

THE HARBINGER OF LIGHT

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

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"LIGHT, MORE LIGHT."—Goethe.

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AUGUST 1, 1909.

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SPECIAL NOTICE TO SUBSCRIBERS.

In response to the suggestion of many friends who desire to be reminded when their subscriptions fall due, it has been decided to send marked copies each month when this is the case. If this paragraph is marked thus X in blue pencil, it denotes that the subscription has expired, and we shall be pleased to receive a renewal, when the following number will be posted.

The greatly increased circulation of the paper makes it impossible to communicate directly with each subscriber, and it will strengthen the hands of the Editor to be thus relieved of much financial anxiety.

EDITORIAL NOTES.

It can scarcely be realised by those who have gained convincing proofs of the reality of the spirit world, and the possibility of communication with those who have crossed its threshold, that ignorance of the densest kind still prevails among the great majority of our fellow-citizens upon this great subject—the most important, as the late W. E. Gladstone declared, "that can engage the attention of mankind." It is for this reason that this issue of the paper is so largely devoted to a vindication of the genuineness of the phenomena through the medium Charles Bailey, which have aroused greater attention throughout the world than any other form of spirit control. Strange to say, writers in the press are, as a rule, the most ill-informed among our citizens of the great advance in psychic research during the last decade, and of the scientific basis on which it stands. What Edward C. Randall, Counsellor-at-Law of Buffalo, says in his important book, "The Future of Man," can be echoed at the present day by an army of believers in every portion of the globe, now estimated at 50,000,000. "The bridge of death," he says, "no longer rests upon the clouds of hope, but upon great piers of knowledge.

I know that matter is eternal, and that only form is new, and that one who but yesterday in the flush of health faced the storms of life with splendid courage, and whose body lies to-night in the embrace of mother earth, is no exception to the rule." One of the most brilliant pressmen of Australia, when asked over forty years ago to write a series of articles in the *Argus* on the "spiritualistic craze" then starting in Melbourne, said how simply amazed he was at that early date, 1866, to find when getting material for his articles a rich literature on the subject of which he, as a well-read man in the best sense of the term, was entirely ignorant. In his case the result was a series of six articles of frank recognition of the reality of the phenomena, and the fact of his own conversion. Present-day journalists of this type are rare, as recent articles in the *Argus*, and also in the *New Zealand Times*, show. The *Argus* article, which was a criticism on a private test séance with the medium Charles Bailey, held by professional gentlemen in a Collins Street surgery, is fully dealt with in the supplement to this issue. In the *New Zealand Times*, of June 26th, the leading article is devoted to casting ridicule on a distinguished fellow journalist, W. T. Stead, on the establishment of "The Bureau of

Communication." "His article in the *Fortnightly Review* on the 'Exploration of the Other World' is," says the writer, "a farrago of inconsequential bosh from beginning to end, and is attractive only by reason of the light it sheds on human gullibility." This article was answered most effectively by Mr. W. McLean, of Wellington, in a letter over a column long, in which he refuted every false statement and insinuation concerning Spiritualism. His energetic defence of Mr. Stead will be read with interest everywhere, and must be quoted in full:

"There is just one other portion in your leader which is entitled to attention. It is your unwarrantable attack upon a fellow pressman, a man of world-wide reputation, a gentleman respected by kings and emperors, a man who is devoted to peace, a man who is endeavouring to bring the Kingdom of Heaven upon earth, a man whose name I venture to say is known on every part of God's earth, while the name of the editor of the *New Zealand Times* is known somewhat beyond Petone and the Hutt. The name and journalistic qualifications of W. T. Stead are known all over the world, and moreover are respected, your sneers notwithstanding."

It must not be thought that Mr. Stead, or any other level-headed investigator, is unaware of the pitfalls into which many spiritualists fall, through credulity and an unreasoning acceptance of everything purporting to have a spiritual origin. Investigations that are going on in Italy and elsewhere at the present time are for the purpose of ascertaining the origin of these potent Unseen Forces whose existence cannot be doubted by any who have made them the object of serious study. In one of the addresses by Signor Valetti, as reported in the séance article in this issue, he says that "in investigating this force in the presence of Charles Bailey, the origin of which has not yet been effectually proved, you are offering a challenge to the world to inquire into a subject of the greatest importance. There is nothing like it in the Universe. When Marconi shall have been forgotten, when wireless telegraphy shall have become obsolete, this subject will be a live one, the first and foremost, because man is an undying spirit." It is because these "facts," the result of some unknown law, are destined to lead man, "through Nature up to Nature's God," to make religion a reality instead of the make-believe of the present time, that in face of all opposition, scorn, and ridicule these investigations are persisted in. To many of us they have been the gateway to a knowledge of spiritual realities that orthodox believers so rarely find. But let it be remembered that it is not mediumship, as ordinarily understood, that brings the soul *en rapport* with spiritual things. Psychic gifts and a natural spiritual development open to all, are too often wide as the poles apart. As one of our inspired books says:—

"And men and women given to lying suffer them to be inspired by lying spirits, and to manifest great oratory and learning.

But their applauding audiences will not contribute to the poor, nor demonstrate any great improvement on the doctrines of the ancients."

The secret of the spiritual life is known only to those who possess it, and comes from self-surrender and obedience to the divine call that each may hear in the inner depths of the soul if he will but listen. It is in Love and Service, as pointed out in the Life of Saint Catherine—who developed the spiritual life when nurse for ten years in a hospital, more than by years of meditation—that access to heavenly places is gained. When there is a work like this in the world waiting to be done, may we all be prepared to listen to the divine call that comes to every earnest soul, and to answer with the prophet of old—

"Here am I, Lord,—send me."

LESLIE W. A. MACARTHUR, F.G.S.

A Recent Investigator of Psychic Science.

BY ANNIE BRIGHT.

It is a noteworthy co-incidence as indicating distinct types of inquirers into psychical science, that two articles should appear almost simultaneously in the press, giving exactly opposite conclusions as to the marvellous phenomena occurring at Mr. T. W. Stanford's circle through the mediumship of Charles Bailey. These articles will be found *in extenso* in the literary supplement of this issue, and speak for themselves. It was on February 20th of this year that Mr. Macarthur, an entire stranger to Mr. Stanford and the other sitters, attended the circle for the first time, having been furnished with a letter of introduction previously presented at Mr. Stanford's office. It was then not even known that Mr. Macarthur was a journalist, or a scientific student of geology, mineralogy, and kindred subjects. Four months later an article from his pen appeared in the *Ballarat Star*, which described, as only a competent broad-minded observer could, his visit to the circle, and his impressions concerning the genuineness of the phenomena. A week later a writer in the *Melbourne Argus* gave the superficial view of a private test séance held at an office in Collins Street, which shows that the more ignorant a person is on psychic or other subjects, the more certain he is to cast ridicule or to cry "fraud," when such a thing is absolutely impossible. Much space in this issue is devoted to articles bearing on the subject, and special attention is directed to one on "Psychic Wonders in Rome," in which similar phenomena are described to those taking place in our very midst. In Rome eminent scientists in every department of research, headed by Professor Lombroso, are studying psychic phenomena, and we are evidently on the eve of world-wide recognition of these Unseen Forces of Nature destined to supersede the stereotyped ideas of "matter" as commonly understood.

MR. MACARTHUR'S SCIENTIFIC TRAINING OPENS THE WAY TO PSYCHIC STUDIES.

As so frequently happens, prolonged and diligent study in other directions culminate, as in Mr. Macarthur's case, to his attention being drawn to "facts" in psychic science occurring throughout the world. When trained minds put aside preconceived ideas as to these "facts," conviction is sure to follow, as in the familiar cases of Dr. Alfred Russel Wallace, Professor Lombroso, and innumerable others. What adds considerable weight to Mr. Macarthur's deductions and conclusions is that they emanate from a spontaneous source. He has not been invited to take part in this investigation; he is not a member of any spiritualistic association or society, but has made an *ex parte* study of psychic science, and, therefore, has neither leaning towards nor prejudice against the spiritualistic cult. He came to the circle with an absolutely unbiassed and impartial mind, and

was glad, as he tells me in a private letter, to give his testimony as to the genuineness of the phenomena being beyond the shadow of a doubt. Unlike the *Argus* critic, who treated the matter as unworthy of serious consideration, Mr. Macarthur recognised at once the earnest and truly reverent spirit displayed in the séance room. From a brief study of the multitudinous articles and pamphlets that he has written, such as "The Australian Miner's 'A.B.C.' of Practical Mineralogy," "Miner's Complaint: Its Cause, Prevention, and Cure"; his exhaustive work on geologic research in Australia, for which he was elected Fellow of the Geological Society, London, it is seen that in every case he has shown himself an original thinker, and has ever been fearless and honest in giving sometimes unpopular opinions to the world. So, as he says, his recent articles on psychic matters are not due to "hysterical impulse," or without groundwork based upon studious attention to all phases of scientific progress and the ethics of religion. "How few, very few," he says, "seem to comprehend even the rudimentary meaning of the word religion, much less its basic derivation."

HIS BIRTHPLACE AND ANCESTRY.

It was interesting to find that Mr. Macarthur belongs to the good old family of the Macarthurs of New South Wales, whose progenitor started sheep farming at Camden in that State by importing in the earlier part of last century the first sheep from Europe, which was the genesis of the great wool trade of Australia, bringing untold millions of wealth to this continent. Sir William Macarthur was also the first to bring Viticulture into notice, obtaining special prizes for his wines at the 1st Paris Exhibition in the fifties. Mr. Leslie Macarthur, who is probably the first of his ilk to point the way to studies in transcendental things, was born at Heidelberg, in Victoria, when his relative, Major General Macarthur, was Governor



LESLIE W. A. MACARTHUR, F.G.S.

of the colony. His father, the late Mr. James Macarthur, was well known in the early days as an explorer, devoting much time and considerable expense to mineralogy and geological research. He personally equipped the party of which the explorer, Count P. E. de Strezelecki, was a member, to traverse the country now known as Gippsland, in Victoria, that intrepid foreigner, during the undertaking, discovering the highest mountain in Australia, to which the name of the Polish patriot, Mount Kosciusko, was given in compliment to Count Strezelecki. Mr. James Macarthur was the first to report finding gold in Australia—during 1848—three years prior to its discovery by E. H. Hargreaves. In an authentic document of the time this discovery is noted as follows:—

"Mr. James Macarthur's early discovery of gold was as thus: During his researches he found specimens of gold in Mr. Campbell's property at Mount Alexander (afterwards the first Victorian gold field). He sent to his friend, Mr. La Trobe, then Acting Governor and Commandant of Port Phillip, informing him that he was certain there were valuable gold fields in that vicinity. Mr. La Trobe begged Mr. Macarthur not to say anything on the subject, as the colony was not in a fit state to bear such a discovery, there being insufficient police protection. This was late in 1848 or early in 1849, when transportation of convicts was perhaps at its height."

EDUCATION AND EARLY TRAINING.

At that time Mr. Leslie Macarthur's uncle, Rev. G. F. Macarthur, was Headmaster of the King's School, Parramatta, New South Wales, to which college most of the sons of the early colonists were sent, many of whom are now occupying leading positions throughout Australia. After leaving that school at the early age of 15, Mr. Macarthur entered the Colonial Secretary's office, Sydney, and passing necessary Sydney University Examinations, was transferred to the Department of Justice. He there rose to the position of Police Magistrate and Warden of gold fields, and was probably the youngest stipendiary magistrate in Australia, being then under 30 years of age, gaining credentials for zeal and efficiency from the Attorney-General, and Supreme and District Court Judges. It was, indeed, from his close connection with Mining matters that all his later studies have resulted. His interest in the well-being of the miners caused him to study the origin of "The Miner's Complaint," which is the scourge of those workers who spend the greater part of their lives underground delving for the precious metals. For the cure of this he originated what is known as "The Meta Cure," all particulars of which, and the remarkable success which followed his efforts, and his advice gratuitously given in the first instance, will be found in the pamphlet, "Miner's Complaint: Its Cause, Prevention, and Cure," published a few years ago. In this and every subject that Mr. Macarthur has taken up, his conclusions have often forced him against current orthodox notions, whether in relation to medicine or as in the present case of psychic investigation. He is, indeed, a psycho-therapist, having largely adopted magnetism in his methods of cure. On Medicine, Chemistry, Electricity, and Geology, he has for many years contributed scientific papers to contemporary literature, gaining recognition by eminent English and Continental Scientists. These included Sir Archibald Geikie, the English "Father of Geology," and it was through his recognition and that of the late Lord Duferin that Mr. Macarthur was made a Fellow of the Geological Society of Great Britain.

HIS WORK IN CONNECTION WITH MINING INVESTMENTS.

Embracing the science of geology as a profession at this time, he was engaged by English investors to examine and report upon gold and other mineral properties submitted for investment, which occupation has been pursued up to the present time. To use his own words: "It is," he says, "a thousand pities that highly gilded prospectuses are permitted to be circulated in England and on the Continent without being censored. Dozens of such have been sent out to me for confirmation or otherwise, which, upon examining the properties, were found to be grossly exaggerated, and upon seven-tenths of which it has been my duty to report adversely. This was doubtless calculated," he says, "to jeopardise the integrity of the Australian mining industry. Had I been able," he goes on, "to report favorably or within 'cooey' of a prospectus, many thousands of pounds would have been disastrously invested in our gold and mineral fields." In regard to this the *Brisbane Courier*, of June 22, 1905, afterwards copied into *The Queenslander*, says:

"Our scientific visitor is also the author of the 'Australian Miner's A.B.C. of Practical Mineralogy' (inventor also of many valuable appliances), has been honoured with the confidence of the Messrs. Rothschild to report upon many ventures, and has the additional honour of having incurred the odium of a small army of sharebrokers by reporting adversely on sundry road metal quarries proposed to be floated as gold mines. In fact, he has largely attained his present position by honest reports. He was formerly Warden of gold fields, and a glimpse of Mr. Macarthur's books enables us to get an idea of the man."

This is a necessarily brief extract from an interview three columns long in the above-mentioned papers. His treatment of the Miner's Complaint advocates the external use of absorbent remedies and mild galvanism instead of the use of drugs. In this matter he says, as many eminent doctors also aver, and daily experience shows all who have escaped from bondage in this direction, that "The whole modern school of medicine does not know the physiological or pathological effects of a *single drug* in the whole Pharmacopœia, from Epsom salts

upwards. Hence their whole practice is carried on in the dark, leaving Dame Nature to struggle against the vigorous onslaughts too often made against the delicate organs of the human anatomy." It is quite true, although Mr. Macarthur does not say this, that skilled surgery is the only scientific and useful function of the present-day medical man.

PRESENT WORK.

When one comes to know upon what Mr. Macarthur is at present engaged, a clue is given at once to his interest in psychical research. Rapidly are science and psychical studies nearing each other, as all latest discoveries show. It is, indeed, a history of the two combined from the time that Sir W. Crookes' Law of Vibrations demonstrated that the X-rays, N-rays, Radium are due to higher vibrations of matter than the world was previously aware of, which vibrations will be shown to extend beyond mortal sight or ken into the psychic realms all around us. So I read with absorbing interest how Mr. Macarthur is making experiments in "Wireless Telegraphy," which Sir Oliver Lodge declared is similar to the vibrations between individuals, sometimes at great distances, who are in sympathy with each other. Mr. Macarthur's present scientific efforts are directed to increasing the distance for ethergrams and long distance military and naval signalling, plans of which are now before the authorities. Mr. Macarthur tells me that he has "clearly exhibited how ethergrams could be readily despatched from here to London—in fact, round the world—without the possibility of an interruption or mutilation, whilst *land* military signals could be despatched and received 95½ miles—lighthouse signals the same distance by sea, instead of the greatest distance at present achieved on the Australian coast of 25 miles. This includes an easy mode of manipulating the whole alphabet and numerals by almost a copy of the ordinary typewriter. Mr. Macarthur has twice been approached by foreign powers concerning these long distance signalling inventions, but has not acceded to their requests and the tempting baits offered him to disclose his secrets.

"THE FEDERAL CITY, 1950."

Most of these inventions have been woven in the MSS. of a story after the fashion of Edward Bellamy's "Looking Backward," with the above title, and which, it is hoped, may shortly be published. "Amongst other subjects treated in this book," Mr. Macarthur tells me, "I have devoted three chapters to 'Immortalism' and 'Telepathy,' upon which the whole book is founded. Seeing into the future is exemplified in the chief character, who is in a mesmeric trance condition." It is evident, therefore, that it is no spasmodic ebullition that has impelled Mr. Macarthur to write on psychic subjects, and to give his impressions of Mr. T. W. Stanford's circle. "I never put pen to paper," says Mr. Macarthur, "without prayerful thought and a desire to be rightly guided; and in writing on scientific or ethical subjects, I invariably appeal to higher powers to vouchsafe me correct and beneficial deductions for the benefit of my fellowmen." It is, therefore, with grateful appreciation of Mr. Macarthur's work on these important lines that his articles are reproduced and our readers introduced to a new and capable scientific investigator. Nothing shows more clearly the value of these psychological facts as shown at Mr. Stanford's circle than the addition to our ranks of men of scientific training through the only avenue by which they could approach the study. The time has gone by for people to be convinced by mere "message giving." Every discovery into the constitution of the human mind shows, as Andrew Jackson Davis indicated 30 years ago, that there are many latent faculties to which these may be attributed, and are not to be confounded with spirit action. Inquiries, however, which demonstrate the spiritual basis of the Universe, and, most important of all, our individual status as integral parts of the great Cosmos, will eventually awaken the whole of humanity to a knowledge of the deathlessness of life, the immanence of the Divine Spirit, and the glorious destiny of the human race.

