

# THE HARBINGER OF LIGHT

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

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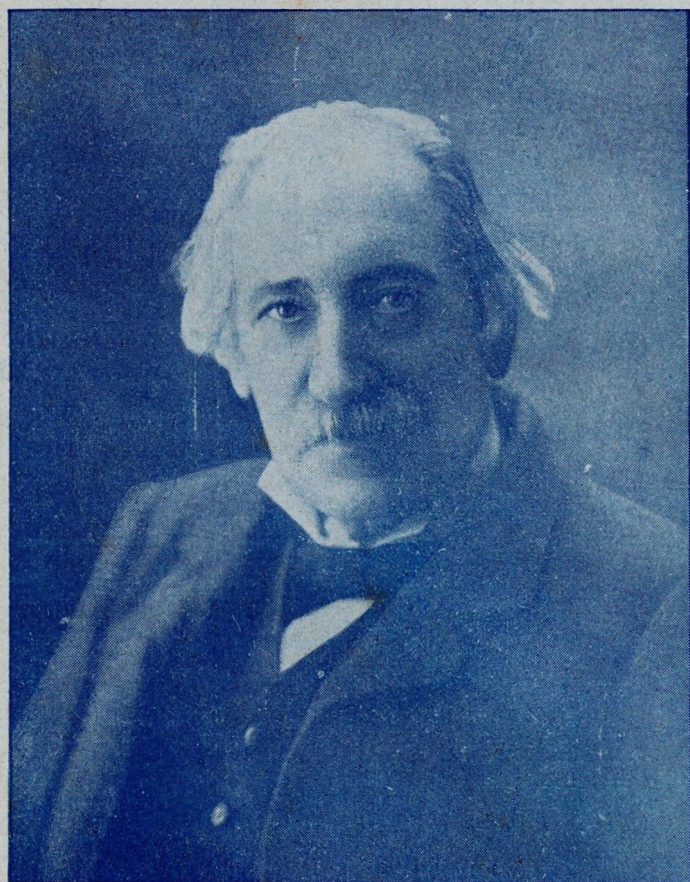
"LIGHT, MORE LIGHT."—Goethe.

Edited by Mrs. Charles Bright.

Vol. 37. No. 462.

MELBOURNE, AUGUST 1st, 1908.

SIXPENCE.



**EDWARD MAITLAND,**  
Author and Spiritualist.

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AUGUST 1, 1908.

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## EDITORIAL NOTES.

FROM opposite sides of the globe, from distant California and from a friend on this side of the great Pacific Ocean, came two letters a week or two ago, which in widely different fashion proclaim the fact that the psychic truths that have been persistently set forth in these columns are attracting world-wide attention. As will be seen in Professor Larkin's article in this issue, he has simply through the scientific aspect of Spiritualism become a believer of the most pronounced type. It is, indeed, the advance of science towards the demonstration of the psychic potencies of the Universe that is bringing the world to a wider conception of Spiritualism than it has ever had before. When man finds himself, as Professor Larkin points out, in the grasp of Law in a Universe where each separate atom is needed to preserve its equilibrium, that not one of us can be spared from that divine economy—then it is an easy stage to grasp the idea of the immortality of the soul and its limitless future. This leads us on to the more personal deduction that as we are part of the Universal Mind, so we have only to realise this to enter on a phase of mental development that has not been conceived by any of our earlier investigators. We are, indeed, on an upward grade, leading to unimagined heights of power. As Professor Larkin says in his article, "In A.D. 1880 a most wonderful thing happened. Men suddenly began to study their minds, mental natures, and capacities. The results of twenty-eight years of arduous study are so wonderful that I cannot hope to find language to explain them. The discoveries of latent powers of mind are so boundless, and the possibilities so utterly beyond all present concepts that psychologists are overwhelmed by the sheer pressure of imagination. There is but one Mind in the Universe, and our minds are integral parts of it. We think with the thought of the Universe." It is a source of heartfelt gratitude to think that it is through the *Harbinger* and its scientific demonstration of how "apports" at Mr. Stanford's circle are brought through occult laws, not generally recognised, that Professor Larkin has become a whole-souled believer, and also one of my most able co-adjutors. In his latest letter, he says, "I want to do anything to help you and the *Harbinger*, and want to try to make it one of the greatest magazines published." With workers and results like these, all trifling anxieties melt into thin air, and the future is bright with promise of a rich spiritual harvest.

On the other side there is the pride of intellect to contend against, and in my second letter from one of the most distinguished literary men of Australia, there is the picture of one compelled to notice these things, but who, like Edward Maitland, has "so rigidly cultivated

the habit of scepticism . . . . as to have lost the very faculty of credence, however strong the evidence might be. I was incapable," Maitland says, "of believing either in the explanation or in the phenomena of Spiritualism." This is just the attitude of my friend, and the one hopeful sign is that although he cannot always find time to read the *Harbinger* through, he is invariably interested in the editorials, and notes "the delightful optimism with which your unwavering faith so happily inspires you." My friend has quite made up his mind as to the fraudulent character of the "apports," and speaks with the same "derisive scorn" of the addresses on "Atoms" and "Ether" by Professor W. K. Clifford, as F. W. H. Myers avers that he did of psychic phenomena before he had put off the pride of intellect and learned to sit as a little child at the feet of the mysteries of this Universe and try to understand them. When the enfranchised spirit enters the supernal realms much that is prized in the world as scientific knowledge will fall away in the pure, strong light of spiritual realities, and the most learned men will have to start afresh as students in the great schools of the Beyond. Professor Larkin has made such rapid progress in spiritual knowledge, helped doubtless by his great scientific attainments, that he confirms the known facts of older investigators when he says, "There are scientific schools and colleges, laboratories, and higher and higher universities in that other world just in advance of this." It must be so if one thinks for a moment that man here in this first plane of development has all of these in active use for the training of its most intelligent sons. This is the more reasonable, as we know also that this world is one of effects, and that future home of ours one of causes. It is from spiritual realms that the artist, the musician, or the author receives his inspiration, and the sense of "incompleteness," when even the best work of its kind is achieved, shows the limitations of our present existence. Reflections of this kind make the work of the Psychical Research and kindred societies seem puny and ineffective. Any investigations that do not aim at the spiritual development of humanity are merely academic and of minor importance.

Good is it also to find that these lofty views of man's nature and destiny bring us to the very heart of religion. As "Atoms" have their affinities, so every part of the Universe is knit together by bonds of Love that are at once the supreme force and the basis of everything we know in the way of spiritual communications. They give a reasonableness to prayer that everything else fails to do. Those who know how "invisible helpers" on every hand make possible to individuals the assistance vouchsafed by spiritual conclaves in answer to prayer, find in that wonderful response the secret power of all religions. "And when he was yet a great way off, his father saw him, and had compassion, and ran and fell on his neck, and kissed him," is the experience of those who have learnt to cast their burden on the Lord in gospel fashion, and to turn continually to the Source of all help and strength. Yes, we are in a Universe both of Law and Love. Every violation of Nature's laws meets with its own check, but every true aspiration is noted, even when we are yet "a great way off," and is met as only Love can meet an erring child on the way to better things. We make even here our own Heaven and Hell.

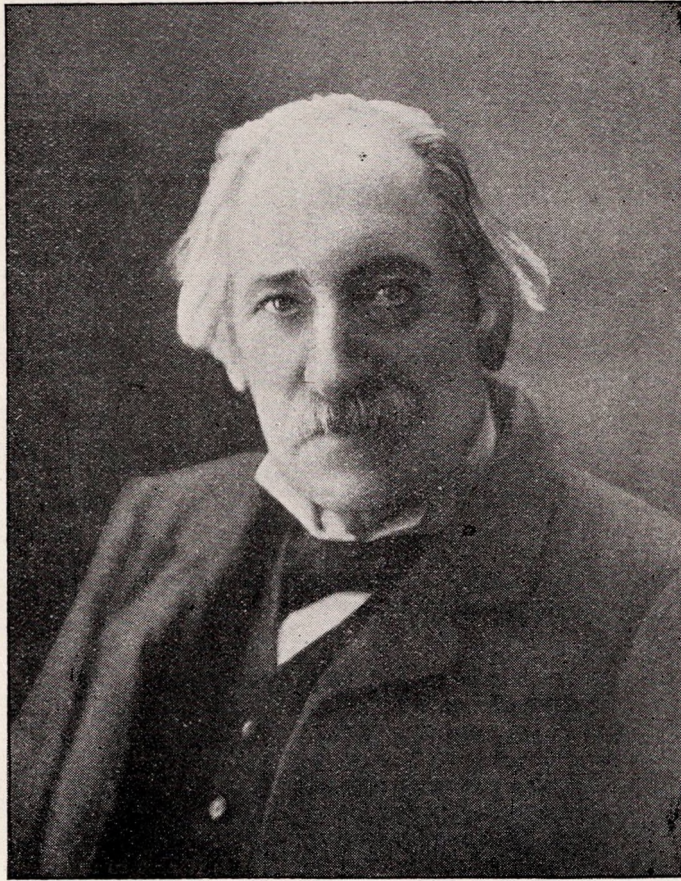
"I sent my soul through the Invisible  
Some letter of that after life to spell,  
And by and by my soul returned to me  
And answered, I myself am heaven and hell."

**EDWARD MAITLAND and ANNA  
KINGSFORD.**

Joint-Authors of "The Perfect Way, etc."

BY ANNIE BRIGHT.

If anyone desires to read how two lives may be entirely guided by spiritual forces, it will be found in fullest measure in *The Life of Anna Kingsford*, by Edward Maitland. There can be read also the history of one of the great spiritual movements of the present age which will be more and more recognised as time puts it in truer perspective. To go into details of their joint labours is far beyond the limits of a brief article, and it is my desire to show how Edward Maitland, one of the most profound thinkers of the time, found his way to the light through the phenomena of Spiritualism, that I wish to let readers know something about him. When these two met both had advanced far on the road of spiritual enlightenment. Anna Kingsford, the wife of the rector of a parish in Shropshire, had already become well-known as a writer, and an advocate of the legalised and economic equality of the sexes. Edward Maitland's book, *The Pilgrim and the Shrine*, had proclaimed him to the world as an indefatigable searcher after truth, and he was already far on the way to the goal he had set himself to find—namely, man's place in this marvellous Universe. There had appeared in the *Examiner* of 1873 a notice of Mrs. Kingsford's story, "In My Lady's Chamber," and in the same issue a review of Edward Maitland's remarkable book, "By and By." In *The Life of Anna Kingsford* Mr. Maitland says: "We were entirely unacquainted with each other at the time; for although there was a connection between her husband's family and my own, I had never met either him or her." With the subject of "By and By" Mrs. Kingsford found herself so much in sympathy that she wrote to Mr. Maitland proposing "an interchange of ideas," and in a second letter, after his acquiescence had been signified, she described herself as "one of those strong-minded women who believe in Liberal politics and natural religion." At that time Mrs. Kingsford was studying medicine and obtained her degree later on, and for a while they simply corresponded. But when at last they met it was as friends who at once recognised the link between them. Mr. Maitland says: "The meeting was but a short one, and during a single afternoon, but it was sufficient to convince me of the unusual character of the personality with which I had come in contact—unusual not only for its originality, freshness and force, but also for its manifoldness and contradictions. Tall, slender, and graceful in form, fair and exquisite in complexion, bright and sunny in expression, the hair long and golden, . . . the dress somewhat fantastic as became her looks, Anna Kingsford seemed at first sight more fairy than human, and more child than woman—for though really twenty-seven she appeared scarcely



EDWARD MAITLAND.

seventeen. . . . Never had I seen anyone so completely and intensely alive, or comprising so many diverse and incompatible personalities." Born of a wealthy parentage, and with an inherited personal income of £700 a year, Mrs. Kingsford, although a helper in every good work of her husband and his constant companion had, before she met Edward Maitland, already taken a road of her own. As a result of what she declared to be the visit of angels in nocturnal vision and their instructions, she had been baptised into the church of Rome in 1870, and it was in 1873 that she first made the acquaintance of Edward Maitland. So great was the opposition in the Church of England to which she belonged to anything connected with spiritual manifestations or phenomena, that "knowing," as she says, "the reception that would be given to such things by a minister of her own church, she resolved to see how the same confession would be received by a priest of the Roman communion, and was gratified to find she was listened to with respectful consideration and sympathy."

