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JUNE 1, 1910.

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EDITORIAL NOTES.

An orthodox friend said to me the other day, "I feel that all this mournful funeral array in honour of the King—good monarch as he was—is Pagan. One wants a breath of Walt. Whitman's breezy optimism about death. You remember how he said, 'I will show that nothing can happen more beautiful than death.'" "That is just what the world has to learn,' I replied, "But how slow it is to move, how religious and scientific alike just halt where inquiry should begin and look askance when you tell them their dead are more alive than ever, and possibly looking on at the ceremonies at the grave wishing all could know of the reality of the life they have entered upon." Some of the so-called scientific men are among the least enlightened on the subject. In the series of addresses given to business men at the Athenaeum Hall every Thursday in the luncheon hour, Professor Osborne, speaking on the "Scientific Method," said, "If he were asked to deal with a question of clairvoyancy or spiritualism he would say that it was outside his scope, and he would be inclined to suggest that it be taken up by a committee consisting of a barrister, a conjuror, and a detective," a statement which was of course received with "laughter." And all the while sciencc, that he professes to represent, has made such rapid progress towards the outlook of those who see in matter but the potency of spirit manifesting itself, that it is only a question of time when every phase of phenomena which Prof. Osborne decries will be scientifically demonstrated. Sir W. Crookes' Law of Vibrations and Telepathy are showing that it is as easy for spirit to speak with spirit from either side of the Borderland as it is now to get a wireless telegraphic message across nearly 1000 miles of ocean, as shown us the other day by the P. and O. s.s. "Malwa."

There is no greater surprise to a scientific or well-read man, when he turns his attention to psychic phenomena than to find that there is a rich literature on the subject by foremost men of the day that had been quite unsuspected in his purblind days. There has just arrived in Melbourne an advance copy of one of the most valuable books to date that should be in the hands of all who wish to know the strides that "New Psychology" is making to-day. It is not too much to say that the whole religious outlook is changed by a perusal of this book—"Spirit and Matter Before the Bar of Modern Scence," by Isaac W. Heysinger, M.A., M.D., published by T. Werner Laurie, London. It is an important volume of four hundred pages octavo, with copious index of subjects and authorities, and written from a purely scientific standpoint. In Dr. Heysinger's second chapter, "Argument for Spiritualism," he says: "Up to the time of the ecclesiastical revolt of Martin Luther and the establishment of the Protestant faith, less than four hundred years ago, and more than fifteen hundred years after the birth of Christianity, the whole Christian Church, without an exception, had not only held, but strenuously preached and taught substantially the whole body of what to-day constitutes Modern Spiritualism. . . . The only difference is that our modern phenomena are not claimed to be ecclesiastical in their nature or under the control of any church or creed, whereas the others were." The author shows that the new psychology, which he calls "God's Science of Man," destined to supersede "Theology, man's science of God," proves that the soul does not depend on the physical structure, is not produced by the physical organism, and is not limited in duration thereby, but is, as Herbert Spencer says, a specialised individuality. "We are so far advanced now," he goes on, "by means of investigations which can have but one trend, from demonstrations which can have but one conclusion, and from a universal consensus which has taken psychology away from the dogmas of superstition, that it has been securely planted in the light of the transcendental, and old questions of religion, spiritualism, of life and its end and purpose, have been not only rescued, but glorified." It is a book which should be read by all who see in New Psychology a future for the spiritual unfoldment of the race that no other system presents. It is no longer in the dead past that people are to look for teaching, but in the dawning light coming into the world, whose reflection can be found within the consciousness of every earnest seeker after truth.

In a letter by last American mail, from Mr. H. C. Hodges, the author of that wonderful series of volumes "Science and the Key of Life," he says "The religionists and many scientists of to-day are frittering away their time by anchoring to the ignorant dead past, ignoring the fact that all truth is based upon the eternal laws of the universe, a proper knowledge and conception of which is the only panacea for the ills of the human family." In this wonderful book of Dr. Heysinger's we see in every page that we are at the dawn of a new day—the day of the soul. Past achievements of man have had to do with the external world: New Psychology is opening the minds of men to a vivid consciousness of the world within. It is in this new field that man will do his greatest work, and this greatest work will make the material wonders of the nineteenth century dwindle into insignificance. What is most fascinating to myself in this volume is the affirmation of a Universal Spirit that responds to the soul in man like the spirit of a father to his child, and which is quite apart from the idea of a Personal God. People are so afraid of going again into bondage that they shrink from what is, after all, a logical conclusion—a Father of Spirits. "If," says Dr. Heysinger, "we come from God, little as our psychism is, if you multiply it by an infinite psychical universe, you will have an infinite God, and by knowing ourselves at our best, we know Him also." Max Muller says in his "Memories"—if thou recognisest in thyself as a shadow the reflection of the Eternal which illuminates thee, then thou knowest the One to whom thou criest in the dark night of life." This is the New Psychology which has become the inspiration of all my work, and which is destined to revolutionise the religious ideals of the world. There is no limit to its expansiveness, for it is illimitable as the Universe itself.

COLONEL COUNT DE ROCHAS.

Foremost French Investigator.

By Annie Bright.

For many years the name of Col. de Rochas, one of the most honoured among French investigators of psychic phenomena, has been a familiar one. He is on the directorate of the "Annales des Sciences Psychiques," a prominent investigator of Eusapia Paladino's mediumship and the propounder of the theory of a "fluidic double." The fact of an "astral body" is well known to all students of the higher Spiritualism. In F. W. H. Myers' great work, "Human Personality," he gives most valuable evidence of the power of the astral body to project itself at will, and sometimes, as in one of his well-attested cases of extreme anguish of mind, forcing the astral body to witness for itself the safety of someone in peril. This is one of the most remarkable cases on record, occupying several pages, and corroborated in every particular. Briefly told, it was of a lady in America, anxiously awaiting the return of her husband from Europe. He was on the Atlantic Ocean when a tremendous storm arose, and more than one large steamer was wrecked on the American coast. On the ship, when after five days of extreme peril the passengers could rest for the first time, a lady was seen to enter the cabin of this gentleman by a fellow passenger in an opposite berth, stoop over and kiss the sleeping man, and then retire. This gentleman, on waking and being told of his visitor, said he had just dreamed that his wife had come to him, but although the ship was searched and fullest inquiry made, no trace could be found of the mysterious visitant. On the steamer's safe arrival in port the gentleman hastened home to assure his wife of his safety, and found that "from a certain night," she said, "when filled with anguish she had actually seen him asleep in the cabin of a large steamer, she had felt quite assured of his safety." Col. de Rochas has made many investigations concerning this fluidic double with Eusapia Paladino. He claims to demonstrate the objective existence of the astral body. For instance, unnoticed by the psyshic, who is probably entranced, he pinches the air where he thinks the astral body may be floating, and there is a resulting reflex on the corresponding portion of the psychic's body. One thing he has noticed also that this "fluidic double" or "astral body" moves with marvellous precision, regardless of darkness, and, as in the case of the lady mentioned above, with wonderful swiftness. This is really the first lesson inquirers should learn, namely, that the physical body is but the envelope of a spiritual one with powers far transcending those of the mortal frame. It may be taken for granted, therefore, that the basis of Col. de Rochas' belief in ordinary phenomena is a solid one founded on scientific observation.

COLONEL COUNT DE ROCHAS.

The Passage of Matter through Matter.

It was hoped, therefore, that the same qualifications would be seen in the séances at Grenoble, where Charles Bailey, with the generous aid of Professor Willy Reichel, was to submit himself to a critical examination under Col. de Rochas' superintendence. There seems, however, to have been something wrong from the outset, and before Bailey had been accused of buying the birds which were brought at the second sitting, he had announced that the third sitting would be the last but one. From the account, which covers 24 columns of the French edition of "Annales des Sciences Psychiques," the result of the circles is so different to those under stricter test conditions in Melbourne, that it would seem as if the spiritual powers in evidence here were almost absent. There is no mention of any addresses such as those given by Dr. Edward Robinson, Signor Valetti, Professor W. K. Clifford and others; not even Professor Denton, who waged incessant warfare against evil conditions in New Zealand, was present. After reading the 24 columns, one is forced to the conclusion that there was in reality no adequate trial of Bailey's power at those Grenoble sittings. We do not know what is going on "behind the scenes," and it is quite possible that seeing the conditions unsuitable, the circles were abruptly closed. It is but one step from the sublime to the ridiculous, and the record submitted to the readers of the "Annales" is a mere travesty of what occurs in Melbourne. At the outset a contretemps occurred. It had been decided to hold the sittings at the School of Medicine, Grenoble, of which Dr. Bordier, one of the investigators, was Director. This gentleman died on the day fixed for the first séance, and as some of the sitters came from a distance, it was arranged to hold the séance there, after a short preliminary postponement out of respect for the dead. It was, however, decided at the invitation of Dr. Ternier, one of the sitters, to adjourn to his residence five minutes away. Bailey was then in trance, and Dr. Whitcomb objected to this, but finally consented, and Bailey, in his insensible condition, with a supporter on each side, and followed by the rest of the sitters in a procession, was led along the streets of Grenoble.

First Seance.

Very complete details are given, the most important being that Bailey was placed in a sack that had been prepared, with wrists and neck tied securely, was thoroughly examined also, and at Bailey's or Dr. Whitcomb's own request was submitted to a severe beating, two doctors assuring the sitters that nothing suspicious could be perceived. That night the first "apport" was a small roll, apparently of cloth, about ten or twelve inches long, and about two in diameter, said to be the head-dress of a chief. After more singing, there was a sound as of the rattling of stones or beads, and a mass of earth containing gems, it was said, was thrown on the table. At the moment of its fall a lady sensitive, who was

present, exclaimed that she saw flames, and described them as near the ceiling and falling obliquely on to the table.

How the Birds Came.

At the second sitting, which was held in the School of Medicine, and after the usual examination of his clothes and being tied up in a bag, Bailey, under control of Dr. Whitcomb, asked that a special examination and brisk slapping should be done so as to ensure that no living animals could escape being killed in the process. Great care was given to the placing of him then in the sack, and securing the neck and wrists, so that nothing could get through, the hands of the sitters were clasped, and at the end of a few minutes of darkness, Abdul, as on the previous sitting, announced himself, and made a salaam, saying that he was bringing an "apport." After a few seconds, Bailey rose and seized in the air with uplifted arm a little bird, the size of a wren, which was said to be Indian, and to have come from India. A second bird was brought under similar conditions, and finally a nest. These were presented to the sitters, but as there was no cage provided for this contingency, the birds were placed in a drawer. There was some difficulty in catching one of them at the close of the circle, when being taken charge of by the lady to whom they were given, and one of the birds died the next morning. It is noticeable, too, that one of the sitters was not content with a little bird, and asked for an eagle or a condor, just as one of the sitters at Mr. Stanford's circle, after a large live fish had been brought, and lay flopping on the table, said he should be satisfied if a shark were produced.

Break-up of the Circles.

