himself living rightly. I cannot understand anyone who is a constant drinker of alcohol or smoker of tobacco attempting to set up as a mind healer. I believe that these things defile the human body. I do not say that alcohol in moderation does a great deal of damage; but I do assert that excesses of all kinds defile and injure, and that a man cannot be possessed of this great and glorious healing power unless he lives a pure life.

#### THOUGHT AND PRAYER.

As thoughts are substances, the projection of good thoughts to other persons can do them good, and here is found the secret of prayer. For long years people have wondered, while some have reviled and others sneered, at the power of prayer. Many people make the same mistake as the Pharisees of old, they stand at the street corners, so to speak, and lift up their voices that all may hear. It is not necessary even to move the lips in prayer, but simply to project the thought towards the object of your affection, and as thoughts are substances, they travel through the ethers and take effect. They are received in many cases by the mind of the one you are praying for. The time is coming—I do not care if you believe it or not, because nearly all the statements that we make are laughed at, but in after years scientists prove them to be true—when you will be able to project a message to a friend 500 miles away. The trained mind will be able to project its message, and assuredly it will be received by the other mind and acted upon just as if sent from the telegraph office. This question has its dark side also, for if it is possible to do good it is also possible to injure. I know that there are myriads of people done to death by evil thoughts and malice of others. But I tell you for your consolation that the man living according to his light and conscience and in daily communication with the spirit world is

guarded and protected in a manner other people are not. It is very hard, nay impossible, to break through such a guard, I assure you. That man or woman is safe against all evil influences.

#### THE POWER OF MIND ILLIMITABLE.

The time is coming—another prophecy—when it will be known in a court of justice if a man is committing perjury or not, because it will be possible through an invention not yet discovered, but the idea of which will be planted in minds on the earth plane by spirit power, to discern if a man is lying or not. These statements may seem strange to you, but just look back a few years and see the wonderful inventions and discoveries. Just think of the scientist who invented the machine whereby you can box up the human voice and reproduce it again. Your forefathers never would have believed such a thing to be possible, and would have sought to incarcerate you in a madhouse if you had suggested it. The sending of messages without wires is leading up to what I have told you to-night—that you will be able to receive your own messages without a Marconi instrument to receive them. Round about you is a subtle influence which you call ether. There are as many ethers as there are kinds of electricity. Per medium of the ethers wondrous things are brought about, of which you know nothing; electricity, that wonderful force of which you know so little, is found in every part of the universe, and what an important part it plays in your very existence. There is nothing that you eat or drink or wear but what you are indebted for in some degree to electricity. Man has groped for a long time in darkness, but a better day has dawned for him. He may now investigate and test all the secrets of nature without fear. You may have faith, but if you cannot demonstrate the world does not take much notice. Spiritualism courts inquiry, and Spiritualists should be teachers of these grand and noble truths. You should teach men that they are not puny creatures, very little removed from the animal creation, as some have taught. You have been told for a long time that you are only fit subjects for burning. I tell you No. You are sons and daughters of the living God, and within you dwells a spark of the Divine, with great possibilities. You are not under the curse of God, you are under the blessing of God, because you are part of Him, and He says, search, probe, prove all things. Law is growth, law is essence, and with the reception of knowledge man rises up to the highest state, becomes, in fact, a god. "My people perish," said the prophet, "for lack of knowledge." Therefore I come to you to-night to tell you of your high estate. The more knowledge you can get on this subject the better for yourselves when you pass into the spirit world, and with added knowledge you will be able to return to the earth plane to help those who toil and suffer, and are seeking a city to come. In doing this you will be fulfilling the law of God. You can do something towards it while you are in the flesh; you may not be able to deliver scientific addresses, but you can tell of your experiences and the satisfaction that it brings to you. If in touch with the spiritual it must have brought you peace and comfort and satisfaction, and if it has not done so, then indeed has your work been in vain. You have been looking to the wrong source. But those who have received peace will be able to point others to the source of peace and of happiness, which is God.

#### TO CORRESPONDENTS.

"Tubal Cain's" most interesting communication received.

It has been found impossible during the month to reply to any but urgent business letters, as the publication of "A Soul's Pilgrimage" has entailed much extra work, and the editor has still to cope single-handed with a business that is growing and extending in all directions. Mrs. Bright sends cordial New Year's greeting to her friends and claims kind indulgence for unavoidable omissions.

## WORLD-WIDE PROGRESS OF SPIRITUALISM.

THE Annual Report of The National Spiritualists' Association of America, which appears in *The Progressive Thinker* of November 2nd, is of a most interesting and encouraging character, not only indicating, but giving substantial evidence of the great forward movement made by Spiritualism during the past year or two. Occupying the position of president of an association with which are affiliated nearly all the state associations of America, and necessarily in touch with what is transpiring in connection with the movement in other parts of the world, Harrison D. Barrett is eminently fitted to gauge the progress and determine the present aspect of the Spiritualistic movement; and the facts he enumerates substantiate his affirmations. The first and most important of these is, that "never before in all the history of Spiritualism has it occupied so large a place in the thought of the world as it has during the past twelve months." This he illustrates by the fact that more than two thousand news cuttings from secular papers had passed through his hands, all of which have borne directly on the subject of Spiritualism. Books bearing on the subject have been in general demand wherever public libraries exist, and there has been a general eagerness exhibited by the public to know more about it. He refers to the reports from France, Germany and Italy, mentioning especially De Rochas, Flammarion, Lombroso and Marconi among its eminent representatives. Even in Bulgaria a society has been formed with the Chief Justice as President. In Spain, Portugal, India, Ceylon, South Africa and the South American Republics, evidences had also reached him of steady forward movements. In his summary of the progress of the work in Australasia, *The Harbinger of Light*: its present and former editors, and Mr. W. McLean, of Wellington, are favorably referred to. There are two aspects of the case noted by Mr. Barrett, viz.:—That the movement has been an "intellectual" rather than a sensational or religious one, and that the Spiritualists have shown a particular apathy and apparent indifference to what was transpiring, and have as a whole failed to take advantage of it. Both of these features have been observable here, but the societies have never flagged in their efforts, though feeling often the lack of that practical support which they might reasonably expect from their co-religionists. Speaking of the attitude of the American press towards Spiritualism, President Barrett says that many of the magazine and newspaper articles have been highly favorable to Spiritualism, mentioning in this connexion several eminent writers, some of whom, however, have animadverted on the deceitful practices of unscrupulous persons who make a living in the name of Spiritualism. We are all too conscious of this, and the intelligent spiritualist not only discourages but is ever ready to co-operate for their suppression. Mr. Barrett makes an earnest appeal for concerted action in this direction, and says "as soon as Spiritualists discriminate between commercialism in Spiritualism and Spiritualism as a religion there will be no further trouble in this direction." There is a great deal involved

in the foregoing sentence; the scientific basis of Spiritualism has been demonstrated, the works of Professors Hare, Crookes and Zoellner and the late Mr. Epes Sargent prove this; and the ethics and general teachings as presented by its leading exponents form its religion. It appeals to both the intellect and the religious sentiment, and its faith is founded upon knowledge verifiable by any earnest investigator. No other religion offers such advantages, and none can answer so completely the question, "If a man die shall he live again."