She was confirmed by Cardinal Manning in 1872, and although she remained a member of that Church her occult studies took her into a region apart, neither of these preventing her continuance in the work she had always shared with her husband. It is not my intention, as I said, to discuss the work of "Interpretation" entered upon by herself and Edward Maitland. There is nothing so effective in opening the eyes to the partial character of any revelation, whether called divine as that of Christ and Buddha, Mahomet, Zoroaster, Confucius, as the study of Comparative Mythology. The adherents of all spiritual teachers claim to have had some special inspiration, and yet a study of comparative religions discloses the fact that each has got something from the source of all Light, and that the underlying truth of all

is identical. So Anna Kingsford and Edward Maitland, although undoubtedly chosen workers, cannot be accepted as infallible guides, and each one reading their books should be keenly alive to the fact that all so-called revelations are undoubtedly tinged by the mind of the medium. Many confess, moreover, that they are unable to read Edward Maitland's *Life of Anna Kingsford* with ordinary patience, and are repelled by many of its incidents. It is, however, well worth careful perusal and study.

**EDWARD MAITLAND AND SPIRITUALISM.**

Those who have read Maitland's *Pilgrim and the Shrine*, published in the early sixties, have really read the story of his early gropings after light, as he tells us it was essentially autobiographical. Having graduated at Cambridge with the intention of entering the Church, he found himself face to face with that ruthless Inquisitor—conscience. He then sought to free himself from traditional beliefs which seemed to strangle his soul, stifling life and impeding development. He wanted air and space and freedom to spread and try his wings. He went away from England—one of the forty-niners—

to California for one year, but remained abroad for ten, travelling on to Australia and to New South Wales, the scene of many incidents in his famous volume, *The Pilgrim and the Shrine*. He had arrived at a similar mental condition to my own at the time the book fell into my hands about 1868. Eight years later I had become a Spiritualist, and great was my satisfaction on reading Maitland's second book, "England and Islam," to find that he, too, had become a convinced believer. On page 443, Maitland says something like Myers in his concluding chapters of *Human Personality*. "When I commenced this book," Maitland writes, "I had no belief whatever in the reality of phenomena such as those which I have just described. I had seen much of Spiritualism without arriving at the first step towards conversion—namely, the belief that the phenomena were genuine. I had so rigidly cultivated that habit of scepticism which is necessary to one who values truth above all things . . . as to have lost the very faculty of credence, no matter how strong the evidence might be. . . . But just as one by one the doctrines of the current orthodoxies have given way under the stress of facts in man's history and my own, so one by one they were replaced by proofs of the substantial truth of the doctrine known as 'Spiritualism.' Now that I have no doubt on the subject, and that my 'spiritual



ANNA KINGSFORD.

eyes' are open, I can, in looking back through my whole life, distinctly trace the operation of the influences of the reality of which I have only so recently been assured. . . . For me, as for many, but a very short time ago a belief in 'Spiritualism' was a test criterion of a person's sanity. After the proofs I have now received the test works the other way." All through the two volumes containing the record of the joint labours of these two gifted expounders of spiritual things, their spirit messages by planchette, by vision, inspiration, and through accredited mediums are special features. Swedenborg was one of their frequent visitors, and on one occasion, after failing to give some promised writing, he said: "I am forbidden to use the planchette. Your Angels do not like it, since by its use you court deception and fraud through the facility with which lower spirits can use it." This is useful information in view of the misleading messages received through a psychograph by one of our most spiritual-minded believers, referred to in an article in this issue on "False and Misleading Messages."

## EDWARD MAITLAND'S TESTIMONY TO THE VALUE OF SPIRITUAL COMMUNICATION.

From every page of these two volumes it is gathered that Edward Maitland regarded the facts of Spiritualism as of great importance in the system of thought he was expounding. He writes: "Having once become sensitized in the inner and higher regions of consciousness . . . we were able to hold palpable converse with the denizens of these regions. And the converse thus held was of the most satisfactory character, on the ground both of the certainty of its reality and its intrinsic nature. Father, mother, wife, brothers, sundry dear friends all came to me and some of them to my colleague, . . . and in a manner impossible to be distrusted. My wife came repeatedly—(the wife of one year of married life in the far-away days in Australia)—to both of us, jointly and separately, audibly, visibly, and tangibly; giving us timely warnings of dangers unsuspected by us, but proving to be real. And one of my brothers cleared up a mystery which had hung over his death. No mere attenuated wraiths or soulless phantoms were they who thus visited us from 'beyond the veil'; they were strong, distinct, intelligent individualities, veritable souls, palpitating with vitality and eager to render loving service. But they came spontaneously and unevoked, for we never sought to compel their presence, and to refuse to see them on the ground that they had put off their bodies would be equivalent to repulsing our friends in the flesh on the ground that they had put off their overcoats." And the "immanence of God," that central idea of all who are in touch with the spirit of the Universe, was the main-spring of their activity as spiritual teachers. Whether we believe or disbelieve their most cherished dogma—that of re-incarnation—all Spiritualists can accept teaching such as this. "Learn a truth which is known only to the Sons of God. The Spirit within you is divine. It is God. When you prophesy or when you sing it is the Spirit within you which gives you utterance. . . . Can such an one, think you, be vainglorious or self-exalted and lifted up? Oh no; he is one with God and knows that without God he is nothing." This is also the teaching of science in its latest developments. We are in a Universe that is simply an expression of the wonderful permeating Life, Electricity, or any other name, that is the Source of all that we see in the matter that enshrouds us while in this mortal life. It is through the magnificent generalisations of science that a man like Professor Larkin has found a secure basis for the high spiritual philosophy he expounds in another column.

## THE GOSPEL OF INTERPRETATION AND PRIMITIVE CHRISTIANITY.

After a life that reads more like a spiritual romance than anything else, Anna Kingsford, always invalided, passed away in 1888 at the age of 42, Edward Maitland, surviving her nine years, as prophesied at her decease, being then close upon seventy-three years of age. Although considered as a direct revelation by themselves, the definition given by Edward Maitland and Anna Kingsford of the nature and method of inspiration and prophecy is identical with the more simple teachings of the gospels. Said Anna Kingsford in one of her illuminated moments:

"You ask the method and nature of Inspiration, and the means whereby God revealeth the Truth.

Know that there is no enlightenment from *without*; the secret of things is revealed from *within*.

From without cometh no Divine Revelation; but the Spirit within beareth witness."

This is the very essence of the teaching of the Sermon on the Mount, "Seek ye first the kingdom of God and His righteousness," and the answer of the Christ to the Pharisees who demanded to know when the kingdom of God should come, "Behold, the kingdom of God is *within* you."

Annie Besant's picture in July issue was taken at the "Talma" Studios, Melbourne.

Harrison D. Barrett has a most able article on "Mediums" in the *Progressive Thinker* of May 30th.

## OUR FOREIGN EXCHANGES.

### SPIRITUALISM IN MODERN LITERATURE.

I have not had the good fortune to meet with the lecture entitled "Glorious Mediumship," by M. Leon Denis, in the original French, but I find a Spanish translation of it in that excellent periodical, the "Constancia," which is published weekly. The first portion of it deals with the mediumship of the Indian, Persian and Greek sages, such as Orpheus, Hermes, Krishna, Pythagoras, Zoroaster and Plato, as well as of the Hebrew prophets from Moses downwards, and proceeds to speak of those exceptionally gifted mediums by whom Christianity was founded and promulgated. Virgil in Rome, and Dante and Tasso in mediæval Italy, were undoubtedly mediums, as were Shakespeare and Milton in England. With respect to the first of these, M. Denis quotes from Victor Hugo's well known work on the great English dramatist the following passage:—"Jonathan Forbes, in the curious pamphlet which had passed through the hands of Warburton, but has been lost since the time of Garrick, affirms that Shakespeare was frequently addicted to the practice of magic, and that there is very much in his works which was dictated by a spirit." He now declares that they were all inspired in that way, that he was conscious of it at the time, and kept silence concerning it, because in the witch-hunting days of James the First he might have been accused of sorcery.

It is, however, of that portion of the lecture of M. Denis, in which he speaks of the mediumship of recent men of genius, that I propose to offer an epitome. Balzac, in his "Ursula Mirouet," "Seraphita," "Louis Lambert" and other works, proves himself to be a seer in the highest sense of the word. Edgar Quinet, in his "Discourse on the Tomb of his Mother" and other writings, shows that he was as ardent a Spiritualist as Victor Hugo and Michelet were. The voice of inspiration is clearly audible in the "Jocelyn" and "The Fall of an Angel" of Lamartine and the "Terre et Ciel" of Jean Reybaud. Michelet testifies his belief in Spiritualism in his "Memoire de Jeanne d'Arc"; and Victor Hugo, who used to have sittings with Mme. de Girardin and Auguste Vacquerie, another eminent French writer, in Guernsey, crystallised his own sentiments on the subject in the following sentence: "The dead are invisible, but they are not absent from us." Heinrich Heine's tragedy of "William Redeliff" could only have been written by a Spiritualist. Paul Adam, a well known man of letters in France, unreservedly avowed himself "a powerful writing medium" in "Le Journal" of the 5th of August, 1899. Hoffmann, Bulwer Lytton, Barbey d'Aurevelly and Guy de Maupassant, all fell within the same category.

Like Mozart, Beethoven, Haydn, Gluck and Chopin in the past, Wagner has founded the greatest of his compositions on a spiritual basis, and Dannecker, the German sculptor, explicitly stated that the beautiful idea of his "Christ" was revealed to him in a dream. But what is all genius but inspiration, whether consciously or unconsciously received; the great thinkers, authors and artists of the past being the teachers of their successors; while many of them have lived again under other names, as Homer re-appeared as Shakespeare, Phidias as Michael Angelo, Scopas as Thorwaldsen, Praxiteles as Canova, Titian as Watts, Sappho as Mrs. Browning, Tasso as Beethoven, Lucretius as Pope, Alexander the Great as Napoleon Bonaparte, Cicero as Charles James Fox, Demosthenes as Henry Ward Beecher, Hannibal as Lord Kitchener, Theophrastus as La Bruyère, etc., etc.

### SPIRITUALISM IN THE PULPIT.

"El Faro," published at Bogota, in Columbia, reports that the worshippers in the church of St. Francis on Sunday, the 2nd of November last, were surprised by a sermon in favor of Spiritualism preached by Father Gordon, who declared that it could not be contrary to Catholicism, inasmuch as the bases of its faith were

verified by miracles and apparitions of the saints who were adored at the altars of the Church, and that the life of Jesus Himself proved Him to be a powerful medium both for materialisations and for apports.

### A MEDICAL ALLY.

The "Revista de Estudios Psiquicos," of Valparaiso, publishes an article by Dr. Gustave Geley, in which, as the result of patient and scientific investigations of the subject, he asserts the truth of psychic phenomena, and states that, in his opinion, the idealistic origin of these phenomena will furnish us with a key to the solution of the formidable enigma offered by supernatural psychology, and to a still greater extent of all the difficulties of normal psychology. The Doctor is the author of some highly important works, one of which has been crowned by the Faculty of Medicine in Lyons.

### SPIRITUALISM IN SOUTH AMERICA.

The same periodical refers in terms of warm praise to the sympathetic attitude of "El Heraldo" of Valparaiso towards Spiritualism. That daily journal is the organ of the mercantile classes in that city, and publishes from time to time articles on that subject by Lombroso, Flammarion, Crookes, Lodge, and other distinguished searchers after truth, and is always friendly and respectful to the advancement of psychic science.

Two new spiritual groups, "The Light of Chili," and "The Illustrious Centre of Eduardo de la Beira," so named in honor of a distinguished educationist, have been formed in Valparaiso; and a new fortnightly journal, entitled "El Espiritismo," has been established in Buenos Aires to promote the propaganda of the truth.

J. S.

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

BY MRS. BRIGHT.

There is not a more important subject, and one, moreover, that is attracting attention throughout the world than the contradictory and misleading messages that sometimes come to sitters, many of whom are earnest, spiritual-minded people, and searchers after truth. In another column this subject is more fully treated as from distant America, and also from one of our oldest and most respected investigators have come questions relating to these occurrences. In the latest number of the "Annals of Psychological Science," Mr. Hereward Carrington, the well-known American investigator, and co-worker with Dr. Hyslop, has an article devoted to similar occurrences. "Can Haunting Spirits be Exorcised?" is the sub-title of the article, and Mr. Carrington reproduces a letter from Mrs. G. Gladys Cooley, now speaking for the Wellington Association of Spiritualists, relating her own experience in a similar case. This will be found in another column, and as the subject is of great importance, an address on "Seducing Spirits, Impersonating Spirits, Misleading and Contradictory Messages," given by Professor Denton at Mr. Stanford's circle on July 3rd, has been selected for reproduction in this issue.

