

THE HARBINGER OF LIGHT

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

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AUGUST 1, 1910.

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EDITORIAL NOTES.

It is one of the hardest lessons for those who have realised that there is a potent unseen universe around them to learn that on themselves alone depends their own spiritual development. This was brought out very clearly in one of those illuminating addresses given lately at Mr. Stanford's circle. On the spirit side of life it is seen and deplored that many who have received confirmation of the continued existence of those who have passed death's portals cling to the idea that these have been suddenly transformed into omniscient and omnipotent beings, whose advice should be sought and followed by those still on the earth plane, instead of, as Paul says, working out our "own salvation in fear and trembling." In this spiritual address we were told that nothing must deflect us from seeking strength and inspiration from the Central Source of all—not even the presence of angels by our side. These, like ourselves, are on an upward path, and have to advance steadily towards perfection by the same means as ourselves—namely, prayer and aspiration. This is the very heart of the Christian teaching, and it was the dominant note in every utterance of the great Teacher, that the Kingdom of God was to be sought within. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you," is the text that has been written hundreds of times before my eyes when life's perplexing cares press heavily, and the response has always come in a direct inspiration which should be the sole direction sought. "Pray without ceasing," and thus leave the way open for the divine guidance that comes to every waiting soul, is a no less frequent admonition. It is just the attitude of mind that has to be changed. Strenuous work and self-negation are necessary accessories towards receiving the promised help. Edison, who is doubtless an instrument for unseen powers in his great work of harnessing electricity for the use of man, has said how he has retired to rest when absolute absorption in an abstruse problem had failed to bring a solution, only to find on awakening that it was clear before him. These things are not dropped ready-made from the Invisible world, but when the human brain, as in Edison's case, has gone to the extreme limit of action, the touch of inspiration and fulfilment comes.

Just now, papers in America and England, dealing with Spiritual matters, are speaking with no uncertain voice on the tendency among occult students to shroud this quite simple truth in mystery. In the June number of the "Occult Review," its able editor, Ralph Shirley, deals with this in his Notes of the Month in a strikingly forcible manner. His remarks are based on a recent law suit in which one section of an occult society called "The Order of the Golden Dawn," had quarrelled with another section, and published in a magazine called the "Equinox" a great

portion of the rituals and ceremonies of this order. This extract, which covers nearly three pages of small type in the "Occult Review," is only a fragment of a manuscript that contains over a quarter of a million words. Most of its readers, the editor thinks will agree with the Lord Justice Farrell that now "the cat is out of the bag and the great secret disclosed, it is a dead cat after all." "The main drawback of its publication," continues the editor, "is not that it casts a richly deserved ridicule on the order in question, but that it conveys to an ignorant public an entirely false idea of what a genuine Occultist is. Personally," he says, "I have never been able to appreciate the necessity for such things as secret occult societies at the present day. . . . In the Middle Ages," he goes on, "when it was dangerous to express one's opinion on religious subjects, it was different. But no such danger exists at the present time." Perhaps his most useful word, and what all enlightened teachers feel is the following:—"The aim of Occultists should not be to keep dark the knowledge that they possess, and I confess," says Ralph Shirley, "that I regard the pledge to secrecy which these societies enjoin as neither more nor less than a crime against science. To hold back knowledge which may be of value to your fellow-men is, in my creed, sinning against the Light."

There is, indeed, no mystery but the mystery of godliness. That there is a special work to do in the world to present a religion that is at once simple and soul-satisfying becomes each day a stronger conviction. With suicides on every hand, the majority of people given over to the pursuit of so-called pleasure, and the lack of ideals in so many of the lives of people around us, no work is so important as to show that this world is only the seed-time for the life beyond the grave towards which we are all hastening. Nothing can do this so effectually as a rational study of psychic phenomena. From this Myers deduced a religious synthesis that is bound to be the basis of the coming religion. If no other part of his great book "Human Personality" can be read, and there is much that is irrelevant to the great issues at stake in those ponderous volumes, his Epilogue and following chapters should be carefully studied. It was with "almost reluctant scorn," he tells us in a posthumous volume, that he turned to psychic phenomena for a solution of the ever-present problem, "if a man die, shall he live again?" and yet he gained a belief that any orthodox religious teacher may envy.

We must get to feel as he did, that we are indeed a part of Universal Mind, and that "there is a hand that guides." This is an absolute truth. "In the darkest hour I have ever known, in the stiffest struggle I have ever known, God came to the rescue, and I was given a quiet strength to bear it all," says one in a letter to a writer on spiritual themes. "It seems to have done me good to go through it, and I look into the now unknown future with a serene and steadfast faith that everything must come right some day for everyone; the struggles and trials are leading us on to the final good of all. On this feeling I cannot express myself properly; it is too vast, and seems to stretch from the beginning of things to the end. Whatever there is yet before me will be faced in that feeling which has grown so deep that reason cannot grasp it and language cannot express it. It can only be lived."

"Live Thou and love! so best and only so
Can thy one soul into the One soul flow,
Can thy small life to Life's great centre flee.
And thou be nothing, and the Lord in thee."

EUSAPIA PALADINO
and
FRAUDULENT MEDIUMSHIP.

BY ANNIE BRIGHT.

A gentleman in a prominent position in Melbourne, and a highly esteemed friend, came to me the other day much distressed over the articles running through *Pearson's Magazine*, by William Marriott, entitled: "On the Edge of the Unknown." "Are you not going to reply to them?" was his eager question. "They are putting Spiritualism back fifty years, and turning away from an inquiry many whom we should try to keep." "I have long ceased to waste valuable time in answering attacks of this kind," was my reply. "People who have thoroughly investigated for themselves know that although there is fraud here as elsewhere, just as there are forged sovereigns and bank notes, that genuine mediumship and the fact of spirit communication are not affected in the least by *ex parte* statements of the kind put forward in Mr. Marriott's articles. Everything touching on occult subjects is now eagerly read, making excellent 'copy,' and as all writers for the press know, a good subject is of prime importance to the editor. Is it one that will attract readers? is the first consideration. But these articles have quite overshoot the mark. From London I hear that they create but little notice, and honest mediums and convinced Spiritualists keep entirely aloof, and would not dream of entering into a controversy with a prejudiced investigator like Marriott. With Mr. Beckles Wilson, who wrote a series of articles on "Occultism and Common Sense" in the *Westminster Gazette* a very different result was obtained. He entered on the inquiry in a thoroughly unbiased way, although a pronounced sceptic, and before the twelfth article was written had to acknowledge that the mass of evidence was so great and unimpeachable as supplied by the great thinkers in our midst, and the exhaustive inquiry into the facts of mediumship within his own experience, that he announced himself a convert to the claims of Spiritualism." When it is known that in the June number of *Pearson's* Sir William Crookes is put among the list of those that have been deceived by mediums, it will be seen how unscrupulous and unworthy of serious consideration are Mr. Marriott's conclusions. In this same article he cites the case of Eusapia Paladino, and declares that she has been found guilty of fraud in America. "Her latest success," he says, "has been the conversion of Mr. Hereward Carrington, who is a conjurer and ought to know better." As the latest American papers give a detailed account of Paladino's entire justification by Howard Thurston, one of the cleverest and best informed of present-day magicians, who at the request of Hereward Carrington investigated her claims to abnormal powers, this part of the subject is worthy of notice. In the same article Mr. Marriott says that "Bailey was recently brought over from Australia to hold test sances before



EUSAPIA PALADINO.

a committee of investigators. He was proved guilty of gross and premeditated fraud, and shipped back to the Antipodes in disgrace." This is about as absurd a misstatement as could be well imagined. Col. de Rochas and Professor Reichel have both expressed, to Mr. Marriott's mystification, their unshaken belief in the genuineness of Bailey's phenomena; the "gross and premeditated fraud" being the accusation that two birds brought at the second sance had been purchased by Bailey in the town at Grenoble. This is probably untrue, as recent details show, but in any case, the question is, as Col. de Rochas has put it, "how did those birds get into the sance room?" That "matter passes through matter" has been proved beyond question at the sances held by Mr. Stanford during the last seven years, and honest and unbiased investigators can prove the same.

"NEW YORK WORLD" REPORTS ON THE SEANCE
WITH PALADINO.

As representative of the *New York World* Mr. William Johnston was a leading member of the circle arranged for special investigation, and with Mr. Thurston supplied an article on results. After Mr. Johnston had given in detail a list of all the phenomena he had witnessed, he said, "I have attended many sances, and have seen many mediums exposed. I have seen spirits materialised—and arrested, and am familiar with the methods of misdirection and the patter to divert the attention, resorted to by mediums and magicians. But in this sance of Paladino, if the things were done by trickery, the trickster remained uncaught." In his report

HOWARD THURSTON,
MAGICIAN,

testifies to Eusapia Paladino's abnormal powers.

"In describing the sance I saw last Monday night, it is evident that my testimony must be accepted with the follow-

ing reservation: I, myself, did not control the medium.

The controller on the left was an Italian journalist, and on the right sat Mr. Johnston, of the 'New York World.' These two maintained strict watch over the medium's hands and feet throughout the sitting.

Before we commenced her feet were tied to the rungs of the chairs of her controllers, about ten inches of rope being allowed so that she could not move her feet backward far enough to produce the cabinet phenomena which followed. Our five phenomena consisted of those remarkable table levitations, of which the public have already heard.

I repeatedly saw the table raised in the air a foot or more, all four feet being off the ground, her hands raised above the table, or at times barely touching the top. The room was well lighted and the controllers could plainly see her feet, and they testified that they had her hands and feet securely held during these levitations.

VARIETY OF MANIFESTATIONS.

"The table began jumping about and rapping on the floor four times, meaning, it was explained, the sitters should talk. The curtains were thrown over the table, to the amusement of all. Immediately

following this in quick succession came a number of manifestations, such as a hand appearing above the medium's head. Another hand was plainly seen placing the curtains over the table. A toy piano was thrown upon the table from over the medium's head. The table again was lifted and remained in the air about five seconds.

During this levitation I pressed with considerable force upon the table while it was suspended in the air. Both controllers were touched several times on the head and arms by what they described as hands. The toy piano was raised in the air about four feet and thrown with great force upon the table which startled us all.

The final effort was an ineffectual attempt to place a small chair upon the table, the chair having been previously placed in the cabinet.

The above manifestations were presented to us in such a way that we all agreed there was no explanation, for the control was maintained rigidly throughout, and if the controllers were not deceived by the medium, then, it is fair to state that all those present accepted these effects as having been produced by an unknown force.

HOWARD THURSTON EXPLAINS THE 'TRICK' LEVITATION DESCRIBED IN 'PEARSON'S MAGAZINE.'

"In reviewing the above manifestations from a magician's standpoint it is necessary to explain the method usually employed by mediums to produce similar effects by fraud.

The levitation of the table can be accomplished by one or more of the following methods:

1. A pin or small tack is driven into the table top, allowing the head only to project. This head is slipped into a slot in the medium's finger ring, and in that way the table is raised.

2. The medium might have concealed in her sleeves two pieces of wood extending through wristbands of leather. The wooden strips could be dropped down into the palm of the hand, the wood extending under the table top, and the hands resting on the top of the table, thus forming a sort of vise, by which pressure the table could be raised.

3. It is also possible for the medium to raise the table by means of a thin wire attached around the neck, which could be hooked on to the table, and by the legs pressing against the medium's knees, and she throwing her head back the table could be raised from the floor.