OUR FOREIGN EXCHANGES.

PSYCHIC PHOTOGRAPHS.

In its issue of the 30th May last, "La Nouvelle Presse," an evening paper which has existed for twenty-two years in Paris, devotes the whole of its front page to articles on "The Beings of the Invisible," as revealed to us by the photographic camera; and five portraits or groups of portraits are given by way of illustrating the test. One of these pictures shows us the beautiful Mary Stuart, the unfortunate Queen of Scotland, another the Empress Josephine; while upwards of one hundred faces are crowded into a third. Most of these have been taken by Dr. Hausmann, of Washington, in company with Dr. D. J. Stanburg, who is described as being an excellent medium for this class of phenomena. Joan of Arc, Titian the great Venetian artist, and Benjamin Franklin, are his frequent visitors; and there seems to be a great eagerness on the part of those who have passed beyond the veil to combine for the promotion of spirit photography, as the most impressive and unquestionable method of convincing their brethren in human form of the continuity of the soul's existence after the change called death, and of the remarkable ease and celerity with which the departed can communicate with the inhabitants of the physical world. Who, indeed, can resist conviction on these points when they are eye witnesses to the process of photographing their deceased friends and relatives, under the most rigorous test conditions by scientific gentlemen of high social position and unquestionable integrity?

THE TESTIMONY OF A ROMAN CATHOLIC PRIEST.

In order to verify certain psychic phenomena which have been occurring near Comnesagio, in the province of Mantua, in the district of Bozzolo, Italy, Professor Lombroso applied for information on the subject to the Rev. Giovanni Pancera, the parish priest, who was reported to have been present on the occasion, and he, with the utmost frankness, replied in the following letter, which is published in the last number of "Luce e Ombra":—

"Illustrious Signor Professor,

"Without hesitation, in reply to your esteemed letter, I am happy to be able to relate the whole of the pure truth with regard to certain spiritualistic phenomena of which I myself was an eye-witness. And, before all, I will speak of certain facts purely spiritualistic which I have observed experimentally, as well when the poor patient was in her own house" (which has the reputation of being haunted) "as when she was absent from the place in which they originally happened. In my curiosity, I acquired a certain knowledge that whilst this lady was at some distance from her own habitation, she was surprised by very violent convulsions, while in her residence there were occurring such strange phenomena as to excite a feeling of alarm in the minds of all present. Her contortions came to an end in a genuine obsession, likewise attended by a cessation of the phenomena themselves. I should not tell you the whole truth if I failed to asseverate that I was present at everything which followed, when I saw a nail attached to the floor of a lower room surrounded by fire, at the disappearance of which I touched the spot, and found it to be still hot. Whilst I was speaking of this incident, I saw a large roll of very heavy linen, lying on a seat, lifted as if by a powerful and invisible hand, and hurled towards ourselves. I likewise beheld a door open and shut in the twinkling of an eye, without human agency, as well as the outer doors and windows of the house with an indescribable clamour.

"I have also witnessed other facts, such as chairs and tables being moved with irresistible force from one position to another in the same room, without injuring anyone present, and I know, moreover, that these phenomena occur both by night and day.

"This is all I have to say, and I beg to subscribe myself,

Very devotedly yours,

GIOVANNI PANCERA,

Parish Priest."

AN INTERNATIONAL CONGRESS.

We learn from one of the latest numbers of "Constanca" that the Magnetic Society of France has accepted the proposition of M. Durville for the organisation of an International Congress of experimental Psychology, which will be held towards the close of next year in Paris. It will be divided into five sections, namely, Magnetism, Spiritualism, Occultism, Theosophy, and Independent Psychology; and it is confidently expected that the proceedings of the Congress will give a great impulse to the study and development of Psychic Science.

MISS FLORENCE COOK.

Our distinguished co-worker, Dr. M. T. Falcomer, so well known as one of the Professors of the Royal Technical and Nautical Institute in Venice, is accorded no less than seven columns of space in two numbers of the "Adriatico," a daily paper in that city, which he occupies by a luminous exposition of the rare mediumistic faculties of Miss Florence Cook in relation to the experiments instituted some years ago, with her assistance, by Sir William Crookes, when Katie King was accustomed to materialise through her instrumentality. Dr. Falcomer deals with the subject in a thoroughly scientific spirit, and adduces undeniable evidence of the distinct individuality of Miss Cook and Katie King respectively. He likewise quotes a highly instructive and interesting letter he has received from M. Delanne, the well-known and widely respected editor of the "Revue Scientifique et Morale du Spiritisme," in Paris, in reference to the nature and functions of the perispirit; the evolution of which he describes as correlative with that of the soul, which must not be confounded with the spirit.

A NEW ALLY.

We have received some numbers of "O Pensamento" (The Thought), a monthly magazine in Portuguese, of 24 pages, published at San Paulo, in Brazil, and containing a number of ably written articles on Materializations, the Glory of the Truth, Psychometric Phenomena, Phototherapy, Magical Force, Curative Magnetism, the Power of Suggestion, and kindred topics.

MR. STEAD'S EXPERIENCES.

These are engaging much attention on the part of students of psychic science in all parts of Europe from St. Petersburg in the North to Naples in the South. A masterly analysis of "How I Know the Dead Return," appears in the current number of "Luce e Ombra," from the pen of Signor Zingaropoli, under the title of "From the Land of Shadows." The following is a translation of its concluding passages:—

"The facts referred to by Mr. Stead are either true or false. That they are true cannot be reasonably doubted, whether we take into consideration the authority of the writer, or the proofs by which they are substantiated. If, then, they are true, all the excogitations of the biologists to account for mediumistic phenomena as coming within the orbit of human powers, fall to the ground; as do the hypothesis put forth by Professor Bottazzi, and the sophistications of sublimated romances invented by Flournay and Morselli." (Three materialists conspicuous for their hostility to Spiritualism).

"As there can be no denying facts, but only theories, we are bound to conclude, in view of such proofs of identity as those furnished by Mr. Stead, that those only which have been observed are scientific. Those who have observed them (after they have first denied and derided them), arrive at the same conclusion as Cesare Lombroso came to:—'It is not too difficult to imagine that, as in sleep and ecstasies, the action of the subliminal consciousness may be prolonged in the state of death; for Aristotle has said, that where there exist active or passive conditions belonging to the soul alone, this should be considered as separable from the body.'

"So Positivism, after shaking off the spiritual explanation, under pressure of proofs, ends by admitting the prolongation of subliminal consciousness in the state of death:—a circumlocution of words which includes a formidable confession"

"What matters calling it 'soul,' or 'subliminal consciousness,' when in reality, after death, that is to say, in a new mode of existence, we reassume our Ego,—the 'eternal homogeneous' of the divine Plato, and shall again behold the persons whom we have esteemed and loved."

"Mr. Stead does not despond nor weep on account of the death of his son at 30, because he is always near him, converses with him, sees him,—joyful and consoling news to all who doubt and grieve." J S.

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

BY ANNIE BRIGHT.

It was on the evening of February 12th that Mr. Leslie W. A. Macarthur, whose article will be found in the literary supplement to this issue, was present for the first and only time at Mr. Stanford's circle. More than four months, therefore, had elapsed before his article appeared in the *Ballarat Star*, of June 25th, so his conclusions thereupon were not hastily formed, but had borne the test of quiet thought and reflection. It has been decided, therefore, to make as prominent in this issue as possible his testimony concerning the genuineness of the phenomena for the benefit of readers of this journal now to be found in every quarter of the globe. It was only ten days after Mr. Macarthur's article appeared that the *Melbourne Argus* devoted a column, entitled, "Testing a Medium," to a feeble attempt at casting ridicule on what the most qualified scientists in Europe and elsewhere are now making a serious study of. In addition to Mr. Macarthur's criticism on the *Argus* article, it has been decided also to print three of the addresses given at Mr. Stanford's circle on the day after it appeared. Signor Valetti, Dr. W. K. Clifford, and Dr. Robinson took this incident for special notice, as well as Professor Denton, whose article is too long for quotation. They contain such excellent advice to investigators generally that they will be found of more than local interest.

A letter from J. A. Rollins, M.D., Ontario, Canada, in June issue on "Oahspe," called attention to some noteworthy verses in chapter 1 of the Book of Judgment, verses 6 and 7, which are prophetic of the happenings in Melbourne to-day. The one aim of Mr. Stanford in showing these marvels to the world is to demonstrate the spiritual foundation of what we call matter, and arouse the consciousness of mankind to a knowledge of their unity with the Divine *Cosmos*. "And the angels shall demonstrate the subtlety of corporeal things," says "Oahspe," "and capacity of one solid to pass through another solid uninjured."

"The angels shall bring heavy substances and cast them down in the presence of mortals, who shall testify thereto."

That these circles are directed by potent, unseen and spiritual forces is patent to many of those who have the privilege of attending them, and in "testifying" to their genuineness against great odds, as it seems at times, we are, therefore, but fulfilling Divine behests.

The following is a brief account of addresses and phenomena since the July issue:—

129TH SEANCE. June 10th. Address, "In Memoriam," by Dr. Robinson, in reference to one who had sat in the circle and taken a deep interest in the manifestations. Phenomena. Tablet from Babylon, pointed out to the Hindoos by George Smith, Assyriologist, the new "control" mentioned in July issue. Two other tablets from Hillah, near Babylon. Bishop Harrington, the African Missionary, spoke briefly for the first time. He was killed at Uganda. Loin cloth from Borneo, made of panther skin and palm tree fibre.

130TH SEANCE. June 17th. Address by Signor Valetti, "Can These Things Be?" Phenomena. Tablet from Babylon. A second tablet, and also a third one brought in the light. Soldier's Wallet containing Bible reproduced in July issue.

131ST SEANCE. June 24th. Address by George Smith, Assyriologist, on "The Hanging Gardens of Babylon." Phenomena. Quantity of sand with uncut rubies. Bird. Second bird brought. Both birds are Australian as the cold might be fatal to Indian birds. Sand containing ore from Croajingolong, Victoria.

THREE ADDRESSES

Given on Wednesday evening, July 7, in reference to article, "Testing a Medium," in *Melbourne Argus*, July 6. Specially reported by Miss M. Wilson, Shorthand Writer and Typist, Premier Buildings, Collins St., Melbourne.

SIGNOR VALETTI said: "I have listened to Professor Denton's remarks, and I am pleased that there is one capable of so bold a defence of truth. I like a man who is not afraid to express his firm conviction. At the same time, however, I agree with Dr. Whitcombe that we must not expect too much of poor humanity. Let us, for instance, look at ourselves. But a few years ago, when these truths were brought before many of you for the first time, how you curled your lip, shook your head, and said, 'It is impossible, it is stupid!' The marvellous and the mysterious are all around you, but you cannot understand. Even now, though a spiritual being, I cannot explain to you how the different seeds which look so much alike can be placed in the ground and produce flowers of so many different colors. But I am not going to deny this fact because I do not understand it. Man, however, is a material creature. He has to do with matter every day of his earthly existence, and if anything is brought under his notice that he does not understand, he instantly thinks that he must be deceived. But we are creating a higher standard, and it is only those people who have some little knowledge that we can expect to take advancing steps. The wayfaring man, as a rule, has not time and opportunity to do so. Hence we appeal to the educated classes, and, as you know, on the continent of Europe and other parts of the world the greatest work is being done among the intellectual classes. They are not people associated with a church, steeped in superstition. Nominally they may belong to the church, but they have broken away. They were not satisfied, and they have looked around, and in this day of investigation hail all that is scientific. And all your investigations in this circle are scientific. You must remember that the discoveries of the present century—the Marconi ethergram, the X-rays, the hundred and one other marvellous inventions and discoveries—have caused men to investigate in all directions, and through their investigations they have been forced to admit that there is some truth in psychic phenomena. No doubt there is much that is not true, but where on your earth plane can you find any societies of mankind which do not include the insincere and the fraudulent. It is inherent in human nature, and, therefore, it is of no use to denounce mankind for it. Men do largely as they must. That is a truth which cannot be gainsaid. Certain things may be evidence to one man, but it does not convince another. Some people do not know anything about the truth, and are ready to ridicule and expose, providing it brings grist to their mill. They are of no account. We have to deal with the intellects and brains of the world. Such a report as appeared in the *Argus*, which you have been discussing to-night, is of no value in the eyes of the world, because it is known that at this place assemble intellectual people who are competent to pronounce judgment upon the subject. It is pretty well known, also, that people who write for journals and papers are not the most erudite. They have to get their living as other people. What reporters would have been delighted to find is this. They would have liked to have pounced down on the poor sensitive, and after giving him a shake, for the "apports" to roll down on the floor before their eyes. Then they would have had used type as large as a man's finger. This *Argus* article is of no value in the eyes of the intellectual. A man, who is used to taking evidence and reviewing it carefully, knows that it is of no value whatever, so there is nothing to be alarmed about. So, my friends, I desire to exhort and encourage you in the grand work you are pursuing. There are many peculiar forces round about you. You are trying to find if certain objects which come into this room are brought in by human agency, or if the spirits of men who once lived in the flesh do actually come to this place and perform certain work. You are seeking to know if there

is some unknown force which cannot be said to be that of an entity—some force mysterious as electricity, whose mighty power is seen when the oak of the forest is riven in twain, and thousands of tons of timber are split to fine matchwood. You are seeking to find out what this Force is. You have not arrived at a conclusion yet. You are taking evidence. It is presumptuous for any man to say dogmatically 'It is so and so.' You yourselves can say, I believe that it is by the spirits of men discarnate, and it might be by some mysterious force. You only know that it is utterly impossible for the poor sensitive to have brought these things himself. You are taking evidence, and bye and bye you will sum up and you will pronounce a verdict. That is what the scientists of Europe are doing. They say: We believe that there is some force operating in the presence of Eusapia Palladino. There is some force in the presence of Charles Bailey, but we have yet to thoroughly establish the identity of all the persons who claim to be spirits discarnate. I tell you that it has not yet been effectually proven. This is the aspect that you and all right thinking men should take up, and in doing so you offer a challenge to the world to investigate this all important subject. There is nothing like it in the universe! When Marconi shall have been forgotten, and wireless telegraphy shall have become obsolete, this subject will be a live one, the first and foremost, because man is an undying spirit, and man's progress is never delayed. It is not at a standstill, no matter how slow it may be, it goes on minute by minute, day by day, and year by year. At last he will be able to say, I have solved the mysteries of my being, I have solved the mysteries surrounding me. I know that this means Heaven; and until man reaches that pinnacle he is only progressing.

I thank you all for your attention and courtesy, and also Signor Stanford for his good work. He is comforting thousands of people and drawing the attention of mankind to these important facts of Nature, which are causing men to think of their spiritual state—and that is what is necessary."

PROFESSOR CLIFFORD said: "I have listened to the previous speakers with interest. I am not myself concerned with the idiosyncrasies of certain individuals, but chiefly interested in man's spiritual state, and what will conduce to his happiness. It is happiness, let me tell you, that all are trying to reach. Let me say that there is only one way in which you can reach that desirable object. Many people try to get soul-satisfaction in claiming to have a great share of the world's applause. Some desire to have the world's riches; but a few have found out that true happiness is only attained by becoming in tune with the Infinite. To spiritualists I am speaking to-night, and I desire to say that what I mourn mostly is this—the great lack of spirituality in those who have sat at angels' feet, as it were, and who should be living grand, spiritual lives. The Master Teacher said that the Kingdom of God is within you. What is that Kingdom? It is a state in which everyone may dwell who lives, not for self alone, inasmuch as by his every action someone less fortunate is helped. Will you kindly note that happiness is not always attained by giving. We have been told it is better to give than to receive, and no doubt that is true. But the mere act of giving does not produce true peace and happiness.

WHAT IS TRUE HAPPINESS?

True happiness, then, is only compatible with right living. One man may be far more advanced intellectually than another, but if an ignorant man will act up to his light under all circumstances, in that measure he receives happiness. Happiness does not consist in the possession of the world's goods. 'A man's life consisteth not in the abundance of the things that he possesseth.' It has been proven abundantly that this is true. Some of the poorest have been the happiest, and their whole life has been a psalm. As spiritual-minded people, have you not realised some time, through being able to uplift a friend by your words of comfort and sympathy and assistance, this great blessedness. In making others happy you have been happy yourselves. So we desire

from our side of life to see greater spirituality. Some good Christian people claim that there is perfection on the earth plane, but they have never yet produced that perfection, and never will. It is man's very nature to make mistakes and to err, to stumble and to fall, although his desire and his intention may be good. If each one from day to day will not take so much notice of the world, as people are called, but look inwardly to your own spiritual state, you will find more consolation, comfort and pleasure than in viewing and picking out, so to speak, the weaknesses and defects of others. I usually find that those people who busy themselves the most in pointing out the weaknesses of other people have very glaring defects themselves. Nothing appeals to me so much as that incident of a woman taken in adultery and being brought to Christ. The stern law of the Jews condemned that woman to be stoned. These cunning men had an ulterior motive in view. They desired to entangle Jesus, and to get the woman into trouble. With a wisdom which is not of the earth, he said unto them, 'Who is without sin among you, let him first cast a stone at her.' It was such a home-thrust, that they went out one by one and left Him alone with the woman, and you remember how He said, 'Go and sin no more.' If He stood in the city of Melbourne and said, 'Let the one who is perfect denounce others,' Melbourne would be a mighty city. None are perfect. Therefore to attain unto spiritual happiness you must not only carefully safeguard your own spiritual life, but try to help others to attain the same.

