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EDITORIAL NOTES.

Those who have been watching the trend of religious thought during the latter half of the nineteenth century cannot be altogether surprised at the rapidity with which events are moving in the dawn of the new one. But even to them it is surprising to see indications in all parts of the world that the old theology is so rapidly giving way before the inroads of modern thought. After the first revolt from dogma that came from such critical works as "The Vestiges of Creation," Greg's "Creed of Christendom," and contemporary writers like Voysey, Colenso, and a host of others, the more thinking people gave up orthodox religion in despair, and sought an anchorage in what seemed to be the surer foundations of science, became, as I can testify from my own experience, students of Darwin, Huxley, Tyndall, and the German materialistic school of philosophy. But side by side with this revolt against creeds and dogmas that did not appeal to reason—against miracles as recorded in both the Old and New Testaments because they had not their counterpart in these latter days—there was silently growing that wonderful movement of our times, Modern Spiritualism, which is destined to bring humanity back to a real religion—a Religion within Nature that the world is waiting for.

It is no exaggeration to say that the literature of our times is permeated with the spiritual philosophy. To begin with, there are the works of the oldest seers, men like Andrew Jackson Davis, Hudson Tuttle, who were like John the Baptists preparing the way for the floods of light that are now on every side, and that make their way into the untutored as well as the most cultivated minds. And now there is the great school of metaphysical thought, whose interpreters like Prentice Mulford, Lilian Whiting, Ella Wheeler Wilcox, Ralph Waldo Trine, have a wide circle of readers in all parts of the world. Then Theosophy has a great literature of its own, Annie Besant's writings being read with avidity by all schools of thought. In conversation a few years ago with a leading Anglican clergyman in Sydney, he quoted, in our discussion on the spiritual origin of the various religious beliefs, a passage from Mrs. Besant's *Esoteric Christianity*, showing that he was a close student of that remarkable book. Christian Science has given its quota of spiritual truth to the world, and although all these later interpreters owe their origin to Modern Spiritualism—would not be in existence but for those humble beginnings at Hydeville with the Fox sisters—still the fact remains that they are all on the side of Spiritualism, pure and simple, as against Materialism, and are largely responsible for the breaking up of the old faiths.

It is not possible, therefore, for sensitive minds to escape this all-pervading spiritual influence, and in the case of Rev. R. J. Campbell, Congregational Minister of the City Temple, London, who has been bold enough to deny the authority of the first chapter of Genesis and the Fall of Adam, on which all modern evangelical teachings depend, it is tolerably certain that he has imbibed to the full the latest word on spiritual things. For he is not only bold, but strong, and the latest cables say that in answer to suggestions that he should resign his pastorate in consequence of the uproar he has raised, that he has declined to do so unless his congregation so desires. But he is not likely to suffer in popularity for the step he has taken. The times are with him, and he is doubtless on the road to much more startling views. That he knows something of Spiritualism can be seen in a reply of his in the *Young Man* for November to a correspondent. The Rev. R. J. Campbell said: "The Christian view of the personality of the devil seems to me to be largely coloured by Persian influences mediated through Hebrew religion. It is a sort of reminder of the ancient notion of the cosmic conflict of Ormuzd and Ahriman, light and darkness, good and evil. Of course such a dualism is inconsistent with theism. Still I think it is quite possible that we may be more greatly influenced by *unseen intelligences* than we are aware, both for *good* and *evil*."

From quite another side of London life we have accounts of the doings of the Zancigs, who, as exponents of the power of "Thought Transference," are astonishing the vast crowds that throng the Alhambra Theatre, London. In another column will be found a brief account of their doings culled from notices that flood all the leading daily papers of the great metropolis. Mr. Stead, who by his own experience more than a decade ago established the fact of thought transference, has taken a prominent part in the discussion on The Zancigs, and tells in the *Review of Reviews* of a similar case between private individuals, which he has received from a Mr. Andrew McConnell, of Atlanta, U.S.A. "This gentleman had the good fortune," Mr. Stead says, "to meet a gifted lady whom he calls Miss Mabel Ray, and describes as highly intuitive and broad-minded. They formed a circle and started experiments with the table; Miss Ray gave Mr. McConnell a mental treatment for ill-health, and he became so receptive that he says he could feel the immediate effect of her silent treatment through his sub-conscious mind. When Miss Ray went North, Mr. and Mrs. McConnell succeeded in getting messages through her from the table. Then Mr. McConnell found that he could use his arm to give raps, representing replies from Miss Ray to his questions. Next he tried automatic writing, and 'it worked finely.'" Mr. McConnell writes:—

"After a few day's practice Miss Ray could write automatically, using my hand, in her own handwriting, which I could not have duplicated to save my life, for I had no talent for imitating another's hand. My own handwriting is so nervous and scratchy that few can read it; hers, a smooth, even, woman's handwriting. Then, reasoning that as her conscious mind could enter my sub-conscious mind, and direct my hand as her own in writing, why could not my conscious mind begin to hear the message? I tried thus to blend the conscious and sub-conscious, and gradually succeeded, until after a few more days our minds were so blended in the same vibration, and so sensitively receptive to each other, that we could talk through our minds at a distance of 1,200 miles with as much ease and distinctness as though conversing in the same room."