W.H.T.

## A SOUL'S PILGRIMAGE.

PRESS EXTRACTS.

Friends in distant places will rejoice with the author in noticing the sympathetic attitude of the press on the appearance of a book that is so radically opposed to what passes for Christianity in the present day.

The *Age*, of December 7th, says, "In 'A Soul's Pilgrimage' Mrs. Annie Bright has essayed the task of presenting in the form of fiction the progress of the religious and spiritual development of a serious-minded and intellectual woman. . . . The generality of readers may not subscribe to her confession of faith, but those who peruse the book carefully will be struck with the earnestness and transparent sincerity of the author, whose views are evidently based on deeply rooted conviction. The story, which is Anglo-Australian in setting, is attractively written."

The *Leader*, of December 7th, illustrated weekly of the *Age*, not only gives an excellent and lengthy notice of the book, but also reproduces a portrait of the author. "She presents her views in an attractive manner. . . .

. . . She has a strong conviction of the near presence of the unseen world. . . . The vital feature of the book is the expression of the author's spiritual beliefs. . . . She is convinced that through scientific doorways intelligent people will pass to a knowledge of psychic realms interblending with the mundane sphere on every hand."

The *Herald*, of December 13th, gives in some respects the most valuable review, as the writer, in his half-column notice, shows his evident study of the book. "After all," says the critic, "who amongst us will venture to deny that there are more things in heaven and earth than are dreamed of in our philosophy. In many respects 'A Soul's Pilgrimage' is full of lessons learned from a life of loving labour, and is in every respect a record of trial and tribulation bravely borne and, in the end, surmounted."

The *Argus*, of December 13th, says, that although, in their opinion, Spiritualism is not gaining ground at any rate in Australia, "it has some enthusiastic supporters, one of whom is Mrs. Annie Bright, whose story, 'A Soul's Pilgrimage,' is introduced to readers in a 'Foreword' by Mr. W. T. Stead, the English journalist." After describing the book briefly the *Argus* says, "Mrs. Bright's story is interesting, as showing the steps by which her heroine is led from what the writer considers to be a lower to a higher phase of religious belief."

## HYPNOTISM AND CRIME.

Dr. Forbes Winslow, lecturing on "Hypnotism and the Detection of Crime," before the Psycho-Therapeutic Society, declared that it was absolutely contrary to his experience that a hypnotised person could be made to commit any guilty action unless that person had a naturally criminal tendency. Nor could a witness in a court be compelled to swear falsely under the influence of hypnosis. Hypnotism had now become a recognised form of treatment of disease even in this country. Dr. Winslow gave some cases in which he had been engaged, where by hypnotism he had detected the innocence or guilt of the individual. One was a case of alleged murder in the United States, where the innocence was proved; the other a case of theft by a boy, who, being placed under hypnosis, confessed not only to stealing the goods, but also as to where they were secreted.

**AN INDIAN OCCULT WORKER.**

M. LE DR. COMTE ALBERT DE SARRAK.



In the latest number to hand of "La Revue Spirite" there is a most interesting article, entitled, "A Marvellous Evening," by Dr. Pau de Saint Martin, which gives an account of plant growing, levitation, and seeing through opaque bodies. So much interest has been taken at Mr. Stanford's circles with the medium Charles Bailey in the growing of plants, that this article is worthy of more than a passing notice, as showing that the cultivated spiritual powers of a man still in the flesh can produce the same results as those furnished by spirits through the mediumship of Bailey, Madame d'Espérance, and other accredited mediums. It is noticeable, however, that the results in the case of Dr. Albert de Sarrak are meagre compared to what can be done from the spirit side of life. Dr. de Sarrak is, we are told, an Indian gentleman with bronze complexion, deep black eyes, rich in magnetism, who in the East has studied occult science from his childhood, and has learnt the extent of the power of the will when methodically trained. Three words, says the writer of the article, state exactly his belief and doctrine—"To think is to create." It was intended to make a more public display of his powers in Paris, which is acknowledged to be the centre of scientific psychical research, but an early return to the East only permitted the private display to a select circle of his wonderful occult training. The long article is accompanied by the full-length portrait reproduced in this article, and another illustration of one of those occult devices known to Adepts and Initiates.

It is the experiment of wheat-growing that has been selected as most interesting to our readers. It was given before a most select circle in Paris, and, briefly told, is as follows:—It must be mentioned that M. de Sarrak is a distinguished linguist, speaking freely almost all the languages of the East and West. After having asked permission to remove his outer robe, he selected as his assistant a stranger to himself, M. le Général A.,

who stood in the centre of the circle, and whose least movements could be observed by all present. Dr. de Sarrak, after asking this gentleman to raise his arms and join his hands in the form of a cup, placed therein a quantity of earth supplied by the sitters. In this was planted by another gentleman, the editor of the "Revue Spirite," a few grains of wheat, which had been examined at leisure by the sitters. A third person then takes a glass of water, from which one of the sitters had drunk since the sitting commenced, a few drops to moisten the earth. Then all watched closely M. le Sarrak, who, having stood aside while these preparations were made, now drew near to the gentleman with uplifted hands holding the earth and grains of wheat. After having requested his wife to play something on the piano to help the necessary vibrations, this magician, or Yogi, as he is termed in the article, placed himself opposite to M. A. With ecstatic expression, eyes half closed, arms raised and hands closed as if in prayer, he softly murmured Mantras—that is to say, invocations addressed to his invisible helper. Then, with eyes intent on the earth, with magnetic passes as if to hasten the germination of the seeds, he stood as in a trance-like condition. With features contracted, eyes fixed steadfastly on the earth, the veins in his forehead swollen almost to bursting, hands trembling, breathing hurried, his left hand frequently placed over his heart, he remained for a few minutes as if unconscious of outer things. After three or four minutes of absolute silence the face of Dr. de Sarrak relaxes, and that of General A. shows great astonishment as several green stalks appear above the earth, multiply, and grow quickly. Presently these are separated and given to the sitters, some of whom relate how they subsequently planted them, and that they grew several inches more. The experiment, says the writer, lasted exactly 8 minutes, as he sat with watch in hand during the proceedings.

It is affirmed that Dr. de Sarrak was evidently in trance during the whole sitting, which included other manifestations, and that at the close he asked to be demagnetised by the help of those around, and was evidently suffering from extreme fatigue. At the circles recorded in the "Harbinger" each month much more remarkable growths have taken place, some beautiful plants, 18 in. high, being produced under the influence of Abdul during the sitting, and apparently without any special effort. It is curious, however, to notice how this power can be cultivated by spirits still in the flesh, and is another proof of the transcendent and as yet little known potencies of the human spirit. A.B.