There have been the usual number of "apports," and one highly impressive scene since the July record, when a Brahmin priest, unable to speak a word of English, placed at the feet of Mr. Stanford, as a present, 10 Vedic hymns, written upon leaves of the Talipot palm and strung together. Very weird were the gestures of this Brahmin priest and the ceremony of induction, the strongest vibrations throughout the circle occurring meanwhile.

For the supplement some spirit photographs taken last March by the Ven. Archdeacon Colley will be found of special interest. How they were taken is fully explained by Archdeacon Colley underneath the pictures. In the article in *Light* of June 13th, which accompanied these pictures, some remarks on spirit photography by Mr. W. T. Stead, of the *Review of Reviews*, are given. These were made after an address

by Miss E. Katherine Bates at the meeting of London Spiritualist Alliance, in which he said "he had had photographs of many dead people," and that "he would defy any 'fake' photographer to produce at a moment's notice, for an entire stranger, an *identifiable* portrait" as had been done through Mr. Bournsell in his own experience.

The following is a brief account of addresses and phenomena continued from July issue:—

92ND SEANCE.—May 29th. Address by Dr. Robinson on "Spirit;" the second of a series commencing with "The Soul: Is it Immortal?" Phenomena. Clay with Mosaics from Central America. Lump of Indian Dough prepared for baking. Two manuscripts from Thibet.

93RD SEANCE.—June 5th. Address by Signor Valetti on "Voltaire, an Apostle of Humanity." Phenomena. Seed of Lime Tree. Mosaics in clay forming part of pavement from Central America brought regularly each sitting. Plant grown from Lima seed.

94TH SEANCE.—June 12th. Address by Signor Valetti on "Witches, Wizards and Familiar Spirits." Clay with Mosaics, two lots. Two birds caught in the light.

95TH SEANCE.—June 19th. Address by Signor Valetti entitled "The Garden of Enchantment." Phenomena. Ten Vedic hymns written upon leaves of the Talipot palm brought by Brahmin priest. Clay with Mosaics. Plant from Himalayas.

#### "Seducing Spirits, Impersonating Spirits, Misleading and Contradictory Messages."

Address delivered by PROFESSOR DENTON, on Friday evening, July 3rd, 1908.

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

It is very pleasant, I know, to be told about the beautiful white-robed spirits that stand upon the sea of glass with harps in their hands, and wearing crowns of gold. But there is another side to the picture. There are also dark, earth-bound, evil, degraded spirits, and they, too, have the power to return to the earth-plane. It is because a large number of people do not trouble to make any enquiry upon this subject, but are content to go to a meeting or medium and there take whatsoever they may receive, without testing or trying the spirits, that they are misled, and are thereby caused anguish of mind. There are thousands of people who believe that death works an important change, and that if a man is a liar and a deceiver on the earth-plane, death will surely change him into a saint. This is very foolish and altogether wrong. Let us then for a short time get a clear understanding about the condition of certain spirits now in the spirit world. I suppose some of you have often wondered where this spirit world is. Orthodox teachers have for so long declared it is up among the stars, that you have considered it to be a tremendous way off. I wish to tell you that it starts right down here. The atmosphere surrounding your plane was called by the Greeks, "Tartarus," and there is one passage in the New Testament which you would do well to remember—"And the angels which kept not their first estate hath He cast down," they were cast down to Tartarus—that is, the gross atmosphere surrounding your earth-plane. If I tell you the plain truth about this matter, I may disillusion some, but it is right that I should do so.

#### EARTH-BOUND SPIRITS.

Round about this earth plane commences the lowest sphere, or what Dr. Channing has called the prison house. In a sense, this term is correct, because the spirits that are confined therein cannot rise until they have repented, and have cast off all that is of the earth. Some people do not know this—but it is the truth. Round about your earth-plane is one of the lower spheres containing millions of spirits or spiritual beings, numberless as the sands upon the sea shore. They are all a low grade. And what do we see? You have not, of course, spiritual vision, so I must describe what I have seen, and what every spirit knows to be true. In this prison house, or the gross atmosphere surrounding your earth, there are men and women that have lived evil

lives on the earth-plane—liars, thieves, men and women who have broken all the commandments, as the clergy would say, who have sinned against God, against their own consciences, and against their fellow men. Every spirit that comes round about your earth-plane has a desire to again communicate with those who are in the flesh. In the case of a drunkard, if he can get hold of a congenial spirit, he will enter in and take up his abode there. If he finds a congenial soul, he has for a time and to a certain extent a respite from punishment. Let me make that clear to you: The punishment of a drunkard is, to a large extent, that he is unable to satisfy that awful craving, and until he can rid himself of this he cannot progress. The miser on the earth-plane was all for self, greed; on the other side he looks down upon the earth-plane and sees the gold that he loved to handle, and which brought him no true satisfaction or peace or happiness, and yet he cannot possess himself of one-halfpenny of it. It is the same with drunkards. When they take up their abode with the congenial soul, they incite such an one to enter a hotel, and in a peculiar way when the man in the flesh is partaking of that liquor they seem to get some little pleasure, if I may use that word, from the very fact that they are again among earthly surroundings. But as soon as they leave that wretched one, which is in the flesh, their punishment is increased, and they are literally binding a greater burden upon themselves. It is the same with the man who has lived a life of debauchery, for unsatisfied desire is flogging him as with scorpion whips. Many of these depraved spirits, against whom you are warned, can be helped with your good thoughts or your prayers, but do not commune with them, or ask for any knowledge, because you cannot obtain it. They are steeped in ignorance, for no matter how ignorant or wise people may appear on the earth plane, it is often foolishness with God, and these depraved ones cannot give you anything that will help you in your daily walk and conversation.

#### SEDUCING SPIRITS.

There are many seducing spirits. They are roaming up and down your earth-plane, something like the mythical devil was said to do, "seeking whom he may devour." There is a safeguard against these if people will but exercise their reason, and use the knowledge they possess on this subject. The great trouble is, however, with the investigator, who sometimes is not a very spiritual minded person. Very often the investigator is "hail fellow, well met" with any spirit he is about to communicate with, and he is thereby literally drawing unto himself some of these adverse influences. Thousands of such people go to mediums for information. It is not that they desire to know if their sainted mother, father, brother, or sister is present, as to get some knowledge that they may turn to account, and whereby they can put something into their pockets. These seducing spirits have a certain amount of knowledge through roaming about your world. They see the pure and enlightened spirits coming down to your atmosphere through their sphere. They hear them communicate with you, and perchance they may know you have a mother, may know her name, and if she be not present, they do just the same as they did in the flesh, namely, impersonate. How many cases there are of impersonation in the flesh! Millions of them! How many forgeries? Millions. These seducing spirits will tell you that your mother is present, your father or some loved one. And it is just here that the trouble commences. I have seen hundreds of people, when I was on the earth-plane and sitting in meetings myself, full of pleasure, quivering with excitement when a medium has in trance come along and said the name of some loved one. No attempt was made whatever to probe the matter, but I wish to tell you that as soon as you commence to test these depraved spirits and their assumed knowledge is exhausted, they take their departure immediately. "Prove all things," said Paul, "hold fast that which is good" What would the world think of this meeting of Mr.

Stanford's if this medium was allowed to come in and set himself down without any search being made? They would say, "Well, they are a credulous lot of people, they are stupid fellows," and it is because you take proper precaution that the world at large is taking so much notice of you. That is just what you people need when you go to mediums, and you are told that your loved ones are present. A spirit should know where he was born, who his father and mother was, where he passed away, and he should be able to give you certain facts which would clearly establish the proof of his identity in your mind. But all depraved spirits have only a casual knowledge of these matters, and I think you will readily understand that as there are so many depraved spirits, who have been liars and frauds, and who are in the prison house and have the power to communicate, that if you do not take the proper precautions to test them, you will certainly be deceived. The medium, I must tell you, may be perfectly genuine, but it is usual for unthinking people to turn round and say it is the medium who is at fault. This is not necessarily so, by any means. These spirits are called in the scripture, "seducing spirits." There is a passage that is much quoted by the clergy at the present time, but they do not understand its meaning. We are told that some departed from the faith, giving heed to seducing spirits and the doctrines of demons. Spiritualism teaches just what is the faith. It is not what you receive in the churches round about here. Spiritualism clearly teaches what was the faith believed and practised by primitive Christians. Spiritualism may be used for good, or it may be used for evil. It is a highly dangerous thing to commune with the spirit world if not used for the uplifting of yourselves and others. Those people who consult mediums about races, the Melbourne Cup, for instance, and hundreds of fools go to them to ask of the spirits if they will kindly put them on the winner, are the curse of Spiritualism. Why don't they use their own common sense? If the spirits could come down for half a crown, would not the medium get on first, as the saying is? As a rule these inquirers get misleading information, and then they go away and revile true Spiritualism. They know nothing of true Spiritualism. The truly spiritual man cares not how many horses pass the post; he does not communicate with the spirit world in order to get information as to how he shall get wealth, but he desires information whereby his spiritual nature may be uplifted so that he may be a power for good in the community in which he lives. Anyone who seeks communion with the dead for any other purpose than this has missed the mark, and is using it for an evil purpose.

#### ALL MISLEADING COMMUNICATIONS NOT DUE TO EVIL SPIRITS.

Let me say that all messages that are contradictory are not to be put down to evil influences. Having taken proper precautions and tried or tested the spirits, you may even then get some messages which are apparently contradictory. It is because you do not yet understand how to communicate with the spirit world, and know so little about the laws that obtain. You will get more perfect communications when you understand better, and not until then. If anyone here to-night was to go to an electric telegraph office and attempt to use an instrument, knowing nothing about it, do you think he would be successful? I trow not. And so it is in communicating with the spirit world. First diligently inquire for knowledge that will help you to communicate with the spirit world, and then use it for a good and holy purpose. I said that contradictory messages might be received through a perfectly good and upright medium from your own relatives. You have to take into consideration that you may possibly have a medium not fully developed, and may not get a full and complete message. Again, the conditions under which you are sitting may not be conducive to the reception of messages. You cannot get messages at all times any more than you can get phenomena

at all times. There are occasions when these meetings are not so good as on other occasions. The medium is here, and the sitters are here, but the conditions are different. If it were otherwise, the people at large would begin to think that there was something of legerdemain or conjuring about it. But the very fact that "conditions" are necessary for the production of apports or the getting of messages shows their truth.

#### NECESSITY OF A PURE LIFE.

Mediums are sometimes led astray by spirits who take possession of them. It is necessary that a medium should live an upright life, a good life, as well as the sitters. They may have good controls round about them, but if by their conduct they draw unto themselves evil influences, they will, undoubtedly, take possession of them. Round about the medium in certain auras, and under certain conditions, many of these depraved spirits are stronger than the good, but only for the time being. The good are always more powerful than the evil everywhere, but I am only speaking of these conditions. The medium should look well to his daily life, physically and spiritually. No medium should be a drinker of strong drink. I am not Mr. Gough, but I go a long way with him, and I say that no medium should take alcoholic liquors, unless it is an occasional stimulant, or perhaps a little wine for the stomach's sake. I am certain, however, that he should not be a smoker, neither should any sitter be a smoker. The time is coming when a protest will be raised against that degrading and filthy habit. A man in the flesh once told me it was not uncleanly unless you make it so. That is not true, and it causes a man to lose his manners and good breeding. He goes upon a tram car, and he will blow smoke into the face of some female, a thing he would not do in her drawing-room, for it would be considered an insult, and a breach of etiquette. In many cases it produces disease. It is a habit taken from the savages, and it is not a good one. It is no use to tell me that all nations use a narcotic in some way or other for they do not. I say, therefore, that both mediums and sitters should live cleanly and have cleanly habits of mind and of body. Then they can go forth and teach the truth.

#### WHY SPIRITUALISM IS RETARDED.

One reason why spiritualism has not made as much headway as it should have done, is not because of the enemies that surround it—because every truth has enemies, and all reformers have enemies—but, because those who profess to be spiritualists are inconsistent, and frivolous. They talk loudly about Christian people and their faults, forgetting that it is only the perfect who can throw stones. It is high time that spiritualists sought to purify themselves, and when they do so, they will find that they will have more power with the spirit world. When living a good life they do not run the danger of coming in contact with seducing spirits and being deceived. That such incidents have occurred with the best of people, I admit, and I have known very good people to be obsessed for a time. In probing the matter, however, to the bottom, I have found that if it was not their own fault, it was that of someone else that had caused it. But these obsessing spirits can be cast out. In the early churches they had an officer, an exorcist, who cast out these evil influences. To-day you shut their victims up in the asylums. A few spiritual teachers are going about teaching that the evil influences may be driven out, but very few practise it. I am told that my time has expired, but my subject has not.