Mr. Stead claims that the world is on the eve of remarkable developments as regards psychic things, and Mr. Zancig points out that "all that he and his wife ever claimed for their mysterious power is a sense common to all mankind, probably discovered by them as they were that rare and exceedingly desirable thing, a human pair absolutely in harmony."

CAMILLE FLAMMARION,
Astronomer and Psychic Researcher.

By Mrs. Charles Bright.

It had often occurred to me when gazing through a telescope, and some beautiful planet came into the field of vision, how possibly one's thoughts might transcend distance in some subtler fashion even than sight, and bring the soul into direct contact with denizens of those far-off spheres. But it was not until my eyes had been opened to spiritual things that I found that what I had dismissed as a fanciful theory was the foundation of the highest spiritual and transcendental philosophy. And no one has revealed this with more power and grace than Camille Flammarion in those charming romances, *Uranie* and *Lumen*. These little volumes are indeed so replete with scientific facts that fit in so beautifully with the spiritual teaching deduced therefrom, that they can be read without the slightest fear of being branded as a spiritualist, and many years ago I reviewed *Uranie* for a University magazine, whose readers would be the first to give a contemptuous shrug at the idea of Spiritualism. But these volumes were up in the clouds as it were, and the world did not realise until 1900, when Flammarion brought out his famous work *L'Inconnu*, that the distinguished French astronomer was also a close investigator of psychic phenomena. In this volume he comes down to the solid earth, and endeavours to show by his voluminous evidence, extending to nearly 500 pages, that, as he says, "the soul exists, and that it is endowed with faculties at present unknown." We may "*see without eyes, and hear without ears*," Flammarion reminds us. "The soul, by its interior vision, may see not only what is passing at a great distance, but it may also know in advance *what is to happen in the future*. The future," he says, "exists potentially, determined by causes which bring to pass successive events. Positive observation proves the existence of a psychic world as real as the world known to our physical senses." This "positive observation," emphasised in capital letters by Flammarion, comes, he tells us, by studying that famous Law of Vibrations which Sir William Crookes has made familiar to Spiritualists, but which among the Oriental adepts has received a still wider delineation, showing that the Psychic World is as actual a fact as this mundane one which is made visible to us at lower vibrations. Science itself is becoming the very handmaid of Spiritualism by discovering that electricity is the basis of what we call matter. This was hinted at in Professor Edgar L. Larkin's article in the November issue, with sub-title, "The nearest approach by Science to the Spiritual World," and in another column will be found the latest views on the subject, where Dr. Harry C. Jones, Professor of Physical Chemistry, answers the question, "Is Matter Disappearing? Is it simply Electricity?"



CAMILLE FLAMMARION.
From latest Photo taken in Paris.

Why Flammarion's Great Work "L'Inconnu" was Written.

It is tolerably certain that Flammarion had had sufficient spiritual experience of his own when he wrote his romances *Uranie* and *Lumen*, but he saw that for these psychic truths to be accepted by intelligent thinking people they must be capable of scientific proof. As a first step he appealed to the subscribers of a weekly journal, *Annales Politiques et Littéraires*, to send in to him psychic incidents in their own experience, and from nearly 2,000 replies he weeded out all that were either pure delusions or destitute of proof, the 786 remaining forming the basis of his book. The nine chapters cover all the phenomena with which Spiritualists are familiar, prominence being given to telepathic communications of all kinds, which, according to Myers and the vibrationary theory, are the basis of communication, whether between incarnate or discarnate spirits. "Telepathy," Flammarion says, "held a foremost place in ancient literature," and he proposes when time permits to carry his studies still farther in this direction. Ancient history, including the Bible, is full of examples. "We read in Plutarch," he reminds us, "the tragic story of the death of Julius Cæsar and the premonitory dream of his wife, Calpurnia, who did all she could to prevent him from going to the Senate House. Read also in Plutarch," Flammarion goes on, "what he says about the appearance of a phantom to Brutus in his tent, which promised to meet him again on the plain of Philippi, where he was to find his death." And then, turning to one of the cases cited by himself, he says, "Turn to page 156, where a young woman, adored by her husband, died at Moscow. Her father-in-law, of Pulkowo, near St. Petersburg, saw her that same hour by his side. She walked with him along the street, then she disappeared. Surprised, startled, and terrified, he telegraphed to his son, and learned both the sickness and the death of his daughter-in-law. We are absolutely obliged," Flammarion remarks on this incident, "to admit that 'something' emanated from the dying woman and touched her father-in-law. Take another example," he goes on. "A lady in her own house hears a voice singing. It is the voice of a friend now in a convent, and she faints, because she is sure it is the voice of the dead! At the same moment that friend does really die, twenty miles away from her. All these things," Flammarion says, "present themselves to us as indicating, not physiological operations of the brain acting on another, but psychic actions of spirit upon spirit. . . . The course of these researches may lead us to examine the phenomena of Spiritualism and mediumship, those of somnambulism, magnetism, and hypnotism; the knowledge of remote facts seen in dreams, presentiments," and so on. "We have entered," he says, "into the investigation of a world as ancient as the human race, but at present very new to experimental science, which has not until recently occupied men's minds, but has now created simultaneously an interest for itself in all countries."