Apart from mechanical assistance, the most simple method would be the use of the hands, feet and knees placed beneath the table top and beneath the legs nearest to her, and by a system of adroit leverage the table could be completely raised from the floor for several seconds.

By accepting the statements of the controllers, I can definitely say these methods were not resorted to, because the hands could be plainly seen above the table, and at times not touching it, there being frequently a clear space between her body, as well as her feet and hands, and the table.

'NOT THE WORK OF MEDIUM.'

As to the cabinet phenomena, I cannot speak with equal certainty, owing to the reduction of the light and being compelled to accept the statements of the controllers. I am certain, however, that the medium did not perform these effects with her own hands, for the light was sufficient to see them at all times. The "spirit hands" were seen a foot above her head, and to either side. It must be remembered her feet were tied to the chair, and at the end of the seance I personally cut the ropes that were binding her feet.

After the levitation, when the lights were being turned down, in preparing for the cabinet seance, they were completely extinguished for a few moments, apparently by mistake, and immediately after the lights were properly adjusted the curtains were thrown upon the table and a noise was heard in the cabinet.

At this juncture, I, believing that some one had secretly entered the cabinet, asked to be permitted to examine it, but found no one concealed therein.

HOWARD THURSTON 'COULD NOT DETECT CAUSES.'

In conclusion, Mr. Thurston says:—The effect that has most forcibly been impressed upon my mind, is the levitation of the table, which I had previously witnessed, and I must state that I could not discover the means employed.

The fact that we are accustomed to believe it is necessary to have physical contact with an object, in order to move it, is not positive proof that the object cannot be moved without physical contact, for we have in evidence such powers as are manifested in the magnet, by which objects can both be repelled and attracted without physical contact. The wireless telegraph will produce motion across the sea. The compass, the thermometer and the barometer, are all affected by unseen powers.

When we consider these mysterious forces which science has discovered, why should we not believe that it is possible for the human body to possess a power which we have not as yet discovered, and would appear as mysterious as those until it had been explained."

This is all that is contended for by the most distinguished investigators. In the case of Charles Bailey and the passage of matter through matter, it is investigated as a means of showing how physical science and psychical science are approaching each other in proving that there is no such thing as solid matter in the universe. How water is converted to steam by the earth's natural force of heat, or frozen to ice by its antithesis of extreme cold, is no whit more easy of explanation than the materialisation and de-materialisation of objects brought into Mr. Stanford's seance room. Those of us who have seen in the light, as at the Grenoble seances, the medium's hand lifted in the air and return with a bird caught in vacancy, or, as in the seance last week, when seated in the cage, locked and sealed, after being searched by gentlemen present, a great quantity of sand containing small gems was showered over the medium as he sat in the deepest trance, can fail to recognise that some occult force is at work of which the world as yet knows nothing.

TO WHAT DO THESE INVESTIGATIONS LEAD?

Those of us who by a study of Nature's finer forces, based on an evolutionary theory of the Universe, have come to see in these phenomena a means of breaking down the soul deadening materialism of the present day, believe that these facts will form the basis of a rational religion suited to the needs of men, towards which the world is slowly but surely tending. In an important leading article in the London "Daily Telegraph" of May 28th, specially posted to me, an interesting discussion at the London Diocesan Conference instituted by the Bishop of Kensington on the spiritual weakness of London, is the subject. "Not only," says the "Daily Telegraph," "for what the Bishop calls the upper classes, but also equally for the lower, the dogmatic framework of religion has lost its power.

Never was there such divergence from positive creeds, never also has there been a more general recognition of the necessity of religion, than in the opening of this twentieth century. . . . How are we to explain?" the "Daily Telegraph" proceeds, "the enormous vogue of Spiritualism, in the technical sense of the word, except by some admission that a faith, of whatever kind, is necessary for the vast majority of mankind. Church services may languish; definite acceptance of dogmas may disappear, sermons may no longer be listened to. . . . But that which does not die is the apparently indestructible instinct to worship and believe in something we know not what, which is outside the limits of actual experience and the daily occupations of humanity." Articles of this kind show how fu-

tile are the efforts on the one hand of men like the writer in "Pearson's Magazine" to belittle psychic investigation, or on the other hand of speakers like Joseph M'Cube, who would have us fain believe we are but "food for worms" when this mortal coil is shuffled off. Every worker in the field against materialism is doing valuable service. The ultimate of all these, whether New Psychologists, like ourselves, Theosophists, Christian Scientists, Vedantists, should be to teach the soul of man how to get in direct touch with the Invisible Force at the back of all phenomena. When this Rubicon is crossed, as Minot J. Savage points out, there are endless fields of exploration before the earnest inquirer, and good is it for those who find a Directive Force at the back of all, and that Love and Justice reign throughout the Universe. Our inspired Milton said:—

"When once our heavenly guided soul shall climb,
Then, all this earthly grossness quit,
Attired with stars, we shall for ever sit,
Triumphing over Death, and Chance, and thee, O Time!"

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

By ANNIE BRIGHT.

It will be noted with satisfaction by readers everywhere that Charles Bailey has returned to Melbourne, and that Mr. Stanford has resumed for a season, the seances which have carried conviction to thousands of people in every land of the unseen forces of nature at work in "the passage of matter through matter." It has been one of the most difficult tasks to get people to understand that this is the chief object of these seances. Now that fuller details have been obtained of the Grenoble sittings, it is felt to be highly improbable that Charles Bailey bought the birds at all. Professor Reichel's and Mr. Bailey's rooms at the hotel were adjoining ones with two doors opening between, and the thinnest partition which made every sound audible, and such a thing as birds could not possibly have been concealed from Professor Reichel, and there has never been any statement made as to where the alleged purchaser put the cage and three birds said to have been procured. That is not, however, the main point, which is, as Col. de Rochas says, "How did these birds get into the seance room?" According to the published account in the "Annales des Sciences Psychiques," the medium was not only thoroughly searched by those present, who expressed themselves entirely satisfied, but Dr. Whitcomb not only beat him all over the body, but got two gentlemen to beat him as well, just as has been done at the circles in Melbourne. They expressed themselves perfectly satisfied through the lady interpreter, and it was an impossibility for any live birds to have survived the process. From all parts of Australia have come letters protesting against the later and abominable test to which the committee desired to subject Charles Bailey as utterly absurd and uncalled for. It appears that the circle was so unfit to act as investigators of psychic phenomena that it is a marvellous test of the medium's powers that any "apports" at all were brought, and the whole town of Grenoble was so antagonistic through Roman Catholic influence that it was with difficulty that the waiters at the hotel could be induced to even wait on the medium at table. Professor Reichel could not speak French, and so as everything had to be interpreted through one of the waiters, all details of arrangements were known throughout the place.

At the first sitting after Bailey's return to Melbourne, Signor Valetti gave an account of six weeks' successful private work of the medium in Italy with some distinguished investigators of ancient places, and about the Grenoble affair said what most of those interested will agree with. "Perhaps," said Signor Valetti, "we should not be too hard on anybody, and say it was the fault of this one or that one. I think it would be more charitable to say that it was the con-

catenation of events—circumstances and want of knowledge. It is not everyone who can manage a medium. They are erratic individuals, and do not act and think usually like you people. Sometimes they fall into the hands of inquirers who are perfectly honest and may desire to do good, but they may spoil the whole affair by want of knowledge. Let this fact remain. No matter what the medium may do, or what may be his faults, the living Truth remains, and it will be brought to the knowledge of mankind through channels of which you are not aware at present. It is the living truth."

It was this aspect of the matter which was set forth in Mr. Stanford's letter to Professor Reichel. People in Melbourne have affirmed that birds were bought by the medium. He had a private aviary, and some of them may or may not have been brought from there to the seance room. But other "apports," anyway, could not have been bought in Melbourne at any price. It was, however, to put as plainly as possible, the great issue at stake, namely—"can matter pass through matter?"—that Mr. Stanford admitted that birds might have been bought, but that this was not material to the issue. Personally, I do not believe it, as many other untrue stories are circulated about any phase of phenomena of an astounding character.

Most important of all is it to remember, however, that the reason for holding these circles is to break down the materialistic spirit of the time which is eating into the vitals of the national life. Teachers like Joseph McCabe are really breeding ideas that will result in the decadence of a nation just as that of Rome in its latest days. "Let us eat and drink and be merry, for to-morrow we die" was the basic idea of life at that time. When men were satiated with what they called pleasure, then suicide was looked upon as an heroic termination of life. This is what is in daily occurrence around us now. No one as a rule thinks that "a sacred burden in this life we bear;" it is just for men to extract all that can be got sensually and selfishly out of it. Just as Frederick W. H. Myers said in his "Human Personality," so does Mr. Stanford in regard to these circles he has so bravely maintained at great expense, trouble and fatigue. Mr. Stanford regards psychical science as a means by which "to prove the preamble of all religions, to demonstrate that a spiritual world exists." Many besides feel urgent need to seek, as Myers did and obtained "some scientific basis for the security of their highest hopes."

ADDRESS BY PROFESSOR W. K. CLIFFORD.

NATURAL HEALING.

Delivered on Friday evening, Dec. 18th, 1908.

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

On the last occasion reported in July issue, I tried to show you that instances of what is known as faith healing are identical with healing with the forces of Nature—natural healing and magnetic healing. I told you that man draws largely upon the electricity that is round about him, which, filtering through his organism, chiefly from the brain, makes him an instrument for the alleviation of pain and the curing of different diseases.

AVERAGE LIFE SHOULD BE LONGER.

You will have discovered from my last discourse that it is quite possible to heal disease at a distance. People very far away have been healed of their diseases by co-operating with a healer at a certain hour of a stated day. It is, however, more effectual if the hands are brought into use. Wonderful are the offices of the human hand! Take away a man's feet, he may be able to go about and perform his ordinary work, but take away his hands and he is almost helpless. It is the brain, however, which is the centre from which radiates the vital force or magnetic power which in the healthy subject will cure disease and weakness. A large number of diseases are inherited

by people from their forefathers, although I believe that men and women who lived in days gone by were, as a rule, a hearty race of people. I have heard it said that at their feasts and banquets they could consume a large quantity of alcoholic liquor before becoming intoxicated, but I venture to say that they took care of themselves physically, much more than people do at the present day. Provided that there is no congenital disease, a man should live to be a great age, not only to be three score years and ten, but to be 130. Nature has no punishments. If you sin against Nature and Nature's laws, you simply reap the natural consequence of your doing so. A man is not punished when he places his hand in the furnace; it is a natural consequence that he will be burnt; and so it is right throughout Nature. Man was made a little lower than the angels, possessing something that the animals do not possess—spirit, soul, and body. He should, as a rational creature, be able to order his life and conduct himself generally so that he may have length of days. One of the old prophets, Hosea, is recorded to have said, "My people are destroyed for lack of knowledge," and it is perfectly true, both spiritually and physically.

NATURE'S HEALING POWER—NO DRUGS.