At the third seance, it was decided to divide the sitters into committees of three to supervise everything in the most thorough manner. Three doctors were appointed to examine the medium. A second suit of clothes had been bought, which Bailey wore on the day, while those he had worn at the previous sittings were taken to the seance room and thoroughly examined. Bailey was stripped to the skin, and the most thorough examination made of every external part of the body. But when the doctors desired to examine the rectum of the medium, Dr. Whitcomb, controlling, objected, and said that he would leave the medium, who as a man could decide for himself. Bailey, on coming out of the trance, was still more obdurate, and indignantly began to dress in order to leave the seance room. Thus the third sitting was ended before it commenced. Bailey was asked to give further sittings, even when it was thought the birds had been bought, but he refused, and thus the sittings abruptly terminated.

Were the Birds Bought?

As a matter of fact, it does not signify whence the birds came, and in a letter received from Professor Reichel by last American mail, he says that Col. de Rochas, in a long communication, says what is the crux of the whole question, "*How did Bailey bring the birds into the séance room?*" By their own account, the examination was complete, and it is beyond serious consideration whether two live birds could be secreted in anyone's body. The very fact of their suggesting such a thing, and going on to relate how prisoners had been known to do this with various objects (but we may remind them they do not mention live ones), shows that they have yet everything to learn of this phase of phenomena. On the morning after the seance when the birds were brought, one died, and Col. de Rochas, to ascertain what the species of bird was, took it to a bird-seller in Grenoble, who said it was similar to some on sale in the shop, and that on the previous Saturday a gentleman purchased three to amuse his children on a voyage to New York, and took them away in a cage. This gentleman, his wife said, spoke American-English, which she knew through having lived in New York, but Bailey has never been there. Bailey was confronted with the bird-seller, who, they say, recognised him at once, although Bailey declares in the only letter he has written to a Melbourne friend that he had never seen him. In the report, it is stated that it seemed superfluous to try and ascertain what had become of the cage, and the third bird, or who had lent Bailey the French money. Professor Reichel says that Bailey was penniless on his arrival at Southampton, and declared to the committee that he had not lent him any, having defrayed every expense.

Conclusions on the Matter.

Although it is matter of doubt about the purchase of birds, the main point is that they were brought into the seance room after it had been ascertained that no living thing could have been concealed. It is well-known that many articles which have been brought into other seance rooms than Mr. Stanford's have come from a medium's own residence a few streets away, the medium having indicated a certain article, and being doubtless magnetised by contiguity was easier of manipulation. Mr. Stanford, in his letter to Professor Reichel, points this out, but says that what he "wanted to prove—and did prove beyond any possibility of doubt—was that matter, active and inert, passed through matter without injury to life or structure." Mr. Stanford further says: "Had you, and those associated with you, confined your attention to the scientific side of the question, as to how the two birds came into your circle, and continued your investigations, you would, in a short time, have received such indisputable evidence of the passage of matter through matter that any scientist present at your circle would have been forced to admit the genuineness of the phenomena." As it is, Col. de Rochas is convinced he has genuine phenomena, and the pity of it is that by their own unreasonable propositions, further investigation could not take place. On both sides the position was a difficult one. Neither understood the other's language; there must have been something entirely wrong in the "entourage,' but whatever the cause, it is a great pity for an opportunity of the kind to be lost by what seems to have been an utter misunderstanding of the laws that govern this phase of mediumship. We are all but learners, and if this should advance investigators still a few steps onward in their knowledge, concerning these things, good will come out of it, and Bailey be eventually cleared of every imputation of fraud. It must be mentioned that in the letter from Charles Bailey referred to, he speaks of Col. de Rochas' kindness to himself, and it would be in the interests of true science if it were possible for further investigation to be made. No word has, however, been received of Bailey's whereabouts, and it is not improbable that his marvellous mediumship is for ever lost to the world.

OUR FOREIGN EXCHANGES.

Foreign Press and Charles Bailey.

An important feature of the mail that arrives weekly from Europe and India is the large quantity of foreign newspapers devoted to psychic matters. It is proposed to continue the columns so admirably controlled by Cavalier James Smith, on similar lines, and to include occasional reviews of books. At the moment, however, leading foreign newspapers are filled with accounts of the Grenoble fiasco, and mention only of these can be made in this issue. It is gratifying to find, however, that writers do not doubt the genuineness of the phenomena, and all mention in the highest terms the way that Mr. Stanford's circles have been conducted, and the unimpeachable evidence given in the "Harbinger of Light."

"A Medium's Fraud," is the title of the article in "Annales des Sciences Psychiques," which contains detailed report of the two seances held at Grenoble, by Mr. G. de Fontenay; remarks by Commandant Andebrand, secretary; a long letter by Col. de Rochas to Professor Willy Reichel, in which he

discusses calmly enough the Grenoble sittings, and thinks they will not be useless, believing as the Colonel does in the possibility of the passage of matter through matter as vouched for by Aksakow, Russel Wallace, Sir W. Crookes. He attempts to justify the abominable and unnecessary test to which they wished to subject Bailey, and quotes cases from prison records of prisoners concealing articles in their bodies, but it must be remembered, never live ones. It is still unexplained, as no word has come from Bailey, why before the alleged buying of birds, he had announced that the third sitting would be the last but one. Conditions appear to have been of the worst, intensified by all the sitters being foreigners, although in Italy this did not militate against successful sittings. Notwithstanding, Mr. C. de Vesme concludes this article with an adverse criticism based on an article of his in April, 1905, which was condemned, he says, by spiritualists generally, on the Bailey sittings at Milan and Rome From the attitude of writers of this kind it would seem that Bailey's remark in a letter to a Melbourne friend that they "got quite as much as they deserved at Grenoble" is very near the truth.

Dr. Dusart, who has translated from the "Harbinger of Light" in the "Revue Scientifique et Morale du Spiritisme," long accounts of Mr. Stanford's seances and given his testimony also as to the value of the addresses given, says:—"Are we to conclude from the Grenoble account that Bailey is definitely disqualified as a fraud? Must we admit that the distinguished people who have for several years observed Bailey at Mr. Stanford's seances under strict precautions, and in a cage, have all been deceived or become accomplices? It cannot be thought of." In another article, Dr. Dusart mentions the bringing of a paper five months old at the last seance held in Melbourne, which it may be said did not at all affect Mr. Stanford's belief in Bailey's genuineness, but arose from causes not known, but evidently connected with the desertion of some of the Indian controls during the New Zealand trip and improper conditions. Foreign exchanges will, however, by this time be in possession of the May "Harbinger," and know the attitude of those qualified to speak concerning the Grenoble fiasco.

La Theogonie des Patriarches.

For French readers, the magnificent volume, the first published posthumous work of Saint Yves d'Alveydre, head of the Order "Les Amis de Saint Yves," is full of interest. Printed on rich folio paper, with six full page original illustrations of the life of Moses by Gabriel Goulinat, it presents the esoteric side of the life of Moses and Jesus partly in prose and partly in verse. "Each star in the heaven, each colour in Nature, each musical sound, each natural form, is a manifestation in the visible world of a Creative Power in the Invisible world." "The visible sky is the manifestation of the invisible heaven" is the text of the whole. The "St. Yves" cult is still another to be added to the ever-growing number of what are really sects in the world, each speaking as if it were the sole repository of truth. If regarded as fellow-seekers, not infallible guides, all is well. Something may be learned from each. Let us zealously guard individual freedom of thought, and know that to get into personal touch with the indwelling spirit of the Universe is what each soul needs, and that must be done by the individual alone. This is the heart of religion within nature, of mysticism, and of occult teaching generally. It is to be hoped that the above work may be translated into English, as there is such widespread interest in the esoteric explanations of the Universe.

W. T. Stead's report of the working of Julia's Bureau up to date, which appeared in December issue of this paper, is translated by Dr. Dusart in the April issue of Gabriel Delanne's paper, "Revue du Spiritisme, etc," with acknowledgment from this paper.

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

By Annie Bright.

Now that the first surprise at the abortive seances in Grenoble has passed away, the paramount feeling that remains is that they were a mere travesty of what has taken place in Melbourne; and that there was something lacking in the environment generally. This is shown by the absence of any of the advanced controls who give through this weak sensitive addresses, which have called forth widespread admiration. That Charles Bailey is a medium who is without equal in the world (as in no other case have extraordinary phenomena been combined with high spiritual teaching), can be maintained without a shadow of doubt. Mr. Stanford has recognised this, and also that he has become a weak man "by the mixed mentality of those who made free use of his pliable organism. I never regarded Bailey as other than a tool for the accomplishment of specific work," writes Mr. Stanford, "and that work the demonstration of man's immortality." That he has done this can never be forgotten by those who have listened to or read the addresses that have come, when in a deep unconscious trance, through his untutored lips, at the above seances. To that group of listeners it seemed as if heaven had been opened, and some of its radiance had been shed around. This has been recognised both far and near, and the controllers of London "Light" have not been slow to recognise this. We are greatly indebted to these spiritual-minded men for having, after the first report of the Grenoble seances had died away, placed this important consideration before their readers, who are to be found in every part of the world, in its issue of April 2nd, as follows:—

"One of the marvels of the famous Stanford circle in Australia is the series of Addresses by intelligences presumably from 'the other side,' some of them really profound as well as beautiful. One, said to be by the late Professor W. K. Clifford, and fully reported in 'The Harbinger of Light,' gave a remarkably subtile but lucid account of the Ether as the source of Matter and the medium of God. Its central thought was that there is an Ether within the Ether which we postulate, whose basis is Spirit of which it is a manifestation. That Spirit is what we call 'God,' and is both omnipresent and omnipotent.

"From that Spirit comes life, through the media of the etheric and electric channels. Paul was right when he said, 'We are the offspring of God.' That is literally true. Every throb of life and every speck of matter branches away into the mighty unseen ocean of spirit-power where 'God' incessantly works from the inmost."

In the course of this Address, the speaker expressed the opinion that the old fairy stories were not entirely fanciful. He said:—

> In the old Roman and Greek mythologies the woods were peopled with forms called naiads; the waters, the brooks and the streams by others called nymphs. In some Christian lands they believed in pixies, gnomes and fairies; in Eastern lands they had the genii. Surely this is not merely the outcome of the barbaric mind. There must have been some foundation for these strange beliefs. At some period of man's history someone has caught a glimpse of these strange creatures. They must have existed. I care nothing for names nor what you may call these apparitions, but it is a fact that there are Nature spirits. The Eternal Spirit manifests through inanimate nature in many ways and forms, and we have the Nature spirit which has been seen by a few—not many—of the sons of men. Those present among you who have seen Nature's spirits were highly sensitive—mediums of a very high order. It is not because they have not been seen by all that they do not exist. These pixies, these nature spirits, have wondrous powers. They inhabit the trees and the fields; they wander by the streams in the pure mountain atmosphere, and everywhere throughout Nature these spirits will be found. They are all good, not one among them is evil. It is only when you pass on to the spirit side of life that you get knowledge of these things."

As readers will remember, this address appeared early in this year, and was selected chiefly on account of its reference to Nature Spirits, quoted in "Light." Those familiar with the writings of the

late Edward Maitland will recall an experience of his in "The Soul and How it Found Me," where he tells of being in an ecstacy, as it were, in a wood, and beholding the spirit of a tree, whose beauty had excited his admiration.

Signor Valetti's address given below—"The Joy of Two Worlds"—is equally suggestive and beautiful, and is another proof of the remarkable combination of gifts in Charles Bailey as a physical medium and transmitter of a high order of spiritual teachings.

