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"LIGHT, MORE LIGHT."—Goethe.

Edited by Mrs. Charles Bright

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MELBOURNE, MARCH 1st, 1906.

SIXPENCE



MADAME E. d'ESPERANCE

This issue of "The Harbinger of Light" contains the following:—

Ven Archdeacon Colley's famous Lecture on Spiritualism. (Portrait).

Madame d'Esperance, World famed Materialising Medium (Portrait).

Mr. T. W. Stanford's Seances with Medium Charles Bailey.

"The Life Radiant," Miss Lilian Whiting. (Portrait).

Spiritual Chemistry, W. H. Terry.

Dr. Hodgson's Transition.

etc., etc.

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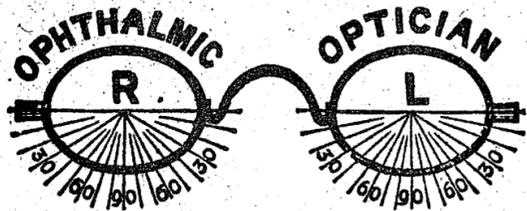
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The Harbinger of Light.

MARCH 1, 1906.

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EDITORIAL NOTES.

Before me lies a large parcel of letters and telegrams which have arrived during the month from friends both far and near, and from Associations, all conveying, in tender words, that sympathy which "makes the whole world kin," when the Angel of Death appears to lead our loved ones through the portal that we all must enter. And so it seems well to say, as this page is always a reflex of deep personal feeling on matters spiritual, how differently one looks on death when divine knowledge has opened the spiritual eyes to the fact of the immanence of the psychic world and our own intimate connection with it. We are indeed in eternity now, and nothing can separate us from one another, the spirit's release often taking it into closer rapport with friends still in the flesh. At one time, when a sudden calamity "turned my noon-day to blackest midnight," there was no lack of assuring words from all sides of the "sure and certain hope" of a resurrection morn. But, at that time, there seemed no certain hope of anything of the kind. With mind perplexed with the materialism that had come from rejection of the orthodox creeds as incredible and also dishonouring to a righteous God, an impenetrable wall of darkness that could not be affected by mere verbal assurances had closed around, and there seemed nothing certain in this world beyond the necessity of doing one's work as well as possible and to blindly

"Trust that somehow good
Will be the final goal of ill."

It takes many years to grow into actual contact with the spiritual spheres. In the first astonishment that comes from the soul's awakening to the fact that we are surrounded by the denizens of the spiritual world that, as Milton says:

"Millions of spiritual creatures walk the earth
Unseen, both when we wake and when we sleep."

it is imagined that all is known on the subject. But each year's study and experience only tends to show our ignorance until it is realised that only the fringe of the subject has been touched, and that it is solely by our own spiritual development that we can get a foreshadowing of that wonderful life awaiting us over the borderland. If it had not been for the gloomy and irrational teaching of the churches concerning the hereafter—of the terrors of Hell and the unnatural delights of an unnatural Heaven—it would be easier than at present for people to recognise that as our spiritual bodies are but the psychic counterpart of our mortal ones, so the next life will be a psychical counterpart of this. It is, in fact, so much like this one, shorn of the rushing after material possessions, that spirits can hardly realise, in shaking off the mortal en-

velope, that they are in another existence as full of life, occupation, and interest as this one. It is found that every gift of the spirit receives there its fuller development—that the artist approaches nearer the realisation of his own conceptions; the musician's ears are thrilled by the celestial harmonies he had in vain tried to translate into oratorio or opera when on earth, and that spiritual teachers had impressed him with; that the two worlds are, indeed, so blended that nothing takes place on earth that is not initiated by either good or evil spirits beyond. It makes one more sympathetic with the drunkard or the criminal of the deepest dye when it is known that debauchees, murderers, thieves that are hurried out of this life are more potent to influence for evil when liberated from the flesh and find those on earth whom they can influence. It makes it more imperative than ever for all who have gained this knowledge to spread it around for the enlightenment of their fellows. When it is once known, as Ella Wheeler Wilcox says, that "each one continues on after death in realms created by his own thoughts and acts here on earth, not one in one thousand would descend to the plane of the grafter, the robber, and the sensualist." Spiritualism teaches also how to avoid evil influences and encourage divine and helpful ones.

It is too true, however, that although the next world is a reality to us and the passing of our friends is, as one spirit says, "only like going through a shadow," still there always remains a regret that cannot pass away when young people in the prime of life leave a scene where they are so much needed and with but half their work accomplished. It is not well to say "Thy will be done" to lives cut short; as when true Spiritualism opens the eyes to the realities of things, it is seen that mortal life is a necessary training in the wonderful scheme of things, and it should not be missed. When it has come to be generally known how all diseases have a spiritual origin, and how these can be eliminated when humanity has grown to its high destiny in spiritual knowledge, there will be no untimely deaths, and no disease. Even now medical science is coming to recognise this, and those who have learnt to put themselves in touch with spiritual forces are rejuvenated and renew their strength like the eagle's, with each new day. The world is a long way off yet from this devoutly to be wished consummation, but it will come, and meanwhile it behoves us all to spread around with greater zeal and fervour than ever the truths that we have ourselves realised.

It is even then possible to make every trial a greater incentive "to press forward in the prize of our high calling," and to do, as never before, our utmost to spread the truth that has made ourselves free. Readers will believe when I say that messages from the Great Beyond have often told of regret that even more had not been done to proclaim the glad tidings when on earth. "We must be distributors of God's light as it is given us, or there are great punishments awaiting us over there," was the declaration of one who, coming out of a trance-like condition before the final severing of the spirit, had seen life as it is over there, and had, besides, worked as few do for a dissemination of God's truth when in the flesh. "There are veritable hells in that next life," were the next words, "not the burning hells of orthodox teaching—an Eastern idea—but hells of remorse for low aims and the rejection of higher ideals." Sometimes the way seems hard, the path a tortuous and winding one, but it is the only work worth doing in the world, and brings a satisfaction that nothing else can give.

MADAME E. D'ESPERANCE.

A WORLD-FAMED MATERIALISING MEDIUM.

By MRS. CHARLES BRIGHT.

There is a deep and subtle spiritual significance in the phenomenon of Materialisation which should be carefully studied before anyone is rash enough to say that the remarkable occurrences related in Archdeacon Colley's famous lecture, re-produced as a supplement to this issue of the *Harbinger*, are impossible. For in this phase of spiritualistic phenomena is involved everything we know concerning what is termed Matter in this marvellous universe. It is worthy of note that Archdeacon Colley says, in connection with his "Bewildering, Psychological Phenomena," "that a fool quickly gives his opinion on such occurrences," but that his own conviction is that "the time is not so very far off when the invisible may be seen, the intangible felt. A time when matter shall rarify to spirit, and spirit solidify to matter, and a strange commingling take place, wherein we of this earth may go on a spiritual excursion into the realm of the transcendental and one of spirit (viewless as yet to us) may be able to visit us as in Bible times." In that delightful volume of Prentice Mulford's, "The Gift of the Spirit," he has much the same idea in the chapter "Immortality in the Flesh," while Sir W. Crookes, in his famous "Law of Vibrations," shows how matter becomes so rarified by vibrations of enormous velocity—that "Radium," that last product of scientific discovery, is made manifest at the 63rd step from zero, and the almost inconceivable number of "9,223,052,036,854,775,808 vibrations per second, being preceded by Sound, Heat, Light, X-Rays, and N Rays in that ever advancing vibratory action." Of course vibrations do not stop at "Radium," and Science, which has become the handmaiden of Psychic investigation, will presently enter the Psychic Realms at still more bewildering rates of vibration, and it will be found that the "Great Beyond" we Spiritualists would fain make our fellows cognizant of, is not only a natural, but necessary sequence to this planetary existence; and that our spiritual bodies are also the natural outcome of these mortal ones. It is, indeed, only by a study of the accurate and unfailing laws that govern the Universe that we begin to see that Spiritualistic phenomena, that seem almost incredible at present, are only incredible because of our ignorance concerning these laws. The central fact of all is, as Prentice Mulford puts it, that "Matter is spirit temporarily materialized so as to be evident to corresponding physical sense." Archdeacon Colley says "Matter passing through matter is mixed up in this, and when Bishop Berkeley said 'there was no matter' his lordship meant what science is now timidly declaring, that modes of sensation (as Sir William Crookes' table illustrates) best explain the ultimate of things called solid." It is a great question and yet a simple one when it is remembered that this solid Earth was, with all the other planets, cast off in the form of

vapour from the Sun, as our great Astronomers explain, and that everything apparently so solid around us could be reduced again to vapour if exposed to sufficient heat. After twenty-eight years of pondering over his unique experiences, Archdeacon Colley confesses to be unable to account for the "clothes mystery, the community of feeling between the medium and the 'forms,' and the way these are built up." But Madame d'Espérance, one of the most reliable mediums in the world, having given her services free to investigators into "materialisations" like Hon. A. Aksakoff, a member of the Privy Council of the late Czar of Russia, herself the most anxious of all to understand the bewildering phenomena produced in her presence, has given in "Shadow Land," and her "Personal Experiences of Materialisation," much valuable information that will help to elucidate some of Archdeacon Colley's perplexities.

MADAME D'ESPERANCE.

Full details are given of this remarkable medium's development from childhood in that autobiographical work of hers, "Shadow Land," the most interesting of volumes. In many directions was her mediumistic power manifested, and photos are given of the plants grown in her presence, the spirits controlling her, of whom drawings were made, and materialised forms. "Shadow Land" is a volume that should be in the hands of all inquirers, as the author tells of her own doubts and of years of fear lest she should have been deceived as a photograph of one of the materialized forms showed features identical with her own, and her subsequent complete assurance. All these puzzling facts have to do with the strange "community of feeling," as Archdeacon Colley calls it, "between the medium and the spirit form," which accounts for many of the so-called "exposures," when seizures of the form are made, and, as will be seen, the Archdeacon and Madame d'Espérance have had similar experiences in



MADAME E. D'ESPERANCE.

this respect. Passing over, as is inevitable, in a short article the fascinating story of the earlier developments of Madame d'Espérance, we come to the first discovery of her power as a medium for Materialisations. She says how, having visited materializing séances, one of which was Mrs. Mellon's, she had for want of knowledge of how the figures were formed been but little impressed by them, although not doubting the *bona fides* of the medium. "For nearly seven years," Madame d'Espérance tells us in "What I know of Materialisations," "my friends and I had experimented in divers ways, holding regular séances once or twice weekly. We became so accustomed to the wonderful phenomena that the greatest wonder of all was how we could have lived so long in the world without knowing of these powers. . . . We soon found, however, that we could get on best without the presence of strangers in our circle, and although we were anxious to make our discoveries known, we came to look on the presence of visitors as a nuisance and a hindrance. What little I had seen of Materialisation," she tells us, "had not created any desire on my part to try for it in our circle, though one or two of our number were enthusiasts on the subject. Our spirit

friends have told us they did not understand the process of building up a form, and we were therefore content with the work we were doing. It was quite by accident that the power of producing materialized spirits was discovered. After a rather unsuccessful sitting one evening, and heavy rain had prevented the breaking up of the company, Madame d'Esperance, after others had declared that there was "something alive" moving in a cabinet they had entered for curiosity, went in herself, and the face of a spirit whom they were informed through writing was "Walter," one of the usual controls, appeared between the curtains. He seemed immensely proud of his achievement, and announced his intention of repeating it at the first opportunity.

The Rationale of Materialization.

From the first Madame d'Esperance refused to go on with the experiments unless she was able to take as active an interest as any other members of the circle, and declined to be put in a sort of hypnotic sleep, for the spirits to work, as they said, "with greater ease." Moreover, she says she did not wish to lose any opportunity of learning what was the mysterious power which underlay the strange new phenomena. "Walter" proved an apt pupil. He remarked that he had no clothes, and did not know how to make any, so they made him, before the next seance, a sort of muslin dressing gown, which they hung up in the cabinet. He again materialized, took the garment they had prepared, inspected it carefully, and then rolling it up into a ball, threw it out into the room. He soon afterwards followed it, dressed in a robe which he proudly displayed as his own work, which he had learned to perform. The spirits had evidently to learn not only how to build up a form from the emanations of the sitters, but also to make clothing out of the same subtle materials. Many forms appeared, but "Walter," who seemed to be, as he called himself, "the building master," could give little satisfaction as to his mode of procedure, but advised them to use their eyes, which they could not well do in a dimly lit room. They then consulted a wise spirit, the chief guide of Madame d'Esperance, "Humnur Stafford," to whom "Shadow Land" is dedicated. "Stafford's" replies, as received by automatic writing, cover two pages, and are precisely in accord with the theories concerning matter as set forth by Prentice Mudford and others already quoted. "What is a materialization?" was asked. To which Stafford replied, "Answer me first, and tell me what is matter." After the usual answer, of something tangible, perceptible to the senses, and Stafford's other enquiries as to what constituted atoms and gases, he said, "There is nothing in the universe, if we trace it backward to find its origin, but we must conclude that it comes from No-thing. Yet, when one comes to analyse it, it would appear to be Everything. . . . Matter is manifested in three forms, solid, fluid, and gaseous. The solid and the fluid are easily resolvable by heat into the gaseous. . . . Changes are taking place in all things, without a moment's cessation. . . . Emanations are being thrown off from all animate and inanimate things. . . . When you take into consideration this work of emanation, absorption and reconstruction that is going on eternally, the materializations of the seance room are not so extraordinary or unnatural as they appear at first glance."

"The seance room is the laboratory of the spirit chemists, where they construct new forms, by hastening or increasing the emanations from the sitters, using the matter thus collected to clothe and render some individual spirit tangible and visible."

What the Forms are Composed of.

Madame d'Esperance says that the emanations from individuals in a half-darkened seance room can be seen by the sitters not necessarily clairvoyant. Many persons in a materialization seance are sensible of feeling as if cobwebs were on their faces and hands. "On one occasion," we are told, "when Madame was sitting within the cabinet in perfect darkness, the room

itself being well lighted, she experienced a difficulty in breathing, and the cobwebby sensation increased until she threw open the curtains, gasping for breath. Then she saw, as did every person in the room, that the cabinet was filled with a white misty substance, resembling dense steam in appearance, but which was palpable to the touch. This substance disappeared whenever the light fell upon it, but all present declared they could feel something when their hands were introduced behind the curtain, although in the light their hands were found to be empty. This phenomenon has been recorded twice, and the signatures of all the witnesses are appended. On neither occasion was any materialization forthcoming. 'Walter' had not been present, and said that he supposed that the spirits who had been there had not known how to use the material when they had gathered it. Madame d'Esperance says, in reference to the building up of a materialized form, that she has watched the gathering together of the faintly luminous, hazy material, and seen it grow denser and more material in its consistency, until it was visible to every person. . . . The medium who is being used is certainly the centre of attraction for the material gathered from the circle. . . . Constant movement is seen to be going on within the mass, as though some living creature were actively engaged within a dense cloud, causing it to resemble a rolling, waving, ebullient volume of steam. In a short space the outer covering of this moving mass becomes an unmistakable veil of more or less fine texture, and presently will be revealed the form of an individual, to all appearance as solid and material as any person in the circle, yet which each person in the room has seen evolved from that omnipotent No-thing to which he or she has contributed."

Strict Conditions.