I may be talking to some present to-night who follow the practice of medicine. My remarks on the last occasion will assure them that I hold medical men in the highest esteem, believing that they always try to do their best. With the means at hand, however, I do not think it is very effectual at any time. The best physicians are themselves dissatisfied with the use of drugs in the cure of disease. In using the natural healing forces, we are drawing from Nature, from her great storehouse—the unfailing source of knowledge—a great curative agency, which, with reason and intelligence can be made a wonderful power for good. Electricity—of which there are many forms, and of which your greatest philosophers know very little—they cannot tell you what is electricity, just speak of the electric fluid, and so on—they have not yet discovered how to effectually harness it in the service of man. It is true that you have gained a little knowledge; you use it in batteries to cure disease, for electric light, for the transmission of messages, and so on, but you have besides a vast, wonderful power of which you know absolutely nothing. It is from the spirit world that I believe the ideas will be first received which will enable man to overcome all difficulties, and obtain full knowledge of this wonderful force.

I said on one other occasion that the method of transit at present in use will be in a short time obsolete, and considered as slow and go-easy a method, as the old stage coaches in the days of our forefathers. Man will become as a god, delving into Nature's secrets and wresting them from her. With the progress of knowledge of this kind, men will also become better spiritually. I am not at one with those who are constantly declaring that the world is going to ruin, and that it is getting worse. I believe it is getting better every day. Man's evolution is certainly slow, but it is sure. Think of the illimitable number almost of persons upon your earth plane who are suffering from inherited disease; others from the natural consequences of their own folly. There are diseases of every kind, and the physician finds it a most uphill task to combat these terrible disorders. How many of these do they have to tell you are incurable? They mean by that that they have no remedies which will cure the disease, but there may be, nevertheless, forces of which they know nothing which will cure that disease. I have no need to tell you that the medical profession, as a body, has been antagonistic to any departure from the old track. Mesmer was savagely attacked; Quimby, in America, and others, have been targets for the jeers and gibes and wrath of orthodox medical practitioners. I am credibly informed that there is, how-

ever, a great wave of feeling passing over the people in regard to better methods of healing. Largely discarding the use of drugs, they are going in for natural healing, and taking note of Nature's dealings with her children. I desire to say that I am not speaking as a physician but as one who is interested scientifically in this question, and having been a great observer from this side of life, I have been enabled to see much which you cannot.

HOW TO HAVE PERFECT HEALTH.

Persons who desire to have perfect health of body should observe Nature's laws, and in the matter of food, listen to Nature's dictates. I believe that hundreds of diseases are brought about to-day by improper feeding. May I be permitted to say that I am not advocating vegetarianism, or any other ism, but I have come to speak words of truth from long investigation. I believe that meat eating is not necessary in hot countries, but that in cold countries it may be taken. In hot countries, people who eat meat to any extent can never have proper health, and if I tender any advice to you as to what we should eat and drink, I should say cereals, the fruits, the nuts, and all the other products of Nature, which she has so bounteously given to man. It is my opinion that in a very short time man will be forced to alter his manner of living. Among the unintelligent, of course, you would expect them to live as the animals do, and as a necessary result to have animal diseases. It has been truly said that a man becomes like what he eats. The craving for alcohol is stimulated by the excessive use of meat as a diet. Mr. Gough, when speaking to you, has shown the terrible effects of over-indulgence in stimulants. Striving to give you the best advice how to live, I would say that the use of stimulants is not necessary for one to have perfect health. Perfect health is compatible with total abstinence. Nearly all the investigations of scientific men have proved this. That physicians have issued contradictory manifestoes at various times I am prepared to admit. Water is the drink provided for man by Nature, and in my flesh life I knew several families who always drank water, and never took anything else. They were the healthiest specimens of humanity that I have ever met, and I knew them in their home in Rhode Island. Having due regard to Nature's laws in regard to eating and drinking, if you are an intelligent person you should also dress intelligently. I believe there are hundreds and thousands of persons upon the earth plane who are cutting short their lives, because they do not give heed to matters under our consideration to-night.

DEFECTIVE NERVE CENTRES AND CIRCULATION.

The wondrous healing power provided by Nature can be used for the alleviation of pain and curing of diseases, more especially those of a neurotic character. I do believe, and I have the concurrence of some of the best authorities on my side of life, that a mistake is made in trying to cure most diseases by stomach drugging. I should say that three out of every six cases of disease are caused by something radically wrong in the nerve centres, which of course produces a defective circulation of blood. If there be a good circulation of blood in the human body, you must of necessity be healthy, because the nerves will be nourished as every other part of the organisation. The times in which you live engender, I believe, a great many nervous troubles. In America I know that thousands of people are dying because they are living too fast. It is better, my friends, to take things a little easier and to live a little longer, and thus perform the work God has given you to do upon the earth plane. God intends that man, having reason, should use it in everything, but what can we say of the man who fails to use it in respect to his physical organism, which is the temple of the spirit. Having due regard to the facts that I have stated, then, and practising them in your daily life, you will have a more robust lot of people

coming up, and future generations will have greater stamina. There is a great degeneration at the present time. If you walk the streets you must note with sorrow the weakly persons whom you meet every hundred yards.

UNIVERSAL POWER TO USE THE HEALING FORCES.

Everyone present may utilise the wondrous forces of Nature for the benefit of themselves and their fellows. Get an intelligent grip of the subject, order your own life, live so that you have health yourself, and transmit it to others. You will at once become an instrument in the hands of the unseen world to help humanity. The time is coming, my friends, and I believe is not far distant, when spiritual teachers that have gone forth upon the earth plane will make it part of their programme to teach and preach to the people concerning their physical organism. The breaking of the magnetic chain to-night, through indisposition of a sitter, caused me to curtail my address a little. Dr. Whitcomb has told me you may therefore desire to ask a question or two, so I will stop just here, and come back later in the evening for that purpose. I shall be only too pleased to help you.

* * * * *

In answer to questions, Professor Clifford said:—

I believe that salt is necessary, but not the quantity that is usually taken by a large number of people. Although salt is provided by Nature and animals use it, large quantities produce disease by destroying the white corpuscles in the blood.

I am not here to-night to speak of your weaknesses but just to give you the plain truth as I have received it. Dr. Whitcomb is urging me to speak to you about smoking. I believe that spiritualists, at all events, should discard this evil practice. It is an unclean habit, and in a great many people it produces a craving for stimulants. I do not say that a man may be a smoker and not a good man, but I do say he would be a better man if he discarded that practice. It is a habit borrowed from the native tribes of the earth, and injurious to large numbers of persons.

I have been credibly informed by Sir Andrew Clarke that there is as much damage done by the excessive use of tea as there is in the use of alcohol. A man may not go home intoxicated, and tear the place to pieces, but he is probably transmitting to posterity a broken down nervous system.

THE REALITY OF SPIRIT ACTION.

A MESSAGE FROM ANDREW JACKSON DAVIS.

By JAMES ROBERTSON.

Anything from the pen of James Robertson, of Glasgow, author of "Spiritualism: The Open Door to the Unseen Universe" is always welcome. There is a special interest attaching to the following communication, as it has to do with Andrew Jackson Davis, and shows the reality of spirit action. This is the constant aim of this paper, and it is with peculiar pleasure, therefore, that this latest writing which has just appeared in "Light" and "Two Worlds" is given to our readers.

"Moncure Conway, who travelled from Methodism to a very bleak Agnosticism, once wrote: "If I could believe—really and without any trace of doubt—that a deceased person had spoken to me, I should be frantic, and my life revolutionised. How petty would all the Royal Society and their miracles seem in comparison with one of these frantic mediums, uttering a single word proved to have come from another world." Conway knew much, had heard or read all about Crookes and Wallace, but was convinced that they had taken the illusions of their own hearts for realities. He sat sometimes with these "frantic mediums," and had interviewed Madame Blavatsky in India. He would have it that Andrew Jackson Davis was a clever fellow who cunningly had devoured Plato

and all the writers of antiquity, that he gave forth nothing which he had not learned in a normal way. In other words, there was nothing in Spiritualism but fraud and illusion; there never had been, nor was there likely to be in this era of human progress any fact which would convey incontestable evidence of spiritual presence and power. With him it was an ever getting nearer and nearer to the great Dark Door through which no light had ever been permitted to pass. It was so singular that a mind which dared to think freely, could soar up and explore so many realms of thought, should have missed realising what was at his doorstep. I think it is Emerson who has said: "To see that which is before our eyes is almost to have genius." Had there not been a mental squint in his organism, he would have recognised that there must have been something hidden from him which compelled so many men and women to offer their testimony to the verity of a thing so unpopular, so ridiculed, and so maligned as Modern Spiritualism.

Conway, like his friends Huxley and Tyndal, never beat at the iron gates of the undiscovered country with any yearning cry for knowledge as to whether or not invisible beings could see and hear us, talk with us, and help us. All of this was not a possibility to them, and thus they looked with disdain on all who laboured to make plain that there was an avenue of communication between this world and another world beyond death. It is true, as Huxley put it, that "scepticism is the highest of duties, blind faith the one unpardonable sin," and that what we need is "justification, not by faith, but by verification." But all this is what Spiritualists cry out for; a good healthy blast of unperverted common sense, not a faith in someone else's faith, but examination, verification, a continual weighing up of all that comes within their gaze. Davis, Tuttle, Morse, and Wallis have all given us the most complete and satisfactory evidence that they have been acted upon from another world, where the vision is so enlarged, the consciousness so quickened, that knowledge appears to be unlimited. Those unseen workers operate on this life of ours according to natural laws not yet understood by us.

That there is a cause producing the phenomena we call spiritualistic, a cause beyond the will-power of the instrument, and that this will-power is executed by an operator out of sight we cannot doubt. How many, called normal writers, have felt an impelling force suddenly quickening their intellectual faculties and making many things clear which had been hitherto obscured. Gerald Massey has told us that in writing his profound work, "Shakespeare's Sonnets," a book which the present Lord Coleridge has called Massey's magnum opus, "a wonderful marshalling of evidence, perhaps the most learned work on Shakespeare ever written," that he was indebted to the unseen for being able to present the true history and inner meaning of the sonnets. Massey's own words are, and they are worth pondering over by those who are in doubt as to the possibility of communicating with that other world: "There was present some Intelligence talking with me, that seemed to know an infinite deal more of my subject than I did, able to throw light on my darkest difficulties and give explanatory replies to my secret thoughts and never before uttered questions. Many things were told me that I did not see the drift of till years afterwards. In this way I received much valuable help—help, I say; no need to lie or exaggerate—in, as I think, fully unfolding Shakespeare's sonnets. This was a case, I submit, in which I was the best judge of evidence, and I was obliged to conclude that there was present some invisible and superhuman Intelligence operating through and by means of the medium, conveying information to me which was not in my mind previously and could not have been in the medium's mind. I will say more; a knowledge that could only have been in the particular mind present in person."

All the far-fetched theories of psychical research or theosophy cannot meet such evidence as this of Massey. The spirit-world was to him as real, as

actual as the natural world; it was facts he stood for, not speculations nor hypothesis. Those who take the trouble to read the life's story of such men as W. Stainton Moses and others, will be forced to admit that evidence of spirits' return and of their power to convey knowledge without the mentality of the instrument being utilised has been most conclusive.