A Colossal Intellect.

But although these researches of the great astronomer into psychic matters cover so many pages, it is after all only a by-study, as it were, of this indefatigable worker. If the time indispensable to this work should permit, he will pursue it still further. So far, he has not formulated, as did Myers, a religious synthesis from his experiences, and they are viewed, or at least set forth, like Dr. Richet's, from a purely scientific standpoint. For this reason they are perhaps the more valuable, as they indicate a sure ground for observation, free from hallucination and deception, the absence of which scares away so many would-be investigators. It is a subject too sacred, especially to those who have loved ones passed into the Great Unknown, to be trifled with. To turn to Flammarion's life study, it does seem, indeed, that his psychic researches are what he intimates, "not his main object in life, but a recreation of a superior order, most curious and interesting." Taking up his latest important paper on "The Place of our World in the Sidereal Universe"—a refutation of Dr. Alfred Russel-Wallace's assertion that the earth is the only inhabited place in the Universe—it is as if to be transported, as it were, into Space, where our little earth and our "guesses at truth" concerning its connection with the psychic world become almost insignificant. This paper, read before the Astronomical Society of France last year, occupies nearly thirty pages in the August and September numbers of *La Revue Spirite*, that famous journal established nearly half a century ago by Allan Kardec. To read it is an education in the first principles of Astronomy, and it is to be hoped that it will be translated into English, so that all may have access to its pages. Perhaps it is that Astronomy has always had a certain fascination for me as leading one's thoughts to the immensity of the Universe and the corresponding insignificance of this minute globe of our's, that I read this article with such pleasure, as I felt, with many others, that Dr. Russel-Wallace's conclusions did not commend themselves to reason. The first part of Flammarion's article is entitled, "Is the Number of Stars Infinite?" the second, "The Distribution of the Stars in Space"; the third, "The Milky Way"; the fourth, "Our Mass of Stars"; the fifth, "The Milky Way and the Universe"; the sixth, "The Conditions of Life," in which, in a grand peroration, he describes the teeming life that abounds everywhere on this tiny globe of ours, and deducts therefrom the natural sequence, in opposition to Russel-Wallace, that such life must be universal. In conclusion, he contends that from all he has submitted to his hearers of ascertained facts concerning the structure of the Universe, it is certain that "our planet has no marked superiority in our solar system; that our Sun does not occupy a leading place among the millions and millions of suns which constitute the sidereal universe; that this sidereal universe, whatever its immensity, is only a point in the bosom of a boundless infinite; that there is no reason to suppose that millions of other universes do not exist, more vast, still more wonderful than the one we know; and that all our conceptions of life, nature, space, and eternity are only the impressions of ephemeral beings floating in a ray of sunlight. . . We live in the relative, and in "*L'Inconnu*." The material world is everywhere but the vestibule of the heavens." Good is it to think, when carried as if on angels' wings to these dizzy heights, that for those who have studied these transcendent themes there lies behind all these mysteries the simplicity of Love that makes the whole Universe One. Love, which is the basis of Telepathy and all the wonderful communion of Soul with Soul that gives an anchorage to mortal lives and aspirations. After the Angel's description in "Paradise Lost" of the beauties of the world, which in "Adam's ear so charming left his voice, that he awhile thought him still speaking, and stood fix'd to hear," he came to realise as all of us must, that

> "To know
> That which before us lies in daily life
> Is the prime wisdom."

OUR FOREIGN EXCHANGES.

Hypnosis and Spiritualism.

This is the title of the tenth lecture delivered in the Hall of Spiritual Lectures in Milan, under the auspices of the flourishing Society for Psychical Studies, established in that progressive city. It is from the pen of Doctor F. Ferrari, a medical man distinguished for his scientific attainments. He reminds us that the two words which constitute the title of his discourse "serve to indicate two well-defined fields of inquiry. In the first of these the forces brought into play and the phenomena produced relate solely to the living man; while, in the second, they comprise likewise those of the man defunct in the state in which he finds himself after the profound change which has caused his death." The specific phenomena of hypnotism are dealt with in detail, and some interesting examples are cited: one of these being an imaginary journey which a "subject" made from Milan to Genoa, in the course of which he accurately described the scenery passed through, although he had no personal knowledge of it. Passing on to speak of Spiritualism, Dr. Ferrari points out the complete distinction of its phenomena from those of hypnotism, remarking incidentally that in the sittings with Bailey, various personalities presented themselves, each of whom exhibited individual characteristics, denoting the operation of so many separate wills, altogether external to that of the medium. In the face of all such phenomena, it is remarked, we are naturally impelled to ascertain whether we can accept as possible "the supposition that, at the close of the organic functions of the life of man, they do not finally terminate, but continue their exercise on the regular plane of his evolution." The ultimate conclusions arrived at by the lecturer with respect to Spiritualism and Hypnotism are these: that the former is "the first experimental science dealing with what may be the condition of man after death; while the latter is the direct constitution of the limits to which the psyche in man can function"

The Cause of Great Natural Convulsions.