Under the illustrated Supplement will be found a brief description of the Manuscripts photographed. Each one begins with a kind of formula, "Oh, the Jewel and the Lotus," similar to the Mohammedan one, Dr. Robinson said, "There is no God, but Allah, and Mahomet is his prophet." They are written on a kind of parchment different to that in use now. The writing in the two top ones, said Dr. E. Robinson, when translating them, "would appear something like the characters found on a Chinese tea paper, but the scientist notes that they are characters entirely distinct from and different to Chinese language."

ADDRESS BY SIGNOR VALETTI.

"The Joy of Two Worlds."

Delivered on Friday evening, April 23rd, 1909.

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

Signor Valetti: It is a great subject on which I desire to speak to you to-night, namely, "The Joy of Two Worlds." The world in which you live, and in which I lived also in the days of my flesh, has been called strange names by philosophers and others, such as the "vale of tears" and "this sorrowful Planet." Even in the Scripture, after the transgression in the Garden of Eden—which never took place in reality—the earth was to bring forth brambles and thorns, and you have been told that the trail of the serpent is over everything.

Looking from the standpoint of one who has arrived home after a long journey, I must say that it is quite true that there is much to annoy and offend the flesh, and I have to look also from the standpoint of one who has not had the best time upon the earth plane, although I was treated perhaps better than I deserved. But notwithstanding the trials and troubles, the pangs, the pains, and tribulations of the earth plane, there is much which one can look back upon, even from my present standpoint, with extreme pleasure.

What are the Pleasures of Life Worth?

Have you ever considered—I suppose you have in your quiet moments—in what the pleasures and joys of life consist? If you are a tired and worried business man, you will probably say, 'Ah, there is but little pleasure or joy for me!' If you are bereaved, if you are in poverty or distress, you will say, 'There is not much pleasure in life for me, I have received more knocks than kind words.' If you are rich, and have sucked honey from every flower, you will be forced to admit to the real man in your quiet moments,—the ego—that life sometimes palls upon you. You feel tired and weary, and even the presence of your own friends wearies you. There is the same round of gaiety, the everlasting rising, sleeping, and waking again on the morrow to the same thing, the same monotonous existence, the same pleasures every day. We know that men in the flesh cannot be perfectly satisfied or happy with their lot or condition, and the reason is that they have not yet learned to regard the life in which they are living as but a school—a preparatory school—for something higher, nobler, grander, and better. I cannot imagine anything more debasing and unsatisfactory than the life of the true materialist, who lives for the earth life only.

How Nature speaks to the Spiritual Man.

All Nature awakes with the rising of the sun. The beautiful flowers unfold, the dew is upon the leaves, and a blush in the horizon heralds the coming of the king of day. To the spiritual man or woman, all Nature awakes; the bird begins to twitter and to warble; the insect is upon the wing; and the drowsy hum of bees and wasps assails the ears. But the sluggard, the materialist, awakes to what he has probably seen for the last thirty, forty, or fifty years, and no impression is made upon him, for his spiritual life is under a cloud, and he does not apprehend that he is a son of God. He has wilfully allowed himself to gravitate to the level of the beasts which are round about him in the field, the ox in the plough, the horse drawing the cart. These are his companions in adversity and in happiness, and when they, through disease or old age, fall to rise no more, he expects at some period of time to do the same, and tries to make himself believe that Death ends all. There is nothing so debasing or unsatisfying, as materialism. If such an one has any loved ones, if he has a wife or children, a sweetheart, a brother or a sister, let him reflect that perhaps in an instant, by an accident or fell disease—"the pestilence stalketh abroad at noontide"—those eyes which have looked into his, which have been ablaze with love, may be cold and dull, the mouth which has uttered endearing expressions may speak no more, and the hand which has smoothed the pillow when he has lain sick shall never be raised again. Let him think of all this, and he will draw back appalled at such a prospect! Something within him will say—"Surely this cannot be the end of life?" It is my joy and privilege to tell you that it is not.

There is no need for Unhappiness

When it is realised that there is something better in continued existence, a man should be tolerably happy upon the earth plane for the following reasons. It is not good to be constantly talking about the trials and worries and perplexities of life. Have you ever reflected, my friends, that you are partly animal? You have a brain—the nervous centre or mind which exerts a great influence either for evil or for good upon the body—and it is true, as the Old Book has declared, that "as a man thinketh in his heart, so is he." A man's mind may run in a certain groove until it becomes warped, and exercises a malign influence over the body. Try to remember always, no matter what troubles come to you, no matter what are your circumstances in life, that to every cloud there is a silver lining. Sometime and somewhere the great bank of dark clouds will break, and the glorious blue of heaven will be seen. Realise also that the whole universe is held together, is en rapport with the Eternal source of Love. It is the bow in every cloud, it is that which will redeem all mankind. If we look at the other side of the picture, not at the dark side, realising that man in the flesh is born to trouble as the sparks fly upward, it is seen that it is through tribulation alone that man must enter into the spiritual kingdom of God. John, in prophetic vision, tells us that he saw a number of people arrayed in white robes in the New Jerusalem, and was told that "these are they which came out of great tribulation." Just so. If there be no cross for you to carry, how can you expect later to receive the crown of life?

Everywhere the Life Beautiful.

You know something about the world in which you dwell—a little about the universe, but it is very little. You know something about the solar system, about the sun, moon, and stars and the planets, but your knowledge is very limited. You do not yet know of yourselves that the planets contain life, and that they are inhabited. When we from spirit realms, through media, told the wise ones of earth that the stars and planets were inhabited, they laughed in their wisdom. They brought forward learned arguments to prove that the temperature was such on some planets that life could not exist. They attempted to show that it was utterly impossible that there could be any life excepting on this

globe. But notwithstanding all their learned arguments, there is life in every star, there is life everywhere throughout the universe. God is Life; the emanations from Him are Life! Realise that He thinks—and worlds, suns, planets, and constellations come into being. The story of God's making the world in seven days is a crude myth; it is childish, foolish, and untrue. The planets and constellations are the thoughts of the Eternal. There is life everywhere. You do know something about your own world, and let me say that the world on which you live is most beautiful. I have travelled on your earth plane a little. I have stood on its high peaks, the Matterhorn, the Wetterhorn, and upon Mont Blanc, raising his snow-capped head above the clouds. I have stood by the blue Swiss Lakes, at Zurich, at Interlachen, at Basle, and I have been enchanted with the beauty of the landscape. I remember well once standing on the peak of Mont Blanc. Beneath me there floated a mist, and the guide told me that this mist was a bank of clouds. It was just before sunrise, and the morning was cold. Far away you saw other peaks, and then there came a fine, purple blush. Around the horizon, there seemed to run an encircling light, followed by a chill—then more light. It was the break of day! Higher and higher rose the sun. Then as his beams—arrows from his giant quiver—pierced and penetrated the mist, the cloudy bank had dispersed, and the village below stretched before me. The little Swiss village nestled in security, and the inhabitants were not yet astir. On the mountains could be heard the tinkle of the bells of the cattle, the joyous song of the birds, and I said to myself, "Surely if there is a heaven it will be something like this." I have been in my own country—sunny Italy—I have stood near to Cape Mycenium—you will remember it was off Cape Mycenium that the Elder Pliny, in command of the Roman fleet, watched the great eruption of Vesuvius, which destroyed Herculanaeum and Pompeii and hundreds and thousands of people. Ah, say some, how can you reconcile Love, Eternal Love, with such scenes as the destruction of the cities which you have just spoken of? I will tell you.

All is provided for in the Universe.

Have you ever given thought to the wonders of Nature? Think of a little melon seed. Place it in the earth, and you will find that after a time it collects from somewhere pounds weight of material, with which it produces an outer rind of green, an inner rind of white, and then the fruit of pink, with scores of similar seeds. Nature has clothed the little seed thus, and man uses it for his benefit to feed and build up his body. Time will not permit me to speak of Nature's bounties. Let it be admitted that she is good. At the same time, it must be remembered that Nature is no respecter of persons. Once on a time I went to a little town near to Naples—that town at which we are told the preacher Paul landed after coming from Asia Minor. Near to this town of Pateoli are the remains of an ancient amphitheatre, where soldier and saint are said to have perished in the arena. We know that hundreds and thousands were done to death in that arena to make a Roman holiday. And as I stood in the arena looking at the huge stones, I thought of those scenes of blood. I saw the frail, drooping maidenhair fern growing over the rocks, as if Nature would cover with a mantle of green the very stones which were once the scenes of blood. And as I gazed at the dens and cells in the ruins, a bird perching right on the highest stones of the amphitheatre began to sing most beautifully, and as I looked at him I said, "Nature forgets." Yes, the bird could sing his lay on that bright May morning, and yet there had been witnessed the most awful scenes which one could depict. Let us pass from that to the individual life. You have come into this world to live. I do not know that you asked or begged permission to enter it. In the order of Nature you came, and that very order of Nature is Divine. You were to come into this universe—an individualised unit—you were to fill a place therein, and without you there would have been a void—a hiatus. I do not care if you were but a crossing sweeper, it was necessary that you fill your place in the universe. You are able largely to choose good from evil, as you call it—error or truth. Be it known, however, that man is not entirely a free will agent. He is the product, as the learned Professor Denton once said, of many causes—environment, heredity—and much that you have to thank your forefathers for, all of which goes to oppress you, to injure or to retard your progress. But notwithstanding all that, providing that you are compos mentis, you have your destiny in your own hands. I go still further, and say that you, if you will but understand and recognise it, you are able to receive spiritual assistance—but it will not be forced upon you. You have to toil for the bread which perishes, but you have been told that "man shall not live by bread alone, but by every word of God," and it is true. The man who leads an idle existence will find it pall upon him, but he who makes use of the things of earth life as a steward, seeking to brighten life for others and to make moral and spiritual progress—that man will have something in his soul which the materialist knows nothing of. It is for that reason that the world sneers at the truly spiritual man because it cannot realise that he possesses something which the world cannot give, and which, undoubtedly, the world cannot take away. This comes only through being in tune with the Infinite. In no other way can man receive spiritual pleasure, spiritual joy, and spiritual life. If poverty shall come, if accident or disease shall come, he will be able to say—"All these things are meant to develop the man in me." These things are permitted that he may rise and grow to the full stature of a man. If you have to encounter and combat adversity, realise that it is to develop in you that spiritual life without which no man can enter the kingdom of Heaven, or be regarded as a soldier of the faith, who has fought for the good of humanity in the name of Holy Truth. I do not care what may be your troubles, this truly spiritual life will enable you to overcome them all.

What are the Joys of the other World.

Are there no perplexities and troubles and difficulties, then, in the heaven of God? No. But I must tell you that it is necessary there for everyone to strive after perfection. Some people passing over to the spirit side of life gravitate to a certain level because they are unspiritual, they are in darkness. But the spiritually-illuminated, passing into the spirit side of life, seek to rise higher and higher, to pass along the spiritual planes of existence—the progressive planes which undoubtedly will bring them nearer to God, and produce greater happiness. That which the majority of people call happiness is not happiness at all. The miser, as he huddles over his gold, will tell you he is happy. God forbid that you should call that happiness. It is a sensual, selfish satisfaction for the moment to that hardened heart that he possesses so much. But almost as soon as he begins to think "this is mine," "this is mine," there is forced upon him the fear that it might not be his very long, and that brings unhappiness. The spiritual man has never any fear of that. He has something which cannot be taken away from him. On the spiritual side of life man's happiness increases as he acquires spiritual knowledge—knowledge of God and His laws. When the scientist goes to the spirit side of life, he will be enabled to pursue his researches. He may not return to the earth plane to tell the people who will not receive it, for even the words of truth fall on dull, unheeding ears, but he will realise the wonders of the universe, and he will also feel that it is his playground—his rightful domain. You should say, Don't talk to me of crowns, robes, and sceptres; don't talk to me of filthy

lucre, dross, position, place and power! Let all these perish; but give me that spiritual life which will enable me throughout the countless ages of eternity to pursue knowledge and wisdom. Wisdom has commenced her temple, she has laid its foundation stones here, and I am going to build thereon. First, I will rear the great monoliths, the columns, and when I go to the spiritual world there will come the crowning and coping stones. My Father then will finish the building, and I shall dwell therein. That is the joy of the life to come—that is the joy reserved for you if you will accept it.