THESE CIRCLES TRULY SCIENTIFIC.

Your investigation is truly a scientific one. It does not matter what thoughtless people may think or say. What the world may say should not trouble you if this work is prosecuted for the truth's sake. Look back at the past ages. Bruno denounced a false system of theology. He had nothing to gain but everything to lose, and he died at the stake for the sake of his convictions. As Shakespeare said:

'To thine own self be true;
And it must follow, as the night the day,
Thou canst not then be false to any man.'

WORK IN THE FUTURE.

Humanity's progress is very slow; his physical progress has been very slow; his spiritual progression has been perhaps still slower. You are called to help on this work, and it would be a serious matter to play with it. It is the truth of God in manifestation. I would impress upon you the necessity of getting in tune with the Infinite, of becoming *en rapport* with the spiritual hosts who are seeking to uplift humanity, and, at last, when you are called to leave the house of clay, it will not be in fear or trembling. True spirituality is not found in church forms or ceremonies, in building large cathedrals, in supporting ministers; but it is found in living, as I said before, the self-denying life, and being true to yourselves, thus fulfilling the Divine law against which there is no condemnation. I have been much interested in these meetings, in the sensitive, and those who attend here from time to time. Persons have been permitted to enter here who were not spiritual. I am pleased to know it. If this work is to be extended, then you must bring people who will benefit by it. Criticism, good or hostile, can only in the end be beneficial. The fact remains before the world that from time to time assemble here some of Melbourne's best citizens. You are, as the last speaker said, making a scientific investigation, the result must be a joyous one to all if conducted in the right spirit, and of that I am well assured."

DR. ROBINSON said: "It gives me sincere gratification to be able to take part in a meeting of this description. I also have to thank the persons present for their courtesy to myself on various occasions. I have tried to the best of my ability through this sensitive to interest and instruct, and I hope that I have succeeded. I know that I do not possess all knowledge, I know even now as a spirit man, that I have not yet attained unto that perfection which we all are exhorted to attain—that perfection which brings perfect happiness, and which you have been told is the only good.

THIS CIRCLE A CENTRE OF GOOD WORK.

I desire to thank you on behalf of the controls here for the help and assistance that you have given us from time to time, and I would like to add my testimony because I know that a vast amount of good has been done on your earth plane. In my country (America) thousands of people are interested. They read the magazine which goes forth from this place, and I have had the pleasing evidence of the interest manifested by a gentleman in the flesh, lately returned, who went through certain States of America, and there told them that he had sat in meetings with this sensitive. He was compelled to give two or three nights to tell what he had seen and heard, and they said, 'Is there any chance of him visiting this country?' This shows that there is a spirit of inquiry abroad, and one that should encourage you to prosecute the good work you are engaged in. At the same time I desire to point out to you that if you desire a crown you must necessarily carry a cross. We read in the Revelation, 'These are they who came out of great tribulation,' and it is only through tribulation that you can hope to enter the Kingdom of Heaven, the life and spirituality of which you may participate in a measure while still in the flesh. There has never been any work that has brought good to the souls of humanity, but has passed through the fiery ordeal and trial. Sometimes men have had to wade through a river of blood before they could reach the desired goal. Thousands of the most spiritual people, in the face of great persecution, great trial and trouble, have sealed their testimony with their blood. They laid down their lives willingly, because they were convinced that the power that works for righteousness would ultimately overcome all obstacles in the way, and that at last good would come out of evil. They counted the present life as nought, and they rejoice to know that the things that are seen are but temporary, but the things which are unseen are eternal, and remain and abide for ever. And I say to you in conclusion: You have sat in Heavenly places, you can afford to listen with calmness to the derision and scoffing of the unthinking, pagan world, sustained by the Spirit of God, which at last will restore everything unto Himself; everything in the Heavens, on the earth, and under the earth, will be found praising His name. That is the final goal of humanity. I thank you, and wish you good-night."

"OAHSPÉ."

There is no doubt that the three books that are helping more than any others to shatter the materialistic thought of the day are "Oahspe"; A. J. Davis' "Nature's Divine Revelations;" and F. W. H. Myers' "Human Personality." All three have met with wide acceptance, and it may be said that each has a direct message to give to the world. All may perhaps be but "Broken Lights" from the great Central Source of all Light; but all lead us towards

"The great world's altar stairs
That slope through darkness up to God."

When "Oahspe" was first published in 1883 it found instant recognition by that large class of readers ready to welcome every fresh demonstration of spiritual power. Even at its great price and immense size the edition was rapidly sold out and so great was the demand that it was issued in parts to enable persons of limited means to secure it. Columns of press notices from leading men attest its great importance. One wrote, "Oahspe is a Bible of Bibles, containing all that is worth possessing in past ages of the Bible of Zoroaster of Persia; Brahma and Buddha of India; Moses of Egypt, and the Bible of the Hebrews of Ezra." A second edition was brought out later at great cost, and there has been such a revival of interest through its acceptance by so many leading minds at the present time that this edition is almost exhausted. It may be possible, as stated in a letter recently received from Professor Larkin, to have a third edition issued by some large publishing house. Meanwhile, however, and for the benefit of readers in distant parts who may pos-

sibly never have a copy within reach, it is proposed to give extracts from its pages. What is wanted, and it is hoped may be accomplished in the near future, is a condensed edition giving a consecutive statement of the contents of "Oahspe" interspersed throughout with some of the most important chapters. From all parts of Australia, New Zealand, and distant countries come letters saying that, for the first time a comprehensive view of the Universe and man's great spiritual destiny has been obtained through studying its wonderful pages.

In future issues an endeavour will be made to explain what seems difficult to the ordinary reader. As a beginning, it may be said that every page conveys the idea that has been set forth persistently in these columns of our dependence on the Great Central Source of Light and Love—called "Jehovih" in "Oahspe." It is, therefore, no new doctrine to those who have learned to draw their strength and inspiration direct from this source. To rely on oneself for spiritual growth is the dominant note; guidance must come from inspiration and prayer, not leaning on another, no guidance to be sought from lower sources that simply retard the soul's development. It is difficult to give names that will be understood to the different grades of spiritual directors in the great Spiritual Republic, and it may be stated here that an explanation is given in the pages of "Oahspe," not met with elsewhere, of the powerful but just and loving government that all spirits who pass into the Great Beyond tell of, each being, as has often been stated in these columns, allotted stated tasks suitable to their spiritual needs. And so when one reads of Gods, Lords, and other spiritual directors, it has to be understood that in the Atmospherean Heaven surrounding this planet, and also every other, there dwells a ruler under Jehovih, to whom the name of "God" is given, and the "Lords" are his lieutenants as it were. Many other names are given, but for the moment this has only to be borne in mind. These exist throughout the Universe, and are subject to Jehovih. They have all been dwellers upon the earth or other planets, and in their wise and loving government are ever calling to their lower brethren to "come up higher." Fain would I open the eyes of readers everywhere to some of the revelations of "Oahspe." In the introductory page is written:—

24. Not infallible in this Book, OAHSPÉ; but to teach mortals HOW TO ATTAIN TO HEAR THE CREATOR'S VOICE, and to SEE HIS HEAVENS, in full consciousness, whilst still living on the earth; and to know of a truth the place and condition awaiting them after death.

25. Neither are, nor were, the revelations within this OAHSPÉ wholly new to mortals. The same things have been revealed at the same time unto many, who live at remote distances from one another, but who were not in correspondence till afterward.

26. Because this light is thus comprehensive, embracing corporeal and spiritual things, it is called the beginning of the KOSMON ERA. And because it relates to earth, sky and spirit, it is called OAHSPÉ.

THE VOICE OF MAN.

1. O Jehovih, what am I that I should supplicate Thee? Know I mine own weakness, or understand I the way of my thoughts? Thou hast placed before me most wonderful creations: They impress me, and my senses rise up in remembrance of the Almighty. Wherein have I invented one thought but by looking upon Thy works? How can I otherwise than remember my Creator, and out of Thy creations, O Jehovih, find rich food for meditation all the days of my life.

2. And yet, though I have appropriated the earth unto myself, I am not happy nor perfect withal. Misery and crime and selfishness are upon my people.

7. Nay, I have not power to shape my own size and stature; but all things take form and dimension whether I will or no. In Thine own way are built the walls of the world; by their magnitude am I confounded; by the majesty of Thy hand appalled. Why have I vainly set up myself as the highest of Thy works? My failures are worse than any other living creature under the sun.

I cannot build my house in perfection like a bird's; my ingenuity cannot fashion a spider's nest; I cannot sail up in the air like a bird, nor live in the water like the fish, nor dwell in harmony like the bee. The half of my offspring die in infancy; the multitude of my household are quarrelers, fighters, drunkards and beggars; the best of my sons and daughters are less faithful than a dog! I go forth to war, to slay my brother, even whilst Thy wide earth hath room for all. Yea I accuse the earth with starvation and sin and untimely death. O that I could school myself to boast not of my greatness; that I should be forever ashamed in Thy sight, Jehovah!

9. I took up arms against my brother. With great armies I encompassed him about to despoil him.

10. His widows and orphans I multiplied by the stroke of my sword; the cry of anguish that came out of their mouths I answered by the destruction of my brother's harvests.

11. To my captains and generals who showed great skill in killing, I built monuments in stone and iron. Yea, I inscribed them from top to bottom with their bloody victories.

12. And in my vanity I called out to the young, saying: Behold the glory of great men! These great monuments I have builded to them!

13. And the youth of my household were whetted with ambition for spoil. The example of my hand made them train themselves for warfare.

14. To my colonels and generals I gave badges of gold. I called to the damsels, saying: Come, a great honor I give to you; ye shall dance with the officers of death!

15. And they tripped up on tip-toe, elated by the honey of my words! O Jehovah, how have I not covered up my wickedness; how have I failed to make the flow of my brother's blood the relish of satan!

16. To my destroying hosts I have given great honor and glory. In the pretense of enforcing peace I hewed my way in flesh and blood.

17. I made great pretensions in a kingdom. I called out to my people, saying: We must have a kingdom. I showed them no reason for this; I bade them take up arms and follow me for patriotism's sake. And yet what was patriotism? Behold I made it as a something greater than Thee and Thy commandment: THOU SHALT NOT KILL.

18. Yea, by the cunning of my words, I taught them my brother was my enemy; that to fall upon him and his people and destroy them was great patriotism.

19. And they ran at the sound of my voice, for my glory in the greatness of my kingdom, and they committed great havoc.

20. Yea, I built colleges for training my young men in warfare. I drew a boundary hither and thither, saying: This is my kingdom! All others are my enemies!

21. I flattered the young men with the work of death; I said: Ye men of war! Great shall be your glory!

22. And their judgement was away from peace; I made them think that righteousness was to stand up for me and my country, and to destroy my brother and his people.

23. They built me forts and castles and arsenals without number. I called unto my people, saying: Come, behold the glory of my defences which I built for you!

24. And they gave me money and garrisons, and ships of war, and torpedos, shouting: Hurrah for our kingdom! We have faith in these things—more than in our Creator!

25. Thus I led them away from Thee. Their eyes I turned down in the way of death. By the might of my armies, I put away righteousness.

26. I covered the earth over with drunkards, and widows and orphans; to beggary I reduced them, but I whetted their pride by saying: Behold what great standing armies we have!

27. To the man that said: There shall come a time of peace, when war shall be no more forever, I mocked and said: Thou fool!

28. I know the counts against me, O Father. I cannot hide my iniquity from Thy sight. I have said

war was a necessary evil to prevent a too populous world! I turned my back towards the wide, unsettled regions of the earth. With this falsehood in my mouth I stood up before Thee! Yea, I cried out as if for the righteous, saying: I war for righteousness, and for the protection of the weak! In the destruction of my brethren I stood as a murderer, pleading this excuse. Stubbornly I persisted in not seeing justice on the other side, whilst I cut down whom Thou hadst created alive. Above the works of Thy hand I raised myself up as a pruning knife in Thy vineyard.

29. Yea, more than this, I persuaded my sons and daughters that to war for me was to war for our Father in heaven. By such blasphemy led I them into ruin. And when the battle was over for a day I cried out: Behold the glory of those that were slain for the honor of their country! Thus have I added crime to crime before Thee, Jehovah; thus destroyed Thy beautiful creation. Verily, have I not one word in justification of my deeds before Thee!

30. O that I had remained faithful with Thee, Jehovah! But I invented Gods unto the glory of the evil one. In one place I called out to my sons and daughters, saying: Be ye Brahmins; Brahma saveth whosoever professeth his name. In another place I said: Be ye Buddhists; Buddha saveth whosoever calleth on his name. In another place I said: Be ye Christians; Christ saveth whosoever calleth on his name. In another place I said: Be ye Mohammedans; whosoever saith: There is but one God and Mohammed is his prophet! shall have indulgence without sin.

31. Thus have I divided the earth, O Jehovah! Into four great idolatries have I founded them, and into their hands put all manner of weapons of destruction; and they are become more terrible against one another than are the beasts of the forest. O that I could put away these great iniquities which I raised up as everlasting torments to the earth. Verily, there is no salvation in any of these.

32. Their people are forever destroying one another. They quarrel and kill for their respective religions; setting aside Thy commandment, Thou shalt not kill. They love their own nation and hate all others. They set aside Thy commandment, Love thy neighbour as thyself.

33. They preach and pray in sufficient truth; but not one of these people practiseth peace, love and virtue, in any degree commensurate with their understanding. These religions have not saved from sin any nation or city on the whole earth.

34. In vain have I searched for a plan of redemption; a plan that would make the earth a paradise, and the life of man a glory unto Thee, and a joy unto himself. But alas, the two extremes, riches and poverty, have made the prospect of a millennium a thing of mockery.

35. For one man that is rich there are a thousand poor, and their interests are an interminable conflict with one another. Labor crieth out in pain; but capital smiteth him with a heartless blow.

36. Nation is against nation; king against king; merchant against merchant; consumer against producer; yea, man against man, in all things upon the earth.

37. Because the state is rotten, the politician feedeth thereon; because society is rotten, the lawyer and court have riches and sumptuous feasts; because the flesh of my people is rotten, the physician findeth a harvest of comfort.

38. Now, O Jehovah, I come to Thee! Thou holdest the secret of peace and harmony and goodwill amongst mortals. Give me of Thy light, O Father! Show me the way of proceeding, that war and crime and poverty may come to an end. Open Thou the way of peace and love and virtue and truth, that Thy children may rejoice in their lives, and glorify Thee and Thy works forever.

39. Such is the voice of man, O Jehovah! In all the nations of the earth this voice riseth up to Thee! As Thou spakest to Zarathustra, and to Abraham and Moses, leading them forth out of darkness, O speak Thou, Jehovah!

40. Man hath faith in Thee only; Thou alone wast sufficient in the olden time: To-day, Thou alone art sufficient unto Thine own creation. Speak, Thou, O Jehovah!

A RATIONAL RESURRECTION.

If Clergymen at large would only read the Bible in the light of reason, as the Dean of Ballarat appears to have done, as the basis of his admirable sermon on "The Spiritual Body," which appears in June *Harbinger* (and has since been re-printed and gratuitously circulated by Mr. T. W. Stanford), instead of in the light (or darkness) of traditional theology, it would open out new and attractive vistas of religion and the future life. This would do more to restore the popularity of the Bible and the attendances at the churches than all the evangelistic services on which they are relying for these objects. Paul's teachings, looked at in the intelligent way in which the reverend gentleman has viewed them, are full of light and promise, and put the terribly irrational doctrine of the resurrection of the physical body out of court. The reading is clear, "There is a natural body and there is a spiritual body," and "it is sown a natural body and is raised a spiritual body." The inference is patent to a rational and unbiassed reader that the spiritual body is raised, and not the corruptible one, that Paul refers to as "sown in dishonor." If there were any doubt of this, Paul's answer to the question, "How are the dead raised?"—"Thou foolish one, that which thou sowest, thou sowest not the body that shall be," is conclusive, and yet for centuries the clergy have taught the resurrection of the physical body, though few would now believe it. What a beautiful train of thought this has opened out to the preacher—a similar but more refined body, possessing the outward form and features, recognisable by the friends who have preceded us—a life complete in both parts—the spiritual the outgrowth of the natural, the persistence of our lives in the other world, and a blessed re-union awaiting every holy attachment. No etherial shadow of the dear one but the real man! and the spiritual will be far nobler than the material one. This is a glorious Gospel, and should be preached far and wide; the realisation of it is enough to inspire the eloquence of anyone with the gift of language. The speaker says, "would that we had more spiritual sight," and hints at fighting against our lower desires as a road to the attainment of "a clarified vision." This clarified vision is *spiritual clairvoyance*, and is possessed, indeed, by many sensitives. There are two sides of clairvoyance—the objective, which is a natural faculty, the aura of the individual rendering at times the material of the brain translucent (akin to the action of the X and N-rays), so that the subject sees direct from the interior, or the mind's eye; in the subjective aspect the picture is impressed by disembodied spirits on the mind of the sensitive. The necessary conditions for the attainment of the latter may be induced in many cases by refined magnetism, and in others by pure living and high aspirations. It is not improbable that the reverend gentleman we are referring to could by application acquire the treasure he craves. We believe that no one who follows the Apostle's advice to seek the "best gifts" for disinterested purposes fails to attract good spirits willing and able to help in their attainment.