I have received from Buenos Aires the eighteenth number of a handsomely printed magazine, entitled "Verdad," which is published monthly in the Spanish language, and appears to be the organ of the Theosophists in the Argentine Republic. It contains among other articles an interesting paper on the recent earthquakes in Martinique, San Francisco, Chili and Italy; which, it is claimed, form part of a series of cataclysms, which were predicted by the "Masters" to Madame Blavatsky. "It is the collective Karma of the nations," argues the writer, "accumulating forces at determined points of the globe, which at a prefixed moment disturb the earth. The exalted entities who direct the evolution of humanity know that these commotions, which constitute catastrophes for the physical man, are beneficial in the spiritual order, because they raise our thoughts to God; inasmuch as we are living brutalized by the lust of gold, and by the greatness of earthly things."

This is not the explanation of these startling calamities offered to us by spiritual guides like Pythagoras, Buddha, Milton, Dante, and others. These concur in stating that the earth is enveloped by a spiritual as well as a physical atmosphere; and that the former is composed of the thought emanations of mankind, and inasmuch as these are mostly evil, it is contaminated and poisoned to an enormous extent. Being so, it acts maleficently on the physical atmosphere and on the surface of the globe itself, occasioning earthquakes and volcanic eruptions, tidal waves, hurricanes, tornados, and similar violent disturbances of the beautiful order and divine harmony of nature; these convulsions being most terrible in certain localities, where the lives of great aggregates of human beings are most discordant with the will of God. And this, it is added, was revealed to Paul and inspired him to write, "For we know that the whole creation groaneth and travaileth in pain together until now."

These cataclysms are following each other in much more rapid succession than heretofore, because they are the preludes of a momentous change, by which the earth

and its inhabitants will be sublimated and purified. What the nature of this change may be may best be illustrated by the following extract from a communication received from Pythagoras on the 29th of August, 1897 :—

"Thou hast been already told of the great changes which are impending; as also that we shall yet materialize and speak to man, while we stand within the aura of a human medium. The heralds of our coming in this wise have notified our approach; for thou hast witnessed many materializations. Thou hast seen and touched them; and therefore thou knowest such phenomena to be not impossible. And what is possible once is always possible. Those materialised spirits on the lower plane are our heralds and harbingers. They are of the earth, earthy; but they are the stepping stones to higher manifestations. And mark me well! The end of the world is approaching—not the end of your planet, but the end of worldliness, avarice, lust, hatred, strife and selfishness. Then shall all men know that God their Father loveth them, and that His children should also love each other, inasmuch as they are sisters and brethren, and therefore members of one great family. The reign of peace shall be established, and Paradise shall be no longer a mere dream or Utopian vision, but a living reality, in which all the sons of men shall participate. For thus cometh the end of the world—the end of the worship of Mammon and of the deification of Self; and the establishment of a true and enduring faith in the Almighty Father. More shalt thou be told, O scribe, by us, thine instructors in the Unseen—unseen, but neither unknown, unfelt, nor unrealised. All things whereof I have spoken to thee, whether now or in the past, will surely come to pass; but, to us, they are as much in the present as if they had actually occurred."

And John Milton, speaking on the 13th of March, 1898, of the great uprising of the human mind which is taking place all over the globe, expressed himself to the following effect :—

"All kinds of revolution, political, social, moral and religious, are "in the air," for the magnetic conditions of the earth are being acted upon by great magnetic intelligences in the spirit world. Suffering is inevitable; for just as, out of the throes of a mother, a human child is born, so it is with your planet in giving birth to a new order of things. The earth has changed its configuration many times before. Islands have been submerged, great volcanic eruptions have taken place, and violent earthquakes and kindred convulsions have occurred, involving the destruction of thousands of human beings; but these have been the preludes to the establishment of a nobler, happier, and more beautiful state of things; and the throes of your globe at this moment are the forerunners of aloftier and more spiritual civilization than man has ever dreamed of."

The "Annales des Sciences Psychiques."

In the October number of this valuable periodical, M. Camille Flammarion translates from the "English Mechanic and World of Science," for July, 1906, a well-authenticated narrative of the apparition of a person just deceased to three near relatives, each independently of the others.

Herr Goebel, editor of the "Tœkomstig Leven," of Utrecht, contributes an account of a sitting with Jesse Shepherd, a musical medium formerly well known in Melbourne, at which, while he was playing at the piano, a bass and soprano voice were heard singing, and an accompaniment was performed upon the piano by invisible fingers, while the instrument floated above the heads of the nine persons present, and sometimes rested on their knees.

Translated from the "Autobiography of Karl Schurz," the distinguished American statesman, which is appearing in "Maclure's Magazine," is a remarkable instance of clairvoyance, which came within his own experience. He sent a lock of his hair and a fragment of a letter from General Klapka to a friend, who submitted them to a clairvoyant who had not the slightest knowledge of either, and she gave a most accurate description of the personal appearance, character, and past lives of both, together with an account of the various places they had inhabited and a psychological analysis of their innermost thoughts and feelings.

How Hans Christian Andersen Became a Spiritualist.