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**PROPOSED REORGANISATION OF MENTAL AND MAGNETIC HEALERS IN NEW ZEALAND.**

The committee sent to inquire into the proposed Quackery Bill, in New Zealand Parliament, decided to put that measure aside, to be brought down in a different form next session. The evidence given before this committee by some of our mental and magnetic healers has convinced the committee that there is something in their methods of practice, and we advise healers to organise so that they may be in a position to prove to the House next session that they are worthy of recognition: that they are able to govern and control in the interests of the public, and to create a Board of Examination and Inquiry as to the fitness of those who desire to carry on the work of magnetic healing professionally. There must be organisation and supervision to protect against fraud and incompetency, and strengthen the position of the capable and earnest worker. Such an association is projected, to have branches in the chief cities of the Dominion, and several prominent men have consented to be patrons and hon. members. Rules and regulations are to be drafted, and the Association registered. We long to see healers recognised by the laws of the land and able to do their good work protected in the same way as those who practice as M.D.'s.

—"Message of Life."

## REV. JOHN PAGE HOPPS AND HERBERT SPENCER.

In the "Westminster Review" for September, the Rev. John Page Hopps contributes the following important article, which is sure to find many interested readers in these Southern Lands:—

### HERBERT SPENCER AS THEIST.

Mr. Herbert Spencer would, of course, have repudiated the word "Theist" as applicable to him; and, in the sense in which he would have repudiated it, we do not use it. His field was not the field of Theology, but, indirectly, his influence in that field has been enormous. He said nothing about "God," but he had a great deal to say about The Ultimate Reality, and we may say with safety that his teachings respecting God or The Ultimate Reality are prophetic, in the sense that they forecast the Theism of the future when the Theism of the past, now falling away from us in the present, is proved to be hopelessly crude and inadequate.

There is no word which requires more watching than the word "Theism," and there is no phrase more vague and elusive than the phrase "Belief in God." The Theism of the past (may we yet think of it quite as the past?) was almost entirely anthropomorphic. God was simply "a magnified man." He was seated on a "great white throne" in an actual place, and most of the old painters depicted Him as a venerable old man. In short, He was strictly a person in our ordinary sense of the word "person"; and He had huge personal characteristics. He was subject to moods, He was open to entreaty; He could change His mind; He could be appeased; and, quite in the old pagan sense, He could be propitiated—and with blood.

Any one who shrank from this crude picture of God was thought to be in a rebellious state of mind. Every one who repudiated it was regarded as a dangerous heretic: and, until lately, not many dared to question or repudiate it: and yet this old picture of God was, all the time, rapidly becoming a distress to vast numbers of religious men and women, and the creator of doubts that endangered belief in God altogether.

Herbert Spencer, from his position of detachment, and purely as an independent thinker, looked out upon all this, without antagonism and without prejudice: and, probably without knowing precisely what he was doing, apparently repudiating Theism, but building "better than he knew," he laid at least the foundations for a Theism which would be in harmony with modern conceptions of the Universe and sufficiently cognisant of the limitations of Man. So far from denying God, his affirmations were really vast enough to absorb or surpass all previous affirmations, and to suggest a Deity or Ultimate Reality at once unassailable by science and reason, and fully satisfying to the humble reverence of the most devout. In fact, his thought of that Ultimate Reality was inspired as much by humble reverence as by philosophy, science, and reason.

Spencer's phrase, "The Unknowable," has been pitifully misunderstood. Instead of dismissing, it in reality intensified the vital affirmation of Theism. It was based upon the sense of vastness, not of haziness. It was the tribute of an immense thought, not of a jaded despair—a splendid affirmation, not a dull negation. It was, in truth, the finest modern version of the ancient cry, "Who by searching can find out God, who can find out the Almighty unto perfection? That is high as Heaven, what canst thou do? deeper than Sheol, what canst thou know?"

It must be remembered, too, that Spencer applied his doctrine of "The Unknowable" as much to Science as to Theology. Both, he said, deal with symbols. "Ultimate Scientific Ideas are all representative of realities that cannot be comprehended." The man of Science, then, is as much pulled up before the Ultimate Reality as the man of Theology: and yet Spencer's doctrine of The Unknowable, as applied to Science, did not retard him as a scientist; and it

only seemed to retard him in relation to Theology because that was not his field. But, in reality, he was no more agnostic in relation to Theology than in relation to Science. Force, Space, and Time are as insoluble as God. It is precisely the man of Science, he says, who knows that he constantly lives and works "face to face with an insoluble enigma," "and he ever more clearly perceives it to be an insoluble enigma." "He, more than any other, truly knows that in its ultimate nature nothing can be known." But that does not invalidate or put a stop to Science; neither, he says, does it invalidate or put a stop to Religion. It only invalidates and puts a stop to the poor little peep-shows that have been constructed and insisted upon as finalities in Religion's name.

The doctrine of The Unknowable, then, does not involve closing inquiry, or unconcern. Quite the contrary. Spencer held and urged the opinion that the soul of truth in Religion was the conviction that the all-pervading mystery "is a mystery calling for interpretation," and he presses upon us the validity of this, as belonging of necessity to us and as worthy of our highest and most reverential thought. In doing this he (probably without actually intending it) carried the banner of Theism to a height which is far above that occupied by the conventional Theism of our day. The famous passage in which this was done may here be profitably quoted:—

"This, which to most of us will seem an essentially irreligious position, is an essentially religious one—nay, is the religious one, to which, as already shown, all others are but approximations. In the estimate it implies of the Ultimate Cause, it does not fall short of the alternative position, but exceeds it. Those who espouse this alternative position assume that the choice is between Personality and something lower than Personality; whereas the choice is rather between Personality and something that may be higher. Is it not possible that there is a mode of being as much transcending Intelligence and Will as these transcend mechanical motion? Doubtless we are totally unable to imagine any such higher mode of being. But this is not a reason for questioning its existence; it is rather the reverse. Have we not seen how utterly unable our minds are to form even an approach to a conception of that which underlies all phenomena? Is it not proved that we fail because of the incompetence of the Conditioned to grasp the Unconditioned? Does it not follow that the Ultimate Cause cannot in any respect be conceived because it is in every respect greater than can be conceived?"

It is just at this point that we may take note of the valuable negative work done by this doctrine of "The Unknowable." In so far as it is established, it gently wipes out all our final creeds, all our pictures, limitations and definitions of God. He is too subtle for them, too real, too great. It stops all our final decisions concerning The Unseen; it is too intricate for them. It repeals all our verdicts as to the divine decrees, except those found in Natural Law. It puts aside all the old "Plans of Salvation" turning upon belief in opinions born in the past, and finds salvation in loyalty to the present. It makes impertinent all the anathemas and most of the promises of the Church.

All this is to the good; but it takes nothing from the true basis of belief, and nothing from the real ground of hope. We still stand, as children, before the Infinite Fatherhood: we still see the beautiful and hope-inspiring process of evolution at work, and ever working for higher destinies and fuller life; and we are still lost in wonder, gratitude and awe as we look out upon the grander and wider sweep of that

One far off divine event,

To which the whole creation moves.