Clergymen and teachers of religion should, above all others, not only crave for, but labor for the attainment

of spiritual gifts. The Apostle "would not have them ignorant," and exhorts them to seek them, but few, alas, follow his advice, though Jesus promised that His disciples, whom they profess to be, should do even greater things than He. These gifts are being exercised outside the churches, whilst those within the pale are idle, and wilfully blind to the facts which the realisation, attainment, and practice of would restore their lost prestige.

W.H.T.

PSYCHIC WONDERS IN ROME.

DE-MATERIALISATION AND RE-MATERIALISATION OF MATTER

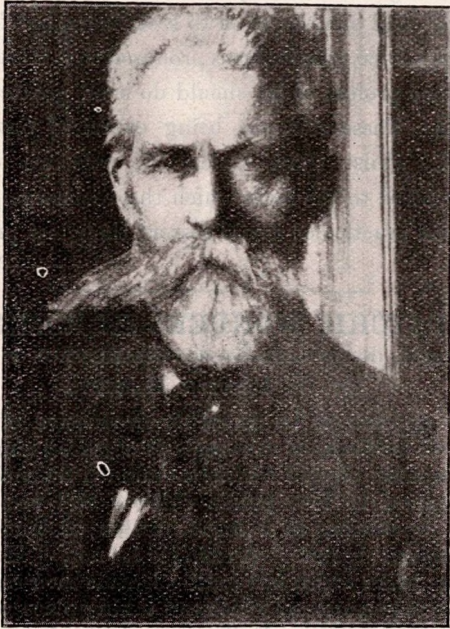
By W. BRITTON HARVEY.

Italy appears to be as richly productive of highly-developed mediums as Australia is of gifted singers. It is also equally blessed with open-minded Scientists, who are prepared to face public ridicule and temporarily-injured reputations in a loyal pursuit of truth in the psychological realm. Australia is not. Hence the aloofness with which our local scientific men regard the marvellous phenomena which are taking place weekly at Mr. Stanford's circle in Melbourne. Instead of emulating the example of their Italian, and many of their French and British confrères, who are earnest investigators of the psychic marvels occurring in different parts of the world to-day, they treat these transcendent manifestations of mysterious invisible forces with a quite supercilious disdain. Whether they are afraid of the jeers of the ignorant, and of possibly unpleasant reflections on their jealously-guarded "reputations," we leave the reader to judge. If they are, we would encourage them to develop a little moral courage by commending to their notice the introductory observations of M. Camille Flammarion, the celebrated French astronomer, to his recently issued work, entitled, "Mysterious Psychic Forces."

"We are dealing here," says Flammarion, "with a problem which touches on that of the survival of human consciousness. We may study it in spite of smiles. When we consecrate our lives to an idea, useful, noble, exalted, we should not hesitate for a moment to sacrifice personalities; above all, our own self, our interest, our self-esteem, our natural vanity. This sacrifice is a criterion by which I have estimated a good many characters. How many men, how many women, put their miserable personalities above everything else! If the forces of which we are to teach are real, they cannot but be natural forces. We ought to admit as an absolute principle that every theory is in Nature, even God Himself, as I have shown in another work. Before any attempt at theory, the first thing to do is to scientifically establish the real existence of these forces."

PRESSING NEED FOR SCIENTIFIC INQUIRY.

That quotation should be committed to memory by those occupying the chairs of scientific learning in the Universities in Australia, and having thoroughly digested it, they may possibly feel that their duty to Truth imperatively requires them to seriously inquire into those amazing psychic phenomena which are occurring in their very midst, and which unmistakably demonstrate the possibility of the passage of matter through matter. Whether these gentlemen are aware of what is taking place in the presence of their scientific confrères in Europe and America, we do not know. If they are not, we can only wonder at their lack of information. If they are, our wonder is increased that they should be content to remain so utterly indifferent when they have the opportunity of investigating similar phenomena for themselves. And not merely "similar" phenomena, but phenomena which are amongst the most striking and most varied that have ever occurred in the whole field of psychic research, and which have aroused intense interest in the minds of some of the most brilliant Scientists of the age. The nature of these phenomena is well known to readers of this journal, and every monthly issue of the *Harbinger* places some fresh revelation before its astounded supporters.



BARON VON ERHARDT.

PARALLEL PHENOMENA IN ITALY.

The marvels witnessed weekly at Mr. Stanford's circle, however, by no means stand alone. If they did we should not be so surprised at the scepticism that exists concerning their reality. What may be regarded as corroborative evidence of their, at least, probable genuineness is being furnished to-day by the experiences of all the leading Scientists of Italy, with the celebrated Lombroso at their head. The records of their experiments with Eusapia Paladino have already appeared in these columns, and therefore there is no necessity to recapitulate them. We propose to briefly deal with some new and later results obtained through another Italian medium, named Francesco Carancini; the particulars are taken from the last number of the *Annals of Psychological Science*. The writer is Dr. Lancellotti. The seances were held at the residence of Baron Von Erhardt, who is described as "a distinguished German nobleman, for many years a resident of Rome," and no fewer than 75 sittings were held, the last being in February this year. A feature which makes the results of these investigations the more valuable is the fact that the camera was freely used, and consequently the article under notice is illustrated with no less than 37 photographic reproductions of some of the more remarkable phenomena witnessed.

The experimenters included four or five Professors, "well-known in scientific circles in Rome," Barons and Baronesses, a Duke, and Counts and Countesses, whilst amongst general visitors to Rome who have also been present at some of the seances are Professor Schiller of the University of Oxford; the Hon. Everard Fielding, Hon. Lee, of the Society for Psychical Research, London; M. Serge Youriévitche, Secretary of the *Institut Psychologique* in Paris; Senor Pedroso, Plenipotentiary Minister of Cuba; and M. Mezroculos, Ambassador of Greece. "Baron Von Erhardt," we are told, "takes every measure of precaution when conducting the seances held at his house;—the most characteristic of Carancini's phenomena are immediately photographed; each film is developed in the presence of the spectators; and a full report of the phenomena is drawn up by the sitters after each séance." Full details are given of what took place at the principal sittings, but in this very summarised account we can only recount a few of the particulars, and must refer the reader to the *Annals* for fuller information to be gained from this valuable and intensely interesting article.

Amongst other things, it is explained, that bags were thrown the distance of a yard from the medium; a big table was thrown over his head and placed noiselessly behind him; a tambourine played and danced about in



FRANCESCO CARANCINI.

mid-air for several seconds; the Duca di Cardinale's chair was roughly shaken and he was compelled to change his position; some flowers were thrown by invisible agency on to Signorina Trevisani's lap; a luminous form appeared and was instantly photographed, the film was immediately developed in the presence of all the spectators, and a pale face was most unmistakably and distinctly visible; Dr. Corsi was repeatedly grasped as by a powerful hand; Signor Basile's hair was gently caressed; an electric light was automatically lighted and extinguished; some of the furniture was agitated and levitated, large heavy objects being transported from one place to another; Cavalier Benetti was pushed to one side with great violence, and so many times, that he finally asked that the manifestations might cease; a very heavy table moved backwards and forwards repeatedly for a distance of from one to two feet from the wall (the medium, now awake, saw the phenomenon happenings and was so much alarmed that he began to shout loudly and was with difficulty calmed); a small table was thrown on to a big table and "a violin danced about in mid-air in the light, and consequently was distinctly perceived by everyone present; it touched several heads and then fell on the same big table"; raps were heard on the table, and one of the sitters asked that the raps should be answered, not on the table, but away from it, and immediately they were heard on the furniture and the walls; the violin which stood on the sideboard, was played spontaneously and carried to the hands of one of the sitters; a musical box and trumpet were transported through the air; a bell on the sideboard rang for some time and then fell on the table; and Dr. Lancellotti adds, that he was "several times touched by a hot hand on his cheek, he also felt his jacket strongly pulled as if it were going to be torn off him, his hair was pulled, and Signora Cesare felt a hand pulling at her blouse."

In addition to these bewildering experiences impressions of hands and names were made upon soft clay, and the following message was written with charcoal on the parchment of a kettle drum—"Who believes in God and in the eternal life will be saved." "This precipitated or direct writing," says the narrator, "is important because, on the one hand, it presents us with the purest form of automatic writing, being done without any visible, normal contact with the medium; on the other hand, it contributes a mighty proof of the authenticity of the automatic writings in foreign languages marvellously illustrated by Prof. Chas. Richet." Other writing was done on a white plate covered with lamp black, and the languages employed included Italian, Latin, ancient and modern Greek, and what was supposed to be Arabic.

PASSAGE OF MATTER THROUGH MATTER.

The most important part of the phenomena, however, as having a direct bearing on what takes place at Mr.

Stanford's circle, is treated under the heading—"Phenomena of the De-materialisation and Re-materialisation of Matter." We reproduce the exact language of the writer, and it will be noticed that he dwells upon the photographic evidence of the reality of the phenomena, and refers to the pictorial plates accompanying the text in which the effects are very clearly shown:—

"These phenomena are important from the fact that it was possible to catch them by the magnesium flash, and two of them, very characteristic, are thus given by photography. The first is of the taking off the medium's jacket, which was snatched from him and thrown into a distant corner of the studio, or, on another occasion, on to the table, while the controllers kept careful and tight hold of the medium's hands and feet. This phenomenon happened during three seances, and was witnessed (and testified to in writing) by every one present, though curiously enough no one has yet perceived the important moment when the coat was taken off the medium. For example, at the last seance, the controller on the night was Dr. Arnaldo Cervasato; he says that, while the phenomenon took place, not the slightest change or movement on the part of the medium was observed by him. The jacket was thrown on the table more than a yard distant from the medium. A photograph was taken of this phenomenon, but unfortunately, it is not satisfactory, as the jacket is hidden by one of the sitters, who leant forward to shield her eyes from the flashlight. But we have the photographs taken at the other two seances at which this phenomenon took place, the one on the night of October 2nd, 1908, and the other on December 4th, 1908. In the first photograph the jacket is in a bundle high above the curtain, rather to the right; the medium has his head on his arm, and the controllers say he appeared to be suffering very much during the production of this phenomenon, his body being much convulsed. In the second photograph the jacket is seen on the table at a distance from the medium. Another phenomenon of de-materialisation and re-materialisation of matter is that afforded by the violin. The instrument was securely locked inside an especially-made case, and the key was on the table where everyone present could see it. The case was standing on the sideboard; the phenomenon occurred noiselessly, the case being transported from the sideboard on to the seance table, and the violin taken out without any human contact and without noise. There was very little light showing while this phenomenon occurred—sufficient, however, to follow all the medium's movements."

Here, then, we have the latest conclusive evidence from Italian investigators of the stupendous scientific fact that, by the intervention of an invisible agency, matter can be made to pass through matter. And if this phenomenon can occur in Italy, why cannot it also occur in Melbourne, provided the requisite conditions exist? As a matter of settled fact it does occur here weekly in a most pronounced and convincing form, and the day is fast approaching when this staggering phenomenon will be generally admitted to be true throughout Australia. Then the unbelievers will rebuke themselves for their unreasoning incredulity, and our Melbourne scientific men will realise that they have for years lived in ignorance of the "miracles" occurring in their midst.

Dr. Lancellotti concludes his interesting report by saying that "no suspicion of trickery can be maintained in connection with these phenomena. Baron Von Erhardt's evidence is unimpeachable; the spectators are taken from the highest circles in Rome, and, moreover, are frequently changed. No personal friend of the medium is allowed in the seance room; he is a simple, honest man, and has always been carefully controlled. *The light is seldom extinguished*, and the phenomena are, in most cases, *seen occurring*."

—Ralph Shirley's *Occult Review* increases in interest each month. Articles are in its pages not to be found elsewhere, and should be widely read in Australia. Price 6d. See advertisement.

SOME NOTABLE BOOKS.*

By the last French mail there arrived the first volume of a remarkable work, "Materialised Apparitions of the Living," by Gabriel Delanne, the distinguished editor of *Revue du Spiritisme*, and author of "Evidences for a Future Life," translated into English some four years ago. A remarkable feature of this book was the author's description of what he designates the "perisprit" or spiritual body. In his latest book M. Delanne emphasises that most important starting point for the intellectual inquirer that the soul is not a product of the organism as materialists suppose, nor pure spirit without positive reality, as some spiritualists of every school maintain. Gabriel Delanne asserts and devotes the 500 pages of this valuable work to its elucidation, showing that a knowledge and a study of this "perisprit," "spiritual body," or "double," whatever it may be called, is the groundwork of what is termed psychology, or the new science of the soul. Thanks to its physical covering, the soul constructs its own material body, maintains and repairs it, following an ideal of the type to which it belongs. It is in this psychic organism that memories are preserved; it is this which helps in the production of the phenomena of somnambulism, clairvoyance, telepathy, and it is its reality as a living entity functioning independently of the body that accounts for sub-conscious action, including such as are physiological, as well as those which belong to the mentality. When the spirit separates itself from its material organism to return to space, it takes with it this imponderable body, which constitutes its individuality and upon which are registered all the acquisitions of the earth life. From this it can be seen what immense interest attaches to the demonstration of its existence, which is indeed one of the cornerstones of spiritualism.

In his former volume Gabriel Delanne relates how photographs of the "perisprit" or "double" had been obtained, and some are reproduced in this latest work, which comprises the result of 25 years' investigation made by competent observers. All this is, moreover, so lucidly and eloquently set forth by the author, that it is hoped an English edition may shortly be available for Australian readers.

"THE PHANTOMS OF THE LIVING."†

By the same post, and indicating the important part that a demonstration of the spiritual body or perisprit is playing in the newer developments of spiritualistic philosophy, came a volume with the above title, taking similar ground to that presented by Gabriel Delanne. Both volumes are remarkable as demonstrating that there are within each individual two principles—Matter and Force, Body and Soul; the visible man and his invisible double. M. Durville, as the editor of *The Journal of Magnetism*, and member of the Société Magnétique de France, is one of the most illustrious demonstrators of magnetic power, and his volume is naturally devoted to this branch of the study of the double. He has proved its existence by a long series of experiments, given in detail in this valuable work, which are very delicate and even dangerous, it is admitted, but, nevertheless, within reach of prudent as well as patient scientists. M. Durville has divided his work into two sections, "Historical" and "Experimental." In the former he shows that in every age, in every nation and among all classes of society, from religious mystics to sorcerers, are to be met mediums, somnambulists, sensitives, whom certain individuals have seen in two places at once. After relating some of his experiments, M. Durville makes some surprising statements on the "phantom," showing that it is a real object, and can be photographed. He affirms that the "Doubling of the Human Body is an indisputable fact which proves

*"Les Apparitions Materialisées Des Vivants et des Morts." By Gabriel Delanne. Vol. 1st, "Les Fantômes de Vivants." Librairie Spirite, 42 Rue Saint-Jacques. 1909.

†"Le Fantôme des Vivants." "Anatomie et Physiologie de L'Aine." Par H. Durville. Librairie du Magnétisme, 23 Rue Saint-Merri, Paris. Mai, 1909.

immortality." Among other interesting photographs is one of Dr. H. Baraduc, of Paris, which, as news arrived simultaneously of the passing over of this distinguished investigator, possesses a special interest. The doctor is photographed when offering a prayer, and his head is surrounded by the aura which he has been so successful in demonstrating in relation to the spiritual or mental state of the individual. A.B.

MRS. BESANT'S LECTURES IN ENGLAND.

In London and most of the chief cities in England and Scotland Mrs. Besant has been lecturing the last few months, and has selected for her subjects social questions, affirming that none of these will ever attain a perfect adjustment until humanity as a whole has developed spiritually. In this way "Socialism," as frequently explained by myself in private conversation and correspondence, will come and rest on a sure foundation without bitterness or warfare. We are all inheritors of past systems, and individuals cannot be blamed because social conditions are so bad. We must all help to raise humanity to a higher level. Lecturing at Newcastle, Mrs. Besant said, when speaking of "The Coming Race," that "co-operation would supersede competition. . . ." People were now throwing every religious truth into the crucible, and something more tangible than the word of a book was being demanded before religion would be accepted. At Manchester, in a lecture, "The Birth of a New Race," she draws very clearly the need of great personalities on either side of the contest before a true brotherhood will be established. Her concluding words must be quoted in full:—

"You must have strong individualities in order to make the perfect whole. Though individualism was unlovely in many respects, the value of the growth of the individual for the complete evolution of mankind was worth every suffering that had been paid for it and every temporary disadvantage that accompanied it. The religion of Christ was adapted, first, to develop the individual and then to blend the individuals together. In the very midst of the stimulus to individualism there lay hidden the germ which would ultimately broaden out the narrow limits of the individual and create a universal brotherhood instead of a mass of warring and separate persons.

CHARITY NOT THE FINAL ANSWER.