The following is a translation of an article which appears in the "Psychische Studien," of Leipzig :—

"Andersen had a friend—Professor Olaf Lunden—with whom he spent a few hours daily in their favourite haunts in Copenhagen. It happened that the professor showed symptoms of consumption, and was ordered by his doctor to winter in Italy and avoid the cold northern winter. Hans Andersen was entrusted with the care of the Professor's favourite dog, Amor, and promised to look after him. Professor Lunden wrote regularly to Andersen, and on some days he was full of hope, and on others he wrote in a most despondent mood and complained bitterly of his health. Now the great author had an old housekeeper to whom he confided most things, and he always repeated to her what he had heard from Italy. One day she said, "You know, sir, Amor knows far sooner than you do how his master feels. Whenever you get a letter I can tell before I know its contents what state of health the Professor is in. I have noticed that when Amor is happy and cheerful a letter arrives saying that his master feels much better, and when the dog mopes and is sad, bad news is sure to come from Italy soon afterwards." Andersen thought he had noticed something to the same effect, and set himself to watch the dog. The housekeeper's observations were corroborated. One night, not very long after this conversation, Amor, who always slept in the author's room, crept up to his bed and licked his hand. When Andersen woke up and patted his head the dog crouched down in a corner and whined and howled. Andersen then looked at his watch and wrote down the time—"11.27." Three days after a letter came from Italy announcing that Professor Olaf Lunden had died the night before at 11.27. From that day Andersen became a student of Spiritualism."

The Formulary of High Magic.

There is probably no country in Europe in which the study of the Occult sciences is being pursued with greater assiduity and success than in France; where there are 100,000 spiritualists, chiefly belonging to the more highly educated classes of society in Paris alone; besides a great number of theosophists and of adepts in the pursuit of psychic knowledge. This remarkable intellectual movement forms part of the revolt against Materialism, which is one of the healthiest signs of the times in the revolutionary epoch we are passing through. As a natural consequence, books on the subject are multiplying; and among these, the "Formulaire de Haute Magic," by M. Pierre Pribb, published by H. Daragon, of 30 Rue Duperré, Paris, is entitled to special mention on account of the comprehensiveness of its scope, and the skill and method with which its author has condensed such a mass of information within the compass of 230 pages. It is stated to be the first time such a formulary has been issued, at any rate in so popular a form; and a careful examination of the work shows that it offers to its readers the absolute keys of the occult science with a full account of the secret rites and mysterious ceremonies performed by the votaries of the magic art; and fulfils the twofold purpose of being "a guide book to the beginner and the breviary of the initiate." It contains the engraved pentacles of the sun, moon and planets, the characters of the magic alphabets with their necromantic Hebrew and French equivalents and correspondences; a classification of colours, metals, precious stones, plants, animals and perfumes, with their magic properties and a description of what they symbolise; and a bibliographical index, enumerating the various works which have appeared upon the subject, from those of Albertus Magnus, and Hermes Trismegistus in the 15th century down to the present time; so that the book is full of interest even for those who are not addicted to the study of a science which possesses such a fascination for so many inquiring minds in the beginning of the twentieth century. J.S.

ELLA WHEELER WILCOX.



By a recent mail from Europe came a letter to the editor of the *Harbinger of Light* from this gifted writer, whose exalted teaching is always fraught with strength and consolation to the earnest truth-seeker. Readers of the *Harbinger of Light*, who welcome every word that falls from her pen, will be interested to hear the latest news of herself and husband. "Mr. Wilcox and I," she writes, "have been in Europe since July, and we are now leaving Paris for Italy, Egypt, and Greece, and we will return to America in April. I have been meeting many people here interested in Psychic Research, and find Paris widely awake in spiritual matters, but needing more direction in its studies. It is most gratifying to think in this great, gay, wicked and frivolous metropolis there is so much aspiration for spiritual truth." The following article by Ella Wheeler Wilcox from *The Light of Truth*, Chicago, of December 1st, contains not only something about Spiritualism in Paris, but points to the sacred duty of individual spiritual development as of paramount importance. "Be doubly careful, too," Ella Wheeler Wilcox says in the following article, "that you do not waste your life in following the advice and counsel of every mind which claims to possess wisdom from unseen realms." A new picture was enclosed in the letter, which we have much pleasure in presenting to our readers.

ELLA WHEELER WILCOX OUTLINES THE GREAT PROGRESS IN THE STUDY OF THINGS SPIRITUAL AND WARNS AGAINST CHARLATANRY.

Last October Mme. Thebes of Paris made the statement that there would be an earthquake on the American coast this year. On December 31 her predictions were published in the *Sunday American*. I have the issue laid away. Mme. Thebes is what is called to-day a "Psychic." She would have been called a prophet or seer in Bible times. Paris is a centre for psychical research, and many famous men and women are giving time and study to this important subject. The following went the rounds of the press and is well authenticated: Victorien Sardou, the famous dramatist, has startled literary Paris by a startling "confession" that he did not write the majority of the plays which bear his name. M. Sardou avers that the plays were written by the spirit of Bernard Palissy, who used him (M. Sardou) as a medium.

Palissy, who has been dead three hundred and more years, was the inventor of the modern kiln, and the greatest chemist of his time. M. Sardou, who claims a speaking acquaintance with the spirits of many celebrities, says that one evening when sitting at his study table, pencil in hand, he felt the grasp of Palissy's fingers, and that under the dictation of the dead potter he wrote a drama. For three years the ghost of Palissy wrote M. Sardou's plays, but after a while he departed, and the great playwright has, so he says, been the unassisted author of his later works.