WHAT SPIRITUALISM MEANS.

There have come into my hands two articles lately, one a valuable fragment, "The Beyond," which may later be enlarged, and the article given below, "The Objects of Spiritualism," which indicates the revolt against phenomenalism without a corresponding spiritual and moral development. At the same time, one of the most important volumes yet issued on the subject of the "New Psychology," namely, "Spirit and Matter before the Bar of Science," by Isaac W. Heysinger, M.A., M.D., comes to elucidate in a keen and masterly manner the truths that have been set before readers of these pages with the utmost persistency. The day of the soul has arrived. The old mechanical theory of the Universe has disappeared under the analysis of science itself, and we are in "the presence of an Infinite and Eternal Reality, from which all things proceed," says Dr. Heysinger. The idea of evolution has become spiritual or psychic, working through living centres of force, for which we have no other name than spirit. Nearly 400 years ago, Edmund Spenser, who has been called "The Poet's Poet," said—

"For of the soul the body form doth take,
For soul is form, and doth the body make."

In less poetical fashion, this great truth is set forth by the New Zealand lady in the following article:—

THE OBJECT OF SPIRITUALISM.

By a New Zealand Lady.

For the *Harbinger of Light*.

Those who have been attracted by the truths of the invisible influences on man, and of the nature of his future life, are naturally asking what is the reason of it all? When through the Rochester knockings years ago the attention of the civilised western world was turned to the existence of phenomena beyond the reach of so-called natural law, men for a time were enthusiastically swayed by the wonder of the mystery revealed. The persistence of human life beyond the grave was the first truth to be taught, and circles were formed all over the globe, and messages received through mediums that have, I think, convinced all open minds of this tremendous fact. But it was not enough, nor was it all. The nature of the laws of this other life, of the means by which the revelation was made, of its effect upon man's destiny, these were what men wished to know. Thus were discovered the law of telepathy, the passage of matter through matter, the effect of mind upon mind even over long distances, the power of healing by electricity, and by the magnetism of the human frame, the possibility during earth-life of altering the body's definite type, and of bringing out latent psychic faculties; the effect of light and colour upon the body; the law of levitation, which removes the power of gravity that holds things down and binds them to a definite form or shape — all these were truths new to the present race, but now established, thanks to scientific research, beyond a shadow of doubt.

There is a tendency among many to dwell on the primal truth of existence after death, and of the possibility of communication between the two worlds. This has led to the giving of tests in every lecture hall, in every seance room, and private home, as if this fact were the only vital truth for which the establishment of spiritualism was brought about. Does the question never arise, "Who is responsible for Spiritualism?" Not the Rochester knockings, certainly. They were the means by which truth was revealed. Who were the revealers, and what was their intent? Here the Higher Spiritualism comes into play. It postulates a realm of activity far beyond our earth plane, where forces are brought into play by which the maintenance of material life is rendered possible and probable. The Higher Spiritualism teaches a Central Directing Force, which sees with a clairvoyant eye, beyond all range of our clairvoyant sight; who hears all things with a clairaudient ear; who knows all things, with psychometric power, and reads the hearts and minds not only of men but of powers and principles higher than men; who guards all things with a protective love greater than that of our invisible guides, whom we have met and know to be our friends or relatives long gone out of our sight; who gives all things—the spirit power that brings us manifestations of its ability to transform matter for our human needs, and to ingather from the atmosphere elements that wield the subtle power of healing and protection about men. It opens up our spiritual sight, and makes us understand the truth, and to acquire power to use these elements for humanity's good. The Higher Spiritualism teaches that this Directing Force—called God—reveals Himself in many forms, from angel and archangel down to man, and from man to the sod on which he lives.

The object of our life is simply this—the bringing of the spirit down to earth, and clothing it in form that it may learn the possibility of the elements of substance in their most material shape, as well as in their higher, subtler form. The next thing is to teach us of a subtler form than that worn by our departed friends. We have learned from the communion with the dead of the processes of life beyond the grave, and something of the powers they learn to wield. We have discovered that after a little time they pass away completely from the earth, if they are not hindered; that in the heaven world, they undergo a period of rest that fits them for a new activity in the work of helping on the evolution of men. From among these latter, the Higher Spiritualism is being given. They in their turn are controlled by Beings far beyond them, in a plane where Light and Life are a reality and not a dream. These are the Shining Ones, who understand the cause of much that seems to us to be obscure. We have seen in seance rooms something of the effect of the finer elements upon the flesh. When clothed with a coating of ether, the human hand remains unharmed by a live burning coal, the flesh becomes so insensible to pain that an operation can be performed on it and the patient feel no suffering at the time. Such cases, it is true, are comparatively rare, because we have not given time to them, but have been content to commune with the dead. We have seen disease driven completely out by the word and touch of a sensitised medium—that is, a person in whom the ether plays so large a part in the building of his flesh that he is a dynamic charge, an electric force, capable of destroying with a touch the chemical elements that lead to death. Disease is death; a body that is diseased is out of touch with the Life-giving force. If that is ether, as we know it is, then let us have more ether, gathered in to our atmosphere, and let it constantly play about our bodies and our dwellings until health is established as a general rule.

Whence comes the Ether?

Whence comes the ether? Was it always there, and is there any way of catching it beyond the natural way in food and air? This is a tremendous question. Spiritualism teaches us that ether is a natural element, existing always in the atmosphere, but increased in cycles or at certain times by an alteration of the globe in its relation to the sun and stars; that at such times the ether in the air is materially increased, and so a door is opened by which a higher and a better life can be established as the law

on earth. But ether depends upon a higher force, and is precipitated from above, just as the spirit forces shower it down upon our bodies in the seance room or in the healing chamber, where the soul desiring light and life retires each day to hold communion and find the blessing such communion gives. The late Dr. Baraduc succeeded in photographing what sensitives see, the showers of ether being shed around the body when the cry of the soul has reached those higher planes where dwell the Beings whose labour of love it is to hear and answer. There is not a single invalid who has been healed by medical or other means who has not thus been the recipient of the showers of healing ether, poured on him. It is not the drug that heals, though that may be the nucleus round which the ether clings. It is not the food that builds the body up except where that food can be the medium of the energy the body's life demands. Fresh air, fresh food of grain and vegetables containing no dead matter, daily ablutions, and contact with the sun's magnetic rays will combine to form a nucleus round which the ether waves may gather, and the ether atoms collect.

So the Higher Spiritualism has come to teach us a better way of life, new laws of health, new laws of thought, remembering that thought is one of the most potent agencies in moulding matter. The power of attraction is so great and the human mind so strong a dynamo that it may attract almost any element it chooses from the material atmosphere. It may rise to the heights where Wisdom reigns supreme, and come into touch with Beings in a sphere beyond the reach of our humanity, except by the exercise of the power of thought which links man with the divine. Telepathy has taught that mind with mind can hold communion anywhere on the globe, and spiritual illumination has shown that mind can speak with mind of any grade in the invisible and etheric worlds. Clairvoyance has shown us that the eye can see the denizens of the so-called spirit world, and the aura or soul-garment round the flesh by which its real nature is revealed. Clairaudience has taught us that the ear can hear the voices of our spirit friends, and of those loving ones, our spirit guides, who would so gladly help us, if we would accept their help, and do our part to cleanse our bodies and elevate our minds. Psychometry has proved the reality of the personal influence each one sheds, so that a man is a blessing or a curse to all he meets, just as his inner life is good and pure and clean, or foul and selfish. But there is no height to which the extended vision of the soul may not be directed, if it has the strength to bear the trials that such heights demand. Though we are men, we need not remain men. There are fuller heights to which the soul may grow, and brighter vistas which we may attain. It is our duty to find the law of life, accept its revelation, prove its truth, adopt its customs, grow into its height, and do here what so many have to do when they find themselves on the other side of life, with minds still darkened and bodies still uncleansed.

Spiritual Communication not the means.

To establish communication with the dead is an easy matter. They are all around, and are as ourselves; no better and no worse than when they left us. But to live the life that Spiritualism demands, remembering that every thought and deed has its effect upon the organism, upon our brethren, upon the world at large, is to practice telepathy, psychometry, clairvoyance, and clairaudience all in one. It is to wield the powers of ether and of light, and to bring nearer that divine consummation for which the world has waited ages long. This is the real object of Spiritualism. The Rochester knockings and the phenomena of inspiration, healing, and the like that have startled the world, were permitted for this. But all will be useless, unless we lay hold of the knowledge and the light that has proved religion and science both to be right. When the cycle is ended, and the door is closed, shall the veil (now lifted) fall heavily down again, or will humanity accept the truth, and give light to the coming race? To practice and to teach, to follow out the eternal laws of love, this is the object of true Spiritualism, and this the purpose for which it was revealed.

CORRESPONDENCE ON THE GRENOBLE SEANCES.

From every part of the Commonwealth and New Zealand letters have flowed in, all commending the stand taken by Mr. Stanford upon receipt of the news that the Grenoble seances had collapsed, and eulogising in the highest terms his letter to Professor Reichel. There has been a great demand for copies of the paper, and an extra large edition is practically sold out. Five thousand pamphlets have been sent broadcast by Mr. Stanford, and people have woke up to the fact that, whatever has happened elsewhere, the genuineness of the Melbourne seances is practically unassailable. Mr. McLean, president of the Wellington Association of Spiritualists, sent an article two and a half columns long to "New Zealand Times," in which he reproduces Mr. Stanford's reply to Professor Reichel, with that gentleman's letter to Charles Bailey, and a splendid introduction of his own. In the concluding paragraph Mr. McLean says: "I have on many occasions witnessed genuine manifestations, and the first set back does not at all prove that the whole of the Bailey phenomena were fraudulent. I know to the contrary that I have witnessed genuine phenomena under the best possible conditions and with full electric light. I have the greatest sympathy with Mr. Stanford in this matter, as he has earnestly, and without any recompense whatever, devoted years of his life, and spent thousands of pounds in his efforts to prove what the late Mr. Gladstone said was the most important work done in the world—by far the most important—namely, to answer the question, "Does death end all, or is the ego perpetuated?"

In a private letter to myself Mr. McLean says, "Many thanks for keeping me in touch with the Bailey matter. I spoke about it last Sunday to a good audience, and the explanation was heartily approved of. I send by this mail a copy of N.Z. "Times," and you will see what I have done. I think your article in the "Harbinger" is O.K., and without desiring to be rude, you're a regular brick."