Mr. W. Britten Harvey gave a lecture at Warrnambool last month before the Young Men's Association on "Present-day Miracles, or the Wonders of Science." Experiments of all the brilliant psychic investigators were related in detail, to the obvious astonishment of his audience. They testified, Mr. Harvey said, to the reality of these phenomena, and affirmed that "only ignorant people in these days attributed them to fraud."

## FALSE AND MISLEADING SPIRITUAL COMMUNICATIONS.

By the American mail came a letter from a gentleman in California asking for an explanation concerning a lady being deceived by categorical false statements concerning the death of her son, who, as the sequel showed, was very much alive all the time. It appears that this son had left home in search of fortune, and after corresponding regularly with his parents, the letters ceased, and finally a letter was received from a friend saying that their son was dead. On the advice of someone the mother consulted a medium, and was told her son was present. She would not be satisfied, however, that it was really he until told something that not one soul in the world knew, which he did, and she visited the medium regularly and obtained a large degree of comfort. Not long after these "most convincing communications," the letter proceeds, "the son walked into his old home in the full strength of physical vigour." The writer of the letter has also, he says, "been pursued for two years by an unseen and malignant force by which he has been entirely ruined, and now left at the age of 70 years without a dollar, and a wholly helpless invalid wife to provide and care for. Yet to this day," he says, "he has not been able to discover the source of the destructive phenomena. Who can tell me?"

In some respects the case resembles so closely that of a highly-respected Spiritualist of 30 years' standing, in the country districts of Victoria, that it was felt that a letter which appeared in an article in the "Annals of Psychical Science," by Hereward Carrington, who, a co-worker with Dr. Hyslop, is investigating cases of the kind, might throw some light on these perplexing aspects of mediumship. The letter is by Mrs. G. Gladys Cooley, now lecturing at New Century Hall, Wellington, N.Z. "Mrs. Cooley," says Hereward Carrington, "at my request wrote out this account and sent me." This lady is "a medium," he goes on, "in whom I have perfect confidence," and "the statements, whether accepted as true or not . . . give us a clue for the direction in which to look for more light in the investigation of this exceedingly dark and complex problem. As a further help towards its solution, and as a caution to warily accept any information the source of which is unknown, an address by Professor Denton, given at Mr. Stanford's circle, on 'Seducing Spirits,' will be found in another column. In this article it is clearly shown that earth-bound spirits, being in closer contact with the earth through detention on the lowest spiritual plane, are ready "to rush in where angels fear to tread," and are the source of much that is deplorable in Spiritualism. Nothing should be a stronger incentive to using spiritual gifts solely for spiritual purposes than the reading of Professor Denton's article, and the following letter by Mrs. G. Gladys Cooley.

Mrs. Cooley's letter runs as follows:—

"Something over fifteen years ago, an experience of rather an extraordinary nature came my way.

"In the city of Stockton, Cal., where I was lecturing at the time, a lady came to me, claiming to be greatly annoyed by hearing a voice almost constantly talking to her. The voice purported to be that of her first husband, who had passed from earth several years before. At times it spoke in most endearing tones, and again, quite severely—presuming to be interested in all her earthly affairs and quite dictatorial regarding them. It spoke of relatives gone on, and of many things in her past life which led her to believe, at times, that it might be the voice of her departed companion; at other times, she felt that it could not be he.

"The attendance of this queer visitor grew more constant as the days passed, and became a great source of annoyance, as it interfered with the woman's rest—the voice often keeping up its chattering the greater part of the night. This lady, who knew nothing of Spiritualism or the occult, was



MRS. G. GLADYS COOLEY.

sorely upset. On looking into her case, I found it was not imagination nor hallucination on her part, as I discovered an individual in spirit form hovering near her. He was low in stature, crass in appearance, and had an exceedingly low forehead, covered with dark and coarse looking hair. Heavy, dark eyebrows, which met, added to his unprepossessing appearance. There were days when he would scold her for being over-liberal, and perhaps the next day he would call her stingy, etc.

"I could not now relate a hundredth part of what he did and said in order to annoy this good woman; and, in time, a new phase of his actions manifested itself. The lady felt at times a sensation as of someone pinching her, and soon thereafter a bruised spot would appear upon the flesh. I must not forget to state that the description of this man, as given by myself, did not tally with that of the departed husband. While living, her husband had always been very good and kind to her.

"It was an impostor, endeavouring to pass himself off as the departed one. He was low in spiritual development, as well as in intellectual growth, and seemed bent upon mischief. With the help of wise and generous loved ones of the higher spheres, we undertook to rid the lady of her annoying and misleading visitor, but found it by no means an easy task. He was cynical at first, then grew rebellious, and refused to listen to pleading or kindness. He was hard to awaken spiritually, and it was trying indeed; cunning, and shrewdness were fully developed, and altogether it was a sad yet interesting case that lay before us.

"When he refused to listen to all kindness and pleading, force was called into play. I shall state immediately how this was done. I cannot go into great detail now, but will give the essentials of the case, which is of great interest, no matter how we choose to interpret it.

"Shortly after retiring one night, and having had one nap, I was awakened by some strange vibrating force, and saw several forms in the room, as though they had just passed through the door. Two were leading or pulling by either arm the form of the man that had become so familiar to me; and directly back of the form was a third spirit known to me as Uncle Eli, who was making passes over the head or back of the head of the spirit that was being dragged in.

They had hypnotised him, and pulled him from the house!

"A pallet was improvised in the corner of the room, and the poor, helpless fellow placed upon it. I knew then that a victory had been won. I watched the good friends work on him for a time, and then fell asleep—to be awakened in the morning to see the same form quietly lying where he had been placed. I was informed later in the day that the lady had had her first full night's rest for three months.

"From that night on she was little disturbed—the visitor returning but a few times, and upon each occasion was taken away immediately. He learned to dislike me very much, feeling that I was in some way responsible for his losing something he felt he had a right to possess. He often came to me with threats, trying hard to intimidate me, but I was too well guarded to fear him. I felt that in time he would understand that I was his friend.

"In his most furious states, he would forbid my entering the lady's house, which recalls to my mind one strange and almost weird experience I had in this connection.

"I had an appointment with the lady one evening, and was on my way to her home. When about two blocks from her house, I saw the Salvation Army people holding a meeting. I felt impelled to stop and listen to their remarks, and was greatly impressed with their sincerity. When the time came to pass the tambourine for offerings, a familiar voice said to me, 'drop a dollar in,' and I followed the suggestion. I turned away and crossed the street, when suddenly a man appeared before me, put his hand to my throat, and said: 'If you go to that house, I'll kill you.' Until that moment I thought it was a man of flesh, but instantly everything was clear to me. I drew back in a most positive manner, and declared: 'I am going, and you will not harm me!' At this the figure passed from sight, and I saw it no more until I stepped up to the door, when he followed me in, took up a position at my right, and stood there, apparently listening to everything I said. He made several threatening remarks, which I did not heed.

"After I had been in the house a short time, I was impressed to form a small circle, which circle consisted of the lady in question, her husband, Mr. Cooley and myself. To our surprise the lady was influenced by someone who went through the performance of playing a cornet; this influence lasted about ten minutes. I then became very clairvoyant, seeing many familiar spirits and a great many unfamiliar ones. Benches were around the entire room, next the wall, and all were filled with (what seemed to me) real human beings—my judgment leading me to believe of rather a low type, as the clothing of some of the men was torn almost to tatters. Their hair was dishevelled, and one man had a large, ugly scar over his right cheek. The annoying friend was still at my right.

"I was next entranced by Uncle Eli, who gave a very interesting and encouraging talk, in which he told me a great many things of which I was entirely ignorant—one in particular I learned of. He addressed the lady I had gone to see, and stated: 'Not only yourself but this house is obsessed by a class of poor, unfortunate, discarnate spirits, and if it were not for your law, we should advise that it be burned to the ground. When you bought this house, you thought you got a great bargain, but you got much more than you bargained for. You have become sensitive and receptive to outside influences, and consequently are affected by these unseen inhabitants; but fear not, no harm shall come to you, as we have brought help this evening, and many of them will be released from their imprisoned condition.'

"He then withdrew, and instantly I was controlled by a Salvation Army girl who gave the name, I believe, of Sarah or Sadie Jones. She poured forth a regular Salvation Army lecture, imploring the poor souls to go with her, etc., reaching out her hands as

in the act of drawing something over to her, encouraging them for their bravery, and for an hour worked as any true woman of her rank can work. Sometimes gently yet positively upbraiding someone for daring to hold another back; finally turning to the mortals and assuring them that all was well, and that those who were to go with her would be on another plane, with new interests and surroundings, never again to return to their earth-bound state.

"She then gave the lady some advice as to the care of herself and her house, and withdrew, leaving a most hallowed and beautiful influence behind her.

"During the entire evening I was a silent witness, having seen and heard all, and seemed like a second person, distinctly outside my own body, seeing it used by those who manipulated it for the purpose of bringing peace and joy to others.

"I was informed by the lady that the house, though large, clean, and new in appearance, had been purchased by her and moved to its present locality. It had, she said, been used as a saloon for many years, before being altered and partly rebuilt, which no doubt accounted for its unseen inhabitants, they having been frequenters of the haunt in all probability.

"Uncle Eli also informed me that it was he who impressed me to stop and listen to the Salvation Army, as well as advised me to help them, as it drew their attention to me, and in return they had aided him, as he felt that they were the only class who could readily reach these poor unfortunates. Thus we learned that each class of spirits has their work to do, and 'in unison there is strength.'

"It was, indeed, a great experience for me, one which money cannot buy, as the knowledge derived therefrom has been of great value. Perhaps there will be many opinions expressed as to the cause of such an experience, the nature of the influence, etc.—each one having his own theory, as he has a right to—but I wish it remembered that, while I am a psychic, I think I am a rational being, with an average amount of intelligence, not given to imagination, but, like the Missourian, being practical, I must be shown—as indeed, I was shown.

"Yours for truth and progress,

"GEORGIA GLADYS COOLEY."

The above account speaks for itself, and I cannot add anything to it that would be half so interesting as the account itself. It may appear fanciful to some of my readers, but when we are in the realm of spirit who shall say where the "possible" ends and the "impossible" begins? All theories apart, however, my object will have been attained if the above article serves to direct reflection and experiment into a channel hitherto all but neglected, but which is, none the less, one of the most interesting in the whole province of psychic research.

HEREWARD CARRINGTON.

## REMARKABLE PHYSICAL PHENOMENA IN BRISBANE.

### "The Passage of Matter through Matter."

Through the mediumship of Mr. Stefferson a series of important circles is being held in Brisbane, at which "apports" similar to those received at Mr. Stanford's circle are produced. Through the kindness of Mr. J. E. Baines, Taxing Master and Deputy-Registrar of the Supreme Court, Brisbane, a record of apports received in his presence and under strict test conditions has been forwarded, and will find place in the September issue, exigencies of space forbidding its inclusion in this number, as well as other interesting matter.

Andrew Jackson Davis's "Nature's Divine Revelations" is written about by Dr. Peebles in *Progressive Thinker*. In answer to inquiries, he says that he knew the scribe William Fishbough, and handled the manuscripts written as they fell from the lips of the youthful A. J. Davis. Dr. Peebles says that Davis was "a Spiritualist in the highest acceptance of that word before the 'Rochester Knockings' in 1848."