From the beginning of Madame d'Esperance's investigations, those who were admitted as sitters undertook to attend regularly, and in one instance with the best results by abstention from alcohol, tobacco, and all drugs for six months, to test the value of good conditions, so insistently urged by the spirits. "The expense of all the arrangements in our seance room," we are told in "Shadow Land," "was covered by the members of the circle, who subscribed to a fund for that purpose. The surplus was devoted to helping the poorer of the sick persons who claimed our assistance." At the end of three months of preparation, the first of the twelve sittings stipulated for took place. Some of the sitters had to travel many hundreds of miles, but during the twelve seances only once was anyone absent (the consequence of an accident on the road). The result of such careful conditions, and with sitters of high moral and intellectual character, was marvellous, and well repaid, M. d'Esperance says, the years of labour and study which preceded them. M. Aksakoff was one of the sitters, and has recorded, in different works, his conclusions regarding the marvels witnessed. Of one of the spirits materialized, "Nepenthes," Madame d'Esperance declares that her eyes had never rested on anything that could compare with this exquisite creature—woman, fairy, goddess, or whatever she may have been. "Singling out Herr E., who, book in hand, was engaged in taking notes, she stood a moment watching him. Herr A. asked her if she would write something in the book, at the same time offering it to her with the pencil. She took them. Herr E. rose from his seat and stood beside her, watching her attempts at writing. We saw all three, and watched with intense interest. 'She is writing,' said Herr E. to us. We saw both their heads bent over the moving fingers. Then the book and pencil were handed back to Herr E., who returned to his seat in triumph. On examination, the writing was found to be in ancient Greek characters, legible, but unreadable by any of us. Next day it was translated from ancient into modern Greek, and again into our own language, and read as follows:—'I am Nepenthes, thy friend. When

sorrow or trouble shall hold thee fast, call upon me, Nepenthes, and I will bring thee help.' This writing, framed and glazed in Herr E.'s study, and a waxen mould of Nepenthes' beautiful hand, are the only tangible evidence of the most wonderful seance Madame d'Esperance ever held. 'Nepenthes' vanished as mysteriously as she came. 'In a few minutes, without a word, the unearthly, beautiful, living, moving, intelligent form was changed into a small cloud of luminous mist, no larger than a human head, in which the diadem still glittered. Then the light faded out, and "Nepenthes" might have been a dream for all that was left of her.' "

Community Between the "Form" and Medium.

In Archdeacon Colley's lecture he tells how, in seizing the form of "The Mahedi," when standing in broad daylight about fourteen feet from the medium, he found himself "levitated right up to where the medium stood, whom I found in my arms just as I had held 'The Mahedi.' The experiment," he says, "was nearly the death of us," and they had no desire to repeat it. Madame d'Esperance had a similar experience. It was in the earlier sittings for materialization, when the sitters probably were not as carefully chosen, that she was "seized" and became seriously ill for months, just as we have known a celebrated medium in Australia to be similarly affected. A medium is sensible of all the movements of the figures produced by her power in her presence. Madame d'Esperance speaks of the form being greeted by two relatives present, their tears and kisses being felt by herself many yards away. When the "form" was "seized" in a similar way to the Archdeacon's, it was that of "Yolande," whose appearance and personality are described in "Shadow Land." "I do not know," Madame d'Esperance tells us, "how long the seance had proceeded, but I knew that 'Yolande' had taken her pitcher on her shoulder and was outside the cabinet. What actually occurred, I had to learn afterwards. All I knew was a horrible, excruciating sensation of being doubled up and squeezed together, as I can imagine a hollow gutta percha doll would feel, if it had sensation, when violently embraced by its baby owner. A sense of terror and agonising pain came over me, as though I were losing hold of life, and were falling into some terrible abyss, yet knowing nothing, seeing nothing, hearing nothing, except the echo of a scream which I heard at a distance. I felt I was sinking down, I knew not where. I tried to raise myself, to grasp at something, but missed it, and then came a blank, from which I awakened, with a shuddering horror and sense of being bruised to death. Only little by little could I gather my senses sufficiently together to understand in a slight degree what had happened. 'Yolande' had been seized, and the man who seized her declared it was I! This was what I was told," Madame says. "The statement was so extraordinary that if it had not been for my utter prostration I would have laughed, but I was unable to even think or move. I felt as though very little life remained in me, and that little was a torment. The hemorrhage of the lungs, which my residence in the South of Europe had apparently cured, broke out again, and the blood almost suffocated me. A severe, prolonged illness was the result, and our departure from England was delayed for some weeks, as I could not be moved." In an introduction to "Shadow Land," by the Hon. A. Aksakoff, he truly says to Madame d'Esperance, "Yours are not the confessions of a recanting or apologising medium, but the open and sad story of the disappointments of a truth-loving and truth-searching soul at the mercy of unknown but much-promising powers."

Materializations in the Future.

There is no doubt, from the number of materializing mediums now being observed by leading scientists, that materializations will prove to be the next step in advance of our gradually acquired knowledge of psychic phenomena. M. G. Delanne, who is investigating the materializations at the Villa

Carmen, Algiers, the residence of General and M. Noel, says in his opening chapter in the "Revue du Spiritisme," that it is strange, yet true, that spiritualists, already familiar with every other kind of phenomena, hold strangely aloof from this most convincing proof of the spirit's survival of bodily death. M. Delanne, according to the latest French papers, gave an address in Paris on December 3rd, on the result of his late investigations. "For two months a mysterious personage, who calls himself 'Bien Boa,' an ancient priest who lived in India 300 years ago, has appeared. He has been materialized in the centre of the room, visible to all present, commencing as a sort of luminous ball, and gradually assuming a figure, fully dressed in white, in Eastern fashion, with turban on head. M. Richet has also been present at these materializations. This figure has been photographed simultaneously by three different operators, each furnished with his own camera." At the same time in England French savants have gone to West Bridgford, near Nottingham, to investigate the materialization seances of Charles Eldred, now attracting attention throughout Europe, and with the most satisfactory results. Spiritualism is advancing by leaps and bounds, and this latest development, when based on scientific data concerning the imponderability of matter and its spiritual origin, should lead the way to a higher conception of spiritualism than has yet prevailed. To our great scientists we can say, in their search after proofs of identity of this kind—

"It were a journey like the path to heaven
To help you find them."

OUR FOREIGN EXCHANGES.

With the December number of "La Lumiere" came a presentation number of "Philanthropes," a biographical Dictionary of French worthies, as it contained an illustrated article on Madame Lucie Grange, the founder and distinguished editor of "La Lumiere." In her study, Madame is seen at her ease reading a book, and most interesting is the account of her life. All her younger days were devoted to literature, but it was not until the founding of "La Lumiere" that her true spiritual character became known to the world. Born in 1838, she began in 1864 a literary career beside her husband, a distinguished republican, and through many trials, produced numerous works of her own, and was a contributor to leading French journals. M. and Mme. Grange had both become Spiritualists, but it was not until 1882 that Madame saw her way to establish a French Spiritualistic paper. She had become known to M. E. Girardin, the celebrated French author, in 1876, and he strongly persuaded her against the step. "You are embracing poverty," he said. "You will have to work hard and be repaid with abuse. . . I will find you money in other directions. You have talent. Go for money first." But Madame Lucie Grange had definitely given herself to the cause. Two years after she had founded "La Lumiere," in 1884, her husband, with whom she had lived an ideal life, passed over, and although at that time it seemed as if her paper was "before its time," she has lived to see her efforts crowned with success, and at the age of 67 is as capable as ever, and exercising a most potent influence for good by her work for Spiritualism.

"Les Annales des Sciences Psychiques" comes out now in an English edition. The articles are all of a lengthy, important character, "Changes of Personality," by Col. de Rochas, and "Transmission of Thought," by Dr. Venzano, being worthy of careful study. Copies of the English edition can be had at Miss Hinge's book depot, 117 Collins-street.

Mention is made in "Le Progres Spirite" of Mrs. Prior's visit to Melbourne, with long extracts from the "Interview" with her in September "Harbinger," and of her lectures. A detailed notice of the "Harbinger" article on Sir W. Crookes also appears in the same number. An interesting account is given of the

"Creche" at Lyons, established by Spiritualists in 1904. It has proved most successful. Expenses were met and, in the first six months of 1905, 1186 entries were made—the same children, of course, appearing over and over again. It is good to hear of Spiritualists entering on benevolent work of this kind.

In the "Revue Scientifique" M. Delanne continues his exhaustive reports of the materialization seances at the Villa Carmen.

An important series of articles on "Christianity" and its part in religious evolution is appearing in "Revue Spirite" by M. E. Grimard, in which its origin is traced somewhat on the lines of Mrs. Besant's famous work, and M. Denis, in "Christianity and Spiritualism."

"Le Journal du Magnetisme" is full of interesting matter to psychic students.

A Premonitory Dream.

A correspondent of the "Rebus," of St. Petersburg, writes as follows in that journal:—"In April, 1896, a lady dreamt that she saw, in one of the rooms of her house, the spirit forms of her father and mother, and of their family doctor, all of whom had been dead for some time previously. Although she addressed them, and was replied to, she was much alarmed, and the vision was interrupted; but she remembered to have heard a voice saying, 'Be mindful of the 26th of June.' On the 24th of that month, the husband of this lady left the house on business, and ought to have returned almost immediately; but two days passed away without his having done so. On the evening of the 26th, while she was anxiously awaiting his return, she suddenly remembered the warning of the vision and became agitated and uneasy. Finally, however, he returned. In 1902 her husband broke one of his arms, and was obliged to obtain surgical advice in St. Petersburg and elsewhere. He was apprised that, although he might manage to rub on for a year or two, yet the case was incurable. Towards the middle of June the symptoms appeared to be more favourable, and his wife was hopeful of his recovery; but on the 26th of that month he grew suddenly worse and died."

A Weird Photograph.

In one of our exchanges, we find the following, which ought to be easy of verification:—"A weird episode happened at Combermere Abbey some little time after the death of the late peer. A photograph was taken of the room which he habitually occupied, and on being developed, a shadowy, but perfectly recognisable presentment of Lord Combermere appeared seated in his favourite armchair."

The Italian "Review of Reviews."

The December number of this excellent publication contains a highly interesting narrative of a spiritual apparition in Rome in the year 1683, extracted from the ecclesiastical annals of the time. It is thoroughly well authenticated, and seems to have attracted a great amount of attention; so much so, that Pope Innocent the Eleventh ordered Cardinal Cerpegna, vicar of the Consistory held in the Vatican, to enquire into it. Among the other contents of the present issue may be mentioned a clever article on the rebirth of the Ideal, quoted from Professor Cervesato's admirable review, "La Nuova Parola," an essay on human emanations, in which attention is called to the discoveries of M. Blondlot and Herr Julien Meyer in connection with the subject; some extracts from "Light," including a striking case of reciprocal clairvoyance; and a notice of Dr. P. Joire's "Study of an exteriorised nervous force, and of some experiments which have been made with a new apparatus called the Sthenometer."

Luce e Ombra.

A very full account is given in the January number of Signor Marzarati's valuable publication of some sittings which have been held at the Villa Carmen, the residence of General Noel, at which Professor Richet was present, and various materializations took

place. Speaking of one of these, the Professor writes that it was no phantasm, no image reflected in a mirror, no puppet or mannikin, but a being possessed by all the attributes of life. "In fact," he says, "I have seen it come forth out of a cabinet and walk up and down the room. I have heard the sound of its footsteps, its respiration, and the sound of its voice. I have touched its hand on various occasions, and found that it was articulated, warm and mobile; and I have been able to feel, underneath the drapery with which it was covered, the fist and the carpal and metacarpal bones, which yielded to the pressure of my squeeze." Such testimony to the reality of the phenomena described is of the highest scientific value; and all the more so, because they occurred under conditions which precluded the possibility of fraud.

The Will as an Element of Creation.

The first of what appears to be a second series of lectures delivered before the society for Psychical Research in Milan makes its appearance as a supplement to the January number of "Luce e Ombra." Its subject is, "The Will as an Element of Creation," and is from the capable pen of Signor Angelo Marzarati, the editor of this valuable periodical. The writer first of all defines the nature of the will in man, and shows it to be "a determining faculty which bestows upon him who cultivates it an unlimited power, although very few feel the responsibility annexed to this lofty attribute, which makes of man a responsible collaborator of Divinity in the work of creation." He then proceeds to enlarge upon the immense importance of cultivating this faculty, which is allowed to lie latent in most of us, because we neglect to study its amazing potentialities. Knowing these, man would comprehend and would become the master of the forces by which he is environed, and of the laws controlling them. How to develop the will, forms the next subject of discussion, and the method of so doing is clearly elucidated by Signor Marzarati, who reminds us how it can be brought into harmony with the Supreme Will, so that we may exclaim, as the Great Teacher did, "I and My Father are one," by the entire subordination of the human to the divine, and may make of each individual life a beautiful, beneficent, and glorious thing by its assimilation to His life on earth. "Let us," exclaims the writer in conclusion, "set before us high ideals; these being those which will give us the measure of our spirit. Let us purify life, and the will will naturally emerge under the influx of the loftiest heavens. And when our consent is demanded of us, let us make it in the face of the whole universe in such a way as will be redemptive and consecrating, because such is our mission in this blind Cosmos, of which we are the conscience and the will."

RICHARD HODGSON LL.D.

By the latest English and American mails particulars have been received of the sudden and unexpected transition of Dr. Hodgson on Dec. 20th. In all the accounts it is said that he was an LL.D. of Cambridge, but, as stated in the February issue of the *Harbinger*, he took his degree of LL.B. at Melbourne University at the early age of 19 and M.A. and LL.D. at the same University, three years later, in 1877, when he was 22 years of age. He took the degree of M.A. at Cambridge University somewhat later, having entered there as student in 1877. In our contemporary *Light* of Jan. 13th we are told that "on December 20th last he was playing at handball, at the Boat Club, in Boston, and appeared to be in his usual good health, when he suddenly put his hand to his heart and fell dead. Born in Melbourne, Australia, in 1855, Dr. Hodgson became an LL.D. at Cambridge, England, and his name appeared in the first published list of the members of the Society for Psychical Research in 1882-3. He became a member of the Council of that society in 1885, and two years later was elected secretary of the American Branch. The most important of his published works is his 'Report' on Mrs. Piper's trance phenomena, in Part XXXIII. of the 'Proceedings' of the Society for

Psychical Research, in which he expressed his matured conviction that the only adequate explanation of the facts is the one which recognises communications from the dead, so-called, and we have the assurance of those who knew him well that he found no reasons in his later experiences for altering that conviction.

It was the custom of Dr. Hodgson to send to his friends artistic Christmas cards, specially designed by himself, and last Christmas he made use of the following lines of Tennyson's:—

"Let be thy wall, and help thy fellow-men,
And make thy gold thy vassal, not thy king,
And fling free alms into the beggar's bowl,
And send the day into the darken'd heart;
Nor list for guerdon in the voice of men,
A dying echo from a falling wall;

And lay thine uphill shoulder to the wheel,
And climb the Mount of Blessing, whence, if thou
Look higher, then—perchance—thou mayest—beyond
A hundred ever-rising mountain lines,
And past the range of Night and Shadow—see
The high-heaven dawn of more than mortal day
Strike on the Mount of Vision!"

In an "In Memoriam" notice written by a friend of Dr. Hodgson's in another issue of *Light*, a few interesting remarks are well worth quoting. This friend says:—

"To the outer world he was the enthusiastic researcher, sparing no pains in his conscientious and brilliantly intelligent work. In old days his name was chiefly associated with an unwearied and relentless exposure of every kind of sham or pretension endeavouring to win either notoriety or money at the expense of human credulity. Naturally this roused much antagonism against him in the hearts of the *rooks* who wished to pluck their pigeons peacefully. Later on, when his studies and experimental work had changed his standpoint and modified his scepticism without decreasing the value of his accurate judgment and alert observation, the antagonism was not less marked although its ground had shifted.