The great multitude of clairvoyants have at some time in their careers given out startling facts which could only bear one interpretation, viz., that the dead were not heirs to the heritage of sleep, not subjects in the kingdom of silence, but awake, breathing forth knowledge and consolation. I know full well that at times the light shines through a clouded medium, and gets distorted in the passage, but even at these times there flashes forth some word which sets in motion some old memory, and you feel a loved one is near, who through some defect in the transmitter cannot make his full message clear. Readers of Dr. Hodgson's attempts to get a consecutive message from "George Pelham" will find wonderful bits which could only prove an identity being at hand who was so conditioned as only to be able to sound some distorted fragment of a message. I can recall sittings with Lottie Fowler and Alexander Duguid when the spirit's message would be given in clear, consecutive manner, so that it was scarcely possible to doubt that I was in the presence of those I had known in the earth life. I witnessed the fact Moncure Conway asked for: a departed person had spoken words from another world. At other times one felt confident the spirit friend was really at hand, but that some obstacle was in the way, as after some sudden flash of value there followed a string of vague words beginning anywhere and ending nowhere. I have, however, to say that during my long association with Spiritualism, I have been literally flooded with evidence of the spirits' power and presence. I have not made any special hunt for such manifestations, but in some unlooked for moment there would be laid bare all I might desire as to this great reality.

The foregoing is but a prelude to an interesting incident which has crossed my path within the past few weeks. Towards the end of April last, the well known medium, Miss McCreadie, was my guest for some days. While we were sitting talking in front of a portrait of Andrew Jackson Davis, which the great seer had sent me last year, she suddenly said, "Davis is here, and wants to give you a message." Our conversation before this had been on topics other than spiritual. I was somewhat surprised, as since the ascension of the profound revealer of nature's mysteries, I had had no indications of his presence, nor did I look for any manifestations from him on the earth plane, a view which was held by the "Strolling Player" with whom I had a long conversation almost immediately after Davis's translation. Miss McCreadie, however, went on giving out the message, the purport of which was: "Write Della, my playmate, to send you the skull-cap I wore at home." This rather startled me, and I got a pencil and paper to take down what was said. I was asked to tell Della, his playmate, that much as he would like her over there, her influence was still needed on the earth plane; that it would be good for her to keep in touch with humanity; that many were in need of her aid, not only for physical healing, but for spiritual upliftment; that much as he would like to go further afield to explore the spirit-land, while she remained on earth and had work to do, he would still be her playmate. "Friend," he said to me, "I will finish the message when you are writing the message to Della." Much was said about the blending of great souls, which would be reflected on those on the earth plane who were able to receive the higher inspirations.

I was not moved for some days to write Mrs. Davis, and would perhaps not have done so at all but for the repetition of this word "playmate." I had never seen a portrait of Davis with a skull cap, nor did he wear one when I met him in Boston. Ultimately I did venture to send Mrs. Davis the message, and the

other day I had a reply which seemed to confirm in every way the validity of what had been given through Miss McCreadie: "May 19th, 1910. Dear Mr. Robertson,—I write in reply to your kind letter of May 1st, in which you convey to me the dear message of my beloved husband. He was wont to speak of me as his playmate. His glorified spirit has gone to dwell mid the higher beauties of the Summerland, but as he was ever mindful of my highest good and happiness when he was in the body, I feel sure he is not less so now, for he knows how very much alone I am. I am learning very slowly how to live without his daily visible companionship. He was so much to me and the home. I want to thank you for your kindness in writing me, for your sympathy, for your interest in his works and labours for humanity. He remained on earth long enough to see his books again before the world, for which he was very pleased and grateful. . . . By this same mail I send you the cap which is mentioned in his message. Every and any word emanating from his sweet spirit is golden to me." There is not a doubt here that Mrs. Davis believed she had a message from her husband. She accepts it all as being perfectly genuine. Some may not recognise any Davis influence in what was given out; may think, even, that the medium's mentality concocted it all. Miss McCreadie, to whom I conveyed briefly the contents of Mrs. Davis's letter, writes me: "I somehow never doubted. It came so easily to me; the conditions were so good that it made it possible for the dear soul to come in close touch with us." There are few things I could prize more than a relic of the great Davis, and here there has come to me something so very closely associated with his presence—the cap he wore. A relic of the greatest soul would not be prized more by me than is the cap worn by the Shakespeare of the spiritual philosophy.

VEN. ARCHDEACON COLLEY'S SPIRITUAL EXPERIENCES.

There are many phases of mediumship, but the one of which a sample is given below is of the rarest. To an outsider, it is almost incredible to believe, as stated by the Archdeacon and mentioned in the Supplement, that this message of 1710 words was written in thirty-nine seconds. It is, however, within the editor's own experience that a private medium has, on many occasions, been shown what looked like a sheet of paper filled with writing by a materialised spirit who held it long enough for a copy to be taken. This proved to be a letter from the spheres, and to those spiritualists who wish to have a *modus operandi* suggested I should say that this message of the Archdeacon's was precipitated on the half-photo plate from a document already prepared by spirit hands "written," as the Archdeacon says, "by no mortal fingers." There is no limit to spirit action, especially with those who, like the Archdeacon, have gained access to spiritual places by devout prayer and aspiration.

SPIRITUAL RESURRECTION.

BEING A SERMON FOR EASTER WRITTEN BY NO MORTAL FINGERS

On a half photo-plate sealed up from all access of light (as we understand it), and held between the twelve hands of six Christian Spiritualists for thirty-nine seconds, Wednesday evening, March 9, 1909, as one of the many "signs following" our Domestic Worship of Prayer and Praise.

Friends,—

At present we would like to speak to you on the subject of the spirit-world and the destiny of man. The thought of a future state in relationship to man, has in some form or other ever been opposed and frowned upon by men of sceptical minds. To go no further back than the days of the great Teacher Jesus, we find there existed a sadducean class, who denied all future existence to man. They said there were no spirits either of angels or men; and there-

fore regarded the stupendous doctrine of the resurrection of humanity as a fanciful thing, and denounced it as such. In these modern times infidelity has become more rampant and positive, and has endeavoured to the very utmost, to confirm and establish its most repulsive and cheerless theories by deductions of science. Not a single science has ever been found out that has not been eagerly sought after by the enemies of our common immortality, to help their godless theories; which are fully bent, if possible, on despoiling your spiritualism of her brightest ornament; which is proving the lofty and glorious truths, of God's revelation, which proclaims with great power the deathlessness of man. But we are glad to say that every science like an advancing tide, has thrown back upon them their own baseless thoughts; and rolled onwards, bearing on its bosom, its mighty and resistless testimony of the truth of God, and the immortality of man. The last form of argument which has assailed the future existence of humanity, is the materialistic theory, or doctrine of homogeneity. Its advocates have asserted that man has but one identical nature, that he is altogether earthly and earthborn, that his intelligent mind is nothing more than the delicate offspring of matter. Their favourite argument is, that the mind grows and dies with the body, that it is infantile with the infant body, and perfect in the adult; and therefore it must perish with the body at death. Now if man be nothing more than simple matter, if the mighty spirit correspond exactly, in all cases to the size of the human body, then, there is a strong presumption that the dissolution of the physical organisation is the utter extinction of the entire man; but such conclusions are repugnant to reason and fact. It is readily granted that the soul manifests greater power, as the body ripens to maturity, and that when the body yields to the withering touch of time, the soul often seems to yield, too; but this is not because it either grows or declines, but because the body as a habitation is too weak and frail for other than a limited and gradual development of its great powers. How often has some unexpected news, so excited the immortal spirit that its very emotional workings, have proved too powerful for its frail tenement, and the body has given way under the strain. It is the body therefore that is infantile and weak, and not the soul. Such being the nature of the spirit in man, the death of the body can no more affect its existence, than the mere throwing off of a garment can annihilate the person of its wearer. Everlasting life pulsates in every faculty. There is, therefore, a spirit life. When the world's Creator breathed into man's nostrils the breath of life, He beheld in him the image of His own great self; He saw divinity assuming humanity and humanity becoming immortal. In the eyes of God there are no dead; all who have been still are, their spirits have not been spent as a lightning flash, they are still living, conscious, and still active. We would remind you of a verse from your hymn book, "Life is real, life is earnest, and the grave is not its goal. Dust thou art, to dust returnest was not spoken of the soul." The spirit's after condition, is a theme which touches you all; many who were dear to you have passed over, they have thrown off their mortal coil, and taken on the immortal, firmly trusting in God's love and mercy, and fondly hoping to behold his glory the very moment they put off the mortal. Are you to regard them as deaf, speechless, and blind? And will such be your destiny when you make the grand transition? Is the power of hope to be blasted when in fullest bloom? Will the river of life be checked when its flow towards the eternal ocean is the greatest? Is it all a mockery, or a delusion? True it is that in the Bible, death is depicted under the beautiful and peaceful image of sleep; but such representation invariably, refers to the body, and not to the soul. The moment death's shadow falls upon the entrance of the gateway of life, and in the twinkling of an

eye, the disembodied spirit is receiving the reward of its works, while in the body, just as the arctic sun dips into the ocean, it hastens again on its glorious career up to the sky; so the instant the natural eye is eclipsed in death, the spiritual eye opens in eternity. One step and the soul is on the spirit-side of life. A troop of angelic beings unseen, crowd the chamber of death, and are ready with outstretched arms to welcome and bear the spirit to its home immediately on its emancipation. What a **moment of wonders**, one moment surrounded by weeping friends, and bleeding hearts, and taking the last fond embrace this side of the grave, the next a companion of happy spirits, leaving their friends wondering why this should be. But here we would say, they know only in part, they see as through a glass darkly, the greatest efforts of your greatest men, are as the opinions of children, and in the words of your Bible we say, "eye hath not seen, nor ear heard, neither hath it entered into the heart of man the things which God hath prepared for them that love Him." Yet though the eye, and the ear and the mind of men, are inadequate to the giant task of grasping this, when christian people say they have communion with the saints, they gladly avow their firm belief, of being able to speak with their loved ones. No. Friends, death has not really separated us from you. Of course, as far as the mere physical relationship is concerned, it has; but there are spiritual, holy affinities which it cannot sever. The mortal flesh becomes pulseless clay, under its cold withering touch, the compound unity of man's disembodied person is dissolved by it, into the distinctive principles of flesh and spirit. Yet while the flesh perishes and becomes food for worms, the spirit lives on defying its power, and laughs at the corruption of the grave. Therefore along with us you can rejoice together and say in very truth, "O grave where is thy victory, O death, where is thy sting?" For Friends, we tell you that neither life, nor death, nor principalities, nor powers, nor height, nor depth, nor anything else shall separate you from the love of God, and your loved ones. With what a lot of love, and kindly affection, you look forward to a reunion with your dear ones! their forms, faces, and smiles, are constantly floating before you, their voices sound sweetly on your ears, their well-remembered names are as pouring oil on troubled waters. You love them still, you cannot forget your sainted dead. No, you have known them too well for that, you have wandered hand in hand with them, through the tangled woods of life; you have seen them wrestle and strive with circumstances in that life; and at last, you have seen them place their foot on the boundry land of another world; you have seen the heavens open, and the angels descending, and they have been borne away from your sight. How, then, can you cease to remember them? But no sooner are they lost to your sight, than questions such as these come to you, shall we meet them, shall we love and be loved by them again? To answer these, we will turn first of all to the Bible for support. Turning to the second book of Kings, the sixth chapter, the sixteenth and seventeenth verses, you will find these words, "And he answered, Fear not, for they that be with us are more than they that be with them. And Elisha prayed and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man, and he saw; and behold, the mountain was full of horses and chariots of fire round about Elisha." Then, again, the eighth chapter of Ezekiel, third verse, there you will find how a spirit-hand lifted him up. Then again, Moses appeared in a visible form at the transfiguration of Jesus on Tabor, while his body was still lying in a valley in the land of Moab. Again, there is Samuel who hearing a voice said "Speak Lord, for thy servant heareth." All these and many more we could mention give proof of a continued existence. And here are a few thoughts from our modern great

men on the same subject. "We think we have seen our loved ones die, but if our eyes could be opened, if only for one moment we should see that life was uninterrupted:" this from one of the ministry of the Church of England. And now, Friends, we bring this little message to a close, but would like to remind you once again that you stand at the vestibule of an eternal world; so make the best use of your time here, sow to the spirit, place God first in all you do; then, when you have finished your work in the body, you will be able to say with the apostle, "I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness." May the peace and joy which passeth all human understanding be yours. God bless you.