**PSYCHIC RESEARCH AND SPIRITUALISM.**

The antagonism of Psychic Researchers to the spiritualistic hypothesis for the occurrence of the physical and mental phenomena generally attributed to Spiritualism seems, in view of the stated objects of the Society, somewhat singular; especially to those who have carefully studied the subjects enumerated in their programme, familiarised themselves with them, and are in frequent communication with individuals whom they have identified, beyond peradventure, in the spirit world. If this were a theory instead of a comparatively easily demonstrable fact, there would be nothing remarkable in the pitting of other theories against it, or even if the spiritual hypothesis gave promise of an unattractive future, there would be an incentive to discover some more comfortable solution. When, however, the universal testimony of those who have successfully investigated the subject (and these number millions among whom are thousands who are the peers of the Psychic Researchers) is, 1st, That the spirit and soul of man persists after the death of the body, retaining all its essential qualities, and memory of its earthly experience; 2nd, That the future life is a continuation of this, with greater facilities for progress and less incentive to the manifestation of selfishness; 3rd, That we shall meet there sooner or later all those who were dear to us in this world. One would think that if there were ten chances to one of its being true, that it would be well worth devoting a year or two to a careful and unprejudiced investigation, and as a preliminary, a study of the methods adopted and results obtained by those who had satisfied themselves of the fact. But this is not the method of the psychic researchers, whose object seems to be to find some plausible theory other than Spirit, to account for the marvels which they are compelled to admit do occur, and for which their materialistic science can find no reasonable explanation. For over twenty-five years the Society for Psychical Research has been investigating, and the only positive results so far are the acceptance of the fact of phenomena usually called spiritual, and of Telepathy, with some admission of clairvoyance. They have not determined the origin of the phenomena, nor does it seem likely (unless they utilise the experience of those who have reached the goal they profess to be seeking) that they will do so during the present generation. They appear to be ignorant of Psychometry—discovered, formulated and demonstrated by Professor Joseph Rodes Buchanan in 1885,\* and amplified and applied to Geology and History by William Denton in his three volumes, "The Soul of Things," published about the same time, both of which are strictly scientific works; and seem to ignore the evidence of such experienced mesmerists as Chauncy Townsend, Drs. Elliotson, Gregory, Dods and Ashburner, Deleuze, Billott, Teste and Du Potet, (six of whom became Spiritualists through the revelations given by their mesmeric sensitives), or they would know that clairvoyance and thought-reading are common phenomena in the mesmeric "sleep-walking" state. Nearly all their mental phenomena have been through one medium, Mrs. Piper, and they were, according to Sir Oliver Lodge, inclined to leave out chapter eleven of M. Sage's summary of the phenomena occurring through her mediumship, which is the most enlightening in the whole book, being the explanation of the communicating spirit "George Pelham" on the nature of the soul, of which the fol-

\*Psychometry, the Dawn of a New Civilisation." Boston, Holman Bros.

lowing is a condensation: "The soul (i.e., spirit) is in truth the motor, and the body is merely a machine used temporarily by the soul to act upon the obscure world of matter. Thought is outside matter, and is in no way connected with matter. The destruction of the body does not have as its consequence the destruction of thought. After the dissolution of the body the Ego continues its existence, but it then perceives thought directly, is much more free, and can express itself much more clearly than when stifled by matter, the soul and thought are one; thought is the inseparable attribute of the Ego or individual soul. On its arrival in this world the soul is ready to register innumerable new thoughts; it is a tabula rasa upon which nothing has been inscribed." He further refers to having an "astral body," which is, properly speaking, the soul, the spirit being the Ego. This, it will be observed, is exactly in accord with the standard teachings of Spiritualism, and was consequently repugnant to an average psychical researcher. There is ample in this summary\* to convince any unprejudiced person of the intelligent source of the communications, which invariably profess to come from disembodied human spirits. It is weary work wading through the many hundred pages of the original reports of the "proceedings" relating to Mrs. Piper previous to the advent of this George Pelham; the sending of either Mrs. Piper's secondary self, or the professed spirit, to see what people at a distance were doing, describe persons, or read what was in a letter enclosed in a tin box, which are repeated ad nauseam, though generally with successful results, but without making any apparent impression. But all these, successfully performed, only prove psychometry, a faculty of the embodied spirit, possessed by many people. Professor Denton told me that he had met with twenty-eight good psychometers in Australasia during his tour here. The ignoring of what has been done by competent investigators outside of the society is unphilosophical, and in that sense unscientific, for a true scientist should have no prejudice, his central object being the elicitation of knowledge for the benefit or enlightenment of his fellows.

W.H.T.

**SPIRITUALISM IN THE PRESS.**

In the "West Gippsland Gazette" a correspondence is going on regarding the materialistic and spiritualistic theories of the Universe. From the issue of July 14th the following able letter, in defence of Spiritualism, is taken:—

**IS LIFE AN ENTITY?**

To the Editor.

Sir,—I read with very great interest the letter in your last issue on this subject, signed "More Light." Your correspondent, I think, states the relative positions of the Materialist and the Spiritualist very fairly. The materialistic theory, in short, is that this life ends all—that death spells annihilation. The Spiritualistic theory is that the ego—that is the real man, as distinguished from the merely physical form, which is simply the envelope in which the ego is temporarily encased to enable it to function on this earth plane—is immortal, and consequently survives the ordeal called death.

Having stated the position in this impartial manner, "More Light" goes on to say, "So far as I am aware scientists deny that any valid proof of the Spiritualistic theory has been advanced, but Sir Oliver Lodge is attempting to obtain evidence in support of it." And your correspondent concludes, "Is it possible, Sir, for you to publish opinions upon this most interesting problem?"

In response to the invitation implied in the latter question, would you allow me to state what some of the leading scientists of the day have to say in reply to your correspondent. I must, of course, put it

\*Mrs. Piper and the Society for Psychical Research, translated from the French of M. Sage. R. B. Johnson, Adelphi, London.

very briefly. So far from scientists denying that "any valid proof" exists of the survival of the human personality after death, the more brilliant lights amongst them distinctly affirm the very opposite.

Sir Oliver Lodge is not merely "attempting to obtain evidence" in support of future life. He says he believes he has obtained actual proof, and in his address delivered before the Psychological Research Society of England in January last, he definitely stated that, "We are beginning to hear the pickaxes of our comrades on the other side."

Sir Wm. Crookes, the most eminent scientist in England to-day, says that nearly every day for three years he was entertained by "a lady visitor from the other world," who sometimes remained as long as two hours, conversed familiarly with all present, walked about the room like an ordinary being in the flesh, took his arm and promenaded, and amused the children by telling them tales. She was an Indian in her earth life, and always appeared in flowing robes and wearing a turban. She was, moreover, of surpassing loveliness and charming manner. The medium through whom this spiritual friend was enabled to manifest was an innocent school girl 15 years of age. I would suggest to your correspondent that he should read Sir Wm. Crooke's work giving the results of his experiments, and he will at once see that this distinguished scientist considers he has done much more than simply "attempted to obtain evidence."

Dr. Alfred Russel Wallace, the great English naturalist, who simultaneously with Darwin, worked out the theory of evolution, declares emphatically in his book on modern miracles that the facts of Spiritualism have been conclusively proved, and that it is no use quibbling about the point.

Mr. Cromwell Varley, the celebrated electrician who laid the Atlantic cable, in the evidence given by him before the Dialectical Society of England, stated that he was an ardent sceptic when he began to investigate the subject, but was overwhelmed with the evidence, and found that the claims of the Spiritualists were absolutely true.

Professor Zöllner the celebrated scientist of Germany, who ranked as high in that country as Crookes does in England, experimented with several fellow professors for years with different mediums, and in his splendid work entitled "Transcendental Physics," declares that some of the phenomena witnessed "could only have been produced by the agency of intelligent invisible beings."

Professor Lombroso, the greatest of all Italian scientists, declares that he has both "seen and embraced" his "dead" mother, and although violently opposed to the Spiritualistic theory until a few years ago, now candidly admits that it is a great reality.

Marconi, of wireless telegraphy fame, has also recently announced himself as a convert, and has succeeded in also convincing the King of Italy.

M. Camille Flammarion, the celebrated French astronomer, avers that we are in touch with an immaterial world as natural as our own, and that it is peopled with intelligent beings like ourselves.

Dr. Baraduc, French scientist and leading nerve specialist of Paris, has published a series of pictures of thought force and emotions which he photographed as they emanated from the sitters, and a few weeks ago gave utterance to the sensational statement that at his wife's death he took a photograph of a globe of light "which escaped from her like a soul."

There is surely no necessity to further multiply these instances. The scientific mind of the world is turning right around, and I will conclude by adding that Professor Larkin, of the great Lowe Observatory in America, writing to a friend in Melbourne a few weeks ago made the significant confession:—"In the past 40 years I have written 4000 articles and essays for various magazines and other publications, all on a materialistic basis, and now I find it is all wrong." Another convert to Spiritualism, I suppose!—Yours, etc..

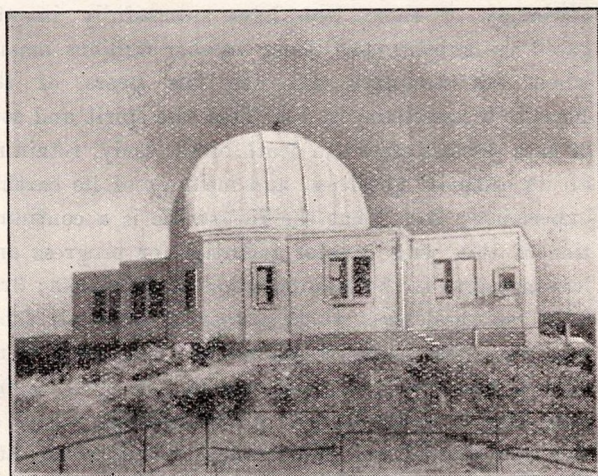
LET THE LIGHT SHINE.

## SWING LOW SWEET MYSTERY.

By EDGAR LUCIEN LARKIN.

(Written expressly for the "Harbinger of Light.")

We are on the eve of starting a colossal movement all over Christendom, that will, in due time, upset and end all Hierarchies. Then the true teaching of Jesus will burn and blaze and glow in all its original splendour; with a brilliancy brighter than the sun. And its truth will flash like lightning. Many millions will then believe that there really exists a world just beyond this. Jesus came to open a few everlasting gates and let the pure white light come streaming and shining in. But man, in the midst of his long and erratic career of evolution, was not in that blessed spiritual state expressed by three words of the deepest meaning:—Ready to Receive. So they destroyed His body. Then Hierarchs put out the light, and submerged mankind with bitter waters, pouring as blackened floods of darkness over all that area of the earth's surface now called Christendom.



LOWE OBSERVATORY,  
Mount Echo, California.

But the cup of iniquity of Hierarchies is almost full. Alarm bells are ringing; the trumpets are sounding. A mighty mystery is even now swinging low, and the rustling of snowy wings can be heard. Humanity is about to be rocked like a cradle. Chaos will soon be on; its roaring waves are dashing even now against that awful bulwark of falsehood—"current Christianity"—long thought to be impregnable; but it will tumble like a house of straw. Then the soul of man will be free. It will flutter and then soar like a bird liberated from a cage; for the science of salvation will be taught with an accuracy equal to that employed in teaching physical science in Universities.

Salvation? Saved from what? From our own animal selves only. For a million years or more, man has been passing through every conceivable and inconceivable form and phase of evolution. It is simply astonishing to study modern works on man's physical evolution from the first moneron to his present state; and behold the mathematical accuracy with which every successive step has been traced out and discovered. In A.D. 1880, a most wonderful thing happened. Men suddenly began to study their Minds, mental natures and capacities. The results of twenty-eight years of arduous study are so wonderful that I cannot hope to find language to explain them. The discoveries of latent powers of Mind are so boundless, and the possibilities so utterly beyond all present concepts, that psychologists are overwhelmed by the sheer pressure of imagination. There is but one MIND in the universe, and our minds are integral parts of it. Our minds are faculties of the original mind. We think with the thought of the Universe. And our thoughts have such a splendid future that imagination is again submerged. The human share of universal mind is as illimitable

as the primordial mentality of all nature. The dissolution of the body has no effect on this mystery—mind—that spark of the Eternal Mind, which tries to burst into luminous radiation when for the moment it is chained to matter, enmeshed in brain cells. Everything you think, say and do, is so much labour expended in building a mansion in which you must exist after you leave this body. You decide here what kind of a house you will live in there. You are the architect, you make the plans, lay the walls, put in the windows, and complete your tabernacle, every part in detail. Not a trace of sentiment here: this is a rigid scientific fact. Now, those who are there, in the next room, are about ready to blaze this fact into the minds of those living in this room, the earth-plane—the incarnate or flesh-plane. Millions are entering their supernal realms under the awful error and delusion of the current doctrine of atonement. They think that their “sins are forgiven,” whatever that means. This entire doctrine ought to be wiped out. The old theological word “sin” ought to be put into the rear of the dictionary along with hundreds of other obsolete words. One short word whose meaning is: violation of a law of nature, ought to be invented. There is no such thing as “punishment” in our succeeding world. It ought to be put into the list of discarded words.