He was now in the position that all open-minded and intelligent men and women must be content to occupy who prefer Truth to Peace. Some of his former associates complained of his credulity whilst others denounced his partisanship of one special medium to the exclusion of all others. The fact is Dr. Hodgson was so enthusiastic and conscientious a worker, and so loyal to those who worked with him, that this narrowing of his field of observation, though regrettable, was almost inevitable. It was the piece of work put into his hands, and he certainly did it 'with all his might.' He considered that persevering and conscientious investigation of a single reliable medium was likely to yield more valuable, if less sensational, results than the more varied experiments of more casual researchers. People may differ as to Dr. Hodgson's judgment on this point, but none who knew him can doubt his *bona fides*."

"I remember some few years ago" this friend goes on, "staying in a country house with him in the North of England, when the conversation at dinner one evening happened to turn on the probability that in the future we should have to make compensation to those we had wronged, and atone for our other misdoings. Dr. Hodgson had urged this view of things. Our esteemed host, speaking from the orthodox point of view, protested against such a 'terrible idea,' and evidently much preferred the prospect of an absolute forgiveness as the result of an act of faith, and to think of our sins, with their consequences, as 'cast into the depths of the sea.'

I can see Dr. Hodgson in my mind's eye, his whole face radiant with almost boyish enthusiasm as he threw back his head with a joyous laugh and said: 'Terrible? Not a bit of it! It's the most glorious thing in the world to feel that we shall have to suffer for everything we have done wrong—I don't want to shirk it! Why, *how else are we ever to learn to do better?*' On this joyous note of manly confidence in the Divine wisdom and love which are responsible for the education of the soul, I will end my feeble attempt to put on record something of the true character of the man whose work is so well known to us all. I consider it a great privilege and honour to have known him and to have been called his friend for the past nine years.

LILIAN WHITING.



Lillian Whiting.

For several months the leading columns of the *Banner of Light* have been illumined by a series of articles by that gifted and charming writer, Lillian Whiting, whose volumes such as "The Life Radiant," "After her Death," and "Kate Field," have endeared her to the hearts of countless readers. One of the latest from her pen is the article reproduced below, and as it is so lucid an expression of the views held by those who uphold what is called "Higher Spiritualism," or the New Psychology, is commended to the careful study of readers of the *Harbinger*. For, as she well says, "The time is by no means distant when the conversational intercourse with those in the ethereal world will be as absolutely and universally a matter of general recognition and belief as is now the fact of communication by means of telephone, cable, and wireless telegraphy":—

THE LIFE RADIANT.

"And having tried all other ways
To just try God's."

Mrs. Browning.

"He that taketh his own cares upon himself loads himself in vain with an uneasy burden. The fear of what may come, desire of what will not come, and the inability of redressing all these, generates continual unrest. I will cast my cares upon God. He hath bidden me. He will redress them." Bishop Hall.

"O, rest in the Lord; and He shall give thee thy heart's desire."

The gospel of spirit return is the gospel of the practical care and the immediate aid of God in daily affairs. It is the means employed; the method by means of which we receive the aid. The idea that spiritual communication even if actual and true, is merely a matter of phenomena; that it is—a curiosity, an interest—a comfort, even—alone; that it is, in any one sense, a side-issue, so to speak; something apart from the common experience of every hour; something for the great emergencies, only, of life; something "super-normal"—all these varied acceptances of the facts are still wide of the mark. The presence, the companionship, the counsel, of those in the unseen, is no more to be relegated to occasional—or frequent—phenomena, than are the companionships and influences of our friends and acquaintances about us, here and now, in daily life. And the most curiously inconceivable error of belief in all ages is that which makes the Christian church, the Christian ministry, the

Christian believer, in any sense hostile, or antagonistic, or sceptical regarding this great truth; because the continual presence, the constant intercourse of those in the ethereal with those in the physical world, is the very means designed by God for conveying to man His practical and immediate and ever-present aid. The great message of the church of the Christian ministry, is that of trust in God. It may be regarded as the very foundation and the very cornerstone of all religious teaching. The Bible is simply vital with expressions all conveying this counsel. The Old, as well as the New Testament, is filled with counsel of which the significant message is—Trust in God. It may be said, without exaggeration, that there is hardly one sermon in a century, out of all the multitudinous preaching of hundreds of thousands of ministers—of all sects, of all varieties of religious belief—Protestant or Catholic, Buddhist, Mohammedan, Parsee, what one will—it is safe to say that from St. Peter's in Rome, St. Sofia in Constantinople, from the Buddhist temples in Calcutta, from the mosques of Cairo, from Westminster Abbey to the most primitive little church on the Western plains—it is safe to say that the message of faith in God, of casting one's care upon God, is the keynote of every sermon and every aspect of religious teaching. But this has largely been left as an abstraction. The idea of God, Himself, is so supreme a thing as to be beyond the definite comprehension of man. "Do you believe in a personal God?" is a common question. And if one does, his imagination yet falters in forming a definite conception of a Being always existing, always omnipresent. It is impossible to fathom the sublime mystery which is to be more clearly revealed in the great evolution of Spiritual life. Just how this Divine Being of whose power, nature and attributes the mind is unable to clearly conceive, could aid the individual in temporal trial or perplexity was left a mystery. The gospel of spirit-return is the solution of that mystery! It reveals the modus operandi. God works by means and not by miracles. He works by law. All His creatures are His messengers. His aid is practical—in the sense of being applied to the most temporal need—as well as spiritual, in the sense of the evolving and the exaltation of the spiritual consciousness. One may just as freely ask God for a pair of shoes as he may for the salvation of his soul. The former may be a very temporal need and the latter an eternal one, but each has its place in the scheme of life. Now needs are met in a variety of ways. Some one in this world is moved to offer the gift, or the opportunity. Again, some one in the unseen so directs currents of influence that the need is met through what we often call a series of circumstances, not directly traceable to any one individual. But such circumstances do not come "by chance," as is sometimes said. Nothing comes by chance. The fact that a man takes one turning in a street when another would answer precisely the same purpose, and thus meets a given individual, is not a thing that occurs "by chance." As Robert Browning says, "All's love, and all's law." Now revealed religion will never be to humanity the all-powerful vital force and irresistible, all-conquering triumphant aid, in every day's and every hour's experience, that it should be, until the methods of God's aid are more clearly grasped and are taken out of the realm of the merely abstract and vague and are brought into the realm of that definite comprehension which the Divine Power means that man shall grasp and enjoy. The Bible is full of the plain, practical teachings of "the ways of God to man." Modern life has received anew, a definite revelation concerning the inter-relation of the physical and the ethereal worlds. "The re-reading of orthodoxy and the re-discovery of the essentials in Christianity, now going on, are the most gratifying signs of the times," said Dr. Hiram Corson recently in a private letter, and he added—"Jesus is coming to his own. There is a growing sense of the divine immanence to which the idea of an extra-cosmic God, managing things, is giving way. Hopeful, indeed, are the religious signs of the times."

Spiritualism has come not to destroy but to fulfil! It is the expression of religious evolution. There are those who say that the value of any communication with those in the ethereal world is that it proves, by actual demon-

stration, the immortality of the soul. But that is very rudimentary. Of course, if a man is so defective in spiritual perception; so undeveloped and so ignorant as to doubt there being any forms of life outside those that he perceives by the senses, why, to him the fact that his friend who has passed through death speaks to him may, of course, be that proof, and afford him the first round of the ladder on which to climb to some definite grasp on the eternal realities. Learning the alphabet is by no means a thing to be despised, although if one did not go on to utilize this preliminary achievement it would, to be sure, hold very little satisfaction for him. But the great thing is to grasp the understanding of the true nature of life; of the methods by which God helps man and lifts his cares and burdens, showing him the illumined way. The method is by spiritual helpers and messengers, in the body and out of the body—all linked in a series of co-operation, each fulfilling his own part in this mosaic of life.

To cast one's care upon God; to be able to absolutely rest in the Lord, is to live in that serenity and joy and faith that liberates and stimulates every energy. To realize the presence of the throng of invisible helpers is the most potent aid to this "resting" in God. It is the one great aid to the realization that one is not walking alone through trial, or perplexity, or sorrow; that sustaining guidance and sympathetic counsel is always at hand, and that God is over all, and that He is wisely and lovingly ordering all the combinations of circumstances. Thus may man lift up his heart. Thus may he arise in fulness of joy. Thus may he comprehend that the Lord is his helper.

The signs of the times are for a vast and potent increase of spiritual manifestation. As humanity develops increasing spirituality, the perception of spiritual truth, the recognition of spiritual presences become more universal. The time is by no means distant when the conversational intercourse with those in the ethereal world will be as absolutely and universally a matter of general recognition and belief, as is now the fact of communication by means of telephone, cable and wireless telegraphy. The time is at hand when not to believe and to realize this truth will simply be looked upon as a curious and dense ignorance, as might be that of the person who should say he did not believe in the possibility of telegraphic communication. Spiritualism comprises and holds in essence and includes all religion—all varieties of religious belief and power. It stands for the absolute and changeless truth. It comprehends in its highest possibilities the spiritualization of life, the divine ordering of the universe. There need be no timidity nor apologetic attitude assumed by those who know this truth. We sometimes meet the assertion that this person or that, "has the courage" to confess himself a Spiritualist! The "courage!" "I am not ashamed of the gospel of Christ," said St. Paul. Why, indeed, should he be? Why, indeed, should any Spiritualist be ashamed that his understanding is enlightened, and that he has the immeasurable illumination of truth? All he has to do is to live his belief; to so live in the higher love and harmony and serenity of spirit, and trust in God—that faith which has added knowledge as well, that he shall radiate something of the gladness and the glory of his faith.

In a further contribution to the *Banner of Light*, Miss Lilian Whiting has some weighty words to Spiritualists regarding "courage of conviction" especially of not denying the name of Spiritualist because "base, fraudulent, or inconsequential ideas are attributed to Spiritualism." Rather should the endeavour be to raise our spiritualistic ideals in the public estimation. Miss Whiting says:—

"Professor Hiram Corson, of Cornell University, one of the greatest scholars and savants, a literary critic who is of the exalted order of creative interpreters, the friend of Browning and the editor of an edition of "Christmas Eve and Easter Day," to which he contributes an "Introduction" that is, all in all, probably, the ablest critique ever written on Browning's poetry, says, in a private letter, under date of November 25th, 1905—with full permission granted to quote his words—"I have been a Spiritualist all my life, and have never been an 'investigator.' It was never necessary for me to investigate the subject of communications from the spirit

world. I have generally found that 'investigators' have been people whose lines of thought have so moulded their physical brains as to result in cerebral defects which, in turn, result in inveterate incredulity as to all spiritual things."

"Again, in the same letter, Dr. Corson quotes Thomas à Kempis as saying, "He to whom the Eternal Word speaks is set free from many opinions," and thus comments on these words:—"What a significant sentence! Such a one doesn't have opinions about spiritual things—he knows—he has what Rabbi Ben Ezra, in Browning's poem, calls 'knowledge absolute.' By the 'Eternal Word' I understand the Divine Immanence. The 'Eternal Word' is ever ready to speak to everyone, but everyone is not ready to be spoken to, and to fit one to be spoken to by the Eternal Word is the highest aim of education."

"These words of Dr. Corson's seem to me too great, too convincing, too authoritative in their noble claim, not to be shared with the larger audience. Dr. Corson has the full courage of his convictions. He does not resort to the semi-confidential attitude of many prominent people who will assert: "I really believe in Spiritualism, but you must not quote me publicly as saying so. I do not call myself a Spiritualist, you know." Is it, then, more decorous to call one's self a materialist?

"The Rev. Dr. E. Winchester Donald, the late rector of Trinity Church in Boston—the lofty, noble, tender, wise and beautiful spiritual teacher—often spoke freely, and without any restrictions of privacy, of his own experiences in entering into communication with many in the unseen world, and at one time he remarked to me: "You do not go any further in your belief of the absolute oneness of the life here and the life beyond death than I do. I not only believe it; I know it; I have it."

"Let each one be true to the faith he holds; let him keep faith with his highest and his noblest convictions. Instead of denying that he is "a Spiritualist," because, indeed, there is some prejudice (which is simply ignorance of the true significance of Spiritualism)—instead of denying his faith and apologising for the fact that he cannot help believing there is "something in it," though he begs you will consider this admission as "wholly confidential"—instead of this ignoble attitude, let him insist that the term "Spiritualism" shall not be allowed to refer to anything base, fraudulent or inconsequential. . . Truth requires no apology. Shall not all Spiritualists unite in saying, "Shams and frauds and the low, the base, the inconsequential are not Spiritualism, any more than the Chadbands are representative of the ministry in its faithful service and noble integrity, or any more than counterfeiters and rogues are financiers, or than shysters are lawyers, or than political wirepullers are statesmen; Spiritualism has no more to do with frauds and trickery than has finance with the creation of counterfeit bank bills. When it is fraud and trickery it is simply—not Spiritualism!" Let us hold the term as standing exclusively for the noble idea of spirituality—a term that includes all intellectual effort, all moral aspiration after the divineness of life. As a matter of actual fact, Spiritualism in its largest significance and highest interpretation is the philosophy that includes and focuses all ethical truth."

MELBOURNE PROGRESSIVE SPIRITUALISTIC LYCEUM.

The month's work has been gone through with the usual satisfactory results, Sunday, the 18th, being Nomination Day, when the following ladies and gentlemen were returned unopposed to fill the various positions:—Mr. C. Chatfield, conductor; Mrs. M. A. Redfern, vice-conductor; Miss Thornton, secretary; Mr. A. Shipway, treasurer; Mr. Gregory, watchman; Messrs. Pyburn, Sanderson and Bridge, guardians; Miss Chatfield, musical director; Messrs. Terry, Hall and Warne, trustees; Mr. Len Chatfield, librarian; Mr. Adams, assistant librarian; Messrs. Waschatz and Kroemer, Messdames Schutze and Hornblower, Misses Thornton, Redfern, Edelsten and Chatfield, group leaders.

Owing to the V.A.S. discontinuing carrying on the evening services in the Oddfellows' Hall, the Lyceum will conduct both the morning and evening meetings in the future.

THANKSGIVING.

DEDICATED TO W. H. TERRY—FOUNDER OF THE HARBINGER OF LIGHT.

King of the Heavenly Kingdom, that within
Our very souls exists! The mighty chords
Of Thy Love-harmony we fain could win
Attaining One-ness, greater far than words.

When fierce storms gathered, and upon our shore
Adversity's huge seas made deafening roar;
Through the divided clouds, did we not see
Faith's star of strength shine down most dazzlingly?

In love Thou dost appoint an angel guide
To watch the ebb and flow of earth-life's tide.
Most Holy One! Whom we call GOD! Control
Our thankful hearts, and merge them in Thy soul!

Thy Will be done. 'Tis best. The darkest hour
We see vibrate with compensating power,
The lights and shadows forming a design
In perfect order, beauteous and divine.

We praise Thee! for Thou watchest night and day,
Sustaining us through all the appointed years
Of earth, though dim to us may seem the way.
Faith wins Thy smile, and rainbows of our tears

Thou makest; answering every prayer we pray
With earnestness. Love-heart of all the Spheres,
Blest be this truth—None from Thee far can stray,
For to the penitent soul Heaven re-appears.

O Thou, to Whom a thousand years of Time
Are as a fleeting moment of earth's day!
Eternity's great horologe, Whose chime
The vast star-systems silently obey!