Printed for private circulation, Easter Day, March 27, 1910, and sent by ARCHDEACON COLLEY, Stockton Rectory, Rugby.

RELEGATION OF TESTS TO THE SEANCE ROOM

There is reference made in the last issue of "The Harbinger" to the veteran spiritualist and writer, Mr. Daniel D. Hull, with quotations from a recent article of his, where he refers to the widespread desire on the part of American spiritualists, and especially the older and more experienced of them, to "relegate tests to the seance room." He advises would-be investigators of Spiritualism to study the numerous standard works of the great writers on its facts, philosophy and religion, calmly relying on these and the platform, in the first instance, and thereby preparing themselves for the phenomenal evidence. We cordially endorse Mr. Hull's advice, and have often referred to the unwisdom of persons entering into a practical investigation of so vast and important a subject as psychic science while utterly ignorant of its laws and possibilities. Teachers from the spirit world affirm positively that the phenomena which heralded the advent of modern spiritualism were designed to command attention, and open the way to intellectual communion and moral teachings, and it is a well known fact to the experienced spiritualist that the actual workers in the production of physical phenomena are necessarily spirits near the earth, or material, plane. These were instructed by the higher spirits, and worked under their direction wisely. That era, however, is past. Now organised teachers only appear to favour and direct physical manifestations in exceptional cases, considering that sufficient evidence of the facts has been given and recorded; hence in the great majority of cases the spirits producing it, though well intentioned, are unwise, often faulty, and not infrequently untruthful. These latter will co-operate with mediums irrespective of their moral character, taking a delight in the performance, and not scrupling to encourage the medium in counterfeiting when conditions are unfavourable. Again, on the other hand, many, finding themselves to be mediums for physical phenomena, enter into the field on purely business grounds, and it is hardly reasonable to expect any advanced spirit to co-operate with them, or give edifying phenomena or advice. Under these circumstances the novice may visit a medium and witness some inexplicable phenomena,

which awakens some interest, but the next one is unsatisfactory, and is capable of explanation from the material side, and as these alternatives are repeated no solid conviction ensues, and no moral or mental development accrues. When, however, an individual desires to solve the question, "If a man die shall he live again?" a perusal of any good book on the philosophy of spiritual intercourse, the experiences of some well known and reliable investigator who has trodden the path and solved the question, or, of the ethics and religion of spiritualism as presented in some of the direct teachings, such as those recorded by the late Wm. Stainton Moses (M.A., Oxon.), will prepare them for a really serious investigation, edifying and uplifting. When philosophically approached, there is no mystery about spiritualism; everything is rational; there are no creeds or dogmas, and the advanced intelligences always exhort investigators to bring all teachings to the test of reason, accepting only that which commends itself thereto. Its ideal is the harmonisation of the individual, physically, intellectually and morally, by the cultivation of the spiritual faculties, which are essentially good; thereby enabling the student to comprehend the object of life and its relation to the hereafter. Its ethics are irreproachable, and its evidences open out a glorious vista of the future life for all who make good use of their time and talents here.

Herein is the basis for a religion appropriate to the time but unknown to the vast majority of humanity, many of whom have lost faith in the religions of the past, and would gladly accept a more rational and soul-satisfying one if it were wisely introduced to their notice by the loan of an appropriate volume or by friendly conversation. The advanced spiritualist is not a proselyter, but an enlightener, dropping seeds on inviting ground, and encouraging the growth of those that are germinating. He does not ask for faith, but courts investigation of what he knows to be true. What is needed to advance spiritualism is a high-class platform, the wider circulation of its standard literature, combined with individual private effort. The secular press fosters prejudice against it, but its facts are now more widely acknowledged, and its philosophy and religion need more publicity. There is no doubt, however, that if given more prominence the Truth will prevail.

W.H.T.

THE MIND AND HEALTH.

At the Caxton Hall, Westminster, before the Psycho-Therapeutic Society, on April 23rd, Mr. Arthur Hallam (hon. secretary of the society and editor of the "Health Record") delivered a lecture on "Perfect Health: How to acquire and maintain it," which is given with much pleasure to readers of this paper.

Had they ever considered, he asked, why it was that we had so much illness and disease in our midst, despite all the efforts that had been made to eradicate it during centuries past? Of late years especially the movements that had sprung into existence for the improvement of the health and the general social condition of the people were innumerable. Indeed, when one endeavoured to remember them all, the list became so long that one began to wonder why it was that mankind had not all become angels long ago, either in this world as a result of these reforms or on some other planet where reformers ceased from troubling.

No doubt all these reform movements had the elements of good in them, but they appeared to be totally inadequate to deal with the physical, mental and moral evils that prevailed. Although most desirable and praiseworthy in themselves, they were failing to have the desired results, simply because those most actively interested in them were proceeding upon wrong lines. There was an universal tendency to carry good movements too far; to attach to

them undue importance, until at last they were so overdone that they became merely so many fads in the eyes of "the man in the street," whom they were designed to benefit. And the moment any good idea became branded as a fad, the clock of progress for that idea had been put back an incalculable time. The great point to be noted in connection with all these reforms and systems was that they strived to deal with man from without, by hedging him round with laws, rules and restrictions which he was told he must rigidly adhere to if he was to be healthy and strong. He was looked upon as the victim of circumstances, the slave of his emotions, passions and desires, and he was treated accordingly by all who interested themselves in promoting his welfare, no matter whether they were temperance reformers, food reformers, doctors, educationalists or politicians. They all regarded the human body pretty much as a motor-car minus both steering gear and chauffeur, and they therefore all felt it their duty to give a helping hand to move the car and keep it going along the right path.

They of the Psycho-Therapeutic Society took a very different view of humanity. They quite recognised that the car might run riotously and be very badly propelled, but they did not blame the car. They went straight to the root of the matter, the chauffeur, with whom they dealt first as the responsible agent in charge; and having trained him in the right way of controlling and managing the vehicle, the irregularities of the latter required only minor consideration, being easily put right by the chauffeur himself. Should he, however, have so lost strength in his ignorant struggles with the car as to be unable to make a fresh start alone when he had been taught to realise his faults, they give him that strength, not by pushing at the car, but by pouring into him from themselves that amount of energy, nerve vitality, or human magnetism that he needed to give him fresh control over all the parts of the vehicle, the body.

Thus it was that he claimed for Psycho-Therapeutics the foremost place in the ranks of reform movements and systems. It was the fundamental principle, the central pivot, upon which the acquisition and maintenance of perfect health depended. It was a system of self-control and self-development through the latent forces of the mind, coupled with the healthy stimulation of those forces by the transmission and injection of nerve vitality from the strong to the weak. And having once developed that self-control, then consideration was naturally given in their proper order to those other reforms and changes of living which one found to be helpful to the maintenance of health and vigour. But when that stage of development had been reached there was really less need to worry about one's diet, clothing, etc., than before, for having complete control over oneself, the bodily functions were less easily upset; they had become the servants, and not the masters, of the individual, and one could enjoy life and all the good things in the world in moderation, without any fear of abuse or harm resulting.

JAMES SMITH.

Brave pioneer, upon the rugged heights
Of thought and speculation and desire,
Thrilling with hope and flushed with sunrise fire,
(Like waking song-bird when he first alights
Upon tree summit, where the morn invites
To passionate melody)—thy free-born soul
Gazed upon *Life*—the vast majestic whole,
Full of clear days and splendid restful nights;
Ah! unto thee a fuller glimpse was given
Of Nature's mystery—her solemn secret ways—
Her mystic mingling of this earth with heaven,
Filling Man's heart with rapture and amaze!
Reap thou the joy for which thy soul hath striven,
For—see! the shadow lifts! the Veil is riven!

Sydney.

GEORGE WALTERS.

HOW THE PUBLIC IS MISLED BY NEWSPAPER REPORTS.

EUSAPIA PALADINO IN THE "AGE," OF JULY 16TH.

A lady called at this office in great perturbation to know if I had read about Eusapia Paladino in the "Age." "For this half-column of absurdity," I replied, "which no one would believe after Howard Thurston's testimony in my leading article for this issue, columns upon columns and large volumes can be produced completely justifying her claims to a remarkable phase of mediumship." After reading the following notice in the "Age" alluded to by my friend, I would advise those who need confirmation of her genuineness to read Hereward Carrington's important book, entitled "Eusapia Paladino," lately published by T. Werner Laurie, London, at 10s., or what he has to say in "Our Foreign Exchanges" column of July. Every attack only makes the foundation on which our knowledge of psychic facts is based surer and more unassailable. Truth will stand firm against the fiercest onslaughts.

A FAMOUS SPIRIT MEDIUM EXPOSED.

Eusapia Paladino is the most talked of spirit medium in the world to-day. Great professors have believed in her, and she has been hailed in Europe and America as the greatest spiritualistic phenomenon of the last decade.

Eusapia is a coarse looking woman of the Latin type, and when anyone doubts her genuineness she shrieks and gets very excited. It has been often suggested that she is a "faker," and recent investigations seem to point to the allegation being well founded.

New York is excited about the medium, and the recent exposure of her tactics at Columbia University is very much under discussion.

The table on this occasion, as on others, rapped, rocked, tilted on two legs, on one, and left the floor completely. Under lowered lights (signalled for by five raps of the table), the curtains blew apart, a swelling appeared under the left curtain, and the curtain was blown over the table; a small drum emerged from the cabinet, was balanced for a moment, advanced and retreated, and was at last lifted and deposited on to the seance table. A hand appeared against the cabinet over Eusapia's head, more bulgings of the curtain, and then seven raps, indicating the close of the seance. Eusapia then gave vent to a violent outburst.

Whilst all these things were happening two men were carrying out a brilliant piece of detective work. Before the seance proper opened the director proposed to test the medium's force by means of an electro-scope. This apparatus was brought into the room in its paper wrappings. There was a screen covering the entrance of the two detectives, who were clothed in tight-fitting black suits and black stockings. They wriggled their way along the floor till they had reached their assigned positions on either side of the seance table, under the chairs of the sitters.

One man's head was within eight inches of Eusapia's feet throughout the seance. On either side of the medium sat a "control," on whose feet Eusapia was supposed to rest her own, in proof of the contention that she did not use her feet to make the table wobble.

This is what one of the detectives says:—For a few minutes the medium kept her feet tapping on the feet of the controls. Then she placed her right foot cross-wise, so that the heel rested on the foot of one control, and the toe on the foot of the other. To these men it would seem that she had both feet on theirs. Presently a foot came from beneath her dress, and it was placed under the leg of the table, which was gently chucked into the air. Then the foot withdrew and the table descended to the floor. It was repeatedly lifted after this, and every time, whether in a partial or complete levitation, the medium's foot was used as the compelling force. At different times throughout the seance the medium caused rappings upon the table by striking the free foot on the left leg of the table about three inches from the floor.