The venerable Archdeacon Colley, rector of Stockton, Warwickshire, gave an address on Spiritualism October 6, 1905, before a large audience and two bishops and fifteen clergymen of England.

In his address he says:

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).

Still another man of letters wrote recently:

We are gradually drifting upon the psychic waves that are constantly borne upon us from the spiritual realm toward a new era—the spiritual era, and as you truly say, the practical development of this mysterious force in man would immeasurably add to his power of resistance to the dangers and pitfalls which beset life, while other branches of science working along the same lines would do their part. It is true, indeed, that as man becomes enlightened along the lines of his own psychic powers he will learn that it is his destiny to work out his own salvation on earth, either in the body or out of the body.

What a tremendous power for good this lesson would teach mankind! It would stimulate man's higher tendencies and make him feel his own moral responsibility that he cannot shirk, i.e., in accordance with his thoughts and deeds, peace or suffering will come to him by the natural operation of changeless spiritual laws. The spiritual reformation of this world is planned upon a large scale by those who died upon the altar of reformation in all the ages of the past. Translated to the higher life, they are at work to uplift humanity from the dross of materialism to a higher plane of thought and action.

All these quotations go to prove that it is not the ignorant, the weak, the uneducated and the credulous who interest themselves in spiritual investigation. Hundreds of scholarly men and women are engaged in this research, and are convinced of the wonderful, glorious and solemn truths which exist beyond the plane of reason, as that word is understood to-day. Be careful, therefore, how you place yourself among the ranks of the ignorant, who call anything and everything outside the domain of the common-place "trickery" and "fraud" or "hallucination." Be doubly careful, too, that you do not waste your life in following the advice and counsel of every mind who claims to possess wisdom from unseen realms. Do not ask mediums and clairvoyants to direct your business affairs or to arrange your domestic life for you.

So soon as any man or woman turns a knowledge of psychic phenomena to financial purposes the highest and best influences from the Spiritual Realms cease to lend their aid. Only the earth-bound, those who still regard money as the chief blessing come to their call. Added to this is the fact that you weaken your own spiritual powers by leaning on others to decide matters for you. And that is one of the cardinal sins.

No one should investigate the phenomena of the realms beyond save those who go about it religiously and with the light of a well-balanced mind and the staff of self-control to guide them. It is dangerous for the ignorant and the rash to meddle with electricity; it is more dangerous to meddle with the psychic world, for there are base and mischievous intelligences as well as good influences in the worlds beyond.

As Heber Newton has said:

"There are fools over there, as here; the psychic transition makes no immediate difference with what we call character."

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

By Mrs. Charles Bright.

One of the most noticeable things that has occurred in the circle since our last issue was the bringing of a bird in the light. On many occasions things have been brought when quite unexpected in Mr. Bailey's presence in full daylight, but conditions have to be very good in a circle whose *personnel* is subject to change to admit of this. On the evening of December 21st the conditions were excellent, and a Jungle sparrow was brought with the light only lowered for a moment. But to the astonishment of all before the light was turned down again, and when the singing had begun, the medium walked to Mr. Stanford at the opposite end of the room, clapped his hands together, shook hands with Mr. Stanford, and then caught a second Jungle sparrow in his right hand close to Mr. Stanford, which came, as the poet says, "out of the everywhere." Friends at a distance who have not the opportunity of being present, as well as sceptics who will not believe anything "even if one rose from the dead," may be informed that the possibility of fraud at these circles is absolutely *nil*. "The Proclamation written on the skin of an animal," the first illustration in the supplement, was another apport that is simply amazing. Such a thing could not be obtained outside Thibet for love or money, as the saying is—its size and consistency making it impossible for such a thing to pass the keen eyes of the searchers.

Mr. Gough's Address.

Great as has been my own experience in psychic matters nothing has given me more convincing proof of Charles Bailey's unique mediumship than the editing, as it were, of J. B. Gough's remarkable address on "The Force of Habit," given below. There was a request at the close of one of the circles that I should remain behind, when Dr. Whitcomb told me that J. B. Gough would like to amend the manuscript of this address before it was printed, as several errors had occurred in its transmission. When meeting Mr. Bailey by appointment some days after, we both remarked on the unusually strong influence about, and almost immediately J. B. Gough took control. Mr. Bailey was transformed into a most powerful speaker, who asked me to read through the address, and at various points he amended, in a fashion that only a gifted speaker could, some points in the address. Very remarkable also was the delivery of that address on "The Power of Habit." As will be seen it is entirely out of the common run of addresses delivered at the average circle, and its delivery was something not to be forgotten. The following is a brief record of circles held since December 7th :—

19th Seance. December 14th. Address by Professor Denton on "The Past, Present and Future Condition of the World." Phenomena. Proclamation on skin of long-haired goat from Thibet, the first illustration in Supplement. A Die of Clay of Trajan's reign, in which bronze coins were cast. This was found in the Roman strata beneath Babylon. It was said that an impression of the head of Trajan with inscription would be found if filled with putty. Message Stick from North America. Certain marks are cut on the stick by the only tribe of Indians who used this means of communication, and it is then sent by a messenger. This stick contains five marks placed around holes. Tablet from Assyria.