O Pillar of the Universe! High soul
That throbs in all, invisibly but great!
We know Thee as Life-centre of the Whole,
Moving low life to life regenerate.

Great Spirit of all spirit! Light of Light!
We praise Thee; we, the creatures of Thy breath,
Move like the colors to the Primal White
Of Angelhood, attained through Change called Death.

Vast Power, That lights all suns with blazing gold!
Thou Essence of all Essences—Life-shod!
We name Thee by the Name all children hold
In perfect love and trust—Our Father—GOD!

Sydney, 2nd January, 1906.

DEVOTION.

VICTORIAN ASSOCIATION OF SPIRITUALISTS.

At the *Conversazione* held on Monday evening, Feb. 12th, Mr. W. H. Terry gave an address on "Psychical Research," the subject having been suggested by the formation of a Psychical Research Class in connection with the Association. Mr. Terry reviewed the work of the English Society, gave interesting experiences of his own and concluded with a few practical hints as to the course to be pursued by the V.A.S. class. Fourteen present handed in their names to the Secretary and as this movement is one of several initiated to make the Association of practical use it is hoped that a large number will avail themselves of the advantages offered. The class is free to members of the Association. Miss Amy Fletcher, Herr Hofer, Mr. H. Wallace and Mr. Bloomfield supplied musical items, Herr Hofer's playing of Chopin's *Marche Funèbre* being much appreciated. February was the last month for Sunday evening services to be held at Oddfellows' Hall by V.A.S. and M.P.S. Lyceum. the speakers being Mr. Sinclair, Mr. Donahay, and Mr. Jennings.

There has been a gratifying increase of attendance after the long recess at Mr. Jennings' Psychometric classes. On February 1st, Mr. Waschatz, President of V.A.S., presided, and the Psychometric Readings were so correct that one gentleman, a stranger, about whom most striking details were given, became a member of the Association the same evening. On February 15th, Mr. Donahay, Vice-President, was in the chair and equally successful results are reported. The meetings are open to all inquirers and cordial welcome is extended to strangers. The fixtures for March are 1st, 15th and 29th.

Supplement to The Harbinger of Light.

MELBOURNE, MARCH 1, 1906.

Archdeacon Colley's celebrated Lecture, somewhat condensed through exigencies of space, as delivered at Weymouth, England, on October 6th, 1905, before a large audience, including two Bishops and fifteen Clergymen of the Church of England.



THE VENERABLE ARCHDEACON COLLEY
(Dio. Natal),
Rector of Stockton, Warwickshire,
AND A SPIRITUALIST.

WARNING.

BY ARCHDEACON COLLEY.

Spiritualism—therefore, this Lecture—is not for those who are satisfied with their Religion. I have no right to interfere with your Religion, and you have no right to interfere with mine, so long as it enables us to do justly, love mercy, and walk humbly; observing the golden rule:—"Whatsoever ye would that men should do to you, do ye even so to them."

Phenomena, Bewildering, Psychological.

Lecturing at Weymouth on SPIRITUALISM, during the week of the CHURCH CONGRESS, THE VENERABLE ARCHDEACON COLLEY (Dio. Natal), Rector of Stockton, Warwickshire, said, October 6th, 1905, as follows:—

Phenomena, Bewildering, Psychological! Yes, says the self-satisfied cynic, bewildering to the mind of those whose wild fancies suggest a wilderness where common-sense has never farmed the mental waste; where brain-capacity is small; where proper discipline, thoughtful application, diligent study, and observant powers never had scope to bring to cultivation the rational faculty—bewildering, not else!

A fool quickly settles a matter, but matters about which I have now to speak settled me in the conviction that, as things go, the time is not so very far off when the invisible may be seen, the intangible felt. A time when matter shall rarify to spirit, and spirit solidify to matter, and a strange commingling take place (1 Cor. xv., 51), wherein we of this earth may go on a spiritual excursion into the realm of the transcendental (2 Cor. xii., 4). Also when one of spirit (viewless as yet to us) may be able to visit us as in Bible times (St. Matt. xvii., 3), being intromitted into this world for a brief space to cure us of our gross materialism and Christian Sadduceism.

Now if this is not the wildest stuff ever written out of Bedlam it is but a sane prophecy of future possibilities, and my many experiences through some three and thirty years in many lands force me to conclusions that it is of the latter.

Here is an extract from my diary—December 28th, 1877:—Five of us were to-night with our esteemed medium in my rooms—52 Bernard Street, Russell Square, London. The first abnormal form that came to us on this occasion was that of a little child, like that of any English child of six or seven years of age. This small figure, in view of us all—three gas jets being full on at the time—grew into life before us.

Not to repeat unnecessarily how the marvels recorded were brought about, I, at the outset, may say that the coming of our psychic friends was almost always as follows:—

As a column of support, standing at his right side, I with my left arm at the back upheld our entranced medium, having thus the best opportunity that could be desired for closely observing what took place, as publicly reported by me from September 25th, 1877, till January 22nd, 1878.

When in expectation of a materialisation (and sometimes suddenly when there is no expectation of any recurrence of the great mystery of psychic parturition) there was seen steaming, as from a kettle spout, through the texture and substance of the medium's black coat, a little below the left breast, toward the side, a vaporous filament, which would almost be invisible until within an inch or two of our friend's body. When it grew in density to a cloudy something, from which (and apparently using the same for the quick evolving of much white raiment) there would stand out to step forth timidly, as did this little maiden, or in the same way boldly and naturally as other of our frequent psychic visitors.

The child-form now abnormally present with us, clad in white, and having beautiful golden hair, had all the actions of human girlhood; clapped its little hands; pursed its mouth for kisses we each gave it; spoke in a childish manner with a slight lisp; the medium like an elder brother instructing it and sending the little one hither and thither to bring this thing or that from different parts of the room, which she went for and brought us in a way quite natural. Then drawing with winsome confidence to the masculine author of its temporary being, the dainty creature was gradually absorbed, and disappeared, to melt again into our friend's body.

I speak of the coming of this little child first because of a dramatic incident occurring that very wintry night of deep snow. A large fire had been made and then banked up to last through the evening, and when the maiden, with childlike curiosity, tip-toe—bare feet on fender top—was reaching up to get some ornament from the mantel-piece, the fire suddenly blazed out with heat that made us quickly push back our chairs, and the little one with a cry of alarm started away, crouching down in fear at my right side with such a gesture and pose artistic and supplicating look that involuntarily I said, "Did it burn you, my dear?" "Yes," said the medium, "for I felt it." Yet he at the moment was standing at the far end of the room away from the fire.

Very strange is this community of feeling between the medium and spirit-form. I have often observed it, and tried to understand it, but cannot.

Once, on September 25th, 1877, when several faces of womanly attractiveness appeared at, and only partly issued from the medium's left side, I touched each of them in turn, covering his eyes with my left hand; he, however, instantly felt the brow, chin, cheek, or lips that I touched with my right hand. This, up to a certain

ii. SUPPLEMENT TO THE HARBINGER OF LIGHT, MARCH 1, 1906.

point, may be thought to be natural even under these strange conditions, but the case is harder to understand when the like community of sensation exists between the medium and the completely detached materialised form as a separate individuality. For when the filament I have mentioned—that, from the region of the medium's heart, like a vital cord connecting the abnormal form with the normal man—has by the medium's own hand been severed, and the medium has gone down stairs for awhile leaving his double with us, and when he returns, on entering the drawing room door, he feels what the materialised form at the moment is holding in his hand, which I have just casually given him, and made him, with my fingers, clench his fingers over, the community of sensation becomes very difficult to account for.

Matter passing through matter is mixed up in this. For though we know not what matter is, and in his day when Bishop Berkley said there was no matter (and the unwise opined it did not matter what Bishop Berkley said), his lordship meant what science now is timidly declaring that modes of sensation best explain the ultimate of things called solid. So this community of sensation between medium and materialised form suggests a truth the age seems just about to discover. For invisible substance, which we may term spiritual matter, is of all created or uncreated (existent) things the most solid. Matter, as we of this earth know it, being but the precipitation of the Divine Mind; the concretion of the Divine Will; ultimate and residuum of Spirit; pure spirit being the Incomprehensible First Cause, Uncreate, we speak of as God, for "God is a Spirit."

It is these considerations, with these experiences that make me a Spiritualist, who, in earlier days had leanings to the Sadduceism of Materialism. For who could be other than the former with all that I have seen? How could the most St. Thomas' sceptic in its best sense of weighing and pondering these things, hold out against what was vouchsafed me one most memorable Tuesday evening (September 25th, 1877), when, as the living gate for the extrusion of spirit-forms from the realm of mind into this world of matter, the medium received back into himself the perfect form of exquisite womanhood that had companied with us for awhile? For I led it to him, as he stood up to receive back at my hands this marvellous aeon or emanation—human-spiritual. And, as I brought my sweet companion close up to him, the gossamer filament again came into view; its attenuated and vanishing point being, as before, towards the heart. Greatly wondering, yet keen to observe, did I notice how by means of this vapoury cord the psychic figure was sucked back into the body of the medium. For like a waterspout at sea—funnel-shaped, or sand column such as I have seen in Egypt—horizontal instead of vertical, the vital power of our medium appeared to absorb and draw in the spirit-form, but, at my desire, so gradually that I was enabled quite leisurely thus closely to watch the process. For leaning against, and holding my friend with my left arm at his back, and my left ear and cheek at his breast, his heart beating in an alarming way, I saw him receive back the lovely birth of the invisible spheres into his robust, corporeal person. And as I gazed on the sweet face of the disintegrating spirit, within three or four inches of its features, I again marked the fair lineaments, eyes, hair, and delicate complexion, and kissed the dainty hand as in process of absorption it dissolved and was drawn through the texture and substance of his black coat positively into our friend's bosom.

How then, I again ask, could I with the evidence of my senses, and many opportunities in this way for their exercise be other than a Spiritualist? Well, indeed, might the noble-hearted Bishop Colenso, when I first spoke of these things to him in Natal, exclaim, "I would, Archdeacon, readily give my right arm to see what you tell me."

But to follow on from my diary *seriatim* would prolong my lecture unduly. This next experience, however, about which I have to speak is most important and cannot well be abridged. A materialised spirit-form that often came in the same way as described, from the medium's left side, purported to be, and was, as I have reason to think, his former earth-friend and brother

minister, since one of our inner circle present with us on this memorable occasion of his coming (October 8th, 1877) had known him as a member of his congregation, and straightway recognised him as his pastor of former days.

When in the case of the little child's coming, and the coming of the angel-lady into visibility, tangibility, and separate existence, the medium was unconscious, so now when on this particular evening our friend, known as "Samuel" took form from his friend's side the medium who leaned heavily against me was in trance, under control of one well known to us named "Lily." "Lily's" voice through him was very different from the voice of the fully-extruded, manly-built-up form of the materialised Baptist minister; it also, being to the very syllable the voice that in control enabled him to be recognised by us, and identified as "Samuel" when not materialised and merely vocal through our medium. Even when he was controlling, as I shall have to explain, an Egyptian spirit-form known as "The Mahedi," who could not speak English, his ("Samuel's") voice in that Eastern Mystery was in characteristic accent and intonation, still that of our friend "Samuel."

Greatly, therefore, did Mr. A. desire that, if it were not dangerous, the materialised form, "Lily" in control concurring, should awake our medium, in order that he might see the marvel of his sometime fellow student and brother minister's abnormal self, actually and bodily present with us in our midst.

For though by this gate of access from the realm of the invisible to the visible, "Samuel" had mysteriously travelled through his friend to company with us, yet was the medium unconscious of it, knowing only of these great happenings when we told him of them on his coming out of trance. Being aware also of our medium's extreme nervousness we very carefully made ready to awake him; and the scene that followed may better be imagined than described. Dazed for a moment, and then most astonished, our aroused friend looked enquiringly at the materialised spirit-form, and jumping up from the sofa on which we had placed him when "Lily" relinquished control, he excitedly rushed forward to his one-time fellow student, shouting "Why it is Sam!"—"I declare it is Sam!" and there was hand-shaking and brotherly greetings between the two, boyish being the glee of the medium and wonder on the part of us all at this astonishing display of spirit power.

When both friends were about to speak at once there was a momentary impass, and neither seemed able to articulate; the medium's breath appearing to be needed by "Samuel" when he essayed to speak, while the materialised form was also checked in his utterance when the medium began to speak. For as old friends thus strangely meeting they naturally had much to say. The pent up feelings of the normal man and the abnormal man, together with Mr. A's delight and the other's astonishment, making a scene which was remarkable, and suggestive of what must have been the astonishment and joy of the disciples of the risen Christ when they saw their Master, the doors being shut, suddenly standing in their midst and saying, "Peace be unto you."

For awhile, therefore, the materialised spirit-form of "Samuel" our best-known and very familiar friend, thus endued, compacted and embodied, stayed and talked with us, walking about the room with his former college friend joyously, doing also other things of which I cannot now speak. Then at last—laws compelling, about which we are altogether in the dark—he reluctantly retired, and, drifting back into the medium, threw him into trance and resumed control.

This projection, hither from thither, of life in form that once had been normal here to be normal there in the higher life, was by no means accidental or brought about unstudiously. There had to be co-operation on the part of spirit-people in the Beyond with those of us here like-minded—earnest, sober, thoughtful and fearless in the pursuit of truth.

Hence, as Jesus in preparation for his earth-ministry and work fasted forty days and forty nights, so were we expected, by the discipline of Lent throughout the year, to contribute of our psychic nature to help in the production of the marvels we were rewarded with seeing for

our asceticism, and anchorite-abstinence, and simple habits of living. All must do the same who wish for like results, for Jesus needed not only the help of the Angel-world, but also what His faithful followers could bring of faith and love to assist in this or that miracle wrought. And when in his own country these qualities were lacking we read he could do no mighty work there because of their unbelief.

After the coming to us in the way described of other spirit-forms, set forth in the verse—

“Springs the immortal from the mortal,
Heaven is twin with earth :
Man is made the spirit's portal,
And the invisible hath birth,”—

birth inexplicable from the side of the medium, through the untorn, uninjured texture and substance of his black coat, one joins us whom I and my wife had through another medium long known as “Alice”; and she, even as Eve grew from the left side of Adam she, this womanly shape grew from the left side of the entranced medium. And we particularly noticed the gradual projection of this abnormal being from the bosom of our friend; while I, also perceiving recognition of me in her eyes, spoke to her before her detachment from her medium by the severing of the vital cord, in the way already explained, was altogether complete. Perhaps, for half an hour, or a little more did this dear one stay with us, chatting delightfully, doing many things of her own sweet will, and assisting me (always her favourite in the past) to do many things by way of experiment, shewing how Alice was Alice, with remembrance of the happy past, having tender memory too for those, not then present with us, to whom she sent messages of love. Then in the end gracefully retiring, through the medium, in a way I suggested for experiment, she, in front of our friend, melted into invisibility back to her home in the viewless spheres.

I have in a few words already referred to the very remarkable spirit-form that first materialised at our inner-circle, October 8th, 1887. But from the extreme importance of matters clustering around this mysterious entity, and the circumstances attendant on his coming continuously in the past, with recent indications of his possible return—foreshadowed the 30th of last June—I must now particularise this “Coming Phase”—which together with his name or title “The Mahedi,” I was asked to notify to absent friends that memorable Tuesday evening, October 8th, 1877.