Correspondents will recognise that in Mr. McLean's article to the N.Z. "Times" is embodied all the good things they have said in letters to myself, which, if published in full, would entirely fill an issue of the "Harbinger." To all these kind friends, therefore, and to Mr. McLean, I gratefully tender thanks, assuring them that every kind word is an added strength to my determination from the outset to proclaim still stronger, and with added emphasis, my knowledge of the genuineness of this remarkable phase of phenomena and its immeasurable value as a means of breaking down the almost impregnable materialism of the present age. I was prepared, if needs be, to stand alone in this matter, but quite an army of sympathisers has arisen, and, as Mr. Stanford says in his letter to Mr. McLean, published in the N.Z. "Times," "I think good will come out of the present seeming evil." It cannot be too often stated that we are only learners, and that every seeming failure should be a means of acquiring more knowledge concerning conditions and mediumship generally. As Mr. Stead says, all we want is the fullest inquiry into these things. We know that the facts are there. Spiritualists with limited experience would try to cover up difficulties of this kind, and if I had taken the advice of such the matter would be in a very different position to what it is to-day. Genuine belief and courage in maintaining it commands respect, and thanks are due to many leading papers in Australia, who have copied the most salient points of my article in defence of these far-famed circles.

A. B.

DEATH AND MOURNING.

The death of King Edward and the mourning that accompanied and has followed it naturally suggests reflections on the nature and philosophy of death, and the relation and appropriateness of mourning in connection with the event. The death of a wise and good monarch, who exercised a powerful influence in promoting the peace of nations, may naturally be looked upon as a calamity for a time, because of the doubt whether his place can be adequately filled; his virtues are realised more fully, and sincere regret expressed by millions at the loss of his valuable services, but this soon wears away, and the public mind regains its equanimity. The future of the new King troubles only those immediately connected with his person. In private life, however, it is different. Those professing faith in a future life go into mourning for those near and dear to them, wear dark and depressing garments, and grieve in silence for the loved ones who, according to their belief, have gone to heaven! Grief for the loss of their physical presence is for a time not unnatural, but to grieve for the friend who has gone to a more beautiful and far happier country, and speak of them as "my poor friend who died," etc., which is commonly done, is surely inconsistent with the faith they profess. It, moreover, indicates selfishness, for they should have in mind that "when a body dies on earth a soul is born in heaven." Prolonged grief is only legitimate where there are reasons to doubt the locale of this second birth. How much of sadness, grief, and uncertainty would be removed by a study of the philospohy of death, and a knowledge of the conditions of the future life. The apostle Paul affirms that "there is a natural and a spiritual body," and recommends that you should "add to your faith knowledge." We Spiritualists have done so, and can endorse the apostle's advice. We have proved beyond peradventure that those who have left their earthly or natural body still live and love and progress in the spiritual body, which is its immortal individuality; and through reliable seers and sensitives have lucid descriptions of the nature of the after life, its beauties, and the vast vistas of progression it unfolds. These supermundane spheres are not supernatural—everything in the wide universe is natural and governed by natural laws, and each one who "crosses the bar" that divides the physical from the spiritual plane goes to a place exactly fitted to his or her condition and deserts. Hence, we need not fear for the happiness of those who have led a tolerably good life here, as they almost invariably find improved conditions, nor need we mourn as one without hope for those who have gone astray, for the way is open for them to work out their own salvation, and when we pass over, if on a higher plane than they, we can personally help them.

The knowledge of what we affirm may be obtained by anyone who will devote a few months to a rational investigation of the subject, and death will then be shorn of its terrors, and be recognised as a transition to a higher plane of existence, the scope of which may be illustrated by the following extract from a teaching written automatically at a Melbourne circle, at which we were present, many years since:—"Look upwards and trust to your own well defined purpose and object; ye will ultimately rise. The vast, immeasurable, yea, inconceivable expanse of wisdom spheres and states are before you, into and through which it is your high destiny to roam. Guided by your own determination and your spirit acquaintances, there are no heights beyond your attainment, and none beyond your own choice. All, all is within that." W.H.T.

WITHIN THE MIND MAZE.

By Edgar Lucien Larkin.

Written for "The Harbinger of Light."

Mind expressing in, or through, or by means of the cells of the human brain, and their delicate filaments, fibres, so fine and their ends so minute that the resources of the new wonderful ultra-microscopes are taxed to their limit to see them, can do these things. Mind can think of the giant stars Vega and Sirius, within the lapse of a fiftieth of a second of time, distant 206 trillion miles from each other, and of the stars Polaris and Canopus, in the same short time, but the distance from one to the other of these is unknown and immeasurable by humans. Mind employing data secured by that marvel of the ages—the spectroscope—can weigh extinct and invisible suns if they are in revolution around suns that are visible. Mind is able to weigh two distant suns if they revolve around their common centre of gravity, when they are apparently so close together that no telescope can see the space between, that is, the distance of the pair is so immense that they both appear as one in the most powerful telescopes; yet the distance from one to the other may really be billions of miles, or millions, or almost in contact, and not only weigh them but tell their velocities on their mighty circuits. To weigh a distant star is to find how much more matter it contains than is in our sun; or in a few cases, less, our sun being a little star. Mind can tell the velocity of our sun, and its retinue of worlds, moons, asteroids, and comets, through infinite space, and the direction of their interminable flight. Mind can tell the speeds and directions of other stars in solitary wastes. Mind can detect two general directions of stellar movements, two mighty drifts or streams. Mind can form a good estimate of the diameter of the sidereal Universe, and it appears to be around and about sixty thousand light years; a light year being the distance traversed by light in one year, moving with the unthinkable speed of 186,380 miles during each second of time, or 5,882,000,000,000 miles. Mind can approximately find the mass of the sidereal structure of stars; and there is known to be matter enough in existence to make at least 32,000,000,000 suns like our own; and our star—the sun—contains sufficient matter to make 333,726 worlds like the earth. Mind can prove that by far the greater quantity of this matter is not yet condensed into suns, or even dark planets like the earth. Mind can prove that if all this matter was condensed into any number of suns, each the centre of a system of eight planets like our sun, and each planet inhabited with 1,600,000,000 human beings, then the whole of them could be annihilated and never be missed—the suns would all move as if nothing had happened.

I said any number; this is true if the Universe is infinite in dimensions and mass. If not, then with all matter in suns and planets, 32,000,000,000 suns, and 256,000,000,000 earths, then all the earths could be destroyed without an effect large enough to be measured in a powerful micrometer. Mind can compute the orbits of comets, even like that of Halley's, which extends far beyond the lonely and distant path of Neptune, and predict the time of return of the celestial visitor. Mind can predict transits and eclipses for centuries, compute all masses, and sink sounding lines into appalling deeps and infinite solitudes. Mind can explore passageways, corridors, crypts, chambers, lanes, and avenues within the vast maze of mathematics. Supernal glories are discovered within this simply mind overwhelming labyrinth. It is entirely impossible for the reader, unless, indeed, he is a trained mathematician, to even commence to think the thoughts of any one of the world's mighty mathematicians; nor revel within their magic and fascinating realms. The most exquisite pleasure capable of being experienced by a human is that derived in the instant of solution of a mighty equation, within the unutterable heights and

depths of modern refined mathematics. Mind is able to weigh the stellar Universe; and also an electron, the ultimate, absolute base of matter. An electron is the primordial unit of negative electricity. Nothing else is in existence. The quantity of electricity in one electron is such that the number required to weigh one grain, a weight used in pharmacies and laboratories, is

108,480,000,000,000,000,000,000,000,

and a row one inch long would contain

12,700,000,000,000.

Mind can act on mind, and assume control of other minds. It can do most wonderful things. But there are things it cannot do, at least, in its present phase of limitless evolution. Mind cannot think of the import or meaning of the following words:—Create, Creator, beginning, end, mind, infinity, eternity, duration, time, nothing, electrons, space, and life. We cannot even begin a series of thoughts on any of these. Mind is in this list. Mind cannot commence to think of mind. It does indeed seem strange that the stupendous mind of a great mathematician cannot think of mind.

Lowe Observatory, Echo Mt., Calif., U.S.A.,
April 11th, 1910.

DECIMAL COINAGE AND THE NEW FEDERAL MINISTRY.

Those who have been hoping in vain for many years for some movement by the various State Governments in the matter of Decimal Coinage have watched the Federal Government since its inception some years ago as the one authoritative voice speaking for Australia for indications that this most desirable and important change in our monetary system had not escaped the attention of legislators. It is astonishing how established usages are maintained, especially in England and its dependencies. It was the first Napoleon who early in the nineteenth century introduced decimal calculation not only in coinage, but in every sort of measurement from Land down to Apothecaries measure. This is as great a credit to him as the Code Napoleon, in which French laws were so perfectly consolidated as to remain to this day a pattern to other nations. English legislators passed a motion in the early half of the nineteenth century approving of the decimal system, but nothing has been done to bring it into use. When the International Exhibition of 1889-90 was held in Melbourne, the French Educational Court was a revelation to those Australian teachers who examined it. Those familiar with the needless drudgery entailed on childish minds by the learning of tables from the complicated pounds, shillings and pence table to the still more puzzling Land and Square and Cubic measures, went with delight through wall sheets, atlases, or books dealing with this side of education, congratulating French children on the comparative simplicity of their arithmetical work.

During the last month a few lines have appeared in the daily press of the new Ministry's mention of the subject, and it is to be hoped that something practical will be done.

Nearly ten years ago a Select Committee was appointed in Victoria to inquire into it, but there has always been the objection of a different currency to that of Great Britain being in use. At the request of the Committee Mr. T. W. Stanford furnished a memo. on the subject, which is embodied in the printed report. As Mr. Stanford's system could be adopted without any change in the existing British currency, it appears the most simple and effective imaginable. For many years I have been an advocate of this reform, especially since I wrote in the columns of the "Age," nearly 20 years ago, an account of the French Educational Courts, which was the first of the series on the educational departments, both Australian and foreign, which I contributed to that newspaper. It is not only in matters of religious belief that I am a reformer, and so I have asked Mr. Stanford's permission to reproduce his valuable memo. in the columns of the "Harbinger," so that readers may have the benefit of studying his concise and able statement regarding it. It is hoped that it may be the means also of drawing renewed attention to the matter.

House of Representatives.

Report from Select Committee on Coinage, 1901-2

From T. W. Stanford, Esq.,

Vice-Consul-General for the United States of America.

Melbourne, 7th October, 1901.

I now desire to lay more fully before your Commission my reasons for recommending the adoption of the English half-sovereign as the unit of a decimal system of currency for Australia.

The greater advantages to be derived from the use of a decimal monetory system are fully admitted, the objections made being directed against the inconveniences and disturbances which are thought to be inseparable from the process of changing from one system to another, and particularly against any alteration to the coinage, however little.

To meet these objections, and yet accomplish the chief object which the advocates of the decimal currency have in view, it will be necessary to free the mind from the influence of two tendencies: One, to make it a cardinal point that the English sovereign should form the unit of the Australian decimal money: another, that the Australia dollar should approximate as nearly as possible, in value to that of the American dollar. The attempt in my opinion ought to be simply to decimalize our present money by selecting for a monetary unit the denomination of coin best calculated to achieve that object, and without regard to more or less uniformity in coin value with the decimal system of any other country.