Here is an account of the same detective of the cabinet manifestations:—Shortly after the lights were lowered she kicked out backwards with her free foot, hitting the curtain at her back. This caused the upper part of the curtain to bulge outwardly. This was so obvious that it seemed impossible that the people above did not observe her action. Later she placed her free leg into the cabinet and pulled out from behind the curtain a small table containing several articles. These she dashed to the floor and kicked several times. Once she balanced a table on her toe cleverly, and gave the idea that it was floating in the air.

The light permitted the detective at all times, even when dimmest, to see clearly the actions of the free foot. At no time was he in the slightest doubt as to the cause of any movement that occurred.—*Age*.

SPIRITUALIST CONGRESS AT BRUSSELS.

One of the most remarkable congresses of Spiritualists ever held in Europe, is the chief subject in the papers to hand. Under the title of "The Universal Congress of Brussels," Spiritualists from all parts of Europe and distant countries responded to the invitation issued by the Belgian society. Leon Denis and H. Durville, with eight other leading Spiritualists represented France; England, Germany, Russia, Denmark, The Netherlands, and the United States all sent delegates, and when Clement de St. Marcq, the president, took the chair on Sunday, May 15th, he was surrounded with a brilliant assemblage.

Among the speakers were Leon Denis and Princess Karadja. The former, at the opening meeting, spoke of the present position and glorious destiny of modern Spiritualism. On Tuesday, May 17th, the Princess Karadja delivered a discourse which, for its high spiritual teaching, should be translated and in the hands of all who are striving to place Spiritualism as the basis of the new religion that humanity is waiting for.

Taking for her subject, "What are the best means of bringing before the public the reality of spiritual phenomena?" Princess Karadja alluded to the result of education from which every religious idea is eliminated as a revolt, in France especially, but in all civilised countries, against sacerdotalism. In wishing to free people from an ecclesiastical yoke, the Princess said, lay the danger of depriving the rising generation of all religion. This, she pointed out, would lead to the moral ruin of the entire race. In an eloquent address printed in full in the "Messenger" of Brussels, the Princess said: "The Roman Church represents the Creator as a being absolutely apart from His creation. It declares the world created—from nothing—without advancing the slightest proof of its assertion. It is not true," said the Princess; "we are not the products of matter fashioned by all-powerful hands. God is our Father, and we are a part of Him. We are the ephemeral leaves of the great Tree of Life. He is the sacred and invisible root. . . . We Spiritualists do not believe there is a God—we know it. In the meanest creature that crosses our path we see a fragment of the Great Being. We include in one single bond of Love Our Father who is in heaven and our brothers of every grade on the earth."

After discussing, among other things, the possibility of inaugurating a Universal Spiritual Confederation, the Congress adjourned, after a four days' sitting, till 1913, when it will meet at Geneva.

In "La Revue Spirite," a notice of the Congress is furnished by Commandant Darget, a French delegate. There has just concluded in this, the oldest French journal, an excellent translation of Mr. Stead's "Letters from Julia," which will probably be issued in a French edition. There are articles also by Camille Flammarion and other leading writers.

Copies of all the foreign newspapers are on the tables of the Reading-room at "Harbinger of Light" office, and open for the use of friends and subscribers.

"OAH SPE."

So much matter has had to be held over in this issue that what is perhaps the most important thing relating to "Oahspe," the volume "Origins of Christianity," just published by E. W. Cole, Book Arcade, is the only thing that can be mentioned. This book is a series of spirit communications from ancient spirits given through Faraday, and their confessions regarding their work in establishing at Constantine's time what was a totally different Christianity to that contained in the Gospels, and a remarkable corroboration of what is said on this subject in "Oahspe." It has, moreover, in the main, historical facts on its side. Students of the claims of the Church to an apostolic foundation know that it has no valid ground for anything of the kind, and nearly all the communications in "The Origins of Christianity" have been the subject of critical studies and lectures, especially during the latter part of last century. The book is, therefore, commended to the study of all. It was published in America some 25 years ago, and is now republished by permission in Australia by E. W. Cole, of Book Arcade, Melbourne, Adelaide, and Sydney. It can also be had at Miss Hinge's, and the "Harbinger of Light" office. Price, 2s.; postage, 2d.

PERSONALS.

Lady Adelma Vay, of Gonobitz, Styria, sends a new volume, entitled "Spirit Manifestations," the proceeds of which are to be devoted to benevolent purposes. It is a collection of beautiful spirit messages from the Great Beyond to mortals on the earth plane. It is a matter of regret that this volume and others from this gifted lady's pen are not translated into English.

Henry Frank, author of "Modern Light on Immortality," says that it is to science, and science alone, that he looks for a demonstration of a more rational and intelligent conception of the possibility of the after life than man has been permitted to entertain in the past. "Do not all the data of the natural sciences contribute to the necessary conclusion," the author says, "that Nature has not yet reached finality in the evolution of her vital forms . . . that as in the escape of the winged butterfly from the encasing chrysalis, so our deathless invisible bioplasmic body within . . . in like manner shall escape and prolong its vital functions in invisible realms."

"Frances," the nom-de-plume of a writer in "T.P.'s Weekly," has under the heading "Five O'Clock Tea Talk," some spiritual teaching of a high order. "The Check to Materialism" and "The Spiritual Gift" both show how a higher conception of man's relation to the Universe is gaining ground. "I believe," says "Frances," in the last-named article, "in spiritual life and spiritual experiences, and I believe that the permeating of this unknowable spirit will be too strong for the powers of darkness, whatever form they take." A letter that came to her lately said: "In our darkest hours, when my husband and I called on God out of the depths, we were wonderfully helped, and in some cases received definite answers to definite petitions."

"Such statments," says "Frances," "are probably mere commonplaces in a Spiritual atmosphere, but it may not be without benefit to send them floating into others." And so we find great spiritual truths set forth in most unlikely places.

H. Blackwell, of London, the authority on spirit photography, has an illustrated article on this subject in the "Graphic" of June 11th. One specimen would be interesting to our readers, as it was obtained without the use of a camera in the same way as used by a Melbourne experimenter. Mr. Blackwell says of this picture that "the new unopened packet of plates was simply held between the hands of the always necessary medium, and also of a co-investigator. In the centre of the plate is the distinct face of a lady,

since identified by her husband accidentally—if there is such a thing as chance—brought under his notice.

Professor M'Kendrick states, says a writer on religion and science in the Edinburgh "Evening Dispatch" of June 11th, that "there is nothing incompatible between scientific truth and a belief in God." We may some day find, says the writer, that scientific truth is of God and nothing else. Matter can never be causative, and the so-called physical sciences are only symbolic counterfeits. Material science will have to give place to that true science of the future which will explain all things and give us absolute knowledge.

Eusapia Paladino is the most talked-of medium in the world at the present time. English papers are full of the so-called exposure at New York. Hereward Carrington's large volume shows that she is a genuine medium, and what is proclaimed as fraud is a demonstration of a phase of psychic power of which the world at present knows nothing, and is too dense at present to apprehend. As Russel Wallace says, "there is evolution in all things," and some people are not ready to receive new truths.

Sir Oliver Lodge has been "interviewed" by the London "Daily Chronicle," and half a page, with two portraits and a view of Birmingham University, of which he is Principal, is the result. Sir Oliver has some interesting things to say of science and the New Psychology. He said that "Ether is a parent substance. That electrons under some conditions of force or impact which we do not yet understand, 'nucleate,' and are finally under pressure grouped into atoms of matter—gathered in space like the vortex rings in the air as in Lord Kelvin's theory." This is similar to the theory of creation in the Book of Cosmogony in "Oahspe," and it is doubtful if Sir Oliver Lodge has studied that book. Truth is universal, anyway.

S. M. Mitra, author of "Indian Problems," has an article on "Yoga Mental Culture" in "Vanity Fair" for June 8th. The motto of the article is, "Know thyself by thyself," and he says that the Yoga system has existed 5000 years. He points out that Schopenhauer, in his "Word as Will and Idea," and Hartmann in his "Philosophy of the Unconscious," published 1869, fifty years later, gave nothing new. It was the philosophy which Buddha preached in India five centuries before Christ. Five thousand years ago the Yogi discovered what the latest science teaches us, that every living body is a collection of minute cells of intelligence well adapted for their particular work. The Yogi was thus without doubt centuries in advance of Europe in his scientific investigation. The noticeable thing is that papers like "Vanity Fair" now publish such articles.

Ven. Sasana Dhaja's fine address on Buddha at the Australian Church on Sunday afternoon, July 17th, was given to a large audience fitted by reading and study of occult subjects to follow his exposition of Buddhism with keen interest. Clad in the yellow robe of a Buddhist monk, he made a most picturesque figure, and in a splendid peroration showed that the heart of Buddhism, as well as every other religion, is the getting in touch with the central force of the Universe. When the Day of Enlightenment comes, death, poverty, tribulation of all kinds are recognised as factors in the path of development. "Enter the path," and the meaning of life is disclosed.

Wilson Fritch's recital of "Ulysses" by Stephen Phillips at the Masonic Hall on July 4th was a splendid specimen of his elocutionary power. The story of Ulysses, well known to most of us, is indeed a spiritual pilgrimage in the form of a life struggle to attain perfect Love, and beautiful is the setting that Stephen Phillips has given it. There was a large audience, and the incidental music was rendered by Miss Irene Fletcher. Pressure on our space forbids a more lengthy notice.

"Mystery of Man and His Mind," by Mrs. Ida E. Horan, is an interesting account of the writer's spiri-

tual experiences, and is recommended as an entirely truthful account of real incidents. It can be had from Miss Hinge, E. W. Cole, or "Harbinger of Light" office. Price, 3d.; posted, 4d.

J. J. Morse, speaking at the British Spiritualists' Lyceum Union, attended by 200 delegates, including some from America and South Africa, spoke of the advance of materialism. "Never before in the history of civilisation," said Mr. Morse, "was that gospel more rankly and frankly advocated than today. The Church had failed to meet it, and had left the despised Spiritualist to grapple with the problem."

W. C. Nation, editor of the "Message of Life," N.Z., says in the July issue that after reading full particulars in the "Harbinger of Light" of the Grenoble seances with Charles Bailey, he cannot "perceive where any fraud came in." The report of the Grenoble investigators admits that every precaution was taken against frauds.

W. J. Colville writes from Boston that he had intended leaving for Australia by the boat that brought his letter, but was prevented. He may come later in the year, and meanwhile sends greeting to his many friends in Australia and New Zealand. His new book is ready, and four copies will be posted to separate addresses, if desired, in any part of Australia or New Zealand on receipt of P.O.O. for three dollars. The price for a single copy is one dollar. Address, care of F. A. Wood, 402 A-street, S.E. Washington, U.S. America.

Madame Pahtey is speaking for one month for Church of Seers, Sydney, and will then return to her home in New Zealand, and will not for the present accept any more engagements.

Dr. Abramowski spoke at Mrs. Bright's "At Home" on July 13th, on Health without Drugs, and there was an interesting discussion on spiritual healing as a factor in combating disease, made more effectual by a proper diet, which the doctor so eloquently expounds. Madame Pahtey was the guest of the afternoon, and gave an interesting account of how she came into Spiritualism.

Mrs. W. J. McLennan is now in Brisbane, and at latest advices was benefiting by her stay there. Before leaving Melbourne, a farewell social was held at Gladstone House, and Mrs. McLennan was the recipient of many earnest wishes for her speedy recovery, and a beautiful silver-backed brush and comb were presented to her.