The bronze-hued skin of our abnormal visitor which I was suffered very closely to scrutinise with my Stanhope lens, and observe the flesh markings, the finger nails and toe nails, the small hands, wrist, feet and ankles, the swarthy, hairy arms and nether limbs to the knee; the features mobile with life, yet at times with a sphinx-like cast of expression; the haughty, prominent nose; general contour of the face—good facial angle; black, piercing, but not unkindly eyes; hair lank and jet, with moustaches and beard, long and drooping; limbs wiry and muscular, and height some six feet eight inches, all added to my first impressions that “The Mahedi” was an Eastern, but not of India or the Far East.

Moreover, there then was, and still now tarries for elucidation the clothes mystery, which surely, in respect of the garments of the risen Christ, should give pause to Christian Sadducee revilers of Spiritualism. For the Master's raiment had been parted among the Roman soldiery, and upon his vesture, unrent, had they cast lots. Whence came, therefore, and what was the texture, nature and substance of our resurrected Lord's apparel that with Christ's Holy Person passed through the closed doors when suddenly He stood with His disciples the not unclothed materialised Man-Divine?

The clothes difficulty in Modern Spiritualism and Bible Spiritualism must be grappled with, and it belongs to the psycho-chemical researchers of the S.P.R. to bring every appliance of science to bear on the question.

The head-dress of “The Mahedi,” on his first coming to us, was a kind of metal skull cap, with an emblem in front, over-hanging the brow, which trembled and quivered and glistened. I was allowed to feel it, but there was little resistance to my fingers, and it seemed

to melt away like a snowflake under my touch, to grow apparently solid again the moment after.

I speak of this to emphasise the assertion made that there is much to learn in Bible Spiritualism and Modern Spiritualism pertaining to psychic clothing:—

“They shall walk with me in white; for they are worthy” (Rev. iii., 4). “He that overcometh the same shall be clothed in white raiment” (Rev. iii., 5), “Blessed is he that watcheth and keepeth his garments,” (Rev. xvi., 15), “To her it was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of the saints,” (Rev. xix., 8), says St. John the Divine in clairvoyant vision of the redeemed. White attire is associated with ghostly visitants the wide world over, and its voluminousness in spirit materialisations is due to cryptic scientific reasons not yet understood.

For once (February 18th, 1878) it was arranged, as a most dangerous experiment, that I should grasp the white attired Egyptian in daylight and try to keep him from getting back to invisibility through the body of the medium (“Samuel” being in control) and this is what happened, which ever since has made me ponder the words of the apostle St. Paul, “Whether in the body, or out of the body, I cannot tell; God knoweth” (2 Cor. xii., 3). For I was by an irresistible force levitated, as it seemed, instantly some eighteen or twenty feet from my drawing room door right up to where the medium stood, whom strangely and suddenly, wearing white muslin over his black coat, I found in my arms just as I had held “The Mahedi.” The materialised form had gone, and the psychic clothing that had evolved with him from the left side of my friend must also have gone the same way with the speed of thought back to invisibility through the medium. But whence its substituted drapers' stuff now on the body of our friend not wearing it an instant before?

The impact of our collision—for as my diary says it was a matter of concur, collide, collapse—left us with no desire to repeat the experiment which was nearly the death of us; so the clothes mystery still tarries for solution. I kept for a time the white muslin with lightning flash substituted for “The Mahedi's” psychic-evolved attire, but missed it after awhile perhaps from forgetfulness of where it was put, or perhaps not, as there are queer ways in which material things are positively spirited away like this, of which, as an experiment two years before, I will now speak.

On Friday, June 9th, 1876, I, at Southsea, with no little discomfort wore all day under my clothes next the skin several yards of white muslin. In the evening, still wearing it, I cycled to Chichester for a surprise visit to a young lady medium of my own developing. Making there, at Chichester, an unwrapped-up small bundle of the attire, and loosely pinning my card to it with no other address, my fiancée, and I, with the young lady's elder sister saw the muslin fade away, disappear, and melt like vapour from the lap of the little medium. I had willed it to go to London for a friend somewhere there into whose hands I wished it to fall, not knowing where he might be. Then immediately cycling back at midnight to Southsea, I got a telegram from London before breakfast announcing the mysterious receipt of the muslin with my card so loosely pinned to it, shewing that the articles had arrived at their right destination, but where, when, or how, I could not for a while imagine. A letter, however, quickly followed the telegram from my friend to the effect that at the first hotel he had chanced on—having been to the opera and missed the last train that would have taken my friend to his home out of London—the muslin and card so insecurely pinned to it, had fallen upon his face just as he had got into bed, and seeing my name and address he wired to me at 11, Belle-vue Terrace, Southsea, first thing in the morning. We found afterwards that it had taken less than five minutes by aerial flight of about 70 miles from Chichester to secure midnight delivery of the goods in London somewhere at a chance hotel by Psychic Parcel's Post.

But to resume; touching “The Mahedi.” His physical strength was what might be expected from his stalwart

iv. SUPPLEMENT TO THE HARBINGER OF LIGHT, MARCH 1, 1906.

proportions. Seated in my round-backed reading chair he lifted me to the level of his shoulders apparently without effort. Then he took up a musical box not seeming to know what it was and shewing surprise when I set it going; he then held it out at arms length on the palm of his right hand, swinging it about with ease although it weighed 21 lbs. 12 ozs.

He seemed to be interested in everything around him, walked up and down the room and took up various articles to examine them as would be natural to one of ancient race now in the midst of modern environment. Presently he espied and brought from the sideboard a dish of baked apples and I got him to eat some. Our medium was at this time six or seven feet away from the materialised form and had not chosen to take any of the fruit, averring that he could taste the apple the Egyptian was eating. Wondering how this could be I with my right hand gave our abnormal friend another baked apple to eat, holding this very bit of paper in my left hand outstretched towards the medium, when from his lips fell the chewed skin and core of the apple eaten by "The Mahedi"—and here it is before me now after all these years in this screwed up bit of paper for any scientist to analyse.

Matter through matter, and the solid through the solid passing is another and quite common experience in spiritualism that yet awaits scientific explanation; as also does the mystery of psychic clothing.

After doing various other things, elsewhere recorded, "The Mahedi" sat down at a small table that I placed for him near the bright winter's fire. By signs, for, as I have observed, the Egyptian could not speak English (save under control of "Samuel") I got him to understand we wanted him kindly to write something for us, and willing to oblige, he now made ready to do so, but looked puzzled at the lead pencil I gave him. We had therefore to show what it was and how to use it. He, however, held it as he would hold a stylus and then quickly wrote some Oriental characters, not indeed, as we should write from the left, onward, but as Easterns do from right, backwards. I stood as he did this, leaning over him from behind and resting my right hand on his right shoulder, while with my left thumb and second finger over his left hand on the table I held my Royal Navy visiting card on the back of which he wrote what has been photographed and reproduced elsewhere.

When No. 2 was written (January 22nd, 1878) it was not at my rooms, 52, Bernard Street, Russell Square, but at the house of a friend, 23, Cathcart Road, South Kensington. "The Mahedi" having to do with the second writing—(not doing it himself)—was then in a most peculiar way under control of "Samuel"—one spirit controlling another spirit—the medium having nothing whatever to do with the matter, he being at the time his own normal fully awake natural self some seventeen feet away at the other end of the room talking to a lady. It was, therefore, as I have said, "Samuel" in control of "The Mahedi" that engineered the physical hand of the materialised form of "The Mahedi."

Again I stood close to "The Mahedi" leaning over him from behind as he sat to be our psychic secretary and "Samuel's" amanuensis. And now, not from right to left, but from left to right straight onward, as we Westerns write, was written the word "Mahedi" three times, the Egyptian holding the pencil not as a stylus but as we ordinary European modern mortals would hold a pen or pencil, I again having the paper in front of him on the table while he wrote, or rather while "Samuel" wrote.

After awhile, when this second writing was done, the control "Samuel" left "The Mahedi" to his wondering and again silent self. And while the now speechless Egyptian was walking about the room, inspecting this thing and that, "Samuel" momentarily entranced the medium and spoke through him to me with intonation and accent exact as voiced through the Egyptian.

"Samuel's" word to me, in cryptic utterance unintelligible to those not of our inner circle, was that as he had just now for the first time held the Egyptian in control, one of our associates not then with us should be told of it. For our absent friend was an Egyptologist and

writer on the ethnological puzzle of the ancient people of the land of the Nile, through whose strange experiences, some months before in the King's Chamber of the Great Pyramid, the coming of "The Mahedi" was assigned. "Samuel's" word, therefore, to me had deep significance when he said, "Tell Osiris this is due to him."

The medium, then released from control, awoke, while "Samuel" yet again for a moment controlling the materialised form, bade us good night; and "The Mahedi" once more left to his individual, coptic self, destitute of a word of English, bowed his stately adieus in dumbness and took his departure in the usual way through the body of our medium beloved as a brother by us all, even as he was the adopted son of our host and hostess in whose house we that evening were assembled, where also I was visiting for awhile, and that night, with friends to help me, made my report of these Phenomena. Bewildering, Psychological—incomprehensible, yet past all gainsaying. Impossible, yet true.

Time will not allow me to speak of other things; but incredulity will not work to make me silent; therefore, I look, God willing, to publish, and possibly at the next Church Congress to lecture regarding other of my experiences in the realm of the transcendental and occult—experiences, touching which of late years perhaps I have too long been reticent in the profitless waste of time over the dry bones of ecclesiastical polemics in Natal.

Recent happenings, therefore, shortly may be adverted to, some being yet further strikingly in proof (that is *scientific* proof) of the continuity of life beyond the grave, with evidence irrefutable to show how delightfully true may be the saying that "marriages are made in heaven":—this touching the marriage of my soldier son on July 21st, 1905, at which, assisted by the Archdeacon of Lismore, at Clonmel, Tipperary, Ireland, I officiated; that union of wedded love being in the most strange way brought about by the unrelated sister spirit-mothers of the twain now one—a matter of interest specially to ladies and generally to the clergy, who, in the sacrament of marriage, more often than they think, may be the earthly connecting links, not only to wedded hearts and hands, but also to the invisible now unrelated, then related, consolidated family ("one family we dwell in Him") of those twain whose conjugal love has for awhile drawn down to earth to assist, unseen at the chancel steps and altar, what we of the clergy in God's name are charged to ratify and bless. For who, in such supreme moments, and on such hallowed, happy occasions, can doubt the invisible presence, with One who has promised to be there, of those whose continued interest in the welfare of their children left behind admits of no unchristian Sadducean gainsaying! the survival of heart-affection, too, for us as yet earth-clad spirits on the part of the purer spirits of the so-called dead!

And now I have done. This ends what for awhile I have to say; and to be made Archbishop of Canterbury I would not with the pen-knife of Jehoiakim, King of Judah (Jeremiah xxxvi., 23) cut out one word of what I have written of the things first witnessed and reported many years ago, which in silence I have meditated all these seven or eight and twenty years. Archdeacon Wilberforce at the Church Congress of 1881, in a friendly way made reference relatively to my experiences, quoting at that time what I wrote (January 22nd, 1878), which was as follows:—

"I am not astonished at the incredulity of the ignorant touching these astonishing marvels, for even now, after all my large experience, the things I have witnessed and recorded are so overwhelming, that should a cessation of these inexplicable phenomena take place, and should the progress of these miraculous things be arrested, and further evidence of the reality of what I know to be true not be forthcoming, the future might perhaps find me in a doubtful mood relative to matters most assured; yea, incredulous, perchance, regarding what I have pledged my word as a clergyman for the truth of, and imperilled my clerical position and prospects carefully and accurately to report."

[The above lecture, in pamphlet form, with replicas of the handwriting of "The Mahedi," can be obtained at Miss Hinge's Book Depot, 117 Collins Street. Price, 3d., postage, 1d.]

SPIRITUAL CHEMISTRY.

The remarkable experiences of Archdeacon Colley, referred to in this issue, are paralleled, if not exceeded, in an article by Charles McArthur, which appears in "The Light of Truth" for December 16th. Both of these are level-headed, cultured gentlemen, and their experiments cover many years of careful research. Yet, what they relate is too marvellous for "the man in the street," or even some who have been initiated into the rudiments of spiritualism, to believe. The phenomena described are so repugnant to known laws and the dictum of materialistic science, that they only appear to be explicable by miracle, and miracle is somewhat out of date; the intellect of the present day demands a philosophical explanation of the method of their production, and the demand is not an unreasonable one. We well remember after we had been convinced of spirit communion, and elicited several rudimentary phenomena, the alleged passage of matter through matter which was reported to have taken place was a stumbling block; and having read a report of such, prior to attending the circle held at the late Dr. J. B. Motherwell's, we interrogated the spirit controlling Dr. B. (our then trance medium) as to the possibility of a stone or brick being passed through the wall of the room we were in, without leaving a scar upon it. A smile came over the medium's face as he replied:—"We cannot forbear smiling at your crude notions with regard to matter. What is matter but an aggregation of particles held together by affinity. Destroy that affinity and they fly asunder, restore it and they come together in their appropriate place. Manifestations of this kind are not performed on the spur of the moment. Were we intending to produce such, we should first examine the walls, ceilings, doors, etc., and determine the most convenient place to operate upon. Next we should select an object to be brought (preferably something impregnated with the magnetism of the medium). We should then saturate the walls at the place selected with a fluid you might liken to an oil, and connect by magnetic lines the object with it. When the circle had assembled, we should mass the forces about the medium, and at a given time exercise a powerful attractive influence, which would cause the object to travel with inconceivable velocity, passing through the fluidised wall, which would immediately resume its normal state. The process would be too rapid for your physical senses to cognize." This somewhat shook our scepticism, and within two years after, we witnessed in our own room this identical phenomena, a piece of rock weighing 14 lbs. being brought into it under the strictest test conditions. The medium was searched by a lady and a doctor, and immediately led into the room, when the door was locked and sealed, and both the medium's hands held till after the occurrence of the phenomena. There is much evidence of the phenomena of materialization. The best we have had in Australia was given through the mediumship of Mr. George Spriggs, a medium of unimpeachable integrity. We attended his bi-weekly seances in the Association's rooms for a year, and amongst the numerous forms that appeared, that of the writer's father, Mr. T. C. Terry, was immediately recognized by five persons who knew him intimately. The phenomena described by Mr. McArthur and Archdeacon Colley are principally of that kind, but involve other interesting phases of spiritual chemistry in the production and disintegration of fabrics akin to those of human manufacture. With exceptionally good mediums the forms commonly appear in counterparts of their earthly habiliments, and outsiders, assuming that it implies that the departed adhere to their earthly fashions, are incredulous of the whole. They are not aware that

spirits desiring recognition assume their earthly form, and where practicable, by the aid of spiritual chemistry, come clothed in a counterpart of the dresses best known to their earthly friends. These garments are as temporary as the form they clothe, but they produce an impression on the investigator who recognizes them not easily removed. Matter in the spirit world is fluidic, and can be rapidly moulded to any form by the will of the spiritual experts. There is evidently a powerful band of these connected with the circle attended by Mr. McArthur, as many as six forms, fully clad, appearing at one time. In our own experience we have seen three at once, two coming out from the cabinet and a third materializing in view of about thirty witnesses. Hair and pieces of dresses have frequently been cut from the materialized form. A piece of the former, cut from the materialisation of the spirit Katie King at Mr. Denovan's circle, Bendigo, may be seen at the rooms of the Victorian Association of Spiritualists. It corresponds with the hair cut from the same form by Col. Olcott and General Lippert in New York. An interesting experiment has recently been made by Mr. McArthur with the fabric with which a form was clothed. This is subject to more or less rapid disintegration, unless specially prepared to keep. Several pieces were given to sitters by the directing spirit, with instructions for each to place them in an envelope, and watch daily the process of disintegration, one piece being given to the editor of "The Light of Truth." The reports given show that the process varied in time, but was similar in order—viz., change of color, shrinkage and curling, friability, crumbling and total disappearance. At Mr. Denovan's circle, Bendigo, the first piece of hair cut from a materialized form was given to a lady member of the circle. She wrapped it up carefully, and was distressed to find the quantity appeared to have diminished when she reached home; so for safety she locked it in the drawer of an escritoire, but on unlocking it a few days after to show to some friends, the paper was empty. She was subsequently informed at the circle that it had not been perfectly formed, and was promised a perfect piece. This she got and kept. A piece of muslin was cut from a materialized dress and sent to us. We handed it to a gentleman connected with a large drapery house in Melbourne, who showed it to the experts, all of whom failed to recognise the "woof," it being different to any they had met with. We have, in connection with spirit photography experiments, evidences of a ray more powerful than the "X ray," inasmuch as it passes through bones and metals, but, singularly, not through wood, the chair being visible behind the sitter. This phenomenon was obtained both at Melbourne and Washington.