Drawing a vivid word-picture of modern social contrasts—on the one hand the millionaire becoming wealthier and wealthier until he did not know how even to waste his money, and on the other the woman sewing over 46,000 hooks and eyes on cards for 1s. 2½d.—the lecturer asked, Do you think such a social system can endure? Do you think it ought to endure? We had reached a stage when a social conscience had been born. People felt a responsibility for the horrors of which they read, felt that they could not rest in peace unless some change was brought about. This was the spirit of the new race, the awakening of the spiritual nature in man, the thing which did not say 'I' and 'you,' but 'we,' not 'thine' and 'mine,' but 'ours.' Charity was great and right, but it was not the final answer of humanity to the problem of the weaker and the helpless. It was good to have nurses and doctors on the field of battle, but it was better to put an end to war. In the light of history, was it not reasonable to hope that the rising of a new race, of a new and better order of things, would bring the Christ to help in the building up of the new civilisation? Hoping that, let us remember how His last coming was treated, and how the minds of men needed to be changed before they would recognise the world Teacher if He returned. 'Realize,' added Mrs. Besant, 'that when the coming Prophet comes He will come to make His own ideal and not to accommodate Himself to yours.'

Mrs. Ellen Green is announced to speak for the Church of Scers, Sydney, during the month of August.

SPIRIT PHOTOGRAPHS.

REPORTS OF "THE DAILY MAIL" COMMISSION.

While investigators in many countries are devoting their efforts to the establishment of spirit photography as a scientific fact, and with much success, as in the volumes of Gabriel Delanne and M. Durville reviewed in this issue, *The Daily Mail* commission has reported "No proof" as the result of its labours. It was composed, as the *Daily Mail* says, of three spiritualists, Mr. A. P. Sinnett, Mr. Serocold Skeels, and Mr. Robert King, all honest believers in spirit photography; Mr. Child Bayley, Mr. F. J. Mortimer, and Mr. E. Sanger-Shepherd, all experts in photography, with Mr. T. Thorne Baker as chairman. The subject is so interesting that the two reports received just as we go to press from a valued London correspondent are reproduced below. It is the old story of investigators without any preliminary study attributing to fraud everything that is contrary to their experience. The *Daily Mail*, of June 16th, devotes a sub-leader on the subject, and says that for the future "unbiased men will conclude so-called spirit photographs are not the result of some mysterious psychic force." This will, however, only urge investigators to work still harder to demonstrate beyond a shadow of doubt what hundreds of people are now convinced of. The report from Mr. Sinnett and his confrères runs as follows:—

THE SPIRITUALIST REPORT.

NEED OF PRELIMINARY STUDY IN SPIRITUALISM.

T. Thorne Baker, Esq.,

Dear Sir,—In reference to your suggestion that the commission ought now to draw up some sort of report, we wish to explain why it is obviously unable at present to prepare any report worth publication.

We three, of course, having had abundant experience in the matter, knew to begin with that spirit photography was possible. We endeavoured to explain to the other members of the commission who were unacquainted with the intricate science of which spirit photography is a small part, that it was necessary for them to undertake some preliminary study of spiritualism generally before they could even appreciate the evidence they might be called upon to deal with. They have shown no inclination to prepare themselves in this way for the work they undertook, nor even to go unprepared in search of the great volume of evidence available. They have merely asked for experimental demonstrations, in ignorance of the conditions under which such demonstrations are possible. And though with perseverance it might have been just possible to arrange for such demonstrations, the frequent postponements* of our meetings by reason of your own conflicting engagements and the consequent protraction of our work, have defeated efforts in this direction.

We therefore can only agree to report that the commission has failed to secure proof that spirit photography is possible, not because evidence to that effect is otherwise than very abundant, but by reason of the unfortunate and unpractical attitude adopted by those members of the commission who had no previous experience of the subject.

We further wish to point out that it is not our business to argue a case on which our colleagues are to sit in judgment, but simply to put our superior knowledge of the subject we have to deal with at their disposal in order that their inquiries may be guided into a profitable channel. It seems to us that they have never been able to contemplate their obligations as members of this commission in the right light, and that the failure of the commission collectively to arrive at any satisfactory result so far is entirely due to this inability on their part.—Yours very truly,

A. P. SINNETT.

E. R. SEROCOLD SKEELS.

ROBERT KING.

The Daily Mail Spirit Photography Commission.

*Two only: one, through illness, and one owing to another important engagement. All other postponements were for members' convenience.

NON-SPIRITUALIST REPORT.

ENTIRE ABSENCE OF EVIDENCE.

T. Thorne Baker, Esq.,

Sir,—The proceedings of the Spirit Photography Commission having come apparently to a deadlock, we think it best to report to you as follows :

Having been appointed to investigate what evidence there was for or against the genuineness of so-called "spirit photographs," we invited the spiritualist members of the committee, and the general public through *The Daily Mail*, to send for the examination of the committee any such photographs produced under test conditions. A comparatively small number were forthcoming, to which we refer below.

Efforts were made to carry out actual experiments, but it was pointed out by Mr. A. P. Sinnett (the member of the commission at whose suggestion it was formed) that before such experiments could be carried out with any hope of success it would be necessary to go through a preliminary training in what we should describe as "theosophy." This we consider as outside the scope of the committee; but we were and are prepared to approach the subject with perfectly open minds, and to be convinced should the evidence be forthcoming.

We are of opinion that no such evidence was forthcoming, for the following reasons :—

I. That none of the photographs submitted were shown to be taken under conditions which precluded fraud.

II. That photographs submitted by Mr. Sinnett as taken in his own presence were clearly the result of "faking" and easily explainable on material grounds.

III. Other photographs shown to us were taken under conditions of which we were told less; but in these we also saw no reason to suppose that anything out of the ordinary played any part. Some of them failed to show anything beyond defects due to careless manipulation, which were mistaken by their producers for supernatural results.

IV. A large proportion of the photographs shown to us which had any definite spirit forms on them were produced by one photographer, who appears to be carrying on a business in the production of these things for a profit.

V. According to invitation, packets of plates were sealed by us and submitted to Archdeacon Colley to receive "psychic writing" without being opened. This test, however, was not carried out, as Archdeacon Colley, after receipt of the plates, stated that "his discarnate friend having again recently made progress in the spheres may not from his higher degree yet for a while . . . be able to find the communicating link to transmit through one or more minds removed from this life the faculty or power requisite to impress the photo plate with psychic writing or spirit faces."

VI. A gentleman in Manchester offered to arrange a series of sésances with a lady medium at which experiments might be conducted. On the first occasion he was unable to be present. On the second he attended but informed the commission that the lady was indisposed and there was no prospect of the sésances being held for a considerable time.

Unless some actual tests can be arranged, we do not see how any useful purpose can be served by holding further meetings.

We are therefore of opinion that no evidence whatever—experimental or otherwise—has been placed before the committee in support of the contentions to investigate which the committee was formed.

(Signed) R. CHILD BAYLEY.
F. J. MORTIMER.
E. SANGER-SHEPHERD.

Mrs. Bright will be "At Home" to friends and subscribers from 3 to 5 on Wednesday afternoon, August 4th, at "Harbinger of Light" Office, Austral Buildings, 117 Collins Street. Dr. O. L. M. Abramowski has kindly consented to speak on "Mental and Physical Healing." Discussion, in which Rev. Hector Ferguson and others will take part.

PERSONALS.

Mrs. Besant's lectures at St. James' Hall, London, have been reported in full by *The Christian Commonwealth*. In "The Deadlock in Religion, Science, and Art," she said that "strange new psychological facts are revolutionising all the ideas of consciousness and the powers that lie hidden in the human mind." Neither science nor anything else can explain them, Mrs. Besant says, and yet to those who have gained any spiritual altitude it is patent that all such are drawing us nearer to the appreciation of our spiritual at-one-ment with the Universe. This comes solely by prayer and living the life—is open to the learned and unlearned alike—and includes *no mystery*. There must be no subjugating of the heart and intellect. The way is open to all.

Sir Oliver Lodge's new book on "The Ether of Space" is "packed full," says the *London Globe*, of what Sir Oliver Lodge knows and believes of the mysterious fluid in which we live and move and have our being. . . . By the very fact of its vibrations ether has given itself away to us, and proved that in some sense or other it is material. Possibly ether is the only real substance and matter, as we know it, only knots on the primordial string." "The Ether of Space" is published by Harper and Brothers at 2/6, and only consists of about 150 pages, but is so full of good things that it takes a column to review it.

M. Aksakof, the Russian statesman and spiritualist, is quoted freely in an article on "Mediumship," in the series, "Problems and Perils of Mediumship," running through the *British Weekly*. Aksakof, convinced spiritualist as he was, said "that every sensible observer of spiritualistic phenomena must, on his first acquaintance with such things, have been impressed (1) by the evident automatism of the spiritualistic communications, and next by the frequent falsity of their purport—a falsehood no less impudent than obvious. 'The great names by which they (the presumed spirits) for the most part designate themselves, are the surest proof that these messages are *not what they pretend to be*.'"

Mr. W. Stead's successful portrait in the June issue was the result of the kindness of the editor of the *Melbourne Review of Reviews*, in lending the original film sent from London for reproduction, and which we gratefully acknowledge.

Baron von Hügel gives the result of thirty years' study in a remarkable work, "The Mystical Element of Religion as studied in Saint Catherine of Genoa and her friends," to which the *Spectator* and *Saturday Review* give extended notices. Baron von Hügel aims at simplicity and genuineness, and points to the life within as the crucial test of mysticism, and refers to the danger of thinking it some dark unattainable system. "The Gospels," he says, "show the better way. St. Catherine's best years in a spiritual sense were those which she spent as nurse in the hospital at Genoa. Christ washed the feet of his disciples." We enter the gateway of mysticism and the true spiritual life by Love and Service.

Mrs. Le Plongeon, widow of the explorer of archaeological remains in Central America, has begun a romance in *The Word*, founded on his researches. She says that her husband had deciphered four accounts, and discovered another, yet to be deciphered, by ancient Maya authors regarding the destruction and submergence of a great island in the Atlantic Ocean, presumably the Atlantis of Plato, and called by the Mayas "The Land of Nau."

Dr. H. Baraduc, who has been in delicate health, but always working at his studies in photographing the invisible emanations of human beings, passed to the Higher Life just before the latest French journals went to press.

M. Flammarion's researches into the Borderland are summarised in the *Occult Review* thus :—"(1) The soul exists as a real entity, independent of the body. (2) It

is endowed with faculties still unknown to science. (3) It is able to act at a distance, without the intervention of the senses."

Mr. W. McLean has lectured to one of the largest audiences ever assembled at Christ Church Spiritualists' Hall, on "The Stanford Séances," in answer to an attack in the *Lyttleton Times*, and created a great impression.

Mrs. Addie Ballou has a long and vigorous defence of the Bailey Séances, and the upholders of them in the *Progressive Thinker*, of Chicago, in answer to Mr. Jensen, who is a professed "fraud hunter."

Mrs. A. Bentley is the new President of the British Spiritualists' Lyceum Union.

Mrs. Harris Roberts writes from Wanganui:—"Mrs. Cooley's lectures are the most inspiring I have ever listened to, and her spirit messages are truly marvellous. Crowds thronged the hall each night of the series, and went away wondering, if not convinced. She has created a great sensation, press notices and criticisms have abounded, and she has given a great impetus to the work. With regret we bade her farewell, but yet with rejoicing, for Auckland is her next field, and we know how she will be appreciated there by thousands of waiting souls."

Mr. Daniel Clay, under the *nom de plume* of "Levite," has issued a pamphlet, "The Soul, Whence and Whither," which is on sale at Cole's, Miss Hinge's, and the office of this paper. Price, 6d. Mr. Clay is a well-known and highly respected Lyceum worker of the earlier days, and his little book should be read with interest.

Mrs. W. J. McLennan has commenced to lecture at Scourfield Chambers, Collins Street, on Sunday evenings, and re-inaugurated the work generally of the Spiritual Church of Jesus. Her opening lecture was very successful. Mrs. McLennan's private address is "Arcadia," 4 Davis Street, East Brunswick.

Mrs. Stephens, of Bendigo, announces in another column her change of residence to 283 Punt Road, Richmond. Her hours are from 10 to 6. Full particulars in advertisement.

Mr. Schütze writes that he is now Secretary of the Spiritualist Church of New South Wales, and that Mr. Banks is President.

The Occult Students will hold their next Social at the Australian Church Lecture Hall, Flinders Street East, on Monday evening, August 9th. Mrs. Redfern and Mr. W. P. Sinclair, President of the Society, will speak on "Practical Occultism."

VICTORIAN ASSOCIATION OF SPIRITUALISTS.

During the last month the Sunday meetings have been crowded to overflowing, Mr. McLeod-Craig, having by his eloquent addresses and marvellous psychometric delineations created much interest among seekers of the higher philosophy of Spiritualism. In the seven months he has been on the platform, not a single psychic test has failed to be recognised.

The monthly *Conversazione* was a distinct success. Mr. Kitto was the speaker, and a number of helpers assisted to make an enjoyable evening by the rendering of songs and recitations.

Every Tuesday night, at 8 p.m., free demonstrations of spiritual, mental, and magnetic healing treatments have been given by Mr. McLeod-Craig and Mr. Richards. On the average about 20 persons have received treatment each evening, and with only one exception, all have testified to the benefit received. Two notable cases treated by Mr. McLeod-Craig are worthy of notice. One case of deafness in which the gentleman had not been able to hear for ten years had his hearing restored in one treatment. The wife of the gentleman, at the last Sunday afternoon meeting, publicly announced the fact with deep feelings of gratitude. The other case is one of stuttering

cured also in one treatment. Mr. Craig and Mr. Richards are thus giving a part of their time for those who cannot afford to be treated privately. All sufferers are invited to attend these healing demonstrations every Tuesday evening at Austral Buildings. For other meetings see advertisement on another page.

MELBOURNE P.S. LYCEUM.

During the month of July the speakers have been Mrs. W. J. McLennan, who gave some excellent addresses dealing with the higher aspects of the spiritual philosophy; and Mr. Jennings, who took the platform on the two last Sundays of the month, followed by psychometric readings.

Everything is reported as progressing well at the Lyceum, and when the amalgamation with the V.A.S. becomes an accomplished fact effective progress will be made. The morning speakers at the Lyceum have been Mrs. Knight McLellan, Mr. Isaacs, and Mr. Edelsten on Recitation Sunday.

A Mediums' Convention was held on one Sunday afternoon, and on Sunday, July 25th, Mrs. E. Cobden gave an address, followed by clairvoyant messages.

SPIRITUALISTIC CHURCH OF VICTORIA.

Mr. J. Isherwood arrived by the Sydney express on 1st July, and was received at the station by a committee of welcome. On Thursday, 8th, he was rendered a welcome social, which was very successful, and on Sunday evening, July 4th, he delivered his first lecture from our platform, his subject being "Spiritualism." Mr. Isherwood is a most capable speaker, and has gained the respect and esteem of all with whom he has come in contact, and will speak every Sunday evening at the Trades Hall until further notice.

Two séances during the week—Monday and Thursday evenings—are conducted by Mr. Isherwood. His private address will be found in advertisement in this issue.

The speakers for the month were:—Afternoons, Mr. E. Knight, Mesdames Sutherland, Knight McLellan, and Miss Schiebel. Evening, Mrs. Knight McLellan, and Mr. Isherwood.

VICTORIAN SPIRITUALISTIC UNION.

Practical effect was given to the amalgamation of Spiritualistic Church and suburban societies by a joint welcome to Mr. Joseph Isherwood, of England, who, after a most successful tour in New Zealand, is the speaker for the next six months for the S.C. of Victoria. To the Hon. Sec., Mr. A. A. Drake, this success is to be referred. Communication relative to registration of other societies and mediums should be addressed—Mr. Drake, McFarlane Street, Brunswick.

SPIRITUALISM IN NEW SOUTH WALES. CHURCH OF SEERS.

Mr. A. Bush, Hon. Sec., writes:—"I have to report good attendances since my last. The platform has been occupied by Mr. Joseph Isherwood, who was welcomed to Sydney by a large and appreciative audience, and gave a splendid lecture, 'What Spiritualism offers to the Hungry Religionist.' Universal regret was expressed that Mr. Isherwood could only stay one Sunday in Sydney, but it is hoped he will be able to pay us a much longer visit in the future. Other speakers have been Mr. T. Downs, Madame Lamont, Madame Lavana, Mr. H. T. Carson, Mr. G. Wright, and Mrs. Jean McDonald. This lady's address was 'Dreams from a Spiritualistic and Theosophical Standpoint,' with Mesdames Elise, Perry, and Mr. Glover as demonstrators. On the 1st August we welcome Mrs. Ellen Green for a month's return visit. Cordial greetings to all friends and co-workers in Victoria, best wishes for self and paper."

SPIRITUALISTS' CHURCH OF NEW SOUTH WALES.

Mrs. Mabony, recorder, writes:—"On July the 9th we held a most successful social, and on the 12th the half-yearly meeting took place for the election of officers

and other business. Mr. W. Banks was elected President, Mr. Muggleston Vice-President, Mr. E. Schütze Secretary, Mrs. W. Banks Treasurer, Mr. T. Mahony Trustee, with members of the Executive Committee, Mrs. E. Schütze and Mrs. Newsom. On Sunday, 11th, at the afternoon service, we had a splendid address from Mrs. Schütze, subject, "Spiritualism as Taught by Shakespeare, Longfellow, Tennyson, and the Intellectual Men of our Day." At the evening service Mr. Charles Bailey (Victoria) delivered an instructive address on "Mysterious Psychic Forces, and the Passage of Matter through Matter." Last night, the 15th, Mr. Charles Bailey held his first séance, the "apports" being a bird, Bedouin woman's veil, also a loin c'oth. Other speakers for the month have been Mesdames Molu, Steinmann, and Messrs. Muggleston and Ruthven."