The adoption of the sovereign as a decimal monetary unit answers fairly well until it works down to the lower monetary denominations, where it fails to give satisfaction, and, at its best, fails to carry one over from the older system to the new without more or less laborious mental calculations.

All this can be obviated by selecting the half-sovereign as the Australian dollar and monetary unit, around which everything essential to the system would fall into order with the greatest ease, and in a manner so clear that the relative values between pounds, shillings, and pence on the one hand, and dollars and cents on the other, could be seen at a glance. The only thing slightly refractory in the scheme would be the penny coin, which would be altered in value as a decimal to one-tenth of a shilling, instead of one-twelfth as at present—a matter of little or no consequence.

The following figures will show how easily and simply the change to a decimal system could in this way be effected.

The figures above the lines represent shillings and pence. Those below the lines represent cents.

S.	10/-	5/-	2/6	2/-	1/-	-/6	-/3	-/1
C.	100	50	25	20	10	5	2½	1

The above forms a perfect decimal system with all the advantages which belong to it, and hardly requires a mental effort to master its details, or any length of time to become habituated to its use. Shillings can be thought of at once in terms of cents:—1s., 10 cents; 2s., 20 cents; 3s., 30 cents; and so on to 10s., 100 cents, or $1·00; 15s., 150 cents, or $1·50; 20s., 200 cents, or $2·00; 25s., 250 cents, or $2·50; 25s. 6d., 255 cents, or $2·55; etc. No other decimal subdivision could keep in such clear touch with the system now in vogue, and make the transfer from the one system to the other so easy. The general public, instead of suffering inconvenience, need not feel, nor hardly know that a change had taken place. Marketings and retail trades could be carried on by using the old money terms, until by the teachings of the schools and practices of the

counting-house, habits of common thought became accommodated to the new state of things.

It is a change that could be initiated any moment, without any inconvenience whatsoever, and have no disturbing effect on our coin relations with Great Britain.

This system was introduced into Canada over 50 years ago.

OAHSPE.

From many parts of the world—Australasia, South Africa, and America, correspondents are writing, I am told, to the "Sacred Confraternity of Faithists," London, for information concerning their work and aims. In a letter received from a prominent member of a spiritualistic association in South Africa, he tells me how they have five copies of "Oahspe," and that they read from it at their meeting. Another gentleman in South Africa, who is leaving for a European trip, says that in London he hopes to meet Mr. Stead, Dudley Wright, and to visit the Faithists "to see if from them I can discover a means for raising our society." In our correspondence columns a portion of this gentleman's letter will be found, and should be carefully read in conjunction with complaints that come from everywhere of the declining interest in Spiritualism in its present state of test-seeking and lack of spirituality in its exponents. At the quarterly meeting of the Spiritualist National Union executive of the North of England, held at Keighley, and attended by well-known leaders, it was "deplored that spiritualism seemed to be on the down grade at the present day." We may rest assured, however, that a new departure on distinctly higher lines is about to develop. People are beginning to see that it is fatal to spiritual development to run after "tests," and that the real growth comes when the individual spirit has gained access to spiritual spheres by prayer, aspiration, and self negation, leaving severely alone all questionable methods of quasi-development. Then, instead of spirits, just brethren on an upward road, like ourselves, Angels will come for our resurrection. This is a proved fact which later I may be privileged to reveal to the world.

In view of the prevailing interest displayed by readers of "Oahspe" whose name will soon be legion in these Southern Lands, the following statement received by a recent mail from England from the general secretary of that body will be welcomed:—

THE SACRED CONFRATERNITY OF FAITHISTS AND KOSMON CHURCH.

1. Genesis.

The Sacred Confraternity of Faithists in England, and its expression—Kosmon Church, are themselves the result of an endeavour on the part of a few men and women to prove to their own satisfaction and incidentally to that of others, that the teachings of Oahspe are capable of demonstration to the world as being in themselves true and calculated when put into practice to remedy all the existing evils of the mortal life of to-day. The Confraternity, or, to give it its more familiar cognomen, Kosmon Church, is essentially the expression of a unity, and although in its inception from the mortal side the result of the persistent strivings of one man to find others of like mind with himself, who would not only appreciate the wealth of wisdom he had found in Oahspe, but would also join in an endeavour to put into practice some measure of its precepts, yet from the moment the first few such earnest souls joined with him in his work, the movement ceased to be the expression of a man, and became, though weak and feeble it may be, the work, the expression of a unity.

And through its history of something less than a decade it has ever remained true to the light of confraternity. Its present form is, of course, something vastly different from what it was in those early days, but in essentials it remains the same as it ever must. Not that Kosmon Church would for one moment deny the need for constant adaptation to the requirements of internal change, as growth, or of external change, as the ever broadening of the spiritual outlook of man rather does it ever look to these things as indications of the real needs of humanity at the moment, and seek to be ready to supply that need in the way best for the needy. But Kosmon Church, while an expression of the teachings of Oahspe is not in any way bound or limited to it; that is to say, it does not claim for Oahspe either infallibility or finality, indeed, the very circumstances of its birth would preclude that, seeing that the first organic efforts made were not the result merely of an intellectual appreciation of a man or a body of men desirous of proving its theses as correct, but were the result of directions given to an esoteric body who had long practised angel communion, and which body is intimately bound up with the spiritual fortunes of Kosmon Church.

2. Growth.

So much, then, for the genesis of Kosmon Church. From the time it opened its doors to the public, six years ago, is not a long time even in the short life of the earth man, but it has been a time crowded with events in the experience of the Faithists composing its body. At the present time it is an organisation embracing only a few earnest souls, speaking comparatively, but it is a coherent body, engaging itself in preaching, teaching, and trying to live the exalted teachings of the era of light called "Kosmon."

Its members are derived from all churches, and no church, being those people who have tired of the spiritual food offered them by the orthodox, and for the matter of that, the unorthodox, churches of to-day, many of whom have embraced the teachings of spiritualism before coming into contact with Kosmon Church, but not by any means those only, as many have never engaged in the hunt for phenomena that is the despair of many of the supporters of that great movement. Some there be again who have never even recognised the need, or the beauty of spiritual communion as known to them now they have found it within the Confraternity. The avenues of approach are as varied as the individuals who come by them, thus going far to prove the universality of the truths presented.

Spirit, or rather, as the Faithist loves to say, angel communion, is, of course, one of the distinguishing features of the church, and one which, for a while, undoubtedly keeps some earnest souls from it who are otherwise attracted by the breadth and practical nature of its teaching. The keynote of its angel communion may be found in the words of Oahspe, "Ye shall commune with the angels regularly, for in no other way can ye demonstrate the continued life of the spirit doing this in the Name of Jehovih and for spiritual light in regard to spiritual things." Consequently much of the familiar phenomena of the circle and seance is absent, which is probably the reason why many people in its ranks come from other bodies than the spiritualists, and there learn the value and beauty of angel communion free from the touch of self seeking, and devoted only to the perfection of the Attributes of the All-Father in the individual by, and through, and only for service.

Whatever of purity and consequent usefulness the confraternity may have attained to has not, however, been won without struggles hard and sustained against the downward, or self-tendency in man, and a detailed history of its various efforts would reveal the attainment of a state only possible through much earnest striving and self-denial on the part of members, and groups of members much discipline of the lower nature to the demands of the higher and of the light of unity above all.

3. Ideals.

Broadly speaking, the ideals of Kosmon Church may be stated as, in the words of Oahspe, "to found

the Father's Kingdom on Earth." This may be said to be the ideal in some degree of all systems of religion, but the actuality has proven far from any real attempt so to do beside which the best of them look on this world as only at best something to endure, the while looking forward to eternal rest. But the Faithist looks on life mortal differently, and seeks to make it the start of the life spiritual, not merely an inharmonic prelude.

More particularly then the Confraternity seeks to demonstrate the possibility of Brotherhood on all planes of being, mortal and spirit, and the possibility of reforming the world by spiritual means. And by this is meant, not so much the power of the tongue as the power of the mind and heart working together in the two planes of being at one and the same time; on the material by actual living example demonstration, and on the mental and spiritual by prayer, concentration, purity of life, and suggestion, this latter being by and through the powers of the soul, acting as a focus for the light which streams upon the planet from spheres angelic. Another view of the Faithist ideals may be said to be the purification of religion by the establishment of rites and ceremonies in purity and power.

4. METHODS.

The methods adopted are numerous. Concerted oneness of purpose, however, is their keynote. Banded together in a body after the manner of the ancients, and under the guidance of an angelic council, with a constitution to guide it given through "suis" by that same council, this body engages in many forms of more or less public effort. Public worship is fostered and encouraged in an effort to afford a spiritual home to many otherwise homeless ones. Proselytising it does not engage in, nor at present much propagandist work, though the latter will come very soon. To expound and to further the wide distribution of Oahspe it makes every possible effort. To foster the communal life is also its great purpose that its members may so learn unity as not to be able to act or live in the separation of self, and that out of such a state of mind and heart there shall arise as a natural and spiritual result, a community that shall be a true brotherhood, and an object lesson to the world of the possibility of a saner method of life than the cut-throat commercialism of this present time. Such a brotherhood will have no need for a "workhouse" wherein to stow away its aged and infirm, and will care for the children who come into the world unloved or are the victims of the competitive system. What the foundation of such a colony will be remains to be seen, but there can be no doubt it will be industrial, giving to the world something that is good for it. That it and its work of love for its aged and its children will be self-supporting, there can again be no doubt, as Jehovih can do His work through His own people, and is not indebted to the "charity" of Uz.

A. BRIDGES, Gen. Sec.

OCCULT STUDENTS' SOCIAL.

On June 20th the opening social of the winter season will take place at the Lecture Hall of the Australian Church, at 8 o'clock. Wilson Fritch, whose lectures are attracting widespread attention in Melbourne, will be chief speaker, and "The Basis of Occultism" is the subject selected. It is hoped that Mrs. Van Assche may also be present and give an address. Tickets, 6d. each, may be obtained from Miss Hinge's Book Depot, 178 Little Collins-street.

L. N. Fowler and Co., publishers, send, as we go to press, "The Sub-conscious Mind; Powers and Possibilities; Faith as a Vital Force," by J. Herman Randall and "Our Invisible Supply. How to Obtain," by Frances Larimer Warner. Both books are on the lines of the power of self to control success in things worldly as well as spiritual, and will be fully noticed in a later issue.

PERSONALS.

J. W. Heysinger, M.A., M.D., has produced one of the most important volumes of the year on "Spirit and Matter before the bar of Modern Science." The author is a spiritualist, and a scientist, and gives a presentment of what the New Psychology is doing for the world on the same lines that have been set forth in the columns of this paper, as a result of nearly thirty years spiritual unfoldment of the editor. The old mechanical idea of the Universe has disappeared, says the author, and that under the analysis of science itself, and we are "in the presence of an Infinite and Eternal Reality, from which all things proceed."

G. P. Young, president of the Glasgow Association of Spiritualists, followed much the same lines as Mr. Heysinger in his address given to the London Spiritualist Alliance, on March 31st. "The trend of Modern Science towards Spiritualism," was the subject, and he showed how the scientific view of phenomena was bringing the world nearer to true religion. He quoted Gerald Massey's well-known words, "Spiritualism will make religion infinitely more real, and translate it from the domain of belief to that of life."