20th Seance. December 21st. Address by J. B. Gough on "The Power of Habit." Phenomena. Jungle sparrow : second one caught in the light in medium's hands as described above. Thibetian apport, another prayer talisman which will be photographed later on. Two tablets with bas-reliefs of a soldier standing with spear in his right hand and shield and head-dress beside him.

21st Seance. December 28th. Address by Mrs. Robinson on "Lessons to be Drawn from Life." Phenomena. "One of the finest Nineveh tablets ever brought," Dr. Whitcomb said, with clear cuneiform writing. Second tablet from the same place with full length bas-relief of one of the Egyptian Pharoahs. Dr. Robinson will explain these later. Nest with three eggs. Two interesting antiques. One is from a set of what children play with now—knuckle bones—encrusted with chalk. It was a favorite game with the Roman ancients, and this is inscribed with the name "Momus," the God of Mirth. A Tessara in the form of a dice, but larger, inscribed with the discharge of Porus, a fighting man, after having won many fights and gained his freedom. Plant grown from seed brought and planted by Abdul. Grew about 3 inches.

23rd Seance. January 4th. Address by Dr. Whitcomb on "The Laws of Heaven for Life on Earth." Phenomena. Tablet from Nineveh. Bulbous seed produced grown in a glass of water on the table to show it sprouting. Spear heads in lump of clay. Conditions not good and only few apports.

Mr. J. B. Gough :—My name is Gough. I desire to speak to you to-night for a short time on The Power of Habit. My short discourse will not be identical with the lecture delivered in the flesh. I never could and never have given a set or prepared address. So to-night I come to you full of earnestness to speak the thoughts that come to me, trusting that my poor utterances may have the happy effect of doing some good in the cause of truth and against evil, and to the casting down of that horrid vice that is desolating the hearts and homes of the people.

Habit ! We can hardly speak about any subject in connection with human life without speaking of habit. Habits may be divided into two classes—good habits and bad habits. It is necessary to have manliness, self-denial, principle to acquire good habits: while to acquire bad habits one has only to drift with the current of pleasure without taking thought or care. Oh, the power of habit ! I once knew a stock and share broker who had a bad habit—thank God, it was not the evil habit of intemperance. He used to bite his nails, and he has told me, "Oh, Mr. Gough, you are quite right when you speak of the enchaining power of habit. From a little child I have bitten my nails, sometimes down to the quick, and when grown to man's estate I have made hundreds of resolutions to give up such a bad habit, and for a little time I have succeeded." Perhaps he would get into a railway carriage and begin to read the daily news and something attracted his attention about stocks depreciating. Instantly his fingers went to his mouth and then he would be suddenly aroused to the fact that this pernicious habit had still a great power over him. And as it is with smaller things, so it is with the great evil of intemperance. I see elderly men and women present to-night and I presume that they have children. Please permit me to say that the power of example and the teaching you give to your child when young will have an overwhelming influence throughout his life. Well do I remember my sainted mother, when I was a lad, sitting one night in our garret. The candle was burning out and leaning her beautiful face—beautiful, I say, shining with goodness—she said, "John, I am getting old and blind which doesn't matter much but for you there is the world before you. My boy, be careful to do that which is right." And she sent me to a Sunday School and I tell you, through those seven years of iniquity, the seven years of drunkenness which I passed through and which e'en now from the shores of a better world I look back upon with trembling and with fear, her influence followed me, and oft have I turned into a dram shop and sought to drown the voice that was speaking to me. Thank God for it ! She has gone from that poor garret to bask in Heaven's smile, but I am thankful that she set me an example and taught me that which is right. But I contracted a bad habit and it wound its fetters round me and for seven long years it blasted my existence. Yet I was saved.

An old stock argument with a great many drinkers, even moderate drinkers, is "When I find it is doing me harm I will give it up." When a man finds out it is doing him harm it is often too late to give it up. I was once riding from Buffalo to Niagara, and as we approached the river I said to my friend, "What river is that?" "That is the Niagara," he replied. And I said, "It is a beautiful river, calm, glassy and placid, can it be that not far from here are the rapids?" "Yes," he said, "a mile or two below are the rapids." And as I gazed upon that river I gathered an illustration. Young men go out on the calm placid stream in boats full of life, full of spirits, and they say, "All the world is bright, we will row on this beautiful river." But when they go down the stream someone calls out from the banks "Ahoy! Young men, the rapids are below you!" "Ha! Ha! What care we! Life is young and we are merry. We will row on and when we get

near the stream we will come back again, we are not fools enough to be gathered into the rapids." "Young men, ahoy! the rapids are below you. You are going to your death. Turn back, I pray you." "Be not afraid," they reply, "when we find we are going too near we will turn about." But the great current is drawing them closer and closer and then they perceive their danger. Up with the helm! row, men, row! Row until the blood vessels stand out like whip cords on the brow, row until blood spurts from the nostrils! Too late! Shrieking and cursing, over the rapids they are gone. Thousands are going over the rapids of intemperance, and we cry out to them, "Young men, the rapids are below you!" But they go to their doom. Such is the power of habit!