There is an important sense in which Spencer's doctrine of The Unknowable enlarges the field of thought and stimulates inquiry. This is so because the verdict of "Unknowable" is based upon an affirmation of vastness, not upon a denial of reality,

to which is added an explicit declaration of the necessity and validity of the quest. "Positive knowledge," Spencer says, "does not, and never can, fill the whole region of positive thought." At the uttermost reach of discovery there arises, and must ever arise, the question—What lies beyond? From this point of view, the word "Inexhaustible" might be a better word than "Unknowable," and it often looks as though Spencer had inexhaustible rather than unknowable in his mind.

The great problem of Theism is, with him, an urgent one and a living one. The Theistic sentiment "is a constituent in man's nature," he says, and "must be classed among human emotions," and therefore "we cannot rationally ignore it." Of religion, then, he says: "We must always remember that amid its many errors and corruptions, it has asserted and diffused a supreme verity. From the first, the recognition of this supreme verity, in however imperfect a manner, has been its vital element; and its chief defects, once extreme, but gradually diminishing, have been its failures to recognise in full that which is recognised in part. The truly religious element of Religion has always been good: that which has proved untenable in doctrine and vicious in practice, has been its irreligious element; and from this it has been undergoing purification."

This "supreme verity" is of the very essence of Theism, and no one ever stated it better than Spencer in that memorable sentence, "One truth must grow ever clearer—the truth that there is an inscrutable Existence everywhere manifested, to which he (the man of science) can find nor conceive either beginning or end. Amid the mysteries which become the more mysterious the more they are thought about, there will remain the one absolute certainty, that he is ever in presence of an Infinite and Eternal Energy, from which all things proceed." This "Infinite and Eternal Energy" he describes as "The Ultimate Reality transcending human thought"; and this Ultimate Reality is the Infinite and Eternal Energy operating unceasingly in a Universe that seems "everywhere alive." What is the inference? Spencer did not draw it, but it is surely this,—that the Ultimate Reality is, in some transcendent sense, alive, in whom, in very deed, we all live and move and have our being, and who lives and moves and has His being in us.

Spencer again and again insisted upon the importance and even the necessity of the great Theistic inferences, though he left these to others. He affirmed that "while the beliefs to which analytic science leads are such as do not destroy the object-matter of religion, but simply transfigure it, science under its concrete forms enlarges the sphere for religious sentiment." "Enlarges the sphere" be it observed. Primitive man began his Theism low down, but with a true instinct that an internal energy was always the immediate antecedent of changes wrought by him, and the modern man has only improved upon it in his splendid inference "that the Power manifested throughout the Universe distinguished as material, is the same Power which in ourselves wells up under the form of consciousness."

If that is so, we are in immediate contact with that Power, and communion with it is not only a possibility but a necessity. Here again we are reminded that Mr. Spencer halted, but that makes no difference to the argument. He brought us home to the Ultimate Reality, and he brought the Ultimate Reality home to us, and left Him there. If he did not care to follow that up, or if he drifted into anything seemingly inconsistent with it, that was his loss, and it need not be ours.

But it is not necessary to pursue the matter further. We can only repeat that his Theistic teaching logically carries us to an as yet unattained height where, if we seem to lose anything of God, it is only because we escape from crude survivals of outgrown anthropomorphisms.

For a limited God, seated somewhere on a great white throne, he tells us of an immanent God who

is the secret and the inmost uplifting life of all things, the Creator, Sustainer, and Spirit-substance of everything that is: Unknowable because Inexhaustible, and yet not utterly Unknowable, for all things are His manifestations and all His works are words. We may, for instance, rationally conclude that He is One: that He sees the end from the beginning, that He is far-seeing, dominant, ethical, a lover of beauty, harmony, and order; and that Evolution is the mode of His working, revealing a stream of tendency which, in every direction, makes for progress, and therefore for righteousness. In truth, we have only to follow Herbert Spencer's lead in order to find ourselves in a Temple which might receive and shelter a now almost homeless Theism for a hundred years.

### THE LONDON "MORNING ADVERTISER" ON MR. GEORGE SPRIGGS' SPIRITUALISTIC EXPERIENCES.

So greatly changed is the attitude of the press towards psychic phenomena that the "Morning Advertiser," one of the great London dailies, devotes a large space to Mr. George Spriggs' address before the London Spiritualist Alliance on Nov. 7th. It is with pleasure that we are able to give our readers such late information of the doings of our co-worker at the other side of the world:—

"Speaking last night before the members and associates of the London Spiritualist Alliance at the Royal Society of British Artists, Suffolk-street W., Mr. Geo. Spriggs, at one time a well-known spiritualistic medium, and now the President of the Psycho-Therapeutic Society, related some remarkable stories of his experiences in this country and Australia—all of which were, he said, well authenticated, and could be easily verified by those who cared to look up the official records, duly signed by a number of competent eye-witnesses. He had had 15 years' experience of spiritualistic materialisations, his work in this connection having been of a purely honorary character, and free from all monetary considerations.

At a seance held in Cardiff, said Mr. Spriggs, one of their regular attending spirit friends, of erect soldierly bearing, who exceeded by some six inches the stature of the medium, appeared in a long white robe, which set off his tall figure to advantage. He quitted the room entirely, and walked downstairs, returning in a few minutes with a dish of fruit, which he was kind enough to hand round, as well as to partake thereof himself. His greatest effort, however, consisted of his quitting the house entirely through a back door, and presently returning to the circle room, bearing in his arms bunches of a fuschia bush.

At the residence of Mr. Rees Lewis, in Cardiff, a "sitting" was held in the front room round the table, the latter being covered with a heavy cloth to make it dark underneath. There were amongst those present Father Butcher and the Rev. David Jones. The conditions were that none of the sitters were allowed to put their hands in their pockets, or down at their sides after entering the room. All kept their hands on the top of the table. In about five minutes raps were heard, and on looking under the table there were found small bunches of grapes, a branch from an apple tree, and from a pear tree, bunches of wheat and barley; also peas. One of the reverend gentlemen exclaimed:—"This is as near a miracle as possible."

When it was remembered, said Mr. Spriggs, that these things took place in the broad daylight, with the spirits talking familiarly to them nearly all the time, it did seem to show that with careful attention the time would ere long draw nigh when our ascended ones would manifest their welcome presence in our midst with ease and freedom. Describing some of his experiences in Melbourne, he remarked that at one seance a spirit form, dressed in a white gown and red girdle, drank half a tumbler of water and ate a biscuit.

Weighing machines were used to ascertain the distinguishing features between the medium and the material-

ised spirit forms. "My clothes were taken off before the sitting commenced and weighed, and I also was weighed," said Mr. Spriggs. "The same procedure took place after the sitting, and I always found that as a result of the seance I had lost about three pounds in weight, which it took me three days to recover."

The first spirit form who stepped on the scales turned the beam at 100lb., but subsided so rapidly in weight as to prevent a successive record being taken. Indeed, failing to turn the scale at 80lb., he hurriedly retreated. Returning again, his weight was registered at 104lb., then 102lb., and then under 100lb. The 20lb. weight being then removed, he failed to turn the beam at 80lb., losing at least 24lb. in weight in about 30secs. Another spirit form weighed 139½lb. at first, and then subsided to 117lb. Dr. Mueller, who was present, distinctly felt the pulsation of the forms, the medium being shown sitting on his chair immediately afterwards. Dr. Motherwell also found the beating of the heart to be quite natural.