The instances we have quoted tend to show that the spiritual chemists are, as we might reasonably expect, ahead of the materialistic ones, and just so soon as the latter begin to make an unprejudiced study of spiritualistic phenomena, they will be on the road to the attainment of higher powers than they at present possess. There is nothing supernatural about them; they are only at present super-human, and need not necessarily always remain so.

W.H.T.

OBITUARY.

Another old Spiritualist has crossed the borderland in the person of Mr. Price Fletcher, for some time agricultural editor of "The Queenslander." Mr. Fletcher, who was a brother of the late Wm. Robey Fletcher, Congregational Minister at Port Adelaide, has been a Spiritualist for nearly forty years, and will be remembered by our readers from a number of interesting articles contributed to "The Harbinger" under the *nom de plume* of "Sugkamno" a few years since. His transition, which took place from the residence of his daughter, at Wilmot, Tasmania, was a peaceful one, full of confidence in the future, derived from his personal communion with residents in the spirit world.

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

By Mrs. CHARLES BRIGHT.

Throughout the world the record of what transpires at the circles held weekly by Mr. T. W. Stanford in Melbourne, under the mediumship of Mr. Charles Bailey, is attracting attention. In a recent number of "Light" mention is made of the first one of the new series reported in the November number of the "Harbinger," and a column is quoted for the information of English readers; while the American papers make constant references to Mr. Stanford's circles, and the "apports" sent to his late brother's famous Leland-Stanford Memorial University. Spiritualists will understand that in any circle where new developments are hoped for, and valuable results already obtained, that the number of sitters must be limited, and that they should consist of people already convinced by experiment and long and careful study of the literature pertaining to the subject, of the possibility of all the wonders they witness, as well as a reasonable expectation of phenomena not perhaps hitherto witnessed. For, to those competent to give an opinion, who know Bailey as a simple, uneducated man, who are aware, moreover, of the strict examination to which he is subjected by Mr. Stanford and a member of the press before the sitting; of the personnel of the sitters, and the absolute elimination of possible fraud, Bailey is, possibly, the greatest medium at present known. This strong personal testimony is given in answer to outsiders, many spiritualists included, who from want of personal knowledge of the facts, or wilful misrepresentation, have stated more or less publicly that Bailey is an educated man, possessed of a fine library; that there is a shop in Melbourne where he purchases the remarkable "apports," and by inference, that all the experienced sitters are deluded. Objections such as these are familiar to all investigators, but in the case of Mr. Stanford, who has had the medium under close observation for over five years, they must be promptly and decisively met in the interests of spiritualists all the world over. The materialistic Sadduceism of the age is so marked that, just as in gospel times, it is doubtful "if even one came from the dead" the average citizen would believe in these transcendent realms and their own connection with them.

AN APPORT THAT COULD NOT HAVE BEEN OBTAINED OUTSIDE OF EGYPT.

At the sitting which took place on January 19th, after a fine address by Professor Denton on "Other Inhabited Planets of the Solar System," Dr. Whitcomb explained the nature of the "apport" that Selim and Hassan had gone in search of. Before the address, and after one of the stones covered with hieroglyphic markings from Central America had been brought, the medium's hands being held by those on either side of him, the stone falling with a heavy thud, Selim said, "No bring more stone to-night. Going bring something for museum. Sahib Denton coming. Me going away with Hassan to see for thing, then come back again by-and-bye." After Professor Denton had ceased speaking, Abdul again took control with his lively greeting, the most marked contrast possible to Professor Denton's stentorian voice and dignified speech. "Me come back again, you see. Me no go very far, just to Egypt, no far. Selim will be here very soon. Put down light and sing. Dr. man coming to tell you something, then me come back." It is seldom that Dr. Whitcomb has anything special to say of these "apports," the Indian controls being looked upon as a distinctly lower grade of spirits than those who give addresses, but his explanation is so interesting, when taken with the "apport," that it is given in full.

DR. WHITCOMB:—"Good evening. I have been asked to make an explanation previous to apport being brought. I do not think that in this city of Melbourne the apport that is about to be brought has ever been introduced, either by spirit power or by

ships across the ocean. I do not think so; it is possible, but I doubt it. We have on the spirit side of life an Egyptian named Hassan, and I gathered from him something of his history. He lived in Khartoum during the time General Gordon was besieged by the Mahdi. He escaped after some time, but was taken prisoner by his successor, the Khalifa, as he was called, and for several years—three and a half—he was kept prisoner in Omdurman. He escaped from there through the help and influence of friendly Arabs. This is the first of the Soudanese apports; we have promised you a collection from every country under the sun. You have already a number from Africa and Lower Egypt and other places. They are about to bring the 'Jibbah.' It belonged to a man—Wadnagara—a mere youth who fought under the Khalifa. Poor fellow! I can only commiserate him. He was bayoneted to death; in fact, the Jibbah shows the bayonet hole. This Jibbah, as you will see, has patches of various colors, and the origin of these patches comes about in this manner:—The Khalifa professed great sanctity, and told them all that they must not make much of the things of earth, but rather look to heaven for their reward; took pretty good care to get all the good things into his own possession. The simple fanatical followers believed him. He told them that they were to patch Jibbahs, and that would be a sign to the outward world of their humility, and that they did not seek riches, but rather thought of things of Paradise. They also believed that everyone who was killed in battle went immediately to Paradise, and there had all the joys of a Mahometan heaven. In that war with the Khalifa you might have seen Dervishes wearing Jibbahs with all kinds of colored patches. Got blue serge and made patches. I think that is all I have to say upon the subject. It is a novel apport, I must say. There are several Indians here to-night, and Dr. Motherwell also. There are a number of Indians that we have not seen here to-night."

Jibbah brought.

DR. WHITCOMB:—"Kindly have some light. The tail of this has been cut away, probably to bind up wounds. Look at the peculiar construction, bound with leather round the neck. It was pulled over loose muslin underwear, which comes down to ankles, then this Jibbah is worn over it; some long enough to come down to the ankle. Hassan thinks it cut by some of the living soldiers of his own crowd. The patches have been spoken of. It is not very clean. When dervish army is on the march these are spotlessly white; this has been lying by for some time. There is a bayonet thrust, so that it appears to have let the blood run all down the man. These patches are distinctly marked. Some made checked patches, but mostly bright colors. Used almost anything to patch these Jibbahs. Do not think they were dirty people with their clothes; when seen on the march they were spotlessly white, notwithstanding the dust and heat of that country. This has been lying aside. This bayonet thrust seemed to have been just below the man's heart. However, there it is. You can ticket it, 'Dervish's Jibbah,' Mr. Stanford. Later on the Hindoos will bring the flag of one of the Emirs of Khalifa Abdullah, with some of their weapons."

Abdul then said:—"Hassan say very good, that very true. Dr. man tell you very nice.

The Jibbah was then examined, and proved to be indeed a novel exhibit. It had evidently had much rough usage, and exhibited holes made by the fatal bayonet stabs. A long over-dress patched, as Dr. Whitcomb said, worn and soiled, stained with blood and the desert sands. It had to be submitted to a thorough cleansing process, and now takes its place in the museum, one of the most novel and curious of exhibits, as Dr. Whitcomb explained.

HOW THE BIRDS RECOGNISE THEIR MATES WHEN BROUGHT.

People who have aviaries will testify to the hard lot of a newcomer when introduced for the first time among total strangers. In my own experience a favorite bird was sent to West Australia to join the

inmates of a daughter's aviary, and very amusing was the account of his reception. This bird, the descendant of a long line of brilliant ancestors, fought every separate bird and conquered before he was allowed to perch among his destined companions, and afterwards "ruled the roost." If a single bird is brought to the seance it seems exceedingly lonely and unhappy, and is put "in Coventry" by the others. So Mr. Stanford, seeing that those brought in pairs were much happier, asked if a mate could be brought at next sitting for the lonely one. "Yes," Abdul said, "we know his mate." And sure enough, during the sitting, a lovely little creature was brought and taken home in triumph. When Mr. Stanford put it in the large division where the visitants from the "circle" are placed, there was the most cordial greeting between it and the one brought the week before, the two hieing away to one of the nests that are placed there, as happy as ever two long-lost reunited mates could be. This is a small incident, but interesting as a fact that cannot be gainsaid.

CORROBORATIVE FACTS FROM ITALY.

It is well for personal statements like the above to be corroborated, and for the benefit of readers who may not have access to the following report of phenomena in full light that took place during Charles Bailey's recent visit to Milan, Italy, it is added as a valuable testimony to this medium's wonderful powers.

"On the 5th of March, towards the twentieth hour (8 p.m.), the undersigned were seated at table after dinner, and the medium was reading a newspaper by the strong light of the gas, when some kind of stone dropped violently on the table. An examination of it showed it to be a tablet of clay, covered with a thick layer of adhesive sand, about half a centimetre in thickness, which could only be deterged by a piece of pointed wood and a hard brush. The tablet fell in front of the medium, and on the other side of the paper he was reading; and, in falling, it broke a wine glass.

"The undersigned, in presenting the fact, believe they can exclude the possibility of any direct action of the medium, who turned slightly pale for the moment and showed symptoms of trance, but without falling into one.

"In reproducing the photograph of the tablet, of its size in nature, we give also that of the two sides, which bear incised characters.

DR. FRANCESCO FERRARI.
ANGELO MARZORATI.
ANTONIO PIRLA."

But a still more singular phenomenon occurred in the house of Signor Marzorati, six or seven weeks later, which that gentleman related as follows:—

"On the 21st of April, about 8 o'clock in the morning, I was standing near the closed window of my studio, and Mr. Bailey was with me. He was on my right and exactly a yard distant from me, and I, turning towards him in conversation, could watch him so closely that not the slightest suspicious movement could have eluded detection by me.

"All of a sudden, unexpectedly, and without any visible determining force, in the full light of day, there fell between me and a chest of drawers which occupied the window recess, in a space of about 15 centimetres, an object which at first sight looked like a wax candle, and, when pulled up and examined, proved to be a piece of parchment folded in four, bearing evident signs of great and inviolate antiquity.

"I had, as it were, an impression of something in gradual process of formation, immediately in front of me, at about the height of my breast, although the object, in falling, implied that the impulse it had received came from the left of me, that is to say, from an opposite direction to that in which the medium was standing. The parchment, folded up as I have described, seemed to be naturally pasted together by a reddish and glutinous sand, which appeared to have

filtered through into the internal folds, and proved it to have been in that condition for a long time."

This is precisely the state in which ancient manuscripts are deposited on the table at Mr. Stanford's circle. They have to be opened with great care and afterwards kept from the air, as they have a tendency to fall to pieces. Some of them have been translated by Dr. Robinson, one of the learned "controls," and are then placed in safety with translation attached.

NOTES AND COMMENTS,

By DR. ISIDORE KOZMINSKY, F.R.C.

ON THE PHENOMENON OF DREAMING.

(Continued VII.)

These representations cannot be effected by the soul itself because it is as undesigning, passive, and involuntary as it could be in seeing the same disagreeable objects while awake, for they are such as require a living, designing, and intelligent cause to produce them. Thus when one dreams (still to take a common, or, at least, an instance no way extraordinary) that a man pursues him with a drawn sword and withal threatens him in words the sound of which he plainly hears, and the sense of which he plainly understands, it is as impossible that these impressions can be made on the sensory and these ideas excited in the soul by anything but a living, intelligent cause, as it is that consciousness and spontaneity should belong to anything but such a cause. Here is design, life, action, articulate words importing connected ideas, and those ideas excited in the soul and all involuntary as to it. And now let a man think closely upon this appearance; let him try his invention to make out another cause, if he can, consistently with all that is shown in these papers. But let him also take this caution along with him, that philosophy doth not hinder him from finding a cause that can do more than produce the effect, though it strictly prohibits him to assign one that cannot do so much; and a free cause doth not always act to the extent of its power, nor will the effect appear as despicable if narrowly examined. The only causes (exclusive of an intelligent cause) that can be named are either chance or the mechanism of the body. But it is scarce to be supposed that anybody, understanding the import of those two words, could assert that either of them was the cause of such an appearance. Chance, as hath been said, is only a word which we make use of when we are ignorant of the true cause, whether intelligent or mechanical, as when an effect is produced through a train of causes too long for us to see the beginning of, or where the dependance lies too deep for us to find out. But to suppose chance, a real efficient cause, or some positive agent, subsisting by itself, blind and unintelligent, doing it knows not what, nor how, and yet producing effects (where there is design) and an end proposed, and this end attained by just, natural and compendious means, is to dress up a contradiction in our own mind and to give it a name. It is not only to make the cause act above its power, but it is to feign a cause and give it an imaginary power where there is none at all (o). The mechanism of the body, or any other mechanical and necessary cause, is the most incompetent of all others. This could never account for the life, the action, the variety observable in the appearance of dreaming—nay, for the sentiments, the reasoning in many instances. The impressions then would be determined and invariable, without life and diversity, just the opposites of what they are. The surprising and really endless diversity seems designed on purpose to exclude the fixed, unalterable measures of mechanism, and the design, life, and spontaneity, to exclude any blind or deceit. If mechanism could produce a consciousness and reasoning different from that of the soul itself, as is the case when we seem to converse with others in sleep, it might produce the consciousness and reasoning in our soul. Allow but this much to the sceptic, and

he will defy all the philosophers that ever lived to establish one certain truth in philosophy or to infer any higher cause of appearance than what Lucretius has assigned. And are not men aware how much they abet the atheistical scheme by arguing thus? Lucretius was much more clear-sighted, and was justly afraid of this phenomenon. Though mechanism is now become a learned word, is it any more than only one particle of matter being impelled by another, and that still by another, until we come to the particle first moved? How stupendous, then, doth the multiplicity of the action of the first cause appear to be in constantly maintaining the mechanism of our bodies! If matter, then, cannot keep up mechanical motion in itself, can it rise to perfection infinitely excelling that, both in degree and kind? If it were matter that spoke the threatening words in the present instance, and performed the consequent threatening gestures, that is, if it made those impressions on the sensory that excite these appearances in the soul, would he be much in the wrong who should say that matter thought and reasoned? I rather think he would not. If we should either suppose that the sensory makes these impressions on itself or that the animal spirits combine to impinge on it in such order, or that the blood, as it circulates, stops or accelerates itself so as to perform all this, or, lastly, that these several things conspire together to mimic life and spontaneous motion in all these suppositions, everything is inconceivable, absurd, impossible. It was observed before that if the mechanism were simple, we should expect no great things from it; but if it be very complicated, we think it is not impossible for it to become a power in itself, and yet this is a grievous prejudice, for all the reason is on the contrary side. A complicated piece of mechanism wants, if possible, a power more, as more of the impressed motion is constantly consumed. And after this, it can ill be alleged that mechanism is the cause of the present appearance; and if it cannot be the effect of a cause working mechanically, it follows that it must be produced by a living, intelligent cause, as was asserted (p).