Now, it is positively known scientifically, that every law of nature carries with it an inherent and inevitable result, or consequence, if broken. This must be, and positively cannot be otherwise. Forgiveness is so utterly and absolutely unknown to the Laws of Nature that it is a wonder it was not found out before when evolution was studied. There are scientific schools and colleges, laboratories, and higher and higher Universities, in the other world just in advance of this. There teachers struggle for vast periods, or portions, a part cut out of eternity, with millions just arrived in their realms from this earth-plane, teaching them of the majestic reign of law, and that any being in existence violating any law, must positively meet with whatever consequence is attached to the particular law broken. This is solid science, as rock-hewn as mathematics; and is rendered so exceeding clear in that amazing book, “Oahspe,” that “he who walks or runs” may understand the mighty fact. Will ye, now struggling in the grasp of misleading theologians, hear? Do you want to enter the other world labouring under a horrible delusion? Atonement means for you to repair every law you have broken. One thrusting the hand into fire is not “punished”; there is no such thing—he reaps the inevitable consequence. Thus, good, evil, heaven, hell, and punishment do not exist. The scientific substitute for all these appalling horrors of pre-historic night is: Laws of Nature obeyed, or disobeyed. It has been discovered beyond all possibility of doubt, that when a law of nature is violated the violator suffers some kind of pain. So now, do not think you can be forgiven and escape the pain. This is hopeless. In the night, I look into stupendous cosmic space, and behold in the Galaxy millions of suns, piled on other millions, as it were. They are raked into colossal windows, banked into terraces, heaped up like mountains, or scattered like rubies and diamonds on that blackness of darkness, the background of space-deeps. In wide areas, the stellar floor seems to have no more room for glittering points—all giant suns. Double, triple, quadruple, and multiple suns are seen wheeling and revolving according to, and in the clutch of, the relentless law. All inhabited worlds are in the grasp of the most obdurate laws. Now, I cannot assert that the inhabitants are there. And now comes the little Hierarchy teaching that a law can be broken; and that the violator can be forgiven and be free from the consequences. There are many mansions, but each one builds his own.—June 10, 1908, Lowe Observatory, Echo Mountains, Calif., U.S.A.

Professor Larkin says, in a letter received last month, that the letters E.M., which have puzzled his readers, stands for the Era of Man, dating from

the instant when Giordano Bruno died at the stake Feb. 14, 1600. At that time the human mind began to be free, though it is not yet free, he adds, from hierarchs.—Ed. “H. of Lt.”

#### CHRISTIANITY AND THE SOCIAL ORDER.\*

The Rev. R. J. Campbell dedicates his later book to “The Church and Congregation of the City Temple, in recognition of the loyalty, charity and liberality of spirit with which they have sustained their minister in his endeavour to present the wider gospel to the time.” And in his introduction he states his object as an attempt to show the correspondence between the principles of primitive Christianity and those of modern Socialism. The latter movement he regards as destined to rescue the true Christianity from ecclesiasticism in its various forms, and in the process admits it to be quite likely that it may effect the overthrow of the churches as we have them now—that is, religious organisations held together by dogmatic statements of belief. He states that in practically every part of Christendom, the overwhelming majority of the population is alienated from Christianity, “as represented by the churches,” and for his own country, that is Great Britain, he asserts that nearly 75 per cent. of the adult population remains permanently out of touch with organised religion. But he asserts that the religion of the churches is not the religion of Jesus, and that when Christianity is known as it really is, it will be found that in principle, it was at first the very thing which is represented by the movement towards social regeneration to-day; and that in the decline of the churches and the rise of Socialism, we see simply the revival of Christianity in the form best suited to the modern mind. He does not mean to say that primitive Christianity was identical with the Socialism of to-day; but that its aim and purpose were so nearly akin to those of present-day Socialism, that the latter may be described as the inheritor of the true Christianity.

Mr. Campbell claims that the Kingdom of God, which Jesus Christ said he came to establish, could never have been anything else than a universal brotherhood, a social order, in which every individual unit would find his highest happiness in being and doing the utmost for the whole. Anything that tends towards universal brotherhood and for a wider life for all, instead of for the few only, is Christian; anything that tends towards the destruction of selfishness and the demolition of all barriers of privilege between nation and nation, or man and man, is Christian. And what else, he asks, is Socialism? To the philosophic or philanthropic student of social conditions, the definition is applicable, but there are Socialists and Socialists, as there are Christians and Christians; and humanity has a long way to travel before the “all for each, and each for all” ideal becomes the mainspring of action in socialists as a class, any more than in Christians as a class. Still, the book is an earnest effort to better human existence; and will be read with interest and profit by thousands who may not agree with Mr. Campbell in some of his deductions and proposals. Emanating from a Christian minister, it is a daring analysis of orthodox creedal religion; and his statement of the social conditions existent in Great Britain to-day is a powerful indictment against the prevailing system, under which the wealth and luxury of the privileged few are wrung from the labour of the masses. “Christianity and the Social order” will repay thoughtful perusal and study. It is well, even for those who suffer least under a social system which is challenged as unjust and inequitable to see the case plainly stated by an impartial student of the times; and although many of Mr. Campbell’s proposals may be regarded as impracticable, his contribution to contemporary thought on the subject will tend to stimulate effort in the direction of lessening the disabilities of the weak and struggling masses, whose welfare has been so terribly disregarded in the past.

BETA.

\*“Christianity and the Social Order,” by R. J. Campbell, M.A., Minister of the City Temple, London. George Bell and Sons, London.

### THE POWER OF LOVE.

It is over fifteen years ago that I began systematically to follow a method of drawing in and absorbing the life-giving atmosphere around us with a result that is exactly similar to that outlined in the following article by Dr. H. de Haremont in the January number of *Spiritualisme Moderne*. The article was marked at the time for translation for the benefit of *Harbinger* readers, and as it appears in English in the *Health Record* for April, it is without further delay transferred to our columns. In addition to the directions given by Dr. de Haremont, I have added, with wonderful effect, the great German author, Haeckel's simple system of combined deep-breathing and extension exercises, and that of alternate breathing through the nostrils, which I will gladly explain to those interested at my "at home" day at *Harbinger of Light* office any 1st Thursday in the month.—Ed. H. of L.

"I have spoken before to those who would help others, but I now address my words to all who suffer, whether in mind or in body, and I say to them: All your woes, your sickness and your sorrow, can be healed without any external help, if only you will make use of the Power of Love, which is but another name for Life itself.

"All that is needed is enough patience and will-power to attract to us and to keep within us that Love which is Life. That Power of Life or Love is everywhere—above you, around you, within you.

"When you are ill it is Vitality that you need—that alone can drive out disease; it is Life alone which destroys death.

"Again, when you suffer on the Mental or the Moral plane, it is the power of Life which is insufficient; increase and multiply it within you, and you will suffer no more. The treatment which I recommend is very simple and yet efficacious—costless, and yet without price.

"If you are suffering from any bodily disease, no matter of what kind, then follow these simple directions. If you are in bed, then, several times during the day and again at night when awake, spread out your arms quietly and without fatigue, let mind and body be absolutely calm and passive; and then, by will and thought, call within your being all the Life forces which are about us.

"As, however, this Life force is in the air you breathe, at the same time as you attract and draw it towards you by your will, you must make it penetrate still further and remain within you by very slow and deep breathing, so that the air conveying this vital, this divine force may sink into every cell or fibre of your being.

"If you are up, follow the same treatment; but not merely once or twice, for that will be useless, but do it often, very often, *regularly, methodically, patiently*, using the concentrated power of your Will, and you will be healed.

"You will be healed without drugs, without expense; you will seek Life at its purest and most hidden sources, you will become one with it. In all the troubles which oppress the mind, do the same, and you will note with astonishment the swift return of joy and peace.

"I confide this secret to all—it is precious, and yet almost unknown. Those who daily carry out this method will not only escape much bodily and mental suffering, but will lengthen greatly the duration of their life, for daily they will take in fresh and abundant supplies of vitality, not drawn from things which have lived already, as in ordinary food, but from the atmosphere, where exist all the things still unborn, and which have yet to be, and the forces of which we can draw in, assimilate, and distil by our will, thought, and desire. To love, to believe, to will and to become one with this divine force, is the great, the only secret of Health and Life.

"I must add a few words on the subject of breathing rightly. There are many ways in which we can draw towards us and within us the Vital forces, but the simplest as well as the most efficacious is by means of the respiration.

"All the elements, all the principles, all the forces of life reside in the air, the atmosphere, the ether. It was said of old that the Spirit of God moved on the face of the waters, but now we may say that it moves in the air. We know that no life is possible without respiration, but unfortunately we do not know how we ought to breathe. We do not give our lungs half the air which they require; we sip the air instead of inhaling long draughts; we do not know that we should bathe in it, fill ourselves with it, nourish ourselves with it—and that is why we are only half alive, weak, sickly, and miserable. Yet the remedy is always at hand—we have but to take it.

"The air contains and transmits everything—light, heat, love, goodness, and all divine forces; it holds within itself the life of man, of animals, and of plants; diminish their supply, and they sicken and die; and yet we seem as if we were ignorant of these facts. We do not know how to breathe or how to absorb the air, and hence arises nearly all our sickness and suffering.

"My dear friends, you must learn the science of breathing; it is an easy task, and can be learnt at any age. You must, however, be careful to begin gently, and gradually to accustom your lungs to the increased volume of air which after a few days they will be able to contain. When in your room or walking alone in the country, open your arms, draw yourself up to your full height, inspire all the air you can retain as long as possible, and then expire slowly. Do it often, very often, and you will be astonished at the result. It will give you all you need—health, strength, life.

"I cannot repeat too often that as you draw in the air you must concentrate on the act of breathing your whole will; you must earnestly desire to draw from the atmosphere its forces and vital essences, and you must open your body and your soul to its penetrating influence.

"Once understand the science of breathing, and you will hardly ever be ill, and will quickly recover from any passing ailment. The drugs of the Pharmacopeia derive what virtues they possess from the air itself, and are only a means whereby these are transmitted to us. Drink the air, and you will drink in all the drugs you need; Nature will reject what you do not require. Put on one side all the medicines, which cost so much and do so little for us, and take Nature's great remedy—the pure and vivifying air.

"It is indeed strange that so many invalids are sent away for 'change of air'—for mountain, country, or sea air, and even to take 'sun baths,' and yet no one teaches them how to breathe in and absorb the Air—the Light, Sunshine, Love, and Life. And yet how easy to be well, when we know the remedy and how best to apply it.

"Oh, Divine Love, who art Life and Happiness, when will men understand how to know, to value, and to love thee aright?"

### PERSONALS.

Professor Larkin, of Lowe Observatory, whose article with his advanced Spiritualistic teaching appears in another column, says in a recent letter that "Oahspe" contains details of a continent and its peoples in the Southern Pacific which are confirmed by an elaborate scientific book just published by the Smithsonian Institute, one of the highest institutions in the world. In the September issue the first article dealing with this will appear. By a printer's error, Professor Larkin's second name, which should have read "Lucien," appeared as Lucius in the May issue. A picture of the Lowe Observatory, omitted in that issue, appears in another column.

W. T. Stead, in *July Review of Reviews*, says in an "In Memoriam" article on Campbell Bannerman, the late Prime Minister of England, that in his last days the dying man "was heard speaking from time to time as of old to the life-long companion of all his joys and sorrows, his beloved wife, graciously permitted to return

from the other side to cheer and comfort with her visible presence the husband who was so soon to rejoin her in the land of endless life."

Hereward Carrington's book of 426 pages, "The Physical Phenomena of Spiritualism, Fraudulent and Genuine," devotes, Mr. Stead says, three-fourths of these to describing the frauds. "Mr. Carrington's method reminds him," he says, "of the familiar attacks upon the credibility of the Scriptures in which the ingenious controversialist dismisses in a paragraph the value which has been attested by the experience of the human race."

Dr. J. M. Peebles sends an artistically got up pamphlet containing congratulatory letters which reached him on the celebration of his 86th birthday on March 23rd, 1908. Among these are letters from Andrew Jackson Davis and other prominent Spiritualists. Rev. G. Walters, Sydney, sends a poem. The book will be found on the table of the Reading-room at *Harbinger of Light* office. Articles from his pen appear in every number of *Progressive Thinker*, Chicago. In his answer to the Hon. A. B. French's eloquent birthday greeting, Dr. Peebles said: "I am too busy to think about death, and there is too much fuss made about dying."

Rev. B. S. Lombard, M.A., Vicar of the Church of England, gave an address on "The Power of Silence" before the Psycho-Therapeutic Society, London, in April. "My one object," he said, "is to urge that there are unseen forces ever working for us in the silence. . . . Who can'tell of the unseen forces which are grouped around us then? Of invisible hands stretched out in tenderness and healing towards our poor tired bodies." Things are moving quickly in England when orthodox clergymen and duly qualified medical practitioners also are among the speakers of a society which would have been hardly tolerated a decade ago in London.

Emmanuel Vauchez is the subject of an article by Aug. Thibaudot in a recent number of the *Revista Francesca*. In photography of spirit forms, as in the supplement to this issue, M. Vauchez thinks that radio-activity, such as is displayed in Radium, and which, as Professors Lombroso and Larkin believe, is the means of producing psychic phenomena, will also prove the means in higher vibrations of securing spirit photographs.