One of the sitters taking an unfair advantage contrived to smear his hands with printer's ink before grasping that of the materialised form. When the medium was examined, however, the sceptic was grievously disappointed to find no traces whatever of the ink which he had impressed upon the hand of the form.

Dealing with clairvoyance, Mr. Spriggs related the case of a Mr. Hoogklimer, who disappeared rather suddenly. His wife brought an article he had worn to Mr. Spriggs, who clairvoyantly saw the missing man on board a vessel going to Europe. Months passed, however, and he was not heard of, and his clothes being found in the scrub at Frankston, it was assumed by his wife that he had been drowned, and a notice of his death was inserted in the papers, his furniture also being sold off. Being again consulted, however, this time with the missing man's waistcoat, Mr. Spriggs clairvoyantly described him as being "in a country where it was dark," meaning Europe. The wife persisted that this could not be—that he was dead; but soon after this interview she received a letter from her husband's parents saying that if he was wanted he was there! He was in Holland.

### HOW ORTHODOXY IS APPROACHING THE SPIRITUALISTIC TEACHINGS.

Perhaps the most important book that has appeared, showing clearly the identity of Modern Spiritualism with Primitive Christianity, is Richard de Bary's "Spiritual Return of Christ within the Church," just published. This will be reviewed in a later issue, and, as being on the same lines, may be read the following extracts from the Rev. R. J. Campbell's address on "Immortality," given on November 7th, and reported in London daily papers:—

#### REV. R. J. CAMPBELL ON IMMORTALITY.

The Rev. R. J. Campbell's week-day sermon at the City Temple, on Thursday, the 7th November, was a notable utterance from a strongly Spiritualistic point of view. Conscious survival, in an existence which is in many respects a continuation of our present life, is no less a fundamental teaching of Spiritualism than the possibility of spirit communication with those still on earth.

Speaking from the text: 'But God giveth it a body as it hath pleased Him,' Mr. Campbell said, as reported in the 'Daily Chronicle,' that he had been asked whether he had any real belief in personal immortality:—

'He wished to assure them, not only that he held that belief, but that that very belief was the basis of his earnest desire to see the kingdom of God realised on earth. He could not see how there could be any breach of continuity in this respect. No miracle could turn a criminal into a saint, because of a death-bed repentance, and any man who lived an ignorant and degraded life here would begin degraded and ignorant on the other side after the great change called Death. And so a man who lived a wise and honourable life here would begin honourably and wisely on the other side. To any would-be saviour of the race, he would say, "You will

be all the stronger in your services to your kind if you realise the eternal significance of every individual soul with whom you have to deal."

What New Testament Christians thought about the Resurrection, he said, could not be held by any Christian man to-day. Though there is a fundamental unity of thought, we must look behind the form to find the substance:—

'Looking, therefore, "beneath the form" of the words, Mr. Campbell stated Paul's argument to be that, "although the human body might die and decay the life within it will come back in a newer form." The New Testament Christians believed that the souls of the dead were waiting in an under-world, a Hades (which was not necessarily a place of torment), until allowed to return. Mr. Campbell contrasted this with the modern idea that those who have gone before have gone to Heaven, and are going to stay there.'

Our whole outlook has changed, said Mr. Campbell, and we might as well recognise it and stop pretending that we believed as St. Paul did. But apart from the idea that a great change would come during the lifetime of himself and many of those to whom he wrote, Mr. Campbell argued that there was something in the words of the Apostle Paul which held good for us to-day—something which was as true for a modern congregation as it was for St. Paul:—

'It was not something unimportant; it was a great spiritual principle, which had been enunciated over and over again in the history of religious thought. It was that the true resurrection was the uprising of the Christ-like, of the ideal manhood within the human soul, and this was the true resurrection-body. It was this body which we should take with us to the other side of the great change called Death.

'The body in which the soul awakens after death, he continued, is that which God has prepared in accordance with His own desires. We do not go to a mysterious Hades and come back again in order to take possession of that body. You are not going to die, you cannot die, for that which is really you is eternal. The death of the body is not the death of the man. That is just as much a simple fact as that you are listening to me here, and before long it may be brought overwhelmingly home to the conscience of the modern world.

'It is an awful thought, concluded the preacher, that what you and I are doing at this moment is helping to form the habitation of the soul in the mysterious world which may be nearer to us than we think.'—*Light*.

### SPIRITUALISM.

Spiritualism means the unfoldment of a Spiritual Consciousness. In this way only is spiritual wisdom attained. "Spiritual things are spiritually discerned." And spiritual discernment is not theorizing about spiritual things from the viewpoint of the animal-mental man. It is Realisation of the spiritual life by the unfoldment of one's own spirit. Love is the force through which the spirit unfolds wisdom. The spirit starves when Love is not manifest.

We should always bear in mind in our investigation of Spiritualism that we are entering a new domain of research in which we have to deal with forces that are much finer and far more ethereal than those we come in contact with in the physical consciousness.

The channels for the passage of spiritual forces to the consciousness of the physical man are his heart and mind, and unless purity reigns in the one and peacefulness in the other, he cannot have Spirit communion.

Thus we see that preparation is necessary in order to realize the grandeur of the spiritual life. When most people now speak of the spiritual life it is largely a figure of speech. The spiritual life is the realisation of a state of consciousness that is more real than the physical consciousness. He who has unfolded his spiritual faculties comprehends the purpose of Spiritualism, and is a Spiritualist.

—The "World's Advance Thought."

## AN IMPORTANT LETTER BY ANDREW JACKSON DAVIS

in "Chicago Progressive Thinker":—

It is over 20 years ago that Andrew Jackson Davis obtained his medical degree at New York, and practices now in that city without fear or molestation. Professor Alexander Wilder suggested this course to him, and urged upon all students of occult subjects to qualify themselves for such practice, by obtaining necessary diplomas. This is the only sure and legitimate way of gradually introducing psychic healing into our midst. Dr. Baraduc, the eminent nerve specialist, of Paris, is now doing this, and inducing his medical brethren to also enter this almost unknown, at least, unrecognised, side of healing.

A. J. Davis says:—"May I be permitted enough space in your overcrowded columns to express, pro bono publico, a few thoughts concerning the truly profound scholar and author, Alexander Wilder?"

About the beginning of 1880, when I was addressing every Sunday a large congregation in Steck Hall, on 14th-street, New York City, it came to pass that Professor Wilder called upon the writer and presented me a ticket of matriculation to attend (whenever I could spare the time), some lectures by himself and by the other professors in the United States Medical College. At this time the old school of medicine had obtained an act of the New York Legislature making all prescriptions by mediums, magnetizers, clairvoyants, etc., a crime punishable with fines and imprisonment, unless the mediums and clairvoyants aforesaid were duly graduated from some regular medical college, and the possessors of duly executed diplomas.