(If these dream papers are very carefully read and considered, they will amply reward the thoughtful person who is searching for the cause behind the appearance.)

THE ROSICRUCIANS.

Candidates for admission into our Ancient Order of the Rosy Cross should apply to me at once. In a little time it will be a matter of some difficulty to enter our ranks. I need scarcely add that acceptance is not a necessary sequence of application.

THE PICTURE REFERENDUM.

The "Argus" 12 best pictures vote has ended in an interesting, if not, from a strictly artistic point of view, a satisfactory manner. For the time the sane and sure judgment of the masters was set aside, and the school children had an opportunity of selecting what best pleased them, and, as I said, the result is interesting, interesting as showing how little the ideal in art appeals to the general mind at this present day of material progress. A story of wild war heads the list, and the people like it; the story could have been told more horribly and more effectively by the Russian Vereschagin; it was so told by the great Da Vinci in the Council Chamber in Florence. Neither the pictures of Vereschagin nor the mural painting of Da Vinci showed the "glories" of slaughter; but the Russian painted the rotting bones of slain men; the great Italian—blood, flowing blood, hate, pain, and the writhings of tortured bodies. These are the pictures of war. If these were shown, men would turn away with horror, and pray to God that they might never be called upon to witness such sights of human degradation and bestiality in real life. The picture selected does not show the horror. It may be good—I am not discussing that. I only feel how little it deserves to be called the best painting in our national gallery. Mr. Longstaff's "Sirens" tells a

story of its own apart from its illustration of a classic legend. That half-nude figure of the sailor, sinking in the green waves, with the terrible sirens glaring at him from the brown, water-washed, bone-littered rocks, seems to symbolise the soul in the world of sense struggling to be free. Yes, this tells of the ideal, and is worth a place before many in the gallery. Watts's beautiful "Love and Death" is as low down as 16th on the list, and whilst such a picture—chosen, perhaps, for its size—as the "Italian Brigands" was placed amongst the best twelve, so fine a painting as John Ford Patterson's "Fernshaw" was not even mentioned. I have often stood before this picture of Patterson's, and it always fascinated me—it is so real, so magical, and has so much of the mystic in it; and Fred McCubbin's "Winter Morning" hangs a little way from "Fernshaw." This picture has a quaint little beauty of its own, but it was not mentioned at all. Davies's "Moonrise" certainly was mentioned, but 43rd on the list, "Moses Coming Down from the Mount" being considered the better picture. More need not be said. To my mind, though, the mission of the painter's art is very high indeed. The painter teaches by silence and sight, and the greatest painters, like the greatest poets, have always been those whose power to express the ideal is so great and godlike that they dare not debase it. A portrait painter, says Schiller, can represent his model in a common manner or with grandeur—and the only thing that is great is the expression of the soul itself.

PERSONAL.

Mr. W. T. Stead, of the "Review of Reviews," has just re-published his widely-read "Letters from Julia," under a new title, "After Death: A Personal Narrative," and at a reduced price. In a new preface, Mr. Stead states that "there has been no break," and that he has a mass of other messages he may some day sift and publish. Mr. Stead says:—"The reality of the invisibles has long since ceased to be for me a matter of speculation. It is one of the things about which I feel as certain as I do, for instance, of the existence of the people of Tierra del Fuego, and, while it is a matter of no importance to me to know that Tierra del Fuego is inhabited, it is of vital importance to know that the spirits of the departed, and also of those still occupying for a time the movable biped telephone which we call our body, can, and, given the right conditions, do communicate with the physical unconsciousness of the man in the street. It is a fact which, properly apprehended, would go far to remedy some of the worst evils of which we have to complain. For our conception of life has got out of form, owing to our constant habit of mistaking a part for the whole, and everything looks awry."

Dr. Isidore Kozminsky, whose writings are familiar to "Harbinger" readers, and who has won fame abroad by his archeological studies, has, according to cabled reports to the Melbourne press, been elected a Fellow of the Royal Historical Society, London, on the motion of the Rev. Dr. H. J. Dukinfield Astley, M.A., the eminent authority on archeological matters.

Rev. Loie F. Prior sends gratifying reports of her season in Christchurch, N.Z., where she is lecturing for the Spiritualists of that city. In March she goes on to Wellington to complete her engagement to the Spiritualistic Society. She writes in the best of spirits and sends warm greetings to friends in Melbourne.

Mr. C. W. Leadbeater, in a paper on the "Use and Abuse of Psychic Power" in the January number of the "Theosophist," has some valuable remarks on the teaching of Occultism that should be carefully pondered. "You may take it," he says, "as an absolutely certain rule that no true occultist has ever yet advertised himself, and that no true occultist has ever yet taken money for occult teaching or information. The moment that a man advertises—the moment that he takes money for any service which professes to be of an occult nature—that moment he brands himself as

having no true occultism to give. . . . Once more I repeat that there is one, and only one, absolutely safe rule with regard to the use of all these higher faculties, and that is, that they shall never, under any conditions, be employed for any selfish or personal object."

Mr. Clement L. Wragge, F.R.G.S., late of Meteorological Bureau, Queensland, sends a notice of a volume which is to be published in London on March 1st, entitled, "The Romance of the South Seas." The book is in two sections: "The Prison of the Pacific," New Caledonia, and "A Trip to Tahiti." It has 84 illustrations taken from photographs. "My book," he says, "largely touches the spiritual side of life."

"Rosco," Sydney, writes of a debate between "Agnostics and Spiritualists," which took place at the Protestant Hall between Mr. Wilson and Mr. J. C. Bradley. The hall, which holds some 1500 persons, was packed, and a vote taken by the audience resulted in favour of Spiritualism. At a second debate between the same speakers Mr. Wilson claimed that the "sub-conscious theory" accounted for all spiritual phenomena. The vote on the second occasion was in favour of Mr. Wilson, the hall being densely packed as before.

Mr. E. Wake Cook, artist and litterateur, well known to many in Melbourne, is a frequent speaker at the meetings of the London Spiritualist Alliance. In the latest number of "Light" for January 20th, the first instalment is given of a most able and interesting paper delivered by this gentleman to the members and associates on January 11th. Mr. Cook chose for his subject, "Christian Science in the Light of Modern Spiritualism," and said: "It speaks well for the breadth and catholicity of our platform that I speak with your hearty appreciation of an association that is, to some extent, hostile to our own. . . . Nothing," he said, "is too high for modern Spiritualism, nothing too deep or too broad to evoke its sympathies." It is intended to quote from this address in the April number of the "Harbinger."

A STATESMAN'S LETTERS FROM THE BEYOND.

An excellent notice appears in *Light* of January 6th of a remarkable volume "Letters from the next World" from which "Broad Views," in its New Year number, makes copious extracts. The book consists of communications received by automatic writing from the late Lord Carlingford, who, as Mr. Chichester Fortescue, was Chief Secretary for Ireland up to 1874 (when he received a peerage), and a Cabinet Minister in the Government of 1880. He was a religious-minded man who longed to believe in a future life but could not, and we learn from the article, with regard to the source of the letters, that—

"Very soon after his death Lord Carlingford began to communicate, from the next world, with his cousin, Mrs. Arthur Nugent, gifted herself with psychic faculties which enabled her to become conscious of his presence. As the situation developed, it was found desirable to make use of the more completely developed faculties of another medium, and during the six or seven years that have since elapsed, the communications coming over in this way have constituted an extensive correspondence, the more private portions of which have embodied for his cousin, who knew their author very intimately in life, such overwhelming certainty of his actual identity that the whole correspondence is of peculiar and entrancing interest. . . . The lady through whom these letters were written, a very highly gifted medium, whose integrity is beyond question, would have been quite unable to write them in her normal condition."

Of his passing over Lord Carlingford wrote:—

"I knew that it was death which came to me. I slept and awakened to find myself in the presence of many friends I had supposed long since lost, who held me in their arms, and soothed me with tender words. But for long I thought that I was dreaming and should awake with all my old doubts, fears and sufferings upon me. How long, or by what means it was at last made clear

to me I cannot state; but certainly there came a time when I fully realised the change, and that I lived!"

"I see a future of work which I am capable of performing, a bright and hopeful future, wherein my best and noblest aspirations can be fulfilled. Mortal life is the training school; this life is the fulness of all things. What seemed wild dreams on earth can here be realised, and only here can we read clearly the lessons of life and their results. Every noble desire and idea can be made perfect, and our Divine Creator's scheme of existence begins to grow clear to me who tried to solve the mystery on earth. I see clearly that man cannot live for himself alone, it must be One and All. Selfishness is the word for failure in one's duties for life."

"There has never been a time when between spirit and mortal communication ceased. It is always going on, although the mortal may never know, or even dream, that such is the case."

"Now that you have what is called 'Modern Spiritualism,' a vast body of people know of the fact, but even among them little of the real truth is known; and I find many so-called professors of the cult are grossly ignorant of the fundamental truths and facts underneath the physical or surface manifestation."

The writer from the Unseen drops many hints as to what he has gathered of the philosophy of spiritual existence; he believes in evolution through successive existences, but always progressive. He says:—

"There are hidden things connected with spiritual matters which natural life could not grasp or comprehend. Spirit, the Divine side of Creation, has its own existence quite apart from, although animating, mortal life. It lives on through countless existences, from the beginning of time into eternity, passing ever upwards, never going back, each experience developing, strengthening and building up a structure fitted to hold its own through eternity."

"At present few mortals recognise the enormous capacity of the human soul, or have sounded half its depths. How often have I cried out for light, thinking all was dark, not seeing that the light was there shining in my own soul, and actually prompting the desire for its illuminating powers to radiate through my entire being."

"I see that we all have our part to do—to leave the earth better for having lived in it. We must work, not because it is our duty, but because we recognise that we are part of a great scheme, and love to take our share. Our whole soul must be in all we do."

"The highest and best spirits are not those who have held pleasant places on earth; they are those who have passed through the fire, who have fought the battle of life, and overcome the obstacles in their path. High or low, rich or poor, man or woman, are in the earthly life for a purpose. *That purpose is to evolve the Divine within them, until in the last days of the old planet there will be no physical death as now known, only a change, and that so gradual as to be almost unknown.*"

We are told that 'the spirit world is actually in the midst of the material one,' and that spirits and mortals, 'so to speak, rub shoulders.' Scientists, inventors, statesmen, and other thinkers continue their activity in the spirit world; they often find in the minds and utterances of mortals the clues they seek, and, in return, endeavour to inspire the thoughts of their earthly colleagues on questions of interest and utility to mankind.

The lines we have italicised are especially commended to the careful study of readers as they embody the teachings of Prentice Mulford, Archdeacon Colley and other expounders of the New Psychology, as to the sure if gradual spiritualisation of our mortal bodies which are but spirits materialised for a season. ED. H. OF LIGHT.

PRAHRAN SPIRITUAL CHURCH.

Highly successful meetings are reported by the Secretary during February. On the 11th, special services were held and the collections, £2/12/6 were sent to the Age Bush Fires Relief Fund. Mrs. Edwards was the speaker in the evening and gave a touching address on "Man's Humanity to Man" in reference to the bush fires and deeds of kindness. Mrs. Parsons was the speaker in the afternoon.

THE NOBLE PLANT OF SPIRITUALISM.

FOR THE "HARBINGER OF LIGHT."

BY W. F. LORD.

[An esteemed correspondent, who says in his letter that "the study of Spiritualism and the development of my own Ego are the chief joys of my life, as from great failure of eyesight I am unable to read myself," sends the following paper read before the Launceston Association of Spiritualists, which condensed through exigencies of space is given as the spiritual experience of at-one-ment that comes to all who reach a certain altitude of spiritual growth. For "human ignorance and prejudice" as Professor Hitchcock well says "shall at length pass away, and then science and religion shall be seen blending their parti-coloured rays into one beautiful bow of light, linking heaven to earth and earth to heaven." Ed. H. of L.]

A little while ago I was taking a morning walk. The weather was bright and beautiful; all nature seemed rejoicing in the departure of winter and the coming of spring, and my whole being was filled with the joy thus awakened. Presently the sense of spirit companionship possessed me with more than usual completeness, and I knew that I was about to receive a lesson.

Upon my mental consciousness there was projected the vision of a beautiful garden, full of the most exquisite flowers. Near to me there grew a specially magnificent plant; its strong stem rising high, was surmounted by a crown of deep green foliage, from amongst which peeped many lovely blooms in various stages of growth. Bending over the most perfect of these, and admiring the exquisite beauty of its petals, and inhaling the perfume they exhaled, stood a lovely woman. Oh: you beauty! she exclaimed; and, after a prolonged gaze at the noble blossom, she turned to depart. As she did so, there came from the flower a tiny voice saying, "come back!" The woman paused; and again bent over the flower saying, "Dear flower, did you speak?" "Yes, I did" the voice replied; "I see that you admire the beauty of my petals, and the delicious scent they give forth; do you give all the credit to me?" "I do not understand you dear flower" the woman replied, "what do you mean?" "You admire me" was the reply, "and well you may, for I am worthy of your admiration; but I am the outcome of much effort, and to those whose patient labours have made me possible, equal praise should be given. Think of my hardworking brothers and sisters, the roots; they see not the sun in all his glory, but without their constant labour to provide the vitalising sap that finds expression through the beauty of my petals, how had I existed? Again, look at my dear brother, the stately stem, so strong and straight that raises me upward towards my Lord the sun, without his sturdy strength, how should I be able to enjoy the sun and the wind that helped me to develop? Give praise to all these helpers as well as to me." At these last words the vision faded and I walked on meditating deeply upon the meaning of what had just been revealed to me, and seeking its explanation. After a time, the voice I know so well, said, "I will tell thee the meaning. The noble plant you have seen is meant to represent the flower of Spiritualism that grows in the Garden of the Soul, and depicts the development of the Ego through the three planes of progress; the Material, the Mental, and the Spiritual. You will be helped in the mental work necessary for the working out of the lesson this allegory teaches." . . . Since that day, I have given much time and thought to the elaboration of the ideas which I now present to the readers of the *Harbinger*.

THE ROOTS, THE STEM, AND THE FLOWER.

In the past, much needless time has been spent in controversy between Religion and Science, but this antagonism is fast passing away, and it is becoming clear that the laws of God cannot oppose each other. Material Science is but the record of man's discoveries in the material world, which are as true as those relating to the spiritual world. Many religious systems have been promulgated that have given little heed to the teachings of either Science or Philosophy, and so they have lost their hold on the minds of thinkers, who, on the other hand, have almost ignored the Spiritual side of nature.

Spiritualism seeks to remedy this and presents to the enquirer a philosophy based upon reason; in which full consideration is given to the patient labour of the material Scientist. And so, the plant now growing, has its roots in Science and its strong upright stem in Philosophy, from which the beautiful Flower of Religion is developed.

We will now attempt to trace the history of the Ego or, as it is usually termed, the Spirit in its passage through the two lower planes of being, and its final arrival at the Spiritual. In the first years, nature slowly develops the material envelope that surrounds the "separated unit of Consciousness," and unless this is well done, the Ego will find its opportunities of growth sadly lessened; but this cannot militate greatly against its final attainment of the high and noble destiny designed for it; for however poor the envelope may be, the enshrined Ego is a portion of the spirit that proceeds from God and is therefore capable of infinite progression. Soon, however, the purely material plane ceases to satisfy the Ego, and it reaches out towards the higher vibrations of the mental plane.