Wilson Fritch, after a most successful series of Sunday and week-day lectures and private classes in Melbourne, has accepted a cordial invitation to visit Ballarat, and was to commence his lectures on Friday, July 22nd.

Mrs. Bright will be "At Home" to friends and subscribers from 3 to 5 on Wednesday afternoon, August 10th, at "Harbinger of Light" Office, Austral Buildings, 117 Collins Street. Psychic Experiences and Spiritual Healing, Mr. Isherwood and others, Discussion. Readings. Cordial invitation to all.

VICTORIAN ASSOCIATION OF SPIRITUALISTS AND LYCEUM.

At the Guild Hall, Wilson Fritch delivered lectures up to July 19th every Sunday evening to overflowing audiences, showing that the need of the time is for a teaching that leads to self-realisation. As in the teaching of Jesus, he as a disciple of Emerson, echoes the great Nazarene's message to the world that the Kingdom of Heaven is within you. A firm believer in the facts of Spiritual phenomena, as proving the continuity of life after death, he would not have people stop at the threshold of eternal life. With Omar Khayyam he would say—

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

Mr. Fritch left for Ballarat on July 21st, and on the following Sunday evening Mr. Otto Waschatz, the president of the V.A.S., took the platform at the rooms with a "message to Spiritualists," followed by clairvoyant readings by Mrs. Trew, psychic. This lady has been giving successful clairvoyant and psychometric tests every Tuesday evening at the V.A.S. rooms, Austral Buildings.

Lyceum meets each Sunday morning at Temperance Hall under the conductorship of Mr. Feinaigle, and occult and developing classes are held on Wednesday and Friday evenings at Austral Buildings, by Mrs. Waschatz.

SPIRITUALISTIC CHURCH OF VICTORIA.

Madame Pahtey finished her three months' engagement with above church early in July. "Homes in the Spirit World" and "Spiritual Help" were the titles of her last two addresses, and were followed by clairvoyance and answers to mental questions. Miss Schiebel, Mrs. Hutchinson, and Mr. Arthur have given addresses in the afternoon, and Mrs. Sutherland occupied the platform after Madame Pahtey's departure, but had to break her engagement through ill-health, Mr. Knight taking her place with a good address on "Spiritualism, Its Uses and Abuses." Good wishes are sent by the Church to Mrs. Sutherland, and hopes for her speedy recovery, and also to those bereaved by the terrible railway accident.

THE SPIRITUAL CHURCH OF JESUS.

Since the departure of Mrs. W. J. McLennan for Brisbane, the platform has been occupied by Mrs. M. A. Redfern, who has been giving some excellent addresses, namely, "The Soul that Sinneth," "The Better Part," "He giveth His beloved Sleep," and "Many Mansions," and were listened to with great pleasure. Our classes are well attended by regular sitters and good results follow. On her way to Brisbane, Mrs. McLennan stayed for a few days in Sydney, where she lectured with great acceptance on Sunday and Tuesday evenings for the Spiritualist Church of New South Wales.

LYCEUM MENTAL CULTURE SOCIETY.

The above society has secured a room at Furlong's Studio for their most enjoyable meetings, at which they are pleased to welcome both old and new friends on the second and fourth Thursdays in the month at 8 o'clock. There is considerable talent among the members, and a pleasant evening is always assured.

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

Mr. A. J. Bush, hon. sec., writes:—
I have to report good attendances during the month. The afternoon platform has been taken by Mesdames Elise, Levorna, Kitty Hayes, and Malu; Mr. T. Downs and H. Sullivan. The evening platform has been filled by Mrs. R. E. Steel (Symbology), with special reference to the lucky Svastika; Mrs. Turner (Camperdown); A. J. Bush, "What is Religion?"; and Mr. T. H. Betteridge, who gave an explanation of hypnotism, religious and moral. Madam Levorna gave psychic demonstrations from flowers. The Lyceum is progressing, all working harmoniously together. Cordial greetings to all co-workers, and best wishes for self and paper. Madame Pahtey gives her first lecture on July 24th.

CHRISTIAN SPRITUAL CHURCH OF PROGRESS.

H. W. Moore, hon. secretary, writes:—
I am pleased to report that our Church is still progressing. The speakers for the month were Mesdames Kruger, Briggs, Turner, and Love; Messrs. Woods, Sydney, Touzalin, Briggs and Young. Spiritual descriptions by Mrs. R. Turner (Surrey Hills) and Mr. Neal. A feature of our work during the month was a floral dedication of two children by Mrs. R. Turner.

who dedicated them to Spiritualism in a most impressive manner. Short addresses were given before and after the dedication by Mesdames Gardner and Briggs, Messrs. Johns and Hanlin, bearing on the responsibility that the parents had in bringing up the children. In the course of Mr. Hanlin's address, he said, "That as soon as Spiritualists acknowledged Christ they would rise much higher than they are at present or ever have been." Our thanks are due to those who decorated the church in a most artistic manner, and brought bunches of flowers for the occasion. Greetings to co-workers, self and paper.

BURWOOD P.S. LYCEUM, N.S.W.

Leslie Jones, hon. secretary, British S. Lyceum Union, Burwood Branch, reports that fair progress is being made in this most important work for the children. The Lyceum sessions are now held in the School of Arts, Burwood, at 11 a.m., and a cordial welcome is extended to friends, and also to visitors from other States. It is the desire of the officers to exchange views on the management of Lyceums with others in Australia, and communications will be welcomed. The Burwood Psychic Society meets at School of Arts on Sunday evenings at 7.15 p.m. Address—Leslie Jones, Seymour-street, Croydon, Sydney.

A valued correspondent member of above society writes of great increase of attendance at the services, and says that they look forward to having a building of their own. The library is increasing, and they desire to add a set of Andrew Jackson Davis' works as soon as possible.

IPSWICH SPIRITUALISTIC SOCIETY.

W. J. Kerlin writes:—
Our Society is still to the fore, having had a very able medium, Mrs. Mitchell, whose good work is drawing large crowds each Sunday evening. We purpose holding our Anniversary Services on Sunday, July 24th, when we hope to have several speakers from Brisbane, including Miss Reinhold, whose inspirational singing is much sought after. With very best wishes to yourself, paper, and all co-workers.

THE SPIRITUALISTIC SOCIETY OF ADELAIDE.

Olive M. Russell, hon. sec. writes:—
Mr. Joseph Isherwood, the well-known Lancashire trance medium, who has been lecturing here during the last two months, proposes continuing his work in Adelaide for one month longer, after which he will return to Melbourne. All his meetings, private classes and lectures have been well attended. His Adelaide friends will very much regret his departure. Mr. Isherwood is having the valuable assistance of Mr. G. A. Brown, a Melbourne gentleman of independent means, who accompanied him to Adelaide. Mr. Isherwood arrives in Melbourne in August, and speaks for the M.P.S. Lyceum on Sunday, August 7th.

PSYCHICAL RESEARCH SOCIETY, ADELAIDE.

Mrs. Lewis, hon. secretary, writes:—
Our report for this month is that we are making great progress under the leadership of Mrs. Miller, a most true and conscientious medium, who is winning the hearts of all. We have over 30 members in our class, and on Sunday and Wednesday evenings have to turn many away as our room cannot hold more than 80 sitters. We send hearty invitations to all visitors, and to all co-workers, and good wishes to yourself and paper.

HOBART SOCIETY FOR SPIRITUAL PROGRESS.

Mrs. F. A. Cranstoun, hon. secretary, writes:—
The work in Hobart continues to progress in a quiet way. The society now meets every week instead of once a fortnight. Very beautiful and uplifting trance addresses are given through the two private mediums we are privileged to have with us. Dur-

ing the last fortnight we have had Mrs. Schutze here. She has been doing very good work both in giving inspirational addresses and in psychometrical readings. She hopes to visit us again on her return from New Zealand, and we shall look forward to her coming.

WELLINGTON ASSOCIATION OF SPIRITUALISTS.

Mrs. Moore, hon. secretary, reports that Mr. Barnett is still lecturing with much acceptance for the above society, and is earnestly endeavouring to educate his hearers to look beyond phenomena to the higher Spiritual realms which should be the aim of all seekers after truth.

CHRISTCHURCH SPIRITUAL ASSOCIATION.

Mr. Champness, president of the above, writes of the great success that has attended Mrs. S. E. Morrison's third series of lectures for the society. So great is the interest that in order to obtain a seat people have to come early, and many are turned away. Mrs. Morrison's wonderful tests are the great attraction, and in this respect she is doing similar work for these southern lands that Mrs. Ada Foye did in America. At the close of the last meeting a beautiful gold watch was presented to Mrs. Morrison by her friends and supporters, and a most earnest desire expressed for her future success and for another visit.

Mr. Champness sends fraternal greetings to all Melbourne Spiritualists, and the hope that the "Harbinger" will continue its great work of teaching the world the glorious truths of the Fatherhood of God, the Brotherhood of Man, and the Immortality of the Soul. Mr. Champness' letter is full of interesting matter, and his good and helpful wishes are cordially reciprocated by the Melbourne friends and the editor of this paper.

Mrs. Morrison writes that she held a course of Medical Lectures for ladies only with much success. She says that words cannot convey her sense of the kindness displayed to her at Christchurch, and she desires the kindest remembrance to all her friends in Melbourne.

MR. & MRS. WEEKS IN NEW ZEALAND.

By latest advices Mrs. Weeks had proceeded to Wellington to speak for the "Spiritual Band of Helpers" in that city, and Mr. Weeks had been having contest with Mr. Driver, the conjurer who opposed Charles Bailey last year at Wellington. A correspondence is going on in the local press as Driver declined to meet Mr. Weeks in debate on a public platform. The quotation from A. J. Davis in July "Harbinger" was greatly welcomed in Napier, and the hope expressed that other instalments will follow.

SPIRITUALISTIC CHURCH OF W.A. (INCORPORATED).

Mrs. M. R. Randell, rec. secretary, writes:—
I have to report excellent progress for this society. Mrs. Edwards has started a spiritual meeting on Sunday mornings from eleven till 12, from which we hope to receive much spiritual help and enlightenment; the evening addresses are still of a high order. It is pleasing to note the choir has greatly improved under the conductorship of Mr. Robinson, and much good is being done by Mrs. Edwards for the young of our flock. In futherance of our temperance work, a Band of Hope has been inaugurated. Mr. Mather, secretary of the W.A. Temperance Alliance, gave the opening address, which was much appreciated. A most successful social and tea meeting was held to commemorate the second anniversary of the Lyceum.

[The editor congratulates Mrs. Edwards on her splendid work with the young people, and the help she has got from the secretary of the Temperance Alliance for her Band of Hope.]

At time of going to press no other reports had been received. Secretaries are kindly reminded that these must arrive by the 20th of each month, and, as space is limited, must be as concisely written as possible to ensure inclusion.

NEW ZEALAND.