Annie Besant is writing a series of illustrated articles on "Occult Chemistry" in *The Theosophist*. In her Melbourne lectures it was stated that some of the results of the studies of occultists in this direction had gone beyond the actual results of modern chemistry, and were being examined by leading chemists. Professor Larkin's article in *The Harbinger* on "Electro-Mentalism" is also mentioned in *The Theosophist*.

Dr. Nellie Beighle, of San Francisco, sends a charming booklet, "Psychic Poems," which will be found in our Reading Room. Some lines of Milton, among a few collected poems, gave 250 years ago thoughts that are now being familiarised by Prentice Mulford, Annie Besant and others:

"Time may come when man  
With angels may participate, and find  
No inconvenient diet, nor too light fare;  
And from the corporal instruments, perhaps,  
Your bodies may at last turn all to spirit."

Hudson and Emma Tuttle's jubilee volume, "A Golden Sheaf," is an interesting collection from the works of these remarkable inspirational writers. It can be had at Miss Hinge's Book Depôt, 178 Little Collins Street.

Richard Ingalese's "The History and Power of Mind," is waiting for space to be reviewed. It is a powerful exposition of thought force. There is no limit to man's power in this direction. He can command success in spite of Shakespeare's doctrine, "'Tis not in mortals to command success," and although "Re-incarnation" pervades the book from cover to cover, and one's own idea is that some other explanation will be furnished on the "other side" for this theory, there is a great deal to learn from its perusal. It is on sale at Miss Hinge's Book Depôt, price 7/- posted.

Mr. F. J. Highett, of Mansfield, has a series of most interesting articles on Hypnotism and Mesmerism in the *Mansfield Courier*.

Mr. Richard Winter, of Wellington, New Zealand, advertises in another column concerning his work as an Astrologist. Now that the absolute one-ness of the Universe is scientifically demonstrated, Astrology is on the highroad to demonstration as an exact science.

Mrs. Bright will be "At Home" to friends and subscribers from 3 to 5 on Thursday afternoon, August 6th, at "Harbinger of Light" Office, Austral Buildings, Collins Street.

## REVIEWS.

### TORTURES AND PUNISHMENTS.\*

During the long night of barbarism, from which mankind has not yet emerged, and cannot do so until warfare is abolished, nothing is so capable of exciting our horror and commiseration as such an authentic historical narrative as that which has just been compiled with so much careful research and patient industry by Monsieur Valmondors, in the volume now before us, which deals with the tortures and punishments inflicted throughout the ages. It begins with those to which the Hebrews, Greeks, Romans, Persians, Egyptians and Carthaginians had recourse, and brings the record down to the Franco-German war in 1870.

"Your planet," the present writer was once told by a teacher of conspicuous intelligence in the Unseen, "is one of the hells of the universe"; and the statement would really appear to be free from exaggeration after reading such a book as this. It is appalling, moreover, to reflect that so vast a proportion of the tortures which have been inflicted upon poor humanity have been perpetrated in the prostituted name of religion; so that one can understand the feeling of indignation with which Voltaire exclaimed, with reference to the institution which sanctioned such abominable crimes, "Ecrasez l'infame!"

One of the most curious chapters in the book is that which describes the tortures practised upon themselves by the "flagellants" in the middle ages. It is scarcely possible to believe that the idea of men scourging themselves, under the delusion that such conduct would be acceptable in the sight of God, could have originated anywhere outside of a lunatic asylum; and yet we find men like St. Dominic, in the middle of the eleventh century, causing himself to be scourged with thongs tipped with iron until his back was as black as that of a negro. Bands of flagellants wandered about Europe flogging each other and singing hymns, until the Church, struck, perhaps, by the ludicrous aspect of the thing, placed it under a ban, and "in the year 1414, the Inquisitor, Schœnefeld, caused 127 flagellants to be burnt alive at Sangershausen, or in its vicinity." Occasionally royal personages were ordered to be castigated by the Pope, but they generally contrived to undergo the punishment by deputy, as was the case with Henry the Fourth of France, who, after abjuring the "heresy" of Protestantism, and receiving absolution from Pope Clement the 8th, was ordered to expiate his offence by suffering a whipping by rods; but his two ambassadors, Cardinals D'Ossa and Du Perron, underwent the castigation as substitutes for their sovereign. Such were the transactions of a period which the Church of Rome looks upon as belonging to "the good old times."

### THE GOOD LORRAINE.†

This is of course Joan of Arc, the greatest medium, the finest patriot, and one of the loftiest characters to which France has given birth. The writer of "La Bonne Lorraine" has made her the subject of a dramatic poem or a poetical drama, with lyrical interludes, inspired by a feeling of the deepest admiration for

\*Tortures et Supplices. Par M. Valmondors. Paris: H. Daragon, 30 Rue Dupierre.

†La Bonne Lorraine. Par Jules de Marthelo. Ibid.

"la Pucelle," and by a thorough comprehension of the highly important part which spiritual agencies played in the wonderful achievements of her heroic career. He relates in fluent and picturesque verse all the salient incidents in that career; so that his work possesses a biographical and historical interest; and he does not omit to show that her judicial murder was due to ecclesiastical influence, the miscreant who was mainly responsible for the crime being rewarded for his infamous conduct by the gift of a bishopric. Joan of Arc, faithful to the heavenly voices she first heard in the orchard of her father's cottage, became the saviour of France, liberating it from a foreign invader; and her country rewarded her for her splendid services by causing her to be burnt alive in the old market place at Rouen. Happily no flames could reach the immortal soul of that peerless maiden.

#### INTERVENTION OF THE INVISIBLES.\*

It was a happy idea of the writer who adopts the *nom-de-plume* of "Clemens" to write this modest but exceedingly suggestive treatise on the intervention of the invisibles in modern history, for the purpose of showing the vivifying source of the great French Revolution and of the mighty change in the politics of the last century which it has occasioned. No doubt the day will come when the history of mankind will be re-written under spiritual direction, so as to illustrate the truth of Shakespeare's pregnant words:

"There's a divinity that shapes our ends  
Rough-hew them how we will."

In the meantime we are grateful to "Clemens" for pointing out what have been the spiritual forces underlying the great reform movements of the last three centuries; and for indicating what has been accomplished through the instrumentality of such mediums as George Fox, Ann Lee, William Penn, Thomas Paine, Harriet Beecher Stowe and Miss Nellie Colburn. The particulars given with respect to the last-named young lady, through whom President Lincoln received such impressive admonitions to issue the proclamation for the emancipation of the slaves, are particularly interesting, because they are not generally known outside of the United States. In one case, as is confirmed by the testimony of two officers who were present, Miss Colburn, while in a state of trance, described to President Lincoln the whole plan of the campaign to be pursued. I hope this "Intervention of the Invisibles" will be translated into English and circulated far and wide.

#### TREATISE ON LONGEVITY.†

It is a somewhat striking coincidence that a statement made in one of the early chapters of the Book of Genesis has been verified by one of the most recent discoveries of physiological science. The statement is to the following effect:—"And the Lord said, 'My spirit shall not always strive with man, for that he also is flesh; yet his days shall be an hundred and twenty years.'" Now the physiological law first formulated, I think, by Fleurens, is this: that the life of all mammals is from six to seven times the period of their growth. Now this terminates in man, when his bones are joined to their epiphyses, which usually occurs when he is about twenty; so that the natural age of man is from 120 to 140. And in the seventh chapter in this valuable treatise on longevity, by M. Ernest Bosc de Vere, author of "La Psychologie," he cites quite a number of instances of men and women whose lives have exceeded a century in duration, while some have reached the great age of from 120 to 185. The fact is, as the author of the book under notice points out, and as Science declared many centuries ago, human beings, as a rule, do not die; they destroy themselves by contravening the wise and beneficent laws of Nature instituted for our health, happiness and longevity. These laws are defined and enforced

by M. Bosc with a fulness and lucidity which leave nothing to be desired; and among the contributions to a long life he enumerates the breathing of pure air, a vegetarian diet, abstinence from alcohol, tobacco, and sensuality, sun baths, activity of mind and body, etc. What he says upon the subject of smoking is especially worthy of attention in a community where this pernicious and poisonous habit is so universally prevalent. "Great smokers," he observes, "frequently die of cancer of the stomach, for the irritation of the lips, the gums, the larynx, pharynx, cesophagus and stomach, occasioned by the habitual use of tobacco, leads to the formation of cancerous tumours in all the organs we have designated." I remember a very dear friend of my own, in early life, who was a slave to the pipe, dying of cancer of the tongue after the endurance of prolonged agonies which were pitiable to witness. His death occurred when he was little over fifty, and his brother, who never smoked, I remember as a hale old man of eighty. J. S.

#### MRS. PRIOR IN MELBOURNE.

Some of the best lectures ever given by Mrs. Prior were the concluding ones of the season at the Temperance Hall, which terminated on July 19th, after seven weeks' occupancy, instead of the month, as at first contemplated. On July 5th the subject was "The Lesson of the Temptation," when a splendid address was given from the standpoint of advanced thought with no personal devil, but the war constantly waged between the higher and lower nature. July 12th, "Hast thou chosen the better part," had the incident of Martha and Mary in the Gospels as the text. July 19th, "Witches and Witchcraft: Mediums and Mediumship," gave immense scope as the history of the divers classes of mediumship was traced through the Old and New Testaments. Services were held on July 26th at the Lecture Hall at V.A.S. Rooms, the subject, "In my Father's House are Many Mansions," proving most interesting. From South Africa, South Australia, Tasmania, Ballarat, Bendigo, and various country districts in Victoria urgent requests have reached Mrs. Prior for lectures, and, at latest, visits to Ballarat and Bendigo were being arranged.

In addition to lectures and "questions answered" at V.A.S. Lecture Hall on alternate Sunday afternoons, Mrs. Prior has had most successful "Demonstrations of a Future Life" at V.A.S. Hall on every Tuesday and alternate Thursday evenings at 8 o'clock. These are among the most remarkable expositions of clairvoyant power witnessed in Melbourne, and intending visitors should not delay.

#### VICTORIAN ASSOCIATION OF SPIRITUALISTS.

At the *Conversazione* held on Monday, July 13th, Mrs. Prior gave a most interesting description of her visit to Rome and her interview with the Pope at the Vatican. During her short stay in the Holy City Mrs. Prior devoted the mornings to viewing as many of the churches as possible, and very vivid were her descriptions of St. Peter's and the large number visited. There are over 600 in Rome, so, as Professor Tucker says in a recent article, three months do not suffice for even a casual glance at wonders like the Catacombs and old and new Rome. Mrs. Prior's interview with the Pope introduced us, as it were, to the function itself, so well were all the details of requisite dress and regulations generally described. There was a crowded attendance and an enjoyable programme provided.

Another social evening was an unexpected one—a "Surprise Party"—arranged in honour of the birthday of Mr. Bloomfield, Hon. Sec. So well had the secret been kept, that when the members of committee were asked to adjourn it was little expected that the Lecture Hall was already filled for the evening's entertainment. Mr. Bloomfield was presented on behalf of friends with a handsome travelling rug, and other presentations came from the different classes connected with the V.A.S. Recitations, music, and parlour games filled up the evening, which closed with the singing of "Auld Lang Syne" by all the company.

\*De l'Intervention des Invisibles. Par Clemens. Paris: Librairie des Sciences Psychiques, 42 Rue St. Jacques.

†Traité de la Longévité ou l'art de devenir Centenaire. Par Ernest Bosc de Vere. Paris: H. Daragon, 30 Rue Dupierre.

Mrs. Morrison, whose powers as a psychic are of the highest order, was the speaker at the V.A.S. Rooms on Sunday afternoon, July 12th, when she was greeted with a crowded audience, which completely filled the Lecture Hall. This lady has accepted a most cordial invitation from the Christchurch Spiritualistic Association for a lecturing season, which is to commence early in October.

There have been excellent attendances at the various meetings and classes conducted at the V.A.S. Rooms, particulars of which can be seen in our advertising columns.

### MELBOURNE P.S. LYCEUM.

On July 12th the platform at the Oddfellows' Hall was occupied by Mr. Charles Bailey, who, for the first time in Melbourne, gave an address in trance before a public audience. Numbers were unable to obtain admission, but those who were present heard a most eloquent address on "Psychic Phenomena." Mr. Bailey's voice was clear and resonant, filling the large building most satisfactorily. Among those present were some leading business men who, for the first time, had listened to an address on Spiritualism, and expressed their determination to look further into the subject. Two weeks later, on July 26th, Mr. Bailey again spoke on "Man and his Destiny," when an immense audience assembled, all expressing satisfaction at being privileged to listen, many for the first time, to teachings of such a high order. Mr. Bailey is announced to speak on Sunday, August 2nd, particulars of which will be found in our advertising columns or the daily press.