At first the responses to the Ego's appeal are slow, for the purely mental plane has many attractions, and the Ego has not yet strength enough to reach for itself the true source of all spiritual thought, "The Infinite Spirit," and depends upon external sources. How to give the Ego the certainty that within itself lies the power of reaching out to the Infinite source of all Spiritual strength, is the true mission of Modern Spiritualism, by teaching man to look *within* for true wisdom, and once this has been done with reverence and love for the Great Bestower, the Ego becomes enfranchised even whilst still in the flesh. To the Ego thus put into possession of the true secret of its origin and destination, how great are the glories opened out for its contemplation. No longer is there any conflict between Religion and Science, they are viewed as two necessary portions of the Great Circle of Being, and Philosophy unites the two and welds them together in indissoluble union. Such an enfranchised Ego goes on his or her way rejoicing with a truer and deeper gratitude to the Almighty Giver of All Good, for the glorious beauty that surrounds its upward path, and bending all its strength to the task of preparing itself for the Higher Life, seeks also to cheer and help all those it may meet on the way. Once having come into touch with the Spiritual plane, the transcendent joy of such moments illumines for ever the inner sanctuary. But not alone do we take this great journey. Those we love most dearly accompany us on our way. Husband and Wife frequently journey hand in hand together; the man perfecting the wisdom that is love, and the wife perfecting the love which is truest wisdom.

It has been often asked by those who have been wearied with the struggle for existence, why it was that the Eternal Father did not at once create us Spiritual beings and so obviate this struggle. There are two answers to this question, one is that we are all the time Spiritual beings and that our failure to recognise this arises often from the mistakes of our early education and our grossly material surroundings. The other and more pertinent answer is that the material plane of existence is profoundly important, for only by a full acquaintance with this plane of being can a just estimate be arrived at of the grandeur and adaptability of the material universe, and the wondrous powers that are stored away in the earth upon which we tread, and which, without man's intelligence, would remain undeveloped. The material plane is as necessary as the other two for the perfection of the Ego.

Were our educational systems more perfect, the Ego would not be so hampered by the purely material nature of their teaching, and an earlier knowledge of our spiritual nature, and its divine potentialities would be arrived at. In the great majority of cases, the scholar is either taught to consider itself a child of wrath, or that the mere gratification of the bodily desires is the chief object of its existence. Now however, this great want is being catered for, and in most large cities Lyceums are being instituted for the development of the spiritual Ego in the young, and many of the churches are also moving, if but slowly, in this same direction. There are

also for young and old various schools of thought. The Higher Spiritualism, or the New Psychology, Mental Science, Christian Science, Psychical Research, Theosophy and others, all of which are calculated to arouse the spirit of enquiry, and thus the work of progress is hastened, for the once awakened Spirit never again sleeps. As the Ego journeys onward through the material plane it comes into touch with a higher order of phenomena, and soon enters the mental or second plane of existence. Sometimes the student is in danger of remaining too long upon this plane of development, as all the earth seems to minister to his intellectual and mental wants. It is soon, however, apparent to the Ego that there is still something lacking in the round of its existence, as the brain begins to transmit strange promptings and suggestions. These are from *within*, and are endeavours of the real Ego to come into touch with the Great Central Spirit, whose life-giving force is at last realized. Oh the joy of that recognition! It fills the whole being and gives a deeper significance to all the operations of nature and leads the soul through nature, up to nature's God. How the spirit revels in the knowledge when realizing the fact of its own Immortality and how grand appears the scheme of creation as seen from the spiritual standpoint. God then becomes immanent in everything around us and the spirit reaches out to God and receives in full the satisfaction of its greatest desire—that of Spiritual Communion.

Launceston,
Tasmania.

CHRISTIANS, A.D. 1900.

ELLA WHEELER WILCOX.

Full nineteen hundred years, and yet
Behold how Christians, Christ forget
Outside of churches, where, I pray,
Do men show brotherhood to-day?
In social life? See class with class
Contending each to each surpass,
And hear their biting words of scorn,
For one (like Thee) more humbly born,
Then look in business circles—there
Is conflict in the very air,
Beneath fair smiles hate hides its frown;
There strong men knocked the weaker down.
And Much goes riding over Less,
And this is what we call success.
And then the armies; God, what means
This conquest of the Phillipines?—
This Boer and Briton slaughter, and
This raid upon far China's land?
It means that forms have not sufficed
To teach mankind the law of Christ.
It means the church has failed to be
A guide to high humanity.
It means the great and growing need
Of something better than a creed
To lift the human race above
The mire of greed. Christ's law was love;
To live for universal good,
To make the world one brotherhood.
This was the purpose and the scope
Of all His teachings; yet we grope
Through war and strife, and gloom and tears,
Now, after nineteen hundred years,
And yet I question not, nor doubt
But that God's will is working out
A purpose, glorious and great.
And so I trust, and hope, and wait,
To civilize the Christian world.

Will friends at a distance accept the Editor's heartfelt thanks for the many letters of sympathy received both from them and societies on the loss to bodily sight of a dearly beloved son? Sometimes she hopes to acknowledge these more directly, but work in connection with the paper has pressed heavily this month, and it has not been possible to carry out her desires in this respect.

THE LATE H. JUNOR BROWNE AND THE "HOLY TRUTH" A REMINISCENCE.

The following interesting and almost unknown incident is from the pen of one of the most liberal-minded thinkers in Sydney, whose high position in the Civil Service of that State never prevented his upholding the cause of spiritual and mental freedom on all important occasions like the following:—

"Your obituary notice in a recent *Harbinger* relating to the passing over of the late H. Junor Browne reminds me of the following facts illustrative of the growth of liberal opinion in Australia that may be interesting to your numerous readers:—

In the year 1876 I was connected with the management of the Sydney Mechanics' School of Arts, which at that time was exceedingly bigoted in regard to the admission of books that were polemically unorthodox, and it came to pass that when Mr. Browne's valuable work, the "Holy Truth," was submitted to the Library sub-committee for admission to that Institution a warm discussion took place. The sub-committee, however, were just able to pass it for circulation. The main objection was *alleged* to be the matter contained in the foot-note on page 147 of the 1876 edition of the work in question, in which an extract is given from the works of Origen in reply to Celsus concerning the birth of Jesus, but the real objection was its spiritualistic philosophy, which did not suit a Reverend gentleman and others on the Board of Management.

The clergyman referred to (I omit names, as some of the opponents of this book are still alive, and I am sure are by this time ashamed of their 1876 procedure) brought the subject before the general committee on the 16th March, 1876, and moved that "The Holy Truth" should not be allowed in the Institution. This Committee consisted of eighteen members, and the discussion on the question occupied two whole evenings. The late Mr. Justice Windeyer was at that time President, and from the chair suggested the following motion to meet the difference of opinion which was being heatedly expressed, viz.:—"That whilst this Committee is of opinion that no publication of an immoral character should be admitted to the Library, it cannot exclude from a secular and unsectarian Institution founded for the diffusion of knowledge any work written in earnest pursuit of truth, however widely individual members may dissent from the statements and opinions of its author." This resolution was proposed and an amendment moved thereon "That the book be altogether withdrawn from the Institution." The Committee decided, by a majority of one only, that the President's view should be adopted, but even then it was understood that "The Holy Truth" should be withdrawn from circulation and kept in the Library as a work of reference in charge of the Secretary. The same clergyman some four months afterwards got a further order from the general Committee for the purpose of preventing the operation of the liberal opinion of the *Library sub-Committee*, viz.: "That any book passed by a majority of the Library Committee shall, if any one of the minority demand it, be subject to the consideration of the general committee for their acceptance before it is finally placed upon the shelves of the Institution." The subsequent history of "The Holy Truth" is a satisfactory one. It was some years afterwards, without any official notice or formal action of the Committee, silently permitted to fall into its proper place amongst the circulating books of that Institution. In comparing the 1876 action I have described with the state of public opinion to-day, it must be admitted that free-thinkers are now much better treated, and I am glad to state that the Committee of the Sydney Mechanics' School of Arts is quite beyond such action as characterized it in 1876. Thanks for this are due to the labors of just such estimable men as the late H. Junor Browne, whose love for humanity will keep their names fresh in the minds of all honest and well desiring persons.

Sydney.

J.D.

A review of Leander Edmund Whippler's "Mental Healing," now in its fifth edition, is unavoidably held over.

HOW SPIRITUAL AND BODILY HEALTH CAN BE PROMOTED.

One of the most marked and valuable developments of Modern Spiritualism is the fast-growing knowledge that the latent powers of both body and soul are capable of an almost unlimited expansion never dreamed of in the days when the Rochester knockings first revealed the fact of a super-normal power outside our own consciousness. During the last decade, more especially, the various schools of psychical training have opened out fresh fields of discovery, and writers like Ella Wheeler Wilcox never cease to inculcate the fact that health of mind and body depends almost entirely on our own mental and spiritual attitude. Even doctors have come to recognise more fully the *vis medicatrix nature* of the ancients, and, growing less materialistic, recognise that the recuperative powers of nature are far more potent than drugs. The *Psycho Therapeutic Journal* of London is doing most important work in this direction, and its columns often contain the noticeable deliverances of those in the medical fraternity who are beginning to recognise how psychic force and bodily development may cure all diseases if the way is but left open for their action. A physician, writing in the *Philadelphia Telegraph*, says under the heading:

JUST BREATHE.

"Don't take a stimulant. Just breathe." 'This is the advice of a doctor,' says our able contemporary *New Thought*, 'who does not believe in the old medical policy of mystery, but who undertakes philosophically to explain to any patient why such and such a remedy should be beneficial.' Those, who, like the editor of this paper, have experienced the life-giving properties of deep breathing, will endorse this physician's practical advice. "When you are run down," he says, "don't take a stimulant. Just breathe. Put your finger on your pulse and get its rhythm. During eight beats draw in the breath, breathing deep and low and forcing the diaphragm down first; then filling the upper lungs. Then exhale this breath during four beats of the pulse. Once in a while hold the lungs full of breath as long as you can without expulsion. In doing this you are simply cleaning the machine. You are cleaning the blood. At the same time you are giving that little fillip to the action of the heart and the nervous system which you thought you were giving when you took the stimulant. . . . Breathe the best air you can get and plenty of it. It is as necessary as food."

WHAT ELLA WHEELER WILCOX SAYS:

Mention has been frequently made in the *Harbinger* of Ella Wheeler Wilcox's plea for deep breathing and fresh air, and in the *San Francisco Examiner* of Dec. 31st, in an article "The House Beautiful," she points out how the body can maintain almost perpetual youth by a proper observance of the new laws of health. These have an intimate relation with man's spiritual development, and after enjoining the use of the daily bath, friction, the free consumption of "water, milk, and oil, all agents of eternal youth," she closes with an appeal for a like development of the psychic powers.

"Use oil outwardly as well as inwardly," Ella Wheeler Wilcox says.

"Time dries the oil from the pores and the skin becomes like parchment and the joints stiffened—for each of the lubricating effects, physical exercises and oil and massage will avert and overcome these disasters to comfort and beauty.

Give the hair and skin and the lungs plenty of fresh air.

Keep the mind occupied with new thoughts.

Cultivate an active, not a passive interest in everything which happens in the world of science and invention and discovery.

Think about spiritual things, too; if you were setting sail for a new country you would read whatever you could find about its customs and climate and the habits of its people.

You are setting sail for worlds beyond; listen to what men and women wiser than you are have to say regarding these realms.

Read what the great minds of earth have written on the subject.

Cultivate a respectful and receptive attitude of mind.

Every day turn your thoughts away from the bustle and rush and worry of material things and indulge in a little reverie on those REALMS OF PEACE. Invite the messengers who are constantly passing between this earth and other regions to come near to you. BE STILL at times, so they may be able to give you vibrations from celestial spheres. Relax mind and body for fifteen minutes daily, and let the divine current flow through you. If you desire these currents they will be sent.

Realize the habit of time to speed away, and make use of each day to do some good deed and to overcome some weakness or folly.

Look for the good qualities in everybody.

This is one of the most essential aids to keeping time at bay.

Nothing ages a man or woman so fast as the tendency to dwell upon the evil in the world and the bad qualities of his fellows.

Each morning arise with the thought, "One day nearer the ideal character I am building for myself."

Each night as you fall asleep think, "One more night in which to draw vitality and youth and power from the Infinite."

Never for an instant imagine you are to be laid upon the shelf labeled 'useless.'

Think rather that you are just entering upon your greatest era of usefulness, success and power.

YOU ARE."

Ella Wheeler Wilcox has well embodied these thoughts in those beautiful lines of hers which cannot be too widely known, entitled

SPEECH.

Talk happiness. The world is sad enough
Without your woes. No path is wholly rough:
Look for the places that are smooth and clear,
And speak of those to rest the weary ear
Of earth, so hurt by one continuous strain
Of human discontent and grief and pain.

Talk faith. The world is better off without
Your uttered ignorance and morbid doubt,
If you have faith in God, or man or self,
Say so; if not push back upon the shelf
Of silence all your thoughts, till faith shall come;
No one will grieve because your lips are dumb.

Talk health. The dreary, never-changing tale
Of mortal maladies is worn and stale,
You cannot charm, or interest, or please
By harping on that minor chord—disease.
Say you are well, or all is well with you,
And God shall hear your words and make them true.

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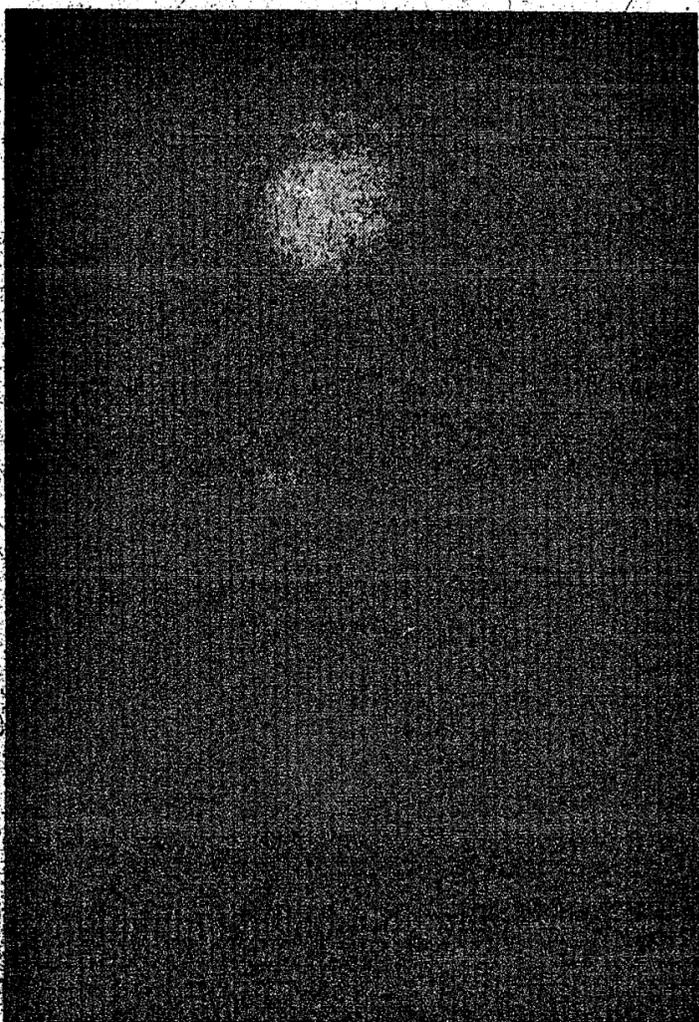
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