At this time I was not practising nor prescribing for the sick in body and soul; but I had knowledge of magnetic and clairvoyant practitioners who, in consequence of the unjust proscriptive law, were compelled to retire from their wonderfully successful practice or be arrested and condemned as offenders and criminal under the law. Under these conditions and circumstances I was moved to investigate the opportunities for obtaining, by a regular course of study, a legal diploma in the United States Eclectic Medical College, located in the city of New York. Accordingly I matriculated and paid for the right to attend all the sessions of the college, and this without interruption for three years, and until the time for graduation and the reception of a legal diploma. And, fortunately, I was able to induce several magnetists and medical mediums to matriculate, and to thus—by obtaining a certified diploma—protect themselves in practice beyond the reach of the old line of doctors.

Before I entered as a student, and by a unanimous vote of the Harmonial Association in Steck Hall, Alexander Wilder was appointed to the chair (adopted by College Board of Trustees) of "Psychological Science and Magnetic Therapeutics." At this period such a chair to a college was a new departure—an absurdity, and a cause of mirth and wonder. But need I assure you that under Professor Wilder's scientific and literary administration the teachings became attractive and highly esteemed by the entire class?

And now, full twenty years after that unpopular and little-understood branch of true medical education, behold how almost universally the facts of psychology and the laws of magnetic therapeutics are accepted and incorporated in regular schools and colleges. Even in the secular daily newspapers you read frequently of the "psychological movement," of the mental medicine cures, of the psychical subjects, of the remarkable experiments in the mysterious realms of spiritual intercourse, of tests which overwhelm all theories; of materialization, and not less destructive to the (so-called) established formalities of orthodox theology.

Now, please, stop a moment and give yourself time enough to render an honest tribute of appreciation and just praise to the masterful teachings of Prof. Alex-

ander Wilder, who, nearly a quarter of a century ago, educated students to understand these occult and now popular subjects.

In my estimation, Dr. A. Wilder is an intellectually strong man—too independent spiritually to be made subordinate to the disclosures of Swedenborg—too learned and sceptical to be led away by any of the occult mysteries, in which he is ever loyal to the dictates of common sense. He is, like myself, approaching the shores of the Summerland; but he, like myself, is enough faithful to the rules and conditions of physical and mental health to continue at work in this rudimental world of winters. I think he deserves a superior slice of appreciation and prosperity, and here's hoping that what he deserves he will receive in this world, for in the next world everyone is sure of receiving all that he or she is justly entitled to.

A. J. DAVIS.

63 Warren Ave., Boston, Mass.

"Progressive Thought," Chicago.—

## \*CONCENTRATION THE ROAD TO SUCCESS.

Judging by the healthy-looking crops of books on New Thought subjects, this must be a very spring-time of that great American seed-sowing. Many people are asking what is New Thought? Briefly put, it seems to be the Emersonian philosophy of life reduced to practice, and fitted for the average mind. Starting with the twin postulates of the Omnipresence of God, and the Unreality of matter (held, of course, by philosophers in all ages, but only acted on hitherto in actual life by recluses and a few dreamers), New Thought teaches its disciples that they have only to realise the Presence of God with themselves in order to dissipate all those phenomena of illusive matter which are known as Sickness, Sorrow, Poverty, Sin, and Death.

We deprecated recently the tendency of some of these writers to lay undue stress on the desirability of material success as an end in life; but in the most recent addition to our bookshelves, "Concentration the Road to Success," by Henry Harrison Brown (Balance Publishing Co., Denver, U.S.A.), this pit-fall is carefully avoided. The writer ably points out that success of any kind, which is not also success in Life itself, is rather failure than success. In the following careless sentence, indeed, the author pleads guilty to a greater crime than after careful reading of the book we would judge him guilty of:—"This book is but one stone cast on the cairn that authors are building to the worship of the God of Success."

He defines concentration as "That mental state, acquired only by practice, which enables the actor to forget self in the part he is playing, or the author to forget self in the thought he is writing."

His style is simple, and his language easily understood. Its purpose, like that of a book of devotion, is not so much to please the intellect or emotions as to develop conduct. It is, therefore, approximately practical in its advice, as the following titles of some of its best chapters will indicate:—"Methods of Concentration," "Directions for Practice" (an excellent chapter, provided that the reader guard himself against whatever danger there may be in self-hypnotisation), "How To Do It," and "Some Practical Suggestions."

We would, of course, like to have found more evidences of literary grace in the work of one who wrote the crisp and racy "Dollars Want Me," and who, even amidst the somewhat slipshod writing of the present book, can give us noble conceptions such as the following—"No one hears the rustle of the robes of Gravity as it draws earth and sun into equilibrium. . . . When the morning stars sing together, and all the sons of God shouted for joy, the objective world was silent; only the ear that hears in the silence heard the song of joy."

I should also state that the growing American practice of printing the first line of a paragraph with-

\*Concentration the Road to Success Balance Publishing Co. Denver, U.S.A.

out "indenting" it, is very annoying to English readers, and has nothing to recommend its adoption.

In his practical advice he recommends us:—

(1) Not to "antagonise" that which we do not want, that is to say, "not to resist evil, but to overcome evil by good"; and

(2) In our search for success, to affirm the principle of success, but to leave the gift of the actual details of the success to God, Who knows, as we can never know, what form of success is best for the soul's unfoldment.

These two noble recommendations, too often ignored by writers of "success" schools of thought, will tend to make the book a valuable one in the eyes of idealists and all those who dare to refuse the gift of success altogether, if it may not be had on ethical lines.

We shall conclude our survey of this interesting and helpful book by an extract, which may have much significance for other than Mental Healers:

"How may I succeed in Life?" is the only question that any conscientious metaphysician can answer. He will not answer questions as to success in any enterprise. Those who attempt this are not metaphysicians, but charlatans. . . . Here is the only possible way to real success—'Seek ye first the Kingdom of God and His Righteousness, and all these things shall be added unto you.'"

## PERSONALS.

Harrison D. Barrett's final address as President of the National Spiritualists' Association of U.S., America, was given at the Annual Meeting held in October. He has held office continuously since 1893, when, by his help, in conjunction with other prominent workers, the Association was founded. This address is one of the most able of its kind, dealing as it does with the present lofty outlook of Spiritualism on the one side, and the debasing commercial element on the other that, especially, in the United States has opened the door for fraud of every description. After speaking of the scientific aspect now so generally accepted as the surest and best mode of investigation to which intelligent people are turning he says "there has never been a time when the shadows of Spiritualism have been so conspicuously placed before the masses." Mr. Barrett did not seek re-election, and is succeeded by the Vice-President, Mr. George S. Warne.

Gerald Massey, who passed over on October 29th, is the subject of important articles in prominent English daily papers, as well as *Light* and the *Two Worlds*. In the former paper his portrait, reproduced in this issue, appeared with eulogistic articles. *Light* says in reference to the picture that it was taken when he was in the prime of life, and that they "prefer to remember him as he was then rather than as he was just before he passed over." Some months ago the *Two Worlds* had several articles and "interviews" with him, Mr. James Robertson having devoted some chapters of his interesting work, "Thirty years of Spiritualism," to incidents in the life of his old friend.