W. C. Nation, editor of "Message of Life," and president of N.A.S.N.Z., sends the following:—

This Dominion has lost one of its staunchest workers in the field of Spiritualism in the person of Mr. Jas. Jamieson, vice-president of the New Zealand National Association of Spiritualists, and a very active member of the Wellington association. He was seized with heart pains after breakfast on Sunday, June 26th, and before midday he was dead. The news of his sudden decease was a shock to Spiritualists throughout the Dominion. He leaves a wife and grown-up daughter and son, and much heartfelt sympathy is felt for them in their loss. Mr. Jamieson was of a kindly, genial nature, an unceasing worker, not only for the advancement of Spiritualism, but for any movement having for its object the welfare of the public. The funeral took place on the following Tuesday, in a pitiless rain, and it was attended by a goodly number. Mr. Wm. McLean, with whom the deceased had been associated for 20 years, conducted the service at the grave, and spoke under deep emotion of the loss he personally felt of such a friend. Before leaving the house the Rev. S. Barnett conducted a short service, and Mr. W. C. Nation, president of the N.A.S., took part in the service at the graveside.

The National Association at the Convention held at Christchurch in April, passed a resolution favouring Spiritualists wearing a badge, so that in travelling by land or sea they could recognise each other. Various designs were sent in to the Board, and at a meeting held recently it was decided to inquire the cost for producing a number of silver badges with pin, the design being the circle with upright and horizontal bar within, and a leaf covering the crossbars, as it appears on the cover of Oahspe and referred to in the Book of Tragapatti ix: 11, "Whoever looketh upon this mark, whoever seeth it, seeth the Name of All Names, the Creator, whoever maketh this mark writeth the name of the All Good; whosoever pronounceth this mark pronounceth the name of Ormazd, the All Master." This will interest Oahspe readers all the world over.

Numbers of women mediums are coming to New Zealand from Australia, and the number of "Madames" that are to be found in every city is surprising. The National Association will not recognise any public worker who speaks under an assumed name.

The National Association also sets its face against psychometry from all sorts of articles being given on Sunday evenings. Spirit messages and messages calculated to help the sick or suffering are favoured. The tone of the platform in some of the towns has been lowered by uncultured mediums, and a preponderance of "tests" so-called. Teaching has been put in the background, and the spiritual condition of the society acquiescing in this is manifest to every observer.

SPECIAL TO FRIENDS AND SUBSCRIBERS.

Mrs. Bright has to thank friends who have, in response to the few letters possible to write, sent such kind replies in her appeal to friends to remember subscriptions overdue. So great is the work attached to the paper that it is not possible to compass single-handed the correspondence alone that comes from all parts of the world, and it adds greatly to the work if letters of reminder have to be written. In the conduct of a paper of this kind, cash has to be ready every month, and this would be available always as the paper is in so excellent a financial position, if subscriptions were sent to date. Will friends kindly assist by doing this?

Two old subscribers have, in addition to subscriptions, sent donations to the funds, averring that my arduous work should not be added to by matters of this kind. To these, as they specially desired no written answer, I send grateful thanks. R.S., £2 2s.; M.B., £3. A.B.

PSYCHIC TRUTHS.

"TOLD IN THE AFTER LIFE,"

By EDWARD C. RANDALL,

Author of "Future of Man," "Life's Progression."

(Continued).

This life is but the creative plane, a preparatory stage of development for the reality that comes with dissolution, which is merely an increasing of our vibratory action.

Some mortal lives are not lived, that they stand out like trees aflame along the green and wooded shore when waters beat with endless wave; others, like undergrowth within the endless forest, remain unknown, but each must, according to the immutable laws of progression, at some time, obtain perfect development, which is the heritage of all; that is the law of life.

In the kingdom of the mind there can be no personal dictation; there is no God but universal good; no Saviour but oneself; no trinity but matter, force, and mind.

Dissolution and change have come to every form of life, and will come to all that live.

The world cannot stand still. The great law of the universe is progress. Evolution is a constant force.

This is the age of man; we have passed the age of the gods. If our development is such that we can comprehend the life and the conditions following dissolution, it must be within our grasp as surely as progress has been possible at all times, and among all people since the world began.

People are doing their own thinking, and with thought comes doubt, the stepping stone to the temple of knowledge.

We are swinging away from the old moorings; new views come with changing times and conditions. Knowledge is the torch that fires our enthusiasm, and makes advancement possible.

All truth is safe, nothing else is safe; he who holds back the truth, through expediency or fear, fails in his duty to mankind.

The thought that there need be no more groping in the dark, makes the pulse quicken. The realisation that fear can now be eliminated from the human brain, fills every heart with joy.

The fact that we may come into touch with those in spheres beyond and know that they live, and how and where they live, will lift the burden of sorrow from every heart that mourns its dead.

This is an age of intellectual emancipation. Those who walk with open eyes will find the truth, for it lights the way across the continent of every human life.

Truth is always an achievement; it becomes such by reversing appearances, turning rest into motion, solids into fluids, centres into orbits, breaking up enclosing firmaments into infinite space.

The energy of an active agent seems to end with disorganisation, but it really passes into another form.

The appearance of Nature one nearly always finds to be not false, but elusive; and our first interpretation of natural conditions is usually the reverse of the reality. Of course, this must be so; it is the wisdom for creation, and the secret of the world; else knowledge would be immediate and without process.

If a man never becomes more than he is now, the whole process of evolution, by which he has come to

be what he is, turns on itself. The benevolent purpose, seen at every stage as it yields to the next, stops its progression, dies out, and goes no further; the little bubble of existence that has grown and distended till it reflects reality in all its glorious tints, bursts in a moment into nothingness.

Life beyond the grave is the promise that hope has ever whispered to all who have lived.

Time was when every cradle asked us whence, and every coffin whither; this generation, for the first time in history, is able to answer these questions.

The sovereignty of the individual must be gained by effort. The weak must be taught; the strongest at some time must bend and obey.

The eternal dome of thought is high and broad, and each should do what he can to change the night of intellectual darkness into perfect day. Every man who discovers a fact adds something to the knowledge of the world.

To every mortal who thinks rightly, Nature's laws become natural laws.

Let fear and superstition and dread of the future be banished from the minds of men, so that they may clearly see and perfectly understand nature; then will knowledge come to them, imparted by those who have journeyed into the next stage of progress, the spiritual, or stage of acute intelligence.

Dissolution is a step in evolution, and involves no mental change, adding nothing, subtracting nothing, but simply increasing the opportunities for observation and learning.

God is Universal Good, which has been, and is, the dominant factor both in the physical and spirit-plane; this force for good has held kingship since the world began.

A new branch of literature, relating wholly to the laws of psychic phenomena, is just entering the cycle of progressive thought.

The supreme need for each man is to reason, and to remain, ever after, true to his convictions. Where reason leads, one may follow publicly and openly. This is the highest conception of duty.

Men who deny to others the right of public speech are not qualified for speech themselves.

Love for humanity is the basis upon which mankind must stand to gain ultimate good; to help a sprawling beetle to gain its feet is an act the result of which will follow one through eternity.

Beyond the great divide, await all those for whom you mourn; all unsatisfied ambitions, providing they are tending toward progression, you will have the power to gratify by work and application.

Brood well upon that with which you store your mind. Each grain of knowledge will grow and bear its fruit.

All beauty is expression in varied language, not of words, but of pure ideas, hopes, and joys. Emotions have a language not yet comprehended, that will at some time be understood by this world of ours.

If you would impress your thought on others, and spread the truth, make that thought the highest expression of truth. Make your life a continual song of thanksgiving for the good you find, and the good you do to others.

Be consistent, looking to the harmony of natural law to guide you, and build your living on the same simple principle.

Open your soul and stretch out, as it were, with eager hands, and let the spirit of Good enter and abide.

Make yourself attuned to the most harmonious vibrations, so that your impulses will be good, and then obey them. They are apt to be the suggestions of a fellow-soul working out his salvation; and, by

letting the impulses hold sway over you, you not only do a good act, but help that struggling soul one step farther on his way.

Back in the past centuries, when the world of spirit had not its present development, there was little original inventive thought. Man built a shelter, killed his food, and fought his enemies, as any animal does. As the spirit-world progressed, and became more intelligent; as it obtained greater understanding, and grasped with greater power, the life-forces, in other words, more power of thought and more ability to help mortal development, then, by reason of spirit-suggestion, acting through man's subconscious mind, he began to feel an awakening for something better, and the progress of civilisation began.

Mind is the aggregate of all thought. Mind is the universal thought. As a drop of water signifies but one infinitesimal part of the great ocean, so a thought is but one infinitesimal part of the great ocean of mind.

Thought is creative energy, the essence of all things, and expresses itself in form.

Words are but symbols used to express thoughts. There is nothing in a word except that it conveys an impression or idea to the mind.

There is no such thing as space; what seems so to us, in fact, contains all the elements that produce objects.

Mind, I mean the thought, not the habitation of thought, when the earth-life is over, becomes the entire being. It is the only part in man that is of such vibration that it can enter in and progress to spirit-life.

Mind is the essence of being; it is material, differing in vibration from the physical body.

Thought is the expression of mind; it is partly caused by spirit-suggestion through the subconscious mind, and partly an expression of oneself.

Deeds are thoughts grown to maturity, and yet a thought unspoken or un-lived will exist through all the ages, as though expressed.

All the universe is the result of chemical action; this entire earth, and all upon it, is one great laboratory wherein Nature's forces are ever active, controlled by laws made and kept in operation by the Master intelligence.

Matter, gross or fine, is but a vehicle for the use of the Spirit, and be it the invisible, theoretical atom of oxygen, or of any other so-called element, or be it a perfect physical man, this atom of matter, or these aggregations of atoms used to form man, are but the carrier of the Spirit, the Master's vehicles to work with.

The Spirit of man is the intelligence of man, and nothing more. This Spirit is the highest degree that the Master has desired to create on earth.

The final product of all of that ceaseless activity of matter is the one result that goes out from the earth as Eternal Life. Every other form of Spirit-life is returned to the refinery for the further processes of refinement, until it is fitted for the last act of earth-life, the creating of a sublime human intelligence, and then it goes forth into the domain of Spirit, to be further refined and fitted for that purpose of the Master.

Spirit-material is only earthly matter raised to a higher degree of atomic activity.

All life is the expression of the overmastering energy of atoms. Vibratory action in the physical world is the ceaseless action and reaction of one force upon another, one undulating wave on another undulating wave. There is never an instant when this action ceases.

The Vedanta Movement in the Colonies.

Sister Avabamia, Representative of the Ramakrishna Vedanta Movement in the Colonies, late of America, is now in this City, and holds Vedanta Meetings at the

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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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Photo. reproduction of Easter Sermon received by Ven. Archdeacon Colley on March 9, 1910, at Stockton Rectory.

Faint, handwritten text, likely a transcription of the Easter Sermon mentioned in the caption. The text is written in cursive and is very light, making it difficult to read. It appears to be a full page of text, possibly a sermon or a letter, written in the early 20th century.

In the letter from Ven. Archdeacon Colley accompanying the above photograph he says, "I am sending you the enclosed Easter Sermon 'Written by no Mortal Fingers.' It is a Psychograph, not a spirit photograph, but prefer the former, not having to use my camera." After family worship of prayer and the labours of the day are ended, the six persons present often hold a half photo.-plate sealed up from all access of light, as we understand it, and although "not hankering," as the Archdeacon says, "for signs

following, they come most fluently." On this occasion he says, "the half photo.-plate was held between the twelve hands of six Christian Spiritualists for thirty-nine seconds, when the above 1710 words in 84 lines were written. The smallness of the writing," said the Archdeacon, "renders it impossible to be reproduced by any engraving, but Australian engravers have enlarged it sufficiently to be legible, and the full text is given besides in another column to enable it to be easily read."