PSYCHICAL RESEARCH SOCIETY, ADELAIDE

Hon. Sec. writes:—

Steady progress is being made, and an increasing membership testifies to the good results obtained. At the socials held monthly, a most cordial welcome is extended to visitors from other States, and also to meetings held for psychic investigation and development. Address for dates to Hon. Sec., 138 Flinders Street, Adelaide.

BRISBANE ASSOCIATION OF SPIRITUALISTS.

Mrs. Praed is still associated with the B.A.S., and is doing a great work for the grand cause of Spiritualism in this city, where there is a very wide field. Record audiences greet her at Sunday and week-night meetings, and bear abundant testimony to the great interest aroused by her mission amongst us. The psychometric readings given by her at the Wednesday night meetings are of the most convincing kind, and we trust that her stay in Brisbane may be a lengthy one.

The Children's Progressive Lyceum, under the conductorship of Miss Thurlby, is making rapid progress, and bids fair to become a great power for good in the cause of Spiritualism in Brisbane.

NORTHERN QUEENSLAND.

From Rockhampton, Mr. G. Williams, secretary to Mr. Bostock, writes of this speaker's successful services in that city. Charters Towers and other places in the north of Queensland are to be visited.

SPIRITUALISM IN NEW ZEALAND.

Mr. W. C. Nation, editor of the *Message of Life*, and President of the National Association of Spiritualists of the Dominion, writes as follows:—

"The platforms in New Zealand have been occupied during the last two months almost entirely by ladies. Mrs. Cooley finished a remarkably successful mission in Wellington, and then spent a little time in Nelson, where she had large audiences. She was to visit Wanganui, and then go to Auckland for a season. Madame Nordica followed Mrs. Morrison and Mrs. Summersgill Walker at Christchurch. Madame Nordica has been a marvel of success at Levin. The audiences grew week by week; the Foresters' Hall became too small, and the Society had to take the Town Hall, where nearly 300 people were present at her farewell lecture. Mrs. Harris-Roberts is awakening interest in Wanganui. Taken all through, Spiritualism is making strides throughout New Zealand, and in some places the teachings are looked for more than tests. Mr. Stepherson is now at Auckland. The two former Societies amalgamated, but as there were some who did not fall in with this, another Society has been started. Mr. Isherwood, during his stay in New Zealand, has done a surprising work, and leaves a good record behind him. The Executive of the National Association of New Zealand are now trying to bring all the Societies and mediums under its wing, and it is hoped that this year will see a marked advance in connection with Association matters. Mediums in Australia intending to visit New Zealand should communicate with the President, Mr. W. C. Nation, Levin, or the Secretary, Mrs. W. E. Moore, Bidwell St., Wellington."

At Auckland the two Societies, The Association of Spiritualists and the Society for Spiritual Progress, have united. As soon as complete arrangements are made future meetings will be advertised in the *Harbinger*.

Mr. F. Lancaster, Hon. Secretary, writes:

"The Auckland Society of Spiritualists still reports progress and splendid meetings, both Sunday evenings and Sunday afternoons, where Mr. Stepherson has been lecturing with great success. Sincere regret is expressed by our members that Mr. Stepherson leaves us on July 18th to go to Gisborne. It is hoped that he may pay us a return visit. We enrolled a number of new members last month, and the prospects of the new Society are excellent."

DUNEDIN SPIRITUAL SCIENTISTS' SOCIETY, REGISTERED.

Mr. H. Broadbent, Hon. Secretary, writes:

"Mr. and Mrs. Weeks, of Sydney, have been re-engaged for a longer term by my Society, and I am pleased to report good and appreciative audiences. Both Mr. and Mrs. Weeks are good workers, and deserve their success. On Sunday last we celebrated our Anniversary, the services being conducted by Mr. and Mrs. Weeks, followed by successful psychometric readings. All the officers of our Society were re-elected at the last meeting. We all send greeting and best wishes to you and your paper."

NELSON ASSOCIATION OF SPIRITUALISTS.

As a result of Mrs. G. G. Cooley's visit to Nelson a Society has been formed. Miss Annie Trantvetter, Hon. Secretary, writes:

"At a meeting in the Oddfellows' Hall, Nelson, held on Friday, June 18th, 1909, immediately after the close of Mrs. Georgia Gladys Cooley's last meeting, it was moved by Mr. Joseph Taylor that a local Society be formed, called the Nelson Association of Spiritualists. This was seconded by Mr. W. J. Michie, and carried unanimously. Mr. Michie then moved 'That Mr. Joseph Taylor be President of the Nelson Association of Spiritualists.' This also was seconded by Mrs. Trantvetter, and carried unanimously.

The following additional officers were next unanimously appointed:—Mrs. Annie Trantvetter, Secretary; Mrs. Alison C. Booth, Treasurer; Members of the Committee—Mrs. Annie Taylor, Universal Institute; Mrs. Michie, Collingwood Street; Mrs. George Dixon, St. Vincent Street. Between twenty and thirty names were subscribed to the list of members."

SPIRITUALISM IN SOUTH AFRICA. DURBAN SPIRITUALIST SOCIETY.

The Sixth Annual General Meeting of the above Society was held on Saturday, 29th May, in the Bank of Africa Building. Very satisfactory reports were presented by the President and Treasurer concerning the past year's work. There had been 20 ordinary members and 19 associates added to the roll, and in spite of the many difficulties encountered, the capital of the Society has increased by £13/14/10, and now stands at £114/7/10. Several societies have been started in important centres, and out of general expenses fund there has been put by a sum of £45/15/1 as the nucleus of a fund with which to establish later on a South African Union of Spiritualists for the purpose of extending the mission work and generally fostering the interests of Spiritualism and Spiritualists.

The following members were elected to form the Executive for 1909 to 1910:—President, Walter Knox; Vice-Presidents, J. W. Allen and C. H. Bull; Secretary, H. Gybson; Treasurer, W. S. Knox; Committee, Messrs C. Cartwright, W. O. Cooke, H. R. Brereton, C. Seymour, W. Smith, R. Smith, S. J. Pearson.

The Ladies' Committee elected consists of Mesdames Cross, Gibbins, Pearce, Worman, Tunmer, Wolf, Whitaker, Gybson, Brereton, and Mulley.

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

PASSED TO THE HIGHER LIFE.

Since our last issue one of the most earnest spiritualists in Queensland, Mr. G. F. Sandrock, passed peacefully away at his residence, "Fredsara," Rockhampton, after a few days illness. Last May he celebrated his 90th birthday, and was actively engaged in his various duties to the end. The Rockhampton *Daily Mail* says, "Very genuine sorrow will be felt throughout this community—in fact throughout Queensland—at the removal by death of our old and esteemed friend." Mr. and Mrs. Sandrock came to Australia in 1852, and eventually Mr. Sandrock rose to the position of sub-collector of Customs for the Gulf of Carpentaria, and later occupied the same position at Bowen, from which he retired in 1885. At this latter place he built himself a home and established a lucrative orchard, and ten years later settled in Rockhampton. Mrs. Sandrock pre-deceased her husband in November, 1905, aged 91 years.

It is, however, Mr. Sandrock's whole-hearted belief in Spiritualism, and his generous assistance in every way possible, that has made his name an honoured one among us. In his latest letter lying before me he expresses regret that a letter sent to Professor Larkin about a copy of "Oahspe" had been returned, and asking for further particulars, showing that at his extreme age he was taking active interest in all the new developments. It is with sincere regret that his name as a subscriber, dating from the earliest days of its publication, will be removed from the list, and deep and sincere sympathy will be extended by all our readers to his relatives and friends.

W. T. STEAD'S "HOW I KNOW THE DEAD RETURN."

In the latest files of the *New York Sun* the following letter appeared, and will be appreciated by readers at the Antipodes:—

PSYCHICAL PHENOMENA.

SOME VIGOROUS ASSERTIONS BY A BELIEVER
IN MR. W. T. STEAD.

To the Editor of *The Sun*—Sir: The sceptics in the matter of psychical research are probably the ne plus ultra of all sceptics. They "want to be shown"; but when men like Lodge, Lombroso, Myers, Richet, James, Hyslop and others investigate and are obliged to admit that all the phenomena are not fraudulent, and that some are inexplicable except by the hypothesis of communication with the dead, then the critics come back with the remarkable accusation that men who have devoted their lives to careful scientific inquiry and who previously have been believers in materialism are the most credulous of all men.

This letter is called forth by the criticism in to-day's *Sun* of W. T. Stead's book, "How I Know the Dead Return." Mr. Stead is a man of international reputation, intellectual, wealthy, and presumably incapable of intentional misrepresentation. For the authenticity of his statements he has unprejudiced witnesses. What more do the "more sceptical readers" require?

It has been proved time and time again that no matter how high a standing a person may have in the scientific world, the moment that he states after careful investigation that all psychical phenomena are not fraudulent he becomes the butt of ridicule of every penny-a-liner who knows nothing at all about the subject. All of his previous careful scientific investigations and discoveries go for nought, and by the mere declaration in favour of the existence of psychic phenomena he writes himself down an ass.

What "the more sceptical reader" insists upon is an investigator who will report that "the whole business is damned rot." Any other report less virile or unequivocal will put him in the class of the paresis brothers.

VIAJERO.

New York, May 22, 1909.

Princess Karadga's poem, "Towards the Light," announced to appear as the supplement to August issue, has been unavoidably postponed till September.

HEALING IN THE SILENCE.

Infinite—Supreme, Father—Mother,
Creative Power of the Universe,
Source of all Light, Life, Law and Love;
Inspire us, inspire us all, seekers after Truth,
With Revelations fitted to our growth and shape of mind,
For the upliftment and unfoldment
Of our spiritual nature.

May that Son of Thine, Jesus of Nazareth,
Our Universal Brother, impel us
To pattern after His life on earth,
Of purity, humility, unselfishness and love;
May His ministering spirits
Guide our thoughts, teach us to reason a-right,
And unfold the "Divine Unselfishness."

He the Master, Purest Spirit,
Truest Teacher, Ideal Man;
An Effluence of Good we cherish,
An Influence for Purpose grand.

Who said of old, "Ye shall know the Truth,
And the Truth shall make ye free,
And Greater Works shall ye do than mine,
When ye know the Power that works through Me."

"God is within you, each one is Divine,
The Kingdom of Heaven is within each Soul;
We are all Sons of God by Right Divine,
Brothers, aiding each other, to reach the Goal."

"Whosoever loseth his life for My sake,
Shall in the 'Silence' find it again;
Not conquest for self, but conquest of self,
Is the meaning of 'Love thy fellow-men.'"

"May our knowledge of the Power above to say,
'Listen to the voice within, Be still!'
Thrill each heart with perfect Peace and Love, 'Obey;
Be at-one with the great Eternal Will.'"

"Love Vibrations, Universal, Unselfish,
Soul Outflowings from Heaven within;
Harmony, Happiness, Health overflowing,
Confidence, Self-Mastery, Joy, Begin."

"Magnetism produced by silent meditations
From within the Soul is Nature's universal Life.
Unselfish Love within the heart sends out Vibrations,
Fulfilling of the Law, Electric Emanations,
Dual Forces, intense of Light and Color, Naves of Life,
Healing by removing all inharmony and strife."

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Supplement to the Harbinger of Light.

MELBOURNE, AUGUST 1, 1909.

The Melbourne "Argus" and the "Ballarat Star"

... ON ...

Mr. T. W. STANFORD'S Circles with the Medium Charles Bailey.

There could not be a greater contrast than the two following articles, both purporting to be reports of circles held with the medium, Charles Bailey. In the Ballarat "Star," of June 25th, the first one appeared, written by a gentleman who had been present at Mr. T. W. Stanford's circle, but without any expressed intention of writing upon it. As a matter of fact the article forwarded upon publication to Mr. Stanford was a complete surprise, and as an unsolicited statement from a competent observer, a gentleman of scientific training, was welcomed by Mr. Stanford as well as by all who know of the genuineness of the manifestations. On July 6th the "Argus" gave another surprise by publishing a report of a private séance held by a few professional gentlemen with Mr. Stanford's consent; which was a mere travesty on the actual facts, exhibiting also a lamentable ignorance of well-known phases of mediumship now being investigated by highly qualified scientific men in every quarter of the globe. It was, therefore, gratifying to receive a second unexpected contribution from the writer in the Ballarat "Star," criticising the "Argus" article, "Testing a Medium," and it is with much satisfaction that we have been enabled to give both articles *in extenso* for the benefit of readers everywhere. It is an added gratification to include in this supplement a statement from a professional gentleman of Melbourne present at the circle reported by the "Argus" as to his unqualified belief in the genuineness of the phenomena produced at that séance, and at Mr. T. W. Stanford's private ones, at which he has been a constant sitter for a considerable time.

A SPIRITUALISTIC SEANCE.

"THE STING OF DEATH."

By LESLIE W. A. MACARTHUR, F.G.S., in the
Ballarat Star, June 25th, 1909.

During a recent visit to Melbourne the writer was a privileged visitor to one of Mr. T. W. Stanford's séances with the medium Charles Bailey. Arriving punctually to time at Mr. Stanford's rooms, Russell-street, where these séances are held, and indeed have attained almost world-wide interest as the central apex of occult phenomena, the writer was ushered into a spacious upstairs room, furnished after the usual manner of a business office, with the addition of a long table, at the end of which was a construction or frame about 3ft. 6in. square and 6ft. 3in. high, walled around with ordinary mosquito netting, and having a door opening towards the table. About 20 ladies and gentlemen were seated round the table, at irregular distances, not in any way savouring of a "circle," general conversation upon everyday topics being discussed. Subsequently learning the names of those present, it appears that the company was composed of professional men, clerics, and litterateurs. Presently I was requested to accompany Mr. Stanford and another gentleman, also a visitor, into the anteroom, where Mr. Bailey, the medium, presented himself to be "searched," which was thoroughly carried out both by my colleague visitor and myself, until perfectly satisfied that no foreign substance, however small, could have been concealed in the very meagre garments he retained. His coat and waistcoat were taken off before searching commenced, and were exhaustively overhauled before being returned to him. The writer was then requested to lead Mr. Bailey into the room before mentioned,

where he was placed inside the mosquito-netted structure. The key of the door was handed to me to lock him in, also the margin of ordinary postage stamps to affix around the door at irregular intervals, thus rendering it practically impossible for the door to be opened without breaking the firmly-gummed paper. A seat was given me beside the "cabinet," in full view of the medium, Mr. Bailey; in fact, save for the intervening mosquito netting, within easy touch as far as distance was concerned, and I still retained the key of the "cabinet" door. Silence reigned supreme for the space of a few minutes, the lights were lowered, though not by any means extinguished; in fact, quite close to where I was seated a lady shorthand writer was engaged during the whole séance, having a light brightly burning, which kept the medium full within my personal view. To sum up, no "hankey-pankey" tricks or conjuring could have been played in the way of passing in any substance matter to the medium locked securely within the cabinet. However, as many of your readers will doubtless be disposed to say, "Sleight of hand deceives the eye," it may not be out of place to note that the writer, though not a professional exponent of stage tricks, is not altogether ignorant of that cult; hence during examination of the medium in the anteroom, "all possibilities" were exhaustively exploited, until the medium offered, if required, to strip and rehabilitate in any garment we liked to obtain outside the premises. In view of knowledge of how to take "the egg from a person's chin," etc. it may be accepted that Mr. Bailey was well overhauled by the writer, who did not leave him go until locked up in the "cabinet." Presently, perhaps after five minutes, the medium commenced to move uneasily in his chair, and soon startled the audience by a loud flow of "pigeon English," purporting to be from the spirit of a Hindu, who, after some general conversation with those assembled, said he would bring some fish, and in a few minutes two live fish made their appearance at the medium's feet, and moved lustily about, wetting the floor of the cabinet. However, they were soon "whisked" away, the Hindu "spirit" saying through the medium Bailey that, being saltwater fish, they would not live in fresh water. Then a bird's nest appeared in the medium's hand, and later on a large lump of clay containing a stone spear-head; further, a piece of parchment-like paper came flashing from the ceiling and dropped through the cover of the cabinet to the medium's hand in the light.

However wonderful the above phenomena may be, sceptics will smile and say, "Only clever sleight of hand." So let us pass on to what is more incomprehensible to the writer, and should be food for reflection, without stubborn prejudice or unreasonable bias.