R. Dimsdale Stocker is editing a new magazine called "The New Thought and Psychic Review," published quarterly by L. N. Fowler and Co., price 4d., or 1s. 6d. per annum, post free, in England. The first issue, which can be seen at the "Harbinger of Light" reading room, contains many interesting articles.

James L. Macbeth Bain's new volume, "The Christ of the Holy Grail," is supplementary to the charming volume, "The Brotherhood of Healers." The Christus is represented as the good Spirit of the earth soul, "For the Christ is the very vitality of the soul," says the author, "the one living principle in the individual consciousness." A short review appears in another column.

G. S. Mead, well-known as editor of the "Theosophical Review," before its stoppage, has given his new quarterly review, "The Quest," a wide and free outlook, and it is even more valuable as a record of mystical studies than his former periodical. Mr. Rhys Davids, Dr. Estlin Carpenter and Mr. Mead, on "The Spirit Body," are the chief writers in this issue.

Dr. J. M. Peebles sends a pamphlet, "Spiritualism or Methodism: Which?"—an answer to a furious attack by Dr. Locke, at Los Angeles. Dr. Peebles' answer to the "Herald" was mutilated, and it is now printed in full. Another article from the beloved veteran's pen is entitled "Our Work," nearly 40 years ago, speaks of the aims of the Spiritualists at that time, and points out how they should be carried out to-day. Dr. Peebles sends cordial greeting to Australian friends, and says he received scores of letters of congratulation on attaining his 88th birthday recently.

Wilson Fritch is having a most successful season at Guild Hall, on Sunday evenings. Seats were arranged for nearly 600 people, but many have to leave for want even of standing room. An evening recital of "Hamlet" at the large Masonic Hall is in contemplation.

Sister Alabamia is having a successful lecturing season, and doing strenuous work in private classes as well as speaking on Sunday, Tuesday and Thursday evenings, and on Wednesday afternoons at Masonic Hall.

Arthur Bushby writes from Los Angeles that he and Mrs. Bushby are enjoying the life there in the climate of "almost perpetual summer," but that they hope in the near future to be with their friends in Australia and New Zealand again. He had attended all Dr. Peebles' lectures in Los Angeles, and supported him on the platform. These were well

attended, and given under the title of "Immortalism." Mr. and Mrs. Bushby send warmest greetings to their friends at the Antipodes.

Wilson Fritch and Mrs. Fritch were the guests at Mrs. Bright's "At Home," on May 11th, and Mr. Fritch delighted the many friends present by his exposition on "Self Realisation,' which was followed by an interesting discussion.

The "Church of England Parish Record," Warrnambool, says:—Mr. W. Britton Harvey has issued the third edition of his work, "Science and the Soul." The work is much improved, both in the "get up," and by the addition of criticisms of recent investigators. The book will well repay a study of its pages, and many absurd ideas of what spiritualism is will be killed for ever if it is carefully read. Why are men afraid to enquire? Prejudice is one of the most difficult things in the world to get over. A very excellent portrait of the author forms the frontispiece.

Princess Karadja sends by latest mail two charming works from her pen. The larger of the two. "The Esoteric Meaning of the Seven Sacraments," gives the highest teaching with regard to that invisible church of highly developed souls which stands outside present day ecclesiasticism. "Millions of good men and women belong to the 'Invisible Church'; but the enormous ecclesiastical Machinery, put in motion sixteen hundred years ago at the bidding of the iniquitous Emperor Constantine has very little to do with the pure Religion taught by Jesus Christ. . . . . Christianity has hardly begun yet."

"The Ancient Therapeuts" is the title of the pamphlet which is the substance of a lecture delivered before the Psycho-Therapeutic Society by Princess Karadja at the Caxton-Hall, London, on December 6th, 1909. It is full of information concerning healers before and including the time of Christ. In a later issue fuller details will be given of these uplifting and illuminating works.

Dr. Abramowski, while attending daily to his consulting practice at 32 Collins-street, is concentrating his energies more and more on his Sun-Sanatorium, Coronet Hill, Sandringham, where by use of natural healing factors only, such as Rest Cure, Sun Baths, Air Baths, Massage, and a scientific vitalising diet free from uric acid and other food poisons, he has succeeded in restoring to health many patients who, under the usual drug treatment, appeared incurable. The doctor is as sanguine as ever, and to all sufferers he makes this appeal: "Do not give up hope whatever be the matter with you. Nature can heal where human wisdom fails. Return to nature. Live on man's natural food, and you will find that the age of miracles has not passed."

Mrs. Bright will be "At Home" to friends and subscribers from 3 to 5 on Wednesday afternoon, June 8th, at "Harbinger of Light" Office, Austral Buildings, 117 Collins Street. Farewell Mrs. Knight McLellan. Psychic Experiences. Cordial invitation to all.

VICTORIAN ASSOCIATION OF SPIRTUALISTS AND LYCEUM.

For the cause of Higher Spiritualism there could be no better exponent than Mr. Wilson Fritch, who during the month has been speaking at the Guild Hall, under the auspices of the above society, to crowded audiences, many being unable to obtain admission. "Self-Realisation" is the basis of his teaching, and familiar with every branch of spiritual phenomena he deduces therefrom a philosophy that needs no platform tests to emphasise. Mr. Fritch's book "Wireless Superseded," a Treatise on Telepathy, shows how Telepathy is the basis of all spiritual communications. For the further elucidation of the latent spiritual powers of the individual, Mr. Fritch holds classes at his residence, Rochester Lodge, Collins-place. It is in contemplation for Mr. Fritch, who is an accomplished exponent of the drama, to give a Hamlet Recital in the large Masonic Hall on a date to be fixed.

One of the noticeable services held on Sunday afternoon at Austral Buildings was that in memory of the late King on Sunday, May 22nd. It was a most successful gathering. The lecture hall was decorated, and a large audience enjoyed the music and the addresses given by the several speakers, presided over by Mr. Engman, vice-president.

All the classes are well attended, and the work progressing.

MELBOURNE P.S. LYCEUM.

Mr. J. Isherwood was the speaker on Sundays 1st, 8th, and 15th of May, attracting large audiences, his lectures being followed by clairvoyance, character reading from voice vibrations, and inspirational poems. On May 22nd Mrs. E. Schutze was the speaker. Reports to hand say that Lyceum lessons in the morning are going on satisfactorily, also the mediums' afternoon meetings.

SPIRITUALISTIC CHURCH OF VICTORIA.

A welcome to Madame Pahtey and Professor Hutton in the afternoon of May 1st, preparatory to this lady's course of Sunday evening lectures, was a most successful gathering. Addresses were given by Mr. Drohan, Mr. Coombs, Mr. Cameron, Mr. Kitto, and Mr. G. Prince, sen., representing different societies, and Mrs. Knight McLellan, who all tendered the heartiest welcome to the new-comers. Madame Pahtey's lectures have been very successful, and with Professor Hutton some enjoyable duets have been given during the service. Professor Hutton is anxious to form a choir in connection with the church, and new members' names will be received by secretary Miss J. Brafield.

THE SPIRITUAL CHURCH OF JESUS.

Miss Credgington, hon. sec., writes:—

I am pleased to be able to report a great improvement in the health of Mrs. McLennan, and in consequence we have had the pleasure of listening to some very fine addresses —"The Spiritual Significance," "Life's Possibilities," and "Mind and Body," the latter being most instructive as well as interesting. We have also been favoured by Mrs. M. A. Redfern with a most interesting address, which, as usual, was greatly appreciated. Mrs. McLennan holds a week-night meeting in connection with the church on Wednesday evenings, at 8 o'clock, at her private residence, 16 Degraves-street, Parkville.

SPIRITUALISM IN N.S. WALES. CHURCH OF SEERS, SYDNEY.

Mr. A. J. Bush, hon. sec. writes:—

Since my last report there have been good attendances both afternoon and evening. Speakers for the afternoon were Mrs. Alexander Mitchell ("Life in the Lower Spheres"), Mme. Levorna, Mme. Laceta, Mrs. Gardner, and Miss Mitchell, who said farewell on May 15th, prior to leaving in the s.s. Medic for the Homeland. The evening platform has been filled by Mr. T. H. Betteridge, who lectured two nights on the various phases of hypnotism and "Spiritualism from a biblical standpoint and in the light of modern science," and Mr. Prendegast on "The Ancient Race of Jews." Our Lyceum is progressing. On May 15th following officers were elected for the ensuing 12 months:—Conductor, Mrs. Cormack, with Mr. Adam life conductor, vice, Miss Gillard; musical conductress, Miss Mathews; captain of guard, etc., Mr. Glover; secretary and treasurer, Mr. A. J. Bush, with Mme. Elise, Messrs. Stace, Jones, and others as group leaders. I should like to express my sympathy with Mr. Bailey, and hope that he may emerge from his trouble stronger and brighter, if possible, than before. Cordial greetings to all co-workers, and best wishes for yourself and paper.

THE SPIRITUALISTS' CHURCH OF N.S.W.

Mr. R. Towns, hon. sec., writes:—

This month I have again to report the steady progress of the Church, through the devotion to the cause of all our earnest workers. Mesdames Banks, Laceta, and Hayes have been the demonstrators, and Messrs. Brown, Wale, and Towns the lecturers on the platform. A farewell social to one of our co-workers, Miss Mitchell, who is taking a trip to Ireland, proved a pleasant evening, while the annual social and concert was one of the finest held in connection with the Church. Greetings to yourself and co-workers.

INDEPENDENT SPIRITUALISTIC ASSOCIATION.

Mr. Walter Peer, hon. sec., writes of continued progress and a large number of new members. It will be seen in another column that Mr. and Mrs. Peer are open for engagement, the former as lecturer and Mrs. Peer clairvoyant. Letters should be addressed "12 Glebe-road, Glebe, Sydney," where meetings are held every Sunday.

AUSTRALIAN SPIRITUAL CHURCH, NEWTOWN, SYDNEY.

Mrs. Evelyn Luben, deputy leader of the above Church, sends an interesting account of the services held, and of the steady progress made. The speakers for the month were Mesdames Turner and McIntosh, Messrs. Cook and Dodson, and the leader, Mr. C. H. Hudson.

SPIRITUALISM IN QUEENSLAND.
IPSWICH SPIRITUAL SOCIETY.

W. J. Kerlin, President, writes:—

I am pleased to report excellent progress during this month. A Children's Lyceum has been organised, and is supervised by Sister Alrene. We have at present visiting us Ramunda Ommah and a Mother, of India. These two mediums are the original representatives of Indian teachers of the higher life, also Divine Healers. They are creating a great sensation in Spiritual circles in Ipswich and Brisbane. Our spacious halls are taxed to the utmost each Sunday. Their teachings are so spiritual, being based entirely on the Philosophy of the Great Nazarene. Greetings to self, co-workers, and paper.

SPIRITUAL CHURCH OF W. AUSTRALIA.

Mrs. Rendall, treasurer, writes of the earnest work of Mrs. Edwards in building up a Spiritual Philosophy in Perth of the most helpful kind. A memorial service in honour of Cavalier James Smith and Mrs. Eliabeth Jones, magnetic healer, both of Melbourne, was held on Sunday, April 10th. Mrs. Edwards spoke, as one who had known Mrs. Jones, of her faithful work, and of Cavalier James Smith's high attainments. On May 8th a special service was held in memory of King Edward, whose passing had been telegraphed the previous day. Greetings are sent to all co-workers, which will be cordially reciprocated by all friends of Mrs. Edwards in Melbourne.