Mrs. Annie Besant, who celebrated her 60th birthday in October, was the recipient of the handsome gift of over £1,000, subscribed by Theosophists all the world over. In a letter to Mr. W. G. John, Secretary of the Australasian Branch, she thanks Australian friends for their part in the contribution. "Needless to say," she writes, "that I do not need money save for the work," and gives a list of colleges, schools, and libraries in India to which she has allocated £800 of the amount. The letter, Mr. John remarks, reveals Mrs. Besant "as a lover of givers more than a lover of gifts."

Mr. James Coates' book *Self-Reliance*, one of the best from his pen, will be reviewed in the February issue

with portrait of this great worker in the cause of human development. You must, he says, "realise truly your relation to the Over-Soul, to your own spiritual self and psychic powers, and to the fact that there can be no existence apart from the Infinite Source of all good, power, and perfection," to begin to live the life intended for us. This is the teaching of all advanced Spiritualists, and Mr. Coates' book is hailed with delight.

Margery Browne's beautiful poem, "Response," which appeared in the September issue of this paper, is quoted in full in the leading columns of *Light* of November 9th. "It is well worth repeating," says our contemporary. "Its very simplicity gives it an unusual charm, but beneath the simplicity, and deeper than the charm, there is in it a great thought." Mrs. Browne is a resident of Drummoyne, New South Wales, and one of our most valued contributors.

F. W. H. Myers, whose great work, "Human Personality," "has," says a London daily journal, "done more towards wrecking the stolidly complacent belief of the average man and woman in the be-all and end-all of the material world, has had a beautiful tablet erected to his memory in Cheltenham College. The memorial consists of a brass medallion portrait, some carvings, and a beautiful painting by Mr. Eadie Reid, representing the angel announcing to the Disciples the Resurrection of Christ."

Helen Wilmans passed over to spirit life, of which she seemed to be an inhabitant while still with us in the flesh, on September 5th. In the October number of "The Balance," the editor says that in her he loses "one of his most beloved contributors." Her husband had preceded her only a few months, and, although writing with her accustomed insight and vigour, she had complained since then of "feeling tired." In June issue of "The Balance," in an article, "Murder in the First Degree," she gave, says the editor, "a stinging rebuke to the recent persecutions of the founder of the Christian Science movement, Mary Baker G. Eddy." "Let the world say what it will," wrote Helen Wilmans, "Mary Eddy is a beacon-light to a million of souls, who but for her would still be in the ruts of theological ignorance."

Sir Oliver Lodge, lecturing at one of the large London halls on "The Immortality of the Soul," had such a large audience that people standing in the area were invited on to the platform. The lecture was a summary of two papers to appear in *The Hibbert Journal*. An orthodox paper says, "Interest in the lecture became more and more intense as Sir Oliver Lodge argued for the persistence of the personality which they might call life or soul 'after the change called death.'"

Dr. J. M. Peebles seems to have taken on a fresh lease of life and sends from *The Progressive Thinker* an article dealing with his recent tour round the world and the present outlook of Spiritualism. A special article from his pen for this paper is promised.

Mr. W. McLean, President of the Federal Association of Spiritualists of New Zealand, writes that Mrs. G. Cooley of the N.S.A. of America is expected to give her opening lecture in Wellington on the first Sunday in January. He sends New Year greetings to all friends.

Mr. J. Taylor, of Nelson, N.Z., has been lecturing in Waihi, and in one address traced the development of Spiritualism since the Rochester knockings in 1848. He spoke of the remarkable phenomena taking place at Mr. Stanford's séances in Melbourne, and has sent for a supply of illustrated supplements of "apports" as tangible evidence of this latest scientific phase of "the passage of matter through matter," which is claiming the attention of scientists the world over and pointing to the next development in Spiritualism. The laws of vibration, when understood by the world, will bring the facts of Spiritualism home as nothing else can. They are the basis of every manifestation of spirit power.

**VICTORIAN ASSOCIATION OF SPIRITUALISTS.**

On Monday evening, December 9th, the Annual Meeting and Conversazione were held, the report, election of officers, and President's address taking the place of the usual programme. Prominence was given in the report to the visit of Dr. J. M. Peebles and his successful lectures, and to the valuable gratuitous services of Mrs. Morrison, who for many Sundays when in Melbourne has drawn large audiences to the Austral Hall by her lectures and clairvoyant descriptions. Special thanks were given to the various speakers who had read papers at the Conversazione, and to Miss Hinge for her many years' services as librarian, also to the editors of the two spiritualistic papers for their valuable reports. Satisfaction was expressed at the committee being able to secure larger and more convenient offices in the basement of the Austral Buildings. These comprise a large room for meetings besides library and ante-room. The library is now so arranged that members can call in and read, an assistant librarian being in constant attendance. The balance sheet showed a small deficit, but the funds generally were in good order. The building fund stood at £345 18s. 5d., to which will be added £10 bequeathed by the late Mr. Denovan, of Bendigo. Assets over liabilities are £445 14s. The President's report in full will appear in our February issue.

The following officers were elected for the year:—President, Mr. O. Waschatz; Vice-Presidents, Mr. W. Donahay and Mr. Engman; Treasurer, Mr. Terry; Secretary, Mr. Bloomfield; Auditors, Messrs. Edelsten and Meyers; Committee, Messrs. Fewster, Henderson, McKeon, Serle, Tubb; Mesdames Bright, Donahay, Harper, Morrison, and Waschatz. In returning thanks for re-election, Mr. Waschatz said he anticipated better work than ever in the coming year, as the accommodation would be increased, and never in the history of Spiritualism was there a more hopeful outlook.

On December 15th, the opening of the new rooms took place in the afternoon and evening. There were crowded attendances, and in the evening the accommodation was not sufficient. Representatives of nearly all the Melbourne Societies were present in the afternoon, and the evening meeting was also most successful. It is proposed to hold V.A.S. circles every Sunday afternoon at 3, and Mr. Donahay's Conference Class will be merged with these; there will also be lectures every Sunday evening at 7, particulars of which will be advertised in the daily papers.

**MELBOURNE P.S. LYCEUM.**

Successful meetings are reported for the month, a speaker, Mrs. N. Schütze, who has just returned from Sydney, taking the platform, on December 1st and 8th; Mrs. Knight McLellan on the 15th; and Mr. J. McLeod Craig, just returned from New Zealand, on the 22nd. This gentleman has been lecturing and healing in Wellington and Christchurch, and reports most successful seasons. Mrs. Schütze's addresses and subsequent readings drew very large audiences and gave much satisfaction. At the morning meetings, presided over by Mrs. Knight McLellan, conductor of the Lyceum, a large number of children have been present, the speakers for the month being Mr. E. Knight, Mrs. Schütze, Mrs. Stevens, and Mr. Menck.

It is announced that Mrs. Green leaves England by the R.M.S. "Asturias" on January 24th, and that sittings with this celebrated medium should be arranged at once as only a limited number can be given.