A few minutes after what are termed "appings" had been "wafted from unseen spheres," a further silence ensued. Presently a genial "Good evening" issued from the lips of the medium, in an absolutely different character of voice than the various dialects, pigeon-English, etc., of all previous "spirits" said to have communicated upon various topics through the medium. I may perhaps mention that there was not any holding of each other's hands; indeed, the "circle" consisted of ladies and gentlemen seated promiscuously round a long table, holding ordinary conversation not only with each other, but with the "control" speaking through the medium, Mr. Bailey. Quite a chorus of "Good evening, Dr. Robinson," was re-

sponded by all present. "Very glad you have paid us a visit this evening, Dr. Robinson," said Mr. Stanford from the far end of the table. "Yes," replied the speaker, "I have had some difficulty to get in, there being so many present." Here the speaker was apparently again interrupted, and an interregnum of "pigeon English" came from the medium. However, very shortly after "Dr. Robinson" again obtained possession of the medium's vocal powers. "This evening I purpose to address you, as previously promised, upon 'The sting of death,' and may preface my remarks by the text (1 Corinthians xv. 55), 'O Death, where is thy sting! O, grave where is thy victory!'" Upon this subject the speaker addressed those assembled for probably three-quarters of an hour. As some index to the keen interest he infused into his discourse, had he favored those present with double the length of sermon, every syllable would have been listened to with rapt attention. Without hesitation the writer would state that, having listened to some of our highest class pulpit eloquence, political oratory, and platform declamation, nothing has come within parallel of the ready fluency of language, pathos blended with persuasive earnestness, which we were indeed privileged to hear coming from the lips of the medium—whether such emanated from the spirit of "Dr. Robinson" or any person on this mundane sphere or the next plane. Such language, intensity with earnest appeal, savored indeed of the supernatural. And it may here be noted that the medium, Mr. Charles Bailey, has not had educational opportunities afforded him, his vocation being that of a bootmaker. From authentic sources I learned before attending Mr. Stanford's seances that he is considerably below, rather than above, the usual standard of artisan education. At the time of personal examination before the medium entered the cabinet, I purposely engaged the medium in conversation and particularly noted the cadence of his natural voice, and certain accents with regard to the "aspirates" which were either entirely absent or much misplaced. Yet during the whole of "Dr. Robinson's" magnificent, well-balanced flow of speech—gentle earnestness, pathetic appeal, to his audience to strive to lead faultless lives, and to be true to themselves—not one single slip of pronunciation, tautology in speech, misplacement of the relative pronouns "which" in lieu of "that" or vice versa took place: every "h" was correctly pronounced, the finals of all verbs carefully enunciated, each vowel clearly and distinctly blended with their syllabic consonants; not one trace of a peculiar "twang," readily detected in Mr. Bailey's ordinary conversation. Hence we felt inclined to re-echo, "Surely never man spoke like this." It is indeed to be regretted that a verbatim report of the discourse could not be circulated throughout all the churches of Christendom—it would give much food for reflection to those who drag the better aspects of such religion into the very mire of rebuke—if not disrepute.

"There is no narrow-minded dogma or sectism in this sphere," again and again was emphasised by the speaker. "When on earth, doubtless from early environments, my views on religious matters were cramped into a narrow groove. Ah, how different we find everything here, under the living hand of God, the Eternal father of all mankind. Oh, let me beg you all to be true to yourselves; then you must and ever will be true to your fellow-men and women." I observed closely that no mention was made of Our Saviour as the Son of God, but the injunction was repeatedly given—"Strive to follow the footsteps of a Christlike life—let His teachings be the basis of your every day doings. Join with me now in that prayer of prayers; yes, and think of each sentence as you say it with me slowly, reverently, and speak it from your hearts, not only with your lips—Our Father."

The major portion of the address was descriptive of the words of the text, as experienced in an exalted sphere, which the speaker stated that he inhabits, practically the same as he did upon this mundane sphere. Everyone had allotted duties to perform; but few were

permitted to communicate with earthly friends, such opportunities being few and far between. "For instance," he observed, "you will remember how much I was interrupted at the commencement of this address. Practically, we are not altogether free agents, and hence communication is restricted in a measure." Speaking of the sting of death, he said, "There is no sting of death to the upright man or woman: rather the grave is a very victory in itself—a moment of transformation. The sting of death is a very forcible, and much to be dreaded phantasm, which visits the demise of a selfish, worldly entity—perhaps better described as a no-entity—of the world—a man or woman who during life has not been true to him or herself." The whole tenor of the address was to dismiss the erroneous idea of there being any sting of death to the God-living man or woman. Great stress was placed upon that worse than misleading sanctimonious phrase of bands of hypocrites—to be God-fearing. "You have nothing to fear from God; your only fear on earth should be the fear that temptation should lead you not to be true to that better nature implanted in every man and woman on earth. You good, honest, upright, virtuous living man or woman, living true to yourselves and others, dismiss the thought of the sting of death. It matters not what creed, sect, or religious teaching, your surrounding or early training may have brought into your earth life—there is no creed, no dogma—no sectism beyond the grave. There loving-kindness is to all of us more tangible and apparent than during our earth-life. We serve God by carrying out our allotted duties cheerfully and willingly, and striving to help others. "Let me hope," he concluded, "my address this evening will lead you all to be true to yourselves, and the promptings of that inner conscience, which is the living soul, and spirit that never dies." Thus ended the most soul-stirring address the writer had ever been privileged to listen to. Nothing weird or ghastly in its deliverance—plain everyday language, but with a soft intensity of voice, and at times with a thrilling cadence—blending into sympathetic earnestness never before experienced or heard by the writer. After a brief silence the speaker, in usual conversational tone, asked if any one present desired any special matter to be spoken of. Several questions were asked and replied to on everyday matters. One question was—"Should not this subject be called or termed Immortalism as more appropriate than Spiritualism?" The reply was that he had a rooted antipathy to the term Spiritualism, that he thought the term Psychic Science was the most appropriate signification as practically conveying "knowledge of the soul." Another question brought forward the query, "Is there any truth in the past existence of the continent or island of Atlantis?" To the writer's mind the reply to this query, probably put as a crucial test question, was indeed more wonderful or astounding than anything else that had passed that evening through the lips of the medium. Nothing could equal the lucid remarks made in reply to this vexed question, only touched upon by ancient historians. "Dr. Robinson" dwelt for a long time on this subject matter, quoting from ancient authors to the more recent soundings of H.M.S. Challenger. Further, he said that, whilst on earth he had felt greatly interested on this subject and would endeavour before his next address to glean the whole history of Atlantis. Now this question was literally "jumped," and it is beyond the most sceptical to assert or think that a practically uneducated man, whose whole life had been passed amongst his own class associates, would have ever heard of Atlantis, let alone been able to discourse and quote volubly upon this subject. Having read much in connection with what ancient history treats of the existence and inhabitants of the lost continent of "Atlantis," it exhibited not only an erudite conception of old historians like Herodotus, Pliny, but followed step by step, what is known or recorded concerning that lost continent. It is to be hoped that at some future seance this moot question may be revived, and perhaps "Dr. Robinson" may shed some further enlightenment, and lift up the

veil which has shrouded the existence or otherwise of Atlantis.

The above is but a feeble effort to convey the tenor of Dr. Robinson's address upon "The Sting of Death," but under the unique circumstances of delivery, supplied to say the least, much food for reflection to the unprejudiced and unbiassed mind.

TESTING A MEDIUM.

"CONTROLS" AND "APPORTS."

AN INTERESTING SEANCE.

(*Argus*, 6th July, 1909.)

Three well-known professional gentlemen in the city, after visiting several spiritualistic seances, at which the medium produced apports—birds, tablets, fish, plants, seaweed, and other things—which it was alleged were brought into the room by spirit "controls," were decidedly sceptical. They offered the medium a large sum of money if he would, under conditions which they would impose, produce any apport which was genuine. The medium consented, on the understanding that whether he succeeded or not he was to receive three guineas for the sitting. The seance was held last night, and the medium succeeded, in spite of some of the conditions imposed, in "materialising" certain apports. He, however, refused to submit himself to all the required conditions, and those present—with the exception of three friends who were present with the medium—were satisfied at the conclusion that they had abundant explanation.

The medium is apparently one of the meekest men who ever breathed. At 8 o'clock precisely on the medium's watch a control, who is known as "Dr. Whitcombe," takes possession of him, and the medium assumes an aggressive, domineering manner, ordering people about as though they were his slaves. The voice of the medium changes slightly, and it might almost be imagined that the late Dr. Whitcombe was an Irish American. Despite his doctor's degree, however, he displays a curious unfamiliarity with the use of the aspirate. He aspirates the "H" in hour, forgets it in half, but, by way of recompense, calls "us" "huss."

It had been arranged last night that a well-known skilled anatomist should examine the medium both before and after the seance. This comparative examination was the essence of the test. The anatomist was late, and Dr. Whitcombe had much to say about this unpunctuality. He became highly annoyed, and, though the series of mild falsehoods told him in explanation passed undetected, they failed to allay his anger, the anatomist came at last, and the medium was taken into the surgery to be examined. He, or rather Dr. Whitcombe, speaking through him, objected strenuously to any anatomical examination until he was told it was for the purpose of discovering if he had any "apports" hidden. Then he agreed, and stripped to his boots and under-clothing.

The anatomist started by examining his body. "You were a medical man, Doctor," he said to Dr. Whitcombe. "Yes," replied the doctor. "Then," said the anatomist, "will you relax your abdominal muscles." The doctor grunted, but the muscles remained unrelaxed. "Surely, as a medical man, you know which muscle I mean," went on the anatomist, in his bedside manner. Other muscles were named, and the doctor grew angry. "This is all nonsense," he said; "I cannot allow the medium to be submitted to this." However, the examination went on. "What is the purpose of it all?" demanded the doctor. "Oh, just to see," replied the anatomist soothingly.

The anatomist put on the big reflector of his laryngoscope, but the doctor objected that the light would hurt the medium's eyes. In vain it was explained that it was his throat and not his eyes that would be examined. He would not let the medium open his lips. At last he was told that it was essential. Then the medium crunched something between his teeth, chewed violently, and swallowed. "That was a lolly," he explained, and apparently becoming himself, and not Dr. Whitcombe,

he said to the principal of the affair, "You know I was eating lollies when I came in." He would not allow that lolly to be examined. It is a custom for this medium to produce birds' nests, containing eggs. Dr. Whitcombe now allowed the medium to open his mouth widely. "Was the laryngoscope in use in your era?" inquired the anatomist quietly. The doctor only gurgled, for the hand-mirror was already down his throat. On the sides were, he said, adhering several small white triangular fragments. No one suggested that they might be pieces of egg-shell, but nothing would induce the doctor to relax the medium's pharynx, though he was asked to do so, both in anatomical and in ordinary English. No further examination was permitted, and Dr. Whitcombe declined to allow the medium to go on unless it was then and there agreed that there should be no comparative examination afterwards. The medium's chance of the large sum he had been promised disappeared with this breach of the conditions. But the seance was allowed to continue.

The medium's clothes were removed, all but his boots and underclothing. His underclothes were searched, but the boots were merely glanced at. The heels in particular escaped all examination. It was forgotten at the time that the medium, before he became subject to spirit control, was a bootmaker, or the boots would have received critical scrutiny.

Clad in a strange suit of clothes and a strange overcoat, with all the pockets sewn up, "Dr. Whitcombe" was seated on a wooden chair, and completely encased in a vapour-bath cabinet. His head only projected. After some talk by the learned doctor, in which he announced that he was going to resign his tenancy of the medium in favour of some Hindoo "controls," the medium snored profoundly for a minute or two. Then, in a changed voice, he cried, "Good evening, Salaam." His friends cheerfully exclaimed, "Salaam Abdul." They were on terms of intimacy with the medium's controls.

"You want me bring you something, eh?" asked Abdul. Everybody hurried to say, "Yes, please," "All light; me try!" replied the Hindoo "control." "Have to bring them inside this (tapping the inside of the cabinet), eh? That means bling 'em through two things." Apparently Abdul omitted to notice as he came through that the building was a four-story one, and that he was on the ground floor, so that he would have to "bling 'em through four or five things" whichever way they came. There was a good deal more talk in Hindoo jargon. The anatomist was "Hakim Sahib." Everybody else was "Sahib" something or other. "You bin in my country?" Abdul asked all the strangers present. No one had. "You spik Hindustanee?" No one did. Abdul seemed sorry.

"Suppose you sing?" Abdul suggested. There were five inquirers present and three friends—a man and two ladies. The five inquirers had not the remotest idea of singing, but the believers started "Shall We Gather at the River!" and the inquirers joined in in all sorts of keys and all sorts of tunes. It was a feast of discord. One of the ladies suggested that "Swanee River" might be better, and, as Abdul thought so too, the choir of eight sang "Swanee River" with results as discordant as ever. "Oh, stop that, Sahib," exclaimed Abdul. "He not sing; he only yell, and make bad vibrations."

The lights had been extinguished as soon as the Hindoo controls arrived, and the singing had not gone far before Abdul hit the top of the cabinet hard and cried, "Me got 'im." The singing died out in a hoarse wail. "What is it?" asked everybody, "Ancient tablet from Babylon," said Abdul. "What shall I do with 'im?" The owner of the room replied, "Drop it on the floor." There was a bump on the floor inside the cabinet like a heavy brick falling.

More singing, another smack against the top of the cabinet, and another cry of "Me got 'im," from Abdul. "What is it, a bird?" someone asked. It had sounded like a wild turkey at least. "No; only 'nother tablet from Babylon," replied Abdul. "Can you bring us a bird?" asked one of the inquirers, "No, no bird," said Abdul hopelessly. "Not even an Australian bird?"

asked the inquirer, thinking, no doubt, of the multitude of sparrows and starlings round Melbourne. "No," said Abdul; "I send Selim get bird's nest." There was a chorus of "All right." It appeared that Selim brought the "apports" and dropped them through the roof to Abdul.

Selim got the bird's nest to the tune of "Swanee River," and someone suggested that it should be inspected at once. The lights were switched on, the neck-piece of the cabinet loosened, and the "nest" handed out. It was the nest of a bird which is a careless builder. A strand of cocoanut fibre, through which was some green gimp and a little cotton wool, had been twisted into a rough nest. There was no down or feathers—no sign of occupancy. It was not an Australian bird—Abdul explained; but a bird "from my own country." Apparently the birds in India are not particular about their nests, and have great stores of cocoanut fibre to draw upon. "Young ones all gone out of it," said Abdul, to show that he had not caused the death of any innocent birdlings.

"You like me grow a plant? Get a lump of mud," asked Abdul. Someone got some dirt out of Collins-street and put it in a tumbler. The lights were put out. Abdul described the wonderful Indian plant that would result. After 10 minutes of "Swanee River" and another attempt at "Shall We Gather at the River?" he declared the bulb enough grown for inspection. The lights were switched on again and the glass passed out of the cabinet. It contained what seemed to be a bulb with one puny white stalk projecting from it like the stem of a grain of wheat which has sprung up in the damp of a cellar.

That ended the apport bringing. "Me going away. Good evening," said Abdul. The medium snored. Dr. Whitecombe returned to hector and lecture the sitters. The medium was to be dressed and sent home at once without examination. Dr. Whitecombe then departed to his spirit home and the medium was left in an enchanted trance-like condition. He shivered, and kicked, and seemed about to have a fit, but his pulse remained normal.

As soon as the cabinet was opened the Babylonish tablets were sought on the floor. They were small and rough, just the size of a boot-heel. One surface of each was slightly blackened, and the roughness on it was shiny with friction. The opinion of the inquirers was that two such tablets could easily have been carried in on the heels of the medium's boots, and that if they had been so carried they would have had exactly the appearance they wore. The bird nest is to be submitted to an ornithological expert to-day, to see if he can decide what kind of bird built it.

TESTIMONY OF AN EYE-WITNESS.

Having been present at a recent test of Mr. Charles Bailey's mediumship, which took place in the surgery of a Collins-street professional gentleman, as recorded in the press, and having also attended weekly sésances for the past four years at the private office of Mr. T. W. Stanford, where Mr. Bailey has been the medium, I desire to state my conviction that the phenomena that have taken place, under the closest scrutiny of myself and other sitters (numbering from 20 to 30 persons) were perfectly genuine, and produced under conditions which made fraud absolutely impossible. In respect to the test in the surgery referred to, I am prepared to assert—sceptical remarks notwithstanding—that the apports brought, after a medical examination of the medium—who was stripped to his underclothing and dressed in a strange suit of clothes provided by the conductor of the test—came in a way (unexplainable by us) that must have been apart from the agency of the medium himself or of any person working as his confederate. I regard Mr. Bailey personally as an honest man, and the phenomena produced while he is in a trance condition are in my estimation genuinely free from any charlatany on his part or on the part of any person working with him.

W. G. MCKINNEY,
Melbourne.

TESTING A MEDIUM.

BY LESLIE W. A. MACARTHUR, F.G.S.

"FOOLS RUSH IN WHERE ANGELS FEAR TO TREAD."

Pope's estimate of human nature in the above quotation is aptly portrayed in his "Essay on Criticism," dealing with our frailties and such virtues as we may possess with equal austerity and candour. Hence the above quotation is obviously appropriate to the writer of an article appearing in the Melbourne "Argus," of July 6th, under the heading, "Testing a Medium."

Logical criticism is always welcomed by open and broadminded people; but the cynical penny-a-liner critic holds no status in the literary world. A garbled, one-sided statement is too often read or heard of without an opportunity being afforded of hearing another version depicting some existing and important facts of nature not yet understood. Hence untoward bias, or even unmerited ridicule, is evoked. It was ever thus in the history of progressive science; therefore those who have been privileged to attend Mr. T. W. Stanford's sésances can afford to treat the frothy article, "Testing a Medium," with the disdain it so well deserves. It is so palpably one-sided that it scarcely calls for the consideration of impartial investigators, but as this article affects to convey the conclusions arrived at by three professional gentlemen, a short comment thereon may serve to eradicate those erroneous views which are so easily promulgated, and yet are so difficult to arrest. Too often wantonly mischievous misrepresentations leave, moreover, a sphere of doubt in the minds of lukewarm inquirers in psychic phenomena calculated to stop any further investigation. For at times even the initial conceptions arrived at, though but on the threshold of these great and as yet but half explored truths, are not maintained.