SPIRITUALISM IN NEW ZEALAND.
SPIRITUALISTIC BAND OF HELPERS.

Mrs. R. H. Marden, hon. sec., writes:—

The Spiritualistic Band of Helpers, Wellington, is making good progress under the mediumship of Mrs. Steinman, who is giving every satisfaction both as a lecturer and as a psychic. We are having good meetings at our hall both on Sunday and Tuesday evenings. Mrs. Steinman has just received word from Sydney, stating that her husband has met with an accident, thereby necessitating her return to Sydney at the end of the present month, but we hope before long to have her again on our platform to continue her good work.

In another column will be found a reference to National Association of Spiritualists' Convention, at Christchurch, with picture of delegates.

MR. AND MRS. WEEKS IN NAPIER.

The above speakers notify change of address to Napier, where they have commenced a series of lectures with every prospect of success. Their address is "Avoca House, Shakespeare-road, Napier."

At time of going to press no other reports had reached the office. These must arrive by 20th of each month, and be as concise as possible, to ensure inclusion in our crowded pages.

THE CHRIST OF THE HOLY GRAIL.

By James L. Macbeth Bain.

It is with a feeling of genuine gratitude one lays down a book like this; not only to the author, but also to his invisible helpers, whose aid he acknowledges. We are all searching for the Holy Grail, under diverse forms and shapes, but in essence it is the same God in nature, we would fain enthrone within our hearts. Mr. Bain has a peculiar sweetness of spirit, which percolates through his writings, and he describes the search and the successful finding in a manner that only one who has really succeeded can do. He tells us of the growth of the new Christ-life within the "old" man, and of the means that can further that growth, which are—unselfish devotion to the service of mankind, and a pure heart. He also tells us of the retarding influence which low and evil thoughts have upon the incipient formation of the divine germ, and how we ought to beware of poisoning it by falling back into the old modes of life.

To sum up this message in a few words, it is this: Do all the good you can, hate no one, and set thy heart upon the attainment of light, thus you shall be reborn into the true life, even while in this body, and on this earth.

We heartily recommend it to all aspirants for the higher life, as a most helpful and most illuminating addition to their libraries. E.G.

FINDING OF WATER BY PSYCHIC POWER.

The following letter from Mr. Geo. Coxon, one of our oldest subscribers in Queensland, will be read with interest:—

"The Oaks, Montague Road,
South Brisbane, 2nd April.

Mr. J. Bostock, Hunter's Buildings, Upper Albert-street, Brisbane.

Dear Sir,—You will remember that in April last, I brought to your office as a test, a Government map of 'Wakefield'—my holding near Isisford—to delineate thereon the site of the under-current of sub-artesian water, and upon that map you marked a spot where you stated that water would be found if a bore were put down. Some weeks after, my son Hamilton (who was a total stranger to you) brought you a copy of the same map, and you marked the same spot upon it again, completely astonishing him. This decided us to bore, and in September last we found the spot marked by you to be confirmed by the divining-rod. When we had bored about three hundred and sixty feet, I wrote to you forwarding some sand from the bottom of the bore to psychometrise same, and determine the depth at which water would be found, you at once replied that a good supply of water would be struck at about eighty feet further down. This was confirmed by our striking a supply of water, twenty thousand gallons per day, at four hundred and thirty-seven feet. We have thoroughly tested the permanence and quantity of the supply by drawing out over twenty thousand gallons in a day without diminishing the flow of water. I have every confidence in your ability as a Psychometrist and clairvoyant to localise accurately streams of sub-artesian water, and have no hesitation in recommending pastoralists and selectors requiring similar service to consult you.

(Signed) GEORGE COXON."

THE NATIONAL ASSOCIATION OF NEW ZEALAND.

Front Row (from left)—Mrs. Sorenson (D), Mrs. Walker (D), Mr. Jamieson, *Vice-President* (D), Mrs. Moore, *Secretary* (D), Mr. Nation, *President* (D). Mr. Sharp, Sister Annie (D).
Second Row—Mr. Walker, Mr. Moorey (D), Mrs. Grainger, Mrs. A. Sharp, Mr. Champness (D), Mrs. Champness, Mrs. Morrison (D), Miss Morrison, Rev. Barnett (D), Mrs. McDonald (D), Mr. S. Osborne (D), Mrs. Eden.
Third Row—Mr. Hayton, Mr. Osborne, Mrs. Osborne, Mrs. Hill, Mrs. Chapman (D), Mr. S. McNicholl (D), Miss Green, Miss Griffiths, Mr. Jennings, Mrs. Miles (D), Mr. Webley (D)
Fourth Row– Mr. ——, Mr. J. McNicholl, Mrs. Hill-Beckett (D), Mr. Moody (D), Miss McFarlane, Mr. Miles (D), Mrs. Miller (D), Mr. Sorenson (D).
Delegates marked (D).

In the May issue, the names of the officers and committee elected for the next twelve months were given, and a group of the delegates and visitors at the Christchurch Convention is now presented, and will be found of interest to readers everywhere.

Mr. W. C. Nation, editor of the "Message of Life," was re-elected President, and a few paragraphs of his opening address will be found below. Those selected refer chiefly to the need of protecting genuine mediums, which is a subject of interest to spiritualists everywhere.

It was decided to hold the next Annual Convention at Dunedin in Easter Week, 1911.

Fellow-workers,—Once more, and for the fourth time, we are assembled to strengthen our position in this land as Spiritualists; once more we are assembled in the church where the National Association of New Zealand was founded; and once more as representatives of those who recognise the truth of angel ministry, guidance, and protection, we join in a song of thankfulness and praise to the Great Spirit "in whom we live and move and have our being," that on every hand this truth is finding acceptance in the hearts of men.

. . . . . .

Every great movement has had its leaders—men and women who dared to brave public opinion and lead the way. It is as such that you are here to-day. You come as representatives from different parts of this fair land; you are supposed to be in advance of many in spiritual growth and attainments, and therefore fitted to deal with the questions which are to be brought before this Convention.

There is a growing feeling that some of our public meetings are too much taken up with giving tests, and these, following a discourse, as a rule, nullify the effect of the teaching. Phenomena are as much needed to-day as in the early days of the movement; psychometric readings and clairvoyant messages arrest the stranger as he stands upon the threshold, and thousands have been set investigating psychic matters by platform demonstrations; but the medium who cannot teach, or, if able to do so, gives the preponderance to tests, will have few sheaves in the end. Let us discuss this matter in all its bearings.

The civil power sets its face against psychic demonstrations without distinction, and we cannot expect that power to find a dividing line between the true and the false. Is it not possible for us to come to some definition, and so help to bring about a change? There should be no difficulty in agreeing that protection should be extended to "any person who sets forth the principles of Spiritualism from the platform, or who privately gives comfort, consolation, advice upon spiritual subjects, messages from those who have passed on, soul culture, suggestions as to right living and doing, and is a medium or teacher of Spiritualism as a religion." All other phases of mediumship are commercial in character, and have nothing to do with spirituality. There should be no difficulty in getting spiritual mediumship protected, and those who give business advice, who are endorsed as honest by this Association, should act under a license.

MRS. ELIZABETH FRANCES JONES.

By Mrs. W. J. McLennan.

Speaker for the Spiritual Church of Jesus.

On the 18th March there passed to the higher life Mrs. Elizabeth Frances Jones, one of the most remarkable clairvoyants of our time. For a period of thirty years she exercised her gifts in a truly marvellous way for the benefit of sick and suffering humanity. Many times have I listened to her relating past incidents in her busy life, when, doctors failing to locate deep-seated maladies, she was often able to save the life of the patient. Although the story of her life will shortly be written, the incident which ushered in her medical work must be mentioned here. While practising as a nurse in Fitzroy, she was one day amazed at the presence of a fully materialised male spirit in her room. He gave her the name of an eminent navigator and discoverer, and told her she possessed certain powers which she could utilise for the benefit of her fellow-mortals. He directed her how to prepare herself for

the work, and told her she would be able eventually to see the organs of the human body, thus locating disease, finally promising her the help of a band of immortals, who would instruct her further. That this promise was fully kept thousands have had evidence. Almost to the day of her departure, she saw what was afflicting those who sought her aid. The predominating note of her life was unselfishness and faithfulness.

Only once again did this spirit materialise in her presence, but until the end she was in complete touch with him. In the closing decade of her earthly life she was used as intermediary by a band of spiritual beings to form a society on earth, from which was to be founded a Spiritual Church, to fill the needs of those, who, surfeited with the hunting after phenomenal tests, were anxious to establish a centre where the more highly evolved teachers from spiritual spheres, might enter upon a work for the benefit of humanity. The first circle of three formed by her under this directing influence included myself (the sensitive), with two others to make the conditions necessary for a magnetic circle. This was opened by Mrs. E. F. Jones, on the 6th of May, 1901.

We sat regularly once a week for six months. It was her custom to join our circle at every fourth meeting, when our experiences were truly remarkable. At the end of the six months, I was directed to form a larger circle, to be held in Mrs. Jones' house, many of whose members are now prominent and untiring workers in the spiritualistic cause. It was out of this circle that the "Band of Love and Truth" was formed with the ultimate object of founding the "Spiritual Church of Jesus."

The Church was ultimately founded in the Female Operatives' Hall, under directions given through our departed sister. Though our public meetings were discontinued for one year, on account of necessary residence in Brisbane, yet the members who remained faithful only awaited my return to once again organise our public meetings. This was done solely under direction from Mrs. Jones as an intermediary between us and those who still direct our work. On both occasions she was our first member, and till within a week of her transition she directed everything.

From her home in the spirit world we know she will still be our messenger, and we can pay no greater tribute to her memory than to consistently work for the Church she was so anxious to see firmly established before the summons came.

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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.

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In the list of "apports" brought at Mr. Stanford's circle, Ancient Manuscripts frequently appear. Brittle with age and of a deep brown colour they seem to corroborate in themselves their stated origin and antiquity. When opened they are found to contain writing in unknown characters, and on several occasions, Dr. E. Robinson, the Oriental scholar, has taken control and translated some of them. It was one of the most striking and convincing proofs of spirit power to see the heap of MSS. on the table before the medium in a deep trance, and to hear some of these secret writings deciphered in the cultured voice and with the profound knowledge of a scholar.

In the picture above, the top one was brought on October 11th, 1907; the second on October 18th, 1907; and the third on January 10th, 1908. On November 22nd, 1907, Dr. Robinson translated a number placed before him, including the two upper ones. It will be seen that a piece of string is round the top bundle, which consists of two manuscripts. Dr. Robinson said they both contain a warning against those who have dealings with evil spirits. A few lines only can be quoted. "These come creeping by stealth when the sun goeth down and the pall of night is upon the earth. When the sacred incense ascendeth in the temple, then shall the priests cast out those that steal in the night."

On the second one the writing is Thibetan, and is a prayer, Dr. Robinson said, beautiful for people looked upon as idolators and heathen. "Oh beneficent One send out thy light, we await it. Thy servants listen for the Divine Voice. Peace comes from Thee and from Thee alone."

Of the third one brought, Dr. Whitcomb said when it was thrown on the table, "This is a skin manuscript, and contains a number of astronomical notes. Certain eclipses are shown in this. It is from the foot of the Himalayas, and may be a couple of hundred years old."