**THE SPIRITUALISTIC CHURCH OF VICTORIA.**

Mr. J. M. Moorey is continuing his excellent work on the platform of this Society and good progress for the month is reported. Once a month Mr. Moorey gives Children's Character Readings on Sunday afternoons at 3, and twice a month there are "Question Nights"

at the evening meetings. The subjects of Mr. Moorey's lectures on December 1st and 15th were "The Signs of the Times" and "Thoughts on Prayer." Mrs. Barbery and Miss Bradshaw were the afternoon speakers, the latter lady giving a trance address for the first time, and is said to have acquitted herself admirably.

**THE SPIRITUAL CHURCH OF JESUS.**

There have been most satisfactory attendances at the Sunday services at the Female Operatives' Hall, Lygon Street, Carlton, and the classes held on Mondays, Tuesdays, and Thursdays, at the Austral Buildings, Collins Street, Room 21. Mrs. McLennan has been the speaker for the month on Sundays, and her lectures are each week causing increasing interest, and a desire among her hearers to become more acquainted with the spiritual truths she expounds so well. The séance on Friday evening at Austral Buildings is conducted as usual by Miss Schiebel with excellent results. On Saturday, the 14th inst., a successful picnic was held at Studley Park. It was attended by most of the members and many friends who thoroughly enjoyed the outing. The Library at Austral Buildings, Room 21, is an excellent one and contains most of the best books on psychic and spiritual matters obtainable.

**NEW THOUGHT CLUB, MELBOURNE.**

On the 4th December a most enjoyable "At Home" was given by the New Thought Club at the Lecture Hall of the Australian Church to about one hundred members and friends. It was a unique and delightful evening through the untiring efforts of the Misses Hudson and Hulett, assisted by Fraulein Linden who sang two charming songs. Miss Hudson's opening solo "Impromptu" (Chopin), was followed by two poems by Ella Wheeler Wilcox, Lowell's beautiful lines "To a Dandelion," "Life and I" (set to music by Miss Hudson); a selection from "The Light of Asia;" and several exquisite poems by Ella Wheeler Wilcox, all of which were excellently rendered by Miss Hulett.

The gem of the evening, however, was the recital of "Bacchus," from Bernard O'Dowd's new book "Dominions of the Boundary," with musical accompaniment, composed and played by Miss Hudson. It was a notable introduction to a book that is sure to be widely read. Coffee and refreshments were served during the evening.

These "At Homes" take place quarterly, but members' meetings are held on Tuesday and Wednesday evenings in each week, the first Wednesday in the month being open to visitors. The subscription to club and library is 5s. per quarter, and meetings are held, and all particulars can be obtained at the Club rooms, 145 Collins Street.

**ADELAIDE SPIRITUALISTIC SOCIETY  
(Incorporated).**

There has been a remarkable revival of interest in psychic matters in Adelaide through the visit of Mrs. Praed, the well-known clairvoyant and test medium of Melbourne, who during her stay in that city has freely given her services for the re-organisation of spiritualists. It is nearly thirty years since the first Spiritualistic Society was founded in Adelaide; the name was subsequently changed to Psychological Society, but it has been inactive for many years. The Co-operative Hall, Angas Street, was engaged, and what may be termed "revival" services have taken place, new members joining each week and the attendances gradually increasing. Commencing with an attendance of 90 on Nov. 10th the numbers grew until on December 1st 160 came to hear Mrs. Praed's address and to witness her wonderful description by "Ski," her control, of spirits present. As Mrs. Praed gives both names

visitors are constrained to admit the genuineness of the manifestations. Further news will be looked forward to with interest, and friends in Adelaide are congratulated on their successful services.

#### THE CHURCH OF SPIRITUAL SEERS, SYDNEY.

From the Hon. Sec., Mr. A. J. Bush, comes a brief report of well attended services and the celebration of the seventh anniversary of the church. Madame Marguerite is the President, and she was assisted on the platform at the anniversary services by Mesdames Nordica, Levorna, and Elise. Mrs. Wicks gave an excellent address on December 1st on her "Experiences in Spiritualism." The secretary desires the cordial greetings of the Church of Seers and best wishes for the New Year to be conveyed to all kindred societies and co-workers in Victoria.

Christmas holidays necessitated an early setting up of this issue, and no other reports had reached the office up to date. Secretaries are kindly reminded that notices must reach this office not later than the 20th, and that it is necessary to have as brief and concise paragraphs as possible.

#### ARCHDEACON COLLEY AND DR. ALFRED RUSSELL WALLACE.

The "Leamington Spa Courier," of October 19th, says:—

"At the Albert Hall, Kenilworth Street, Leamington, on Tuesday evening, Archdeacon Colley, Rector of Stockton, lectured on matters relating to his recent successful action at law, and endeavoured to show how Mr. Maskelyne was unable to win the £1,000 offered in trying to imitate the genuine phenomena of Spiritualism. In the course of his lecture, which entered fully into the details of the recent action at law, Archdeacon Colley referred to Dr. Alfred Russell Wallace, who, he said, concurred with, and endorsed, and supported what he had said in his Church Congress lecture. He had never met Dr. Wallace until they met in court, and had not seen what he reported, although it so strikingly endorsed what he had said and witnessed. Dr. Wallace had a month or so after the lecture written to him stating how strange it was that his statement of what he had seen and what he (the lecturer) had seen corresponded word for word. He openly, in the witness box, said concurrently with what Archdeacon Colley had reported, and therefore out of evil came good, inasmuch as it brought forward that venerable man to give that straightforward and impressive testimony which, he thought, must have sobered the court and had a great influence on the jury.

Speaking of his own experience in physical manifestations, he said they often had partial failures, and the failures were as interesting as the successes, as it showed

that the invisible people on the other side were only experimenting in their way as he was experimenting in his. Dr. Wallace concurred with him in thinking that they were the chemists on the other side of the higher life just learning the philosophy and chemistry of these things, as they were learning on this side of life. Dr. Wallace said in his evidence that he began to investigate the phenomena of spiritualism in 1862, long before he knew Mr. Colley. What he (the speaker) had seen was not in a dark séance, but always in the light and in his own rooms. What Dr. Wallace saw was also in the afternoon of a bright day, and not in a darkened room."

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



Among the many wonderful "apports" brought to the circle there are none so convincing to those who would suggest the concealment of articles on the person of the medium as bird's nests. These are of so frail a nature and the eggs so brittle that on several occasions what has seemed to be the slightest touch has broken one or more of the eggs. There is a large glass case in Mr. Stanford's collection of "apports" containing nests that have been brought at various times, and the one photographed for reproduction has been selected as not only the largest but one that would give an excellent idea to our readers of these psychic wonders. This one, it will be noticed, has numerous feathers on the outer surface. It was brought

from India and was said to belong to a bird who always decorates the exterior with feathers as well as placing them as usual inside—"feathering the nest" as it is termed for warmth and comfort. On December 6th, the most curious nest "apport" yet recorded was brought. It contained three eggs with one bird just hatched, and the parent bird in charge, a most unique spectacle, which was handed round the circle for inspection. It was felt that it would be a cruelty to retain so interesting a family group, and at Mr. Stanford's request, it was returned to its native habitat in as rapid and mysterious a manner as it was brought.