Another feature has been two evening addresses given by Mr. J. H. McDougall, late student of Congregational College, on "Why I am a Spiritualist," and "What are you Thinking About?" with answers to written questions. Mr. McDougall's audiences were most intellectual and appreciative, and the lectures and questions which followed were ably dealt with. At the morning session of the Lyceum on July 12th, Mr. McDougall was the speaker, taking for his subject "Getting a Grip of Things."

Other morning speakers were Mr. F. Drake, conductor of the Brunswick Lyceum, and Mr. Charles Chatfield, Hon. Sec. Recitation Day on the last Sunday in the month was as usual of an interesting nature. Great interest is manifested in the Adult Group at the Lyceum, where the various platform addresses are discussed and many questions put to the leader concerning spiritual phenomena. Visitors will find the morning service as interesting for adults as for children, and the latter should attend what is in reality a Sunday School from which the outgrown dogmas of orthodoxy are eliminated.

At the afternoon meeting on July 12th, Mrs. Boden did excellent work on the platform, giving messages and tests with marked success. On July 19th a Circle meeting was held in the afternoon, and was also well attended.

### SPIRITUALISTIC CHURCH OF VICTORIA.

"Church Worker" writes;—

It must cheer the hearts of all workers to see our little Church doing such good work, and having ever for its watchword "Excelsior." I would like to say how much our afternoon platform workers are appreciated. They freely give their services for the cause, and have our sincere gratitude. The decision of Mr. Moorey to prolong his engagement for a few weeks longer will be hailed with delight by his many staunch supporters. Mrs. Prince is convalescent, and on e more amongst us, looking better than for many months past. We are sorry to lose Miss Coffee's services as Organist; Mrs. George Prince and Miss Jeffries now share the work.

Spiritual addresses of a high order were given by Mrs. Hutchison and Miss Bradshaw on the 28th June. Mrs. Knight-McLellan's address, "Was it Good to be There?" taken from an incident in the life of Jesus of Nazareth, was most uplifting. Of the two remaining

afternoons, Mr. Moorey, on July 5th, gave one of his delightful talks to the children, and on the 19th, Mrs. Redfern conducted a very interesting dedication service.

The subjects of evening lectures for the month were "Cui bono," an intellectual treat, and "A New Method of Salvation," which treated of the power of thought as the propeller of our lives. For "as a man thinketh so is he."

On Question Night, the different queries to Mr. Moorey were dealt with in his usual able and quaint manner, while his lecture on "Mediumship, Its Use and Abuse," drew a very large audience.

### SPIRITUAL CHURCH OF NEW SOUTH WALES.

From the President, Mr. C. M. Hudson, a highly encouraging report of the month's doings has been received. Mrs. Harris-Roberts was the speaker until her departure for Auckland, and Mrs. W. J. McLennan has followed, both drawing crowded audiences. A farewell address was given by Mrs. Schütze before leaving for Brisbane, and Mr. Arthur Bushby also gave an address while in Sydney on his way to Melbourne and England by S.S. "Afric." Evening services have been commenced, the speakers being the ladies above mentioned, the President, Mr. Hudson, Madame Estelle and others. At the half-yearly meeting the following officers were elected for the next six months:—President, Mr. Chas. M. Hudson; Vice-President, Madame Estelle; Hon. Secretary, Mr. S. Gower; Treasurer, Mrs. Banks. Mr. S. Gower, Hon. Secretary of Spiritualistic Church of N.S.W., will be pleased to hear from speakers for the platform.

### MADAME ESTELLE IN COBAR.

During a visit recently paid to Cobar by the Vice-President of the above Society great interest was aroused, and in a private letter received from Mr. Kimbell, President, we are informed that a Society has been formed, which will be affiliated with the Spiritualist Church of N.S.W. From the local paper we learn that successful meetings were held in the Temperance Hall, Cobar, by Madame Estelle, and at a "Memorial Service" held for Mr. J. Cassidy, killed at the Cobar mine, the seating accommodation was quite insufficient.

### CHURCH OF SEERS, SYDNEY

From Mr. A. J. Bush, Hon. Sec., comes the following report:—

Since my last I have to report large attendances and magnificent results of Mrs. Ellen Green's work. The meetings held in the large Queen's Hall are filled to overflowing each evening. On Sunday afternoons she has been assisted by Mrs. W. J. McLennan, Mrs. Weeks, Madam Laceta, and Mr. J. Crawford Bradley. On Sunday nights Mrs. Green has lectured on the "Higher Spiritualism," "Steps to Progress," "The Realm of Thought," and "The Growth of Religion," followed by descriptions, some of which are marvellous. Last Sunday night both Christian and surname were given from the platform, one being from a husband to his wife, and another from father to daughter. The daughter had been waiting 16 years for that message, she said, and afterwards she came and personally thanked Mrs. Green and myself. The philosophy of Spiritualism is being greatly helped by Mrs. Green's visit to us.

### SPIRITUALISM IN BRISBANE.

From Mrs. E. Schütze comes a report from the *Brisbane Courier* of June 29th of her opening address on "The Change called Death" at the Protestant Hall. She was most cordially received, and great interest was shown in the spirit messages received at the close of the lecture. Mrs. Schütze's season in Brisbane is likely to be as successful as the one in Sydney, and shows how individual speakers in these days of inquiry into psychic matters are sure of generous support.

### CHARTERS TOWERS SOCIETY FOR SPIRITUAL PROGRESS.

As a result of Mrs. Prior's visit a Society, which already numbers about a hundred members, has been formed for the study of psychic subjects. Mr. E. J. Jones, the indefatigable worker, is the Hon. Secretary of the new Society. A library is to be formed as soon as funds are available, and papers for use of members and surplus books will be gratefully received. Warm acknowledgment was made of the receipt of the *Harbinger of Light* from this office, and any papers or books sent direct to the Society, addressed to Mr. E. R. Jones, Charters Towers, will be promptly acknowledged. The editor of this paper will also be glad to receive library additions for Charters Towers Society.

### THE OCCULT STUDENTS

Held another of their Socials on July 6th. In spite of the inclemency of the weather, it was as usual well attended. Mr. H. W. Hunt gave a most interesting and instructive lecture on "Occultism from a Theosophical Standpoint," and Mrs. Loie F. Prior followed, speaking from a Spiritualistic aspect. Pleasing items of music and songs were rendered by Miss Bennett, Miss Obbinson (violin solo), Mrs. Hinge and Mr. Dunlop. Miss Hulett gave several of her inspired poems, with musical accompaniment by Miss Hudson.

The next Social will be held at The Australian Church Lecture Hall, Flinders-street, on Monday, August 17th. Mr. J. H. Macdougall will lecture on "Spiritual Philosophy Applied to Living."

### SPIRITUALISM IN NEW ZEALAND. WELLINGTON ASSOCIATION OF SPIRITUALISTS.

By last mail came an invitation card for a Complimentary Social to be tendered to Mr. W. McLean at the New Century Hall by "prominent members of the Liberal and Labour Federation, leading citizens and Members of Parliament" on Monday, July 20th. The Right Hon. Joseph Ward, K.C.M.G., Prime Minister of New Zealand, was to be the chief speaker, as well as several Members of Parliament. It was expected to be largely attended by both the public and members of the Association of Spiritualists.

Mrs. Gladys Cooley's engagement for six months has been extended for three months, her lectures at the New Century Hall every Sunday being so crowded that seating accommodation cannot always be provided.

### CHRIST CHURCH SPIRITUALISTIC SOCIETY.

From the Hon. Sec., Mr. E. Bridges, a satisfactory report has been received. A successful social had been held to say farewell to Mrs. Praed, who was leaving for Auckland, and Mr. Arthur Bushby, who was on the eve of a trip to England. An illuminated address was presented to Mrs. Praed in recognition of four months' valuable work on the platform, an excellent programme of music and recitations making a most enjoyable evening.

Mr. J. Isherwood is now occupying the platform, and the audiences have been so large that the Church has not been able to provide accommodation for all wishing to attend. The Hon. Sec. says that Mr. Isherwood is one of the most eloquent speakers who has yet visited New Zealand, and that it is evident a great work lies before him.

### GISBORNE SPIRITUALIST SOCIETY (Registered). NEW ZEALAND.

The Hon. Sec. writes:—"We are glad to report that since Mr. Gordon Coleman commenced his mission with the Gisborne Society there has been a very marked revival in Spiritualism in our midst. The lectures have been delivered to large audiences and have been greatly appreciated and enjoyed. The psychometric tests are of a very high order. We regret that owing to other arrangements made, Mr. Coleman's mission will shortly conclude in Gisborne. We wish him God speed and

every success in his mission. The Secretary will be glad to hear from any accredited medium open for engagement. All correspondence should be addressed to Mr. George Evans, Grey-street, Gisborne.

### AUCKLAND ASSOCIATION OF SPIRITUALISTS. (REGISTERED.)

We are indebted to Hon. Sec. for the following item: We are very pleased to report that we have Mrs. Praed, of Melbourne, as Speaker and Trance Medium. Everything is working most satisfactorily. Large congregations flood the Hall, and it is a pity our Hall is not larger, as we have had to turn numbers away for want of room. We are sure of success while she is with us, as she seems highly helped from the spiritual world. Greetings to all Societies.

### AUCKLAND SOCIETY FOR SPIRITUAL PROGRESS.

The members of the Society for Spiritual Progress have indeed proved themselves true to their name, as they have lately taken a new Hall which can accommodate four hundred people, and is fitted up with every modern convenience. They have welcomed their Pastor, Mrs. Harris-Roberts, with much enthusiasm, and the services are well attended. Last Sunday the little son of Mrs. Ingram was dedicated to the service of Truth, and Dr. Poezel, of U.S.A., gave an address on the "Welfare of the Children." Our membership increases, and we are very hopeful in our work. "Hands across the sea" to the dear V.A.S., with every good wish from Mrs. Harris-Roberts.

### SPIRITUALISM IN SOUTH AFRICA. DURBAN SPIRITUALIST SOCIETY.

At the fifth annual meeting of the above Society there was a large and representative number of members present, with Mr. W. Knox, the president, in the chair. The president's report showed that the Society is in a healthy and vigorous position, carrying on a strong progressive policy. No fewer than 59 ordinary and 46 associate members were added to the roll during the last twelve months.

The following officers were elected for the current year:—President, Mr. W. Knox; vice-presidents, Messrs. C. H. Bull and J. W. Allen; secretary, Mr. S. J. Pearson; treasurer, Mr. W. S. Knox; assistant secretary, Mr. F. C. Hook; committee, Mrs. Pagan and Messrs. C. Cartwright, W. T. Utton, J. Imrie, F. Hammerstrand, F. C. Hook, and R. Lorimer. The secretary's address is P.O. Box 534, Durban.

[No other reports had reached this office at time of going to press.]

### TO OUR READERS.

Mrs. Bright asks her friends to assist her by sending in whenever possible names as new subscribers to the *Harbinger*, as the financial responsibilities of the paper and her book, "A Soul's Pilgrimage," press heavily, in addition to editorial work. Both book and paper are most successful with readers all over the world, whose numbers increase daily. But an unpopular cause receives little external help in the way of advertisements, on which most papers subsist, and the small margin of profit on the paper makes a large circulation a necessity.

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# Supplement to "Harbinger of Light," August, 1908. No. 23.

Reproduction of Spirit Photographs taken by the Ven. Archdeacon Colley, from supplement to "Light," June 13th, 1908.



No. 1.



No. 2.

The photograph (No. 1), kindly furnished by the Venerable Archdeacon Colley, was taken at a private domestic inner circle, consisting of seven members, of which circle he is one, whose names and addresses have been sent to us in confidence. The photograph was taken on one of the Archdeacon's own diamond-marked quarter-plates, in his own photographic slide, and with his own camera, on Monday afternoon, March 16th, 1908, out of doors in a shower of rain. The spirits who appear are both recognised. The lady is the Archdeacon's mother, who departed this life on August 8th, 1858, aged forty-three years, the gentleman being his father, who passed away on June 13th, 1891, aged eighty-one. The face of the father may be compared with the photograph of him (No. 2) which was taken by Archdeacon Colley himself on August 25th, 1888.

Archdeacon Colley states that no photograph of his mother was ever taken during her earth life, but the spirit photograph of her has been recognised by many persons now living in Leamington and elsewhere. The attestations (eighteen in number) under their own signatures, of those who recognise her face may be seen at this office. A second photograph (not reproduced) was taken immediately (within half a minute) after the first on March 16th, and in it the spirit parents are seen to have altered their positions relatively to their son. In the first photograph the father's face is above the head of Archdeacon Colley, but in the second it appears at his right hand, where the mother had been, while she has moved to where the father previously stood.--*Light*.