Let us traverse the salient points at issue, which, when impartially considered, will tend to reverse the tenor of "Testing a Medium," and savour of "Testing three Sceptics." In the first place, the article conveys the idea that a "large" sum of money was held out as a bait to the medium, challenging him to produce "apports" under their stipulated conditions. What a contradiction in terms! They proposed—the barter is made with the "medium"—whilst the *primary principal*, or "control," is entirely ignored. Such a one-sided contract would scarcely hold water in the ordinary concerns of everyday life. But professional sceptics exhibit a most erroneous conception of the basis upon which psychic science is founded, and appear to place the production of "apports" upon a level with fortune-telling, charlatany, or side-show conjury. How foreign and unworthy to the real issue that earnest psychic investigators have at heart. From my own knowledge I can say that they are inspired with an integrity of spirit and honesty of purpose from which no monetary consideration, reward, or bribery would avail to induce them to deviate one jot or tittle in their whole-hearted endeavour to arrive at unassailable truth. This is corroborated and endorsed in this instance by such tangible substantive facts as "apports," thus conveying axiomatic proofs of unseen occult forces. No selfish or ungenerous motive prompts their unquenchable enthusiasm to arrive at definite and unassailable conclusions, not for their own individual gratification or self-aggrandisement, but for the well-being of the community at large—and it may be added, for sceptics in particular. Hence the offer of the three "well-known" professional gentlemen, essaying to "test the medium" by offering a large sum of money, falls flat and devoid of interest to those devoting their constant attention, keen observation, and close research into the realms of occult spheres.

SPEECH THROUGH THE MEDIUM.

"The medium is one of the meekest men that ever breathed," says the "Argus" critic, again betraying his perhaps pardonable ignorance of the subject matter he affects to shed the light of his superior intelligence upon. Had he but a modicum of knowledge upon the facts of mediumship, he would be aware that mediums, after continuously submitting themselves to the trance condition often lose much of their personal individuality, and become what might be termed for

lack of better expression "nervous prostrates." This is apparently due to abnormal nerve tension, and to a considerable extent their physical energies also correspondingly suffer. Next we learn that the medium during this test seance played pranks with the aspirates, the "h's" being tacked on or omitted at random. Not being present I must take this assertion for granted, but it may be incidentally remarked that, during the entire seance to which I had the privilege of being accorded an invitation, being a complete stranger to all present, including both Mr. T. W. Stanford and the medium Charles Bailey, and the lengthy address purporting to be delivered through the medium by Dr. Robinson—nothing of the kind occurred. I paid the strictest attention to the phraseology, enunciation, and even the ever-varying cadence of voice which at times was thrilled with impressive emotion—and again subdued in throes of sympathetic pathos. Thus he pleaded with almost overwhelming earnestness as if from the innermost recesses of an over-burdened soul, that his hearers "should ever be true to themselves and so be true to their fellow-men and women, and thus prove themselves deserving of the loving kindness bestowed upon mankind by the all and ever-loving God." I failed to detect any misplaced aspirate, and being an entire stranger to all those present, entered the seance with a literal impartiality and without prejudice either pro or con. Yet it would appear by the *Argus* report that Dr. Whitcomb played ducks and drakes with his h's—and conveyed the impression of an Irish American—a Cockney Londoner might perhaps have served a better simile. For let me here state that a well-known highly educated and scholarly Melbourne gentleman and Master of Arts of an English University, constantly; if not almost invariably reverses the aspirates. It is a well-known fact that early environments and associations will instil a "brogue" throughout life, or a foreign accent may be detected in the conversation of aliens who have lived three-parts of their lives in an English speaking country. It is also a well-known fact that the dialects of Lancashire and Cornwall are at such variance that ordinary conversation is carried on with difficulty. On the same principle of early associations a Cockney Londoner will often retain an individuality with regard to aspirates despite the passing through a University curriculum. Again it must be admitted on all sides that the pronunciation of a great deal of the English language is pedantic rather than in accord with the ordinary usage or enunciation of our vowels and consonants. Under any circumstances I maintain and positively assert that for about three-quarters of an hour in the continued address from Dr. Robinson, above noted, all the aspirates as well as many words of difficult pronunciation were correctly rendered—whilst the lucidity of speech and grammatical technique, eloquent flow of forceful language, was a masterpiece and a revelation in itself. It exhibited a thorough command of the English language, with that unique expressive method of delivery, which only an erudite speaker could be capable of achieving. The critic even admits that the voice of the medium changes "slightly." During the seance attended, I observed at least half a dozen distinct changes. This reminds me that amongst other controls, a departed Costermonger took charge of the medium. Perhaps he again appeared on the scene when "testing the medium" took place, and the *Argus* reporter became "slightly" mixed in his notes.

TESTING BY A SKILLED ANATOMIST.

We next learn that a skilled anatomist took the medium in hand. His test, to even the embryo investigator of psychic science, is really entertaining. In the first place, "a series of mild falsehoods" is but a sorry method as an introduction to "Testing a Medium," and the fact of their being passed undetected and counted as a score by the sceptics, savors of puerility scarcely fitting for any serious investigation—or worthy of the three well-known professional gentlemen. Dr. Whitcomb evidently gauged them upon a basis of professional etiquette that coiners of falsehood cannot aspire to. However, the medium was apparently practically "stripped" as far as any possible concealment of "apports" could be concerned. "This comparative examination (by the skilled anatomist) was the *essence*

of the test" according to the critic's report. Let us follow the buffoonery. "You are a medical man, Doctor?" queried the skilled anatomist to Doctor Whitcomb. "Yes," replied the control. "Then will you relax your abdominal muscles?" The doctor grunted, but the muscles remained unrelaxed, &c., &c., &c. Eventually the Doctor grew angry. "This is all nonsense," he said. "I cannot allow the medium to be submitted to this." "What is the purpose of it all?" demanded the Doctor. "Oh, just to see," replied the skilled anatomist, soothingly. What a silly farce! If the skilled anatomist had studied the very rudiments of psychic science he would have known the absurd futility of such a test. The medium does not for one moment affect to assume the corporeal substance—flesh, blood and bones—of the control. The doctrine of transubstantiation is not part and parcel of the ethics of psychic science, which treats, as far as my limited investigations can glean, of the spirit, soul, mind, or abstract being; or what Theosophists term the "Ego." Hence Charles Bailey's "Corpus res substantia" remained inert to the skilled anatomist's mandate, plainly exhibiting the patent fact that he (the anatomist) was not competent to "Test a Medium." The very term itself conveys that the "medium" cannot also be the "principal," but merely the vehicle or vocal automaton of the "control." Presumably the mind of the medium during trance condition is somnolent, vacant, and inert, hence incapable of exercising the five ordinary senses, as when in a normal condition. Even if Charles Bailey had been in the active possession of mind, it is open to question whether he would know (probably not having studied the human frame) the purport of the "skilled anatomist's" demand, any more than that sceptic would be able to carry out the medium's request to measure him for a pair of half-Wellington boots, with detailed directions for welted soles to overlap uppers. Doubtless the skilled anatomist would also "grunt" rather than be capable of fulfilling the order, despite the fact that in his rôle of skilled anatomist he should be equally well versed in the shape and general contour of the foot as to the relative positions of the scaphoid-cuboides, metatarsal, and other bones of the human extremity.

The eggshell business is too mythical and vague to call for comment, as it is preposterous and contrary to reason of the most ordinary intelligence to even infer that a person could keep a delicately shelled bird's egg for any lengthy period in his mouth (fancy a fragile bird's egg requiring *violent chewing* to disintegrate) whilst carrying on the bevy of interrogations the medium was assailed with by the "three well-known professional gentlemen" sceptics. By the way, the term "well-known" is rather a vague qualification. Many professional medical men are well known for their absurd faddisms and eccentricities, stubborn persistency, as to the efficacy or otherwise of a special drug. Indeed, the medical opinions held with adamant tenacity by the older school of doctors are openly ridiculed and pooh-poohed by medicos of more modern cult. Anyhow, the bird's nest does not appear to have been concealed under the medium's tongue, or come within range of the formidable laryngoscope wielded by the "skilled sceptic."

The critic's report next introduces a Hindoo control, who apparently challenges anyone present to converse with him in the Hindustani language. Even the skilled anatomist or his two professional colleagues could not accommodate the control. Now, if the control had been, as is inferred, a fraud, would he have so jeopardised his position? Many professional and scientific, as well as laymen, in Melbourne, are familiar with numerous Hindustani idioms, though perhaps not familiar with the multitude of dialects spoken in India, and the control appeared anxious to invite conversation in his native tongue. At length his "apports" were forthcoming, and being requested to drop them on the floor, the critic reports "There was a bump inside the cabinet *like a heavy brick falling*." This sentence must have been a slip of the pen during the critic's attack of "cacœthes scribendi," for when his cynicism had worn itself threadbare, it would appear that these heavy bricks could *easily* have been clandestinely secreted inside *the heel of the medium's boot*, albeit they were "shiny" with friction. How anxious the three sceptics were to find the slightest loophole, or tack whereupon to hang the mantle of their futile test, in order to belittle the medium, apparently forgetful that Charles Bailey, from first to last, admits that his "corporeus substantia" is merely the automatic vehicle of other occult or unknown forces—be they called controls, spirits, departed souls from this mundane sphere, or whatsoever term the army of shallow superficial minded sceptics may elect—who merely look upon these important seances as a sort of quasi evening entertainment. Before dismissing the subject matter of the press report the critic's concluding remark, "The medium *snored*," gives a very fair index of the stability and reliable character of his sceptical effusion. "He (the medium) shivered and kicked, and seemed about to have a fit, *but his pulse remained normal*." Permit me as a scientific and much certificated professional man to convey my version of the condition of the medium at the conclusion of

the séance I attended. When being removed from the cabinet (a mere frame about 3ft. 6in. square and about 6ft. 3in. high, simply surrounded by a single covering of Mosquito net) the medium being within the immediate supervision of those present. I took the keenest note of his physical condition. The medium (Charles Bailey) was at first in an absolutely comatose state. Shortly heavy stertorous breathing associated with marked clonic contractions of the voluntary muscles took place, the facial expression became much contorted, whilst a violent nerve tremor invaded the whole system, and the veins of the neck were turgid. When opened, the eyes were fixed and vacant, and the pulse "dicrotic." General diagnosis of condition after séance was exhaustion, due to hysterical paroxysm of a cataleptic tendency.

— In conclusion it surely behoves three well-known professional gentlemen when "testing a medium" to first acquaint themselves with at least the bare ethics and rudiments of psychic science. For instance, the soul, spirit, control, or whatever is purported to obtain possession of the medium during the trance state or other suitable subservient mental condition, is practically without substance, that is on a par with abstract living mind in contradistinction to tangible material body. How idle, therefore, to demand the relaxation of the medium's abdominal muscle. You might as well go to the hilltop and ask the evening zephyr to bend its elbow—being of equal tangible substance. Would it not evidence better grace on the part of the most sceptical professional men, to exert every endeavour to aid the indefatigable efforts of honest conscientious fellow-men and women—to unravel the skein of knotty entanglement which more or less at present veils communications between the quick and the so-called dead. Religion would readily endorse the opinion that material bread and wine can be and is transubstantiated into very blood and wine, after the mere incantation by a fellow-man—in the face of the fact that a priest a few years since after having blessed, &c., a corrosive liquid (inadvertently poured into the chalice from a chemical brass polish bottle) partook of the sacrament in the usual ceremonial form with instant fatal results. Yet even the very churches endeavour to stultify and ridicule the progressive investigations of sincere students of psychic science, whilst the press loses no opportunity to "target" honest research with satirical, albeit vapid criticisms, such as "Testing a medium" exhibits.

TESTING A MEDIUM.

BY ONE WHO WAS PRESENT.

I have been requested by the Editor to supply a few details and remarks in reference to a private test séance of the medium, Mr. Charles Bailey; I readily comply because there were some slight inaccuracies and false deductions in a press report of the séance, that was published on the following day, and I wish in the interest of psychic science to correct certain erroneous impressions that may have been produced. The writer of the report—and I speak now from personal observation of the gentleman while at the séance—appeared, while witnessing the test, to be under the impression that he was taking part in a comedy, or farce, and his subsequent treatment of the subject seems to bear out this impression. We may pass over the flippant remarks about the discordant singing—caused in part, I think, by the deliberate attempt of certain sceptics present to destroy harmony in more ways than one—and direct attention, with all respect, to the fact that it was not a comedy we were taking part in, but an occult investigation. Nor was it a choir practice, as might be inferred from the report, the singing, good or bad, having been done in order to produce vibrations, which we are told by the scientists are desirable in connection with this phase of investigation.

With these preliminary remarks, let me state in the next place that prior to this very rigid test of the medium, which I was partly instrumental in bringing about, I was fully convinced as to his honesty as a man, as well as satisfied regarding his psychic powers. I am of the same opinion still, concerning Mr. Bailey in the dual capacity of man and medium.

The test was brought about in this way. The professional gentleman, in whose surgery the séance took place, told me a couple of years ago, that it was all very well for Mr. Bailey to perform certain alleged miracles in the office of Mr. Stanford, but he was sure that "apports" could not be brought in his (the professional gentleman's) surgery and under strict test conditions. I told him that inasmuch as the séances at Mr. Stanford's were genuine, I had no reason to think that similar phenomena could not take place elsewhere. He remarked at the time, and frequently since, that he was prepared

to pay the medium £25 if he would submit himself to a searching scrutiny and carry out his share of the séance operations under such conditions as might be dictated for the prevention of fraud. The professional gentleman further said he would give £5 to the medium for the sitting whether he succeeded or failed.* With the exception of the few inaccuracies in the press report already referred to, the case was stated with considerable clearness in respect to the principal facts. The report points out, for instance, that "a well known skilled anatomist" examined the medium, even to the extent of putting a hand mirror so far down the throat of the medium that he "only gurgled" when he endeavoured to answer a question submitted to him. It also points out that "the medium's clothes were removed," "his under clothes were searched," and the boots were "glanced at." The placing of the medium in a vapour bath cabinet, with his head only projecting, is also described with perfect fairness in the report, and thus far we have a commendably true statement of the case. The test was severe, strict and searching in the fullest sense of the term.

As to the result the report is equally convincing, for it states—to quote the writer's own words, apart from persiflage—that the first apport, namely a tablet, produced "a bump on the floor inside the cabinet like a heavy brick falling;" that a bird's nest was brought, as well as a second tablet: and that after ten minutes delay a bulb was grown in a glass containing soil, the result being "one puny white stalk projecting from it like the stem of a grain of wheat which has sprung up in the damp of a cellar." Thus we have an admission by a press sceptic, first, that the test was severe, and secondly, that two tablets and one nest were brought, and a puny plant was grown, the tablet having been sufficiently solid to make a bump on the floor "like a heavy brick falling." In view of the rigorousness of the examination by the skilled anatomist and others, the reporter was, I take it, rather hard pressed to account for these articles by fraudulent means, but happily for his presentation of the case, the boot heels, which were merely "glanced at," remained for the conveyance to the séance room of two tablets of respectable size as the writer admitted, one nest, and a plant about three inches long! And fortunately again for his view of the case, the nest was that of "a bird which is a careless builder and contained neither down or feathers." But the fact remains that it was a nest, and the absence of down or feathers or "sign of occupancy" does not appear to matter very much, except maybe in the estimation of the gentleman who wrote the report.

Before concluding, it strikes me to remark that the suggestion about the alleged commodiousness of the heels of a neat fitting pair of elastic-sided boots worn by the medium was made fully quarter of an hour before the medium left the séance room, yet it did not strike either the "skilled anatomist" or the unskilled sceptics present to ask Mr. Bailey to remove his boots for a second examination before going away. But to have done so would have shorn them of their last shred, and that would have been sad indeed!

*In reference to the above it may be stated as a proof of the satisfaction of the professional gentleman who arranged the séance that a cheque for £25 was voluntarily handed to Mr. Bailey next morning. This might have been properly withheld, according to agreement, had the séance been a failure.—Ed. *H. of Light*.

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ANNIE BRIGHT, Editor.

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Photo. reproduction of Bird's Nest and Eggs of unusual size brought to Mr. T. W. Stanford's circle on July 1st through the mediumship of Charles Bailey.



Although a bird's nest containing eggs has already been photographed for the Illustrated Supplement, it has been thought well to give another brought while the medium was enclosed in the cage. The eggs are much larger than any previously brought, and were laid by a speckled bird in the East, called "Gernoo," which, said Dr. Whitcomb, "lays tremendous eggs for its size. The Hindoos had watched the nest for some days, but it was evidently a deserted one, or it would have been taken back as quickly as it came to the parent birds," Dr. Whitcomb went on, "thus bearing out the assertion of the Hindoos that these apports are brought as rapidly almost as thought." Sometimes the eggs have been quite warm.

It may be interesting to state, as even sceptical persons are beginning to wonder if, after all, there is some unknown occult force at work at Mr. Stanford's seances, that Professor Larkin in

his latest letter has something to say of his experience in the "passage of matter through matter." "A most wonderful girl medium," he writes, "has developed here, aged 14. I saw a glass half filled with water pass directly through a heavy cloth. I held a flower against the cloth of the cabinet. Two snow-white fingers and a thumb came through the cloth and pulled it out of my hand. I pulled against the fingers, but the flower was finally taken out of my hand and through the cloth. Then suddenly I entered the cabinet, which was empty; the little girl medium sits OUTSIDE of the cabinet, and in full light. She never goes inside." A friend in England writes, "Go on piling up the facts, and the world at large will soon begin to wonder if matter is the solid thing it appears to the five senses, and this will lead, where nothing else can, to an appreciation of the spiritual basis of the Universe."