Oh, my friends, they call us fanatics, they say our arguments are no good, they say our figures and our quotations are bad, and they have arguments that they place before you, but I have never found one argument that would stand in the face of the fact that millions are going to their death because drunkenness is a physical as well as a moral evil, and it is in the power of man to abstain. Once in New Hampshire a little girl was seen entering a drink palace. Two or three ladies connected with the Sunday School observed the child repeatedly going with a tin can. One day they accosted her and said, "My child, what have you got in that tin can?" And the little girl, an innocent little creature, said, "Gin, my lady." "Where do you live?" they asked. "Down in the hollow." They said, "Will you show us the way? We would like to talk with your mother." And the little damsel took them to her home and they said to the woman "Would you like your little girl to go to School?" The good woman with a drunken husband said "Yes, but she has no clothes to go in." They said, "We will find her clothes and you can send her with the other little girls." "Oh, no, my husband will take and sell them for drink." They said, "You can dress her and send her and then we will come and take them away until the next Sunday." They gave the little girl besides a beautifully bound Testament. That husband, diseased with alcohol, a hell raging in his stomach and brain, returned home one day and saw his little child lying in bed with the Testament in her hand as she was wont to do. She had read it over and over again. Instantly the demon spoke to him and said, "There is some gin!" Stooping down and looking round like some thief, that he was, he took the little Testament, buttoned it up in his coat, and went to sell it—just enough for a dram. That poor child was very ill and after the father's return he sat by the bedside. The drink was working in him—mark you, he told me this story himself—his sluggish blood began to flow, then after a time there came the awful reaction, and as he stood there the little girl woke. Fixing her eyes on the father she said, "Oh, father, I am going to die, I am going to live with Jesus. I read in my little Testament 'Suffer the little children to come unto me and forbid them not,' and I have tried to come unto him the best I knew how. But oh, father, when I get to heaven, suppose Jesus should ask me what you did with my little Testament, what shall I tell him?" Said the father to me, "There leapt through my conscience at once the accusing words and I realised that there was going out a messenger who would accuse me before the very throne of God." Oh, friends, I am thankful to say that before that sweet child passed to spirit land she was able to hold in her hand her father's hand and hear him say, "God be merciful to me a sinner!" I am so thankful he was saved from the drink because he helped to save others.

Oh, my friends, you often are told and you often read that publicans and drink sellers are men devoid of sympathy. Now, permit me to say on their behalf that I do not believe it. If you fell down before their door injured they would come out and wipe your face and give you a stimulant. Place their business, however, between them and a customer and their sympathy for the customer is gone. This traffic alienates the sympathy of those who traffic in it. And they are mostly ashamed of the results of their business. I once heard of a boy passing a dram shop at the front door of which there lay a man drunk. He, being a precocious youth, looked in at the door and said, "Hey, mister, your sign's fell down." This subject has a humorous side as well as a pathetic one, and I have had often to laugh while my soul was sore at scenes I have witnessed. But if you have ever seen a man far gone in delirium tremens you will agree with me that there is no sight under God's heaven so hellish, so horrible. If there came into your room something tangible, however terrible, you would spring and grapple with it. But the drinker in his delirium knows the form has no substance and yet is impelled to spring forward and battle with that which has no shape and does not exist. Men have been found dead with frightened looks on their faces. I once knew a man who leapt from his bed to beat out a face that glared from the wall. De Quincey has said "For fear and consolation there is nothing like the human face in existence." And this man beat at it again and again, until he left on the wall blood and flesh and the bones of his hands protruding—beat at a phantom raised up by demon alcohol.

This is a very serious subject. Some people say why should I interfere? Once in New York a horse attached to a cart bolted and in that cart was a little child. An elderly lady threw down her basket and umbrella, and ran, screaming, "Stop the horse! stop the horse!" A policeman said, "Is it your child?" "No," she said, "but it is someone's child, isn't it?" If your child has never suffered personally from drink, someone's has, and it behoves you to speak a word against the drink traffic and do something that will stem the tide of intemperance that is spreading over your land to-day. I have read that certain of the ancients passed their children through the fire to the horrid god Moloch, and Christendom to-day is passing her children through the fire to a deity far more terrible and horrible than Moloch. One can almost imagine that they can hear the arguments, the reasonings, and the solemn conference of the evil spirits concerning how to bring men low, to bring them into the evil place. I fancy I see the elected chief of the evil spirits, Satan, speaking and saying, "Which of you hath the power to bring here the greatest number of the sons of men?" And Mammon, the meanest of them all, says, "I will go forth and I will cause men to traverse the ocean and the desert seeking for the yellow dust. I will harden their hearts until the fountains of benevolence and love are dried up. I will make them hug to their breasts the only god they have ever worshipped while death is feeling for their heart strings." Belial, the filthiest of all, stands up and declares his power, followed by a silence shortly to be broken by a rumbling sound when the heads of all are turned to look. A hideous monster, whose hair consists of snakes matted in blood, comes forth and says, "I come, send me. I will bring into the pit the sons of men. I will kill the first born and yet cause the mother to give me her second. I will kill the first-born of the family and the father will yet again give me to the others knowing what the first has suffered. Statesmen shall know the evil that I have wrought and yet throw round me the robe of their protection." And the chief of the demon says, "Come up and sit beside me. Let me hear thy name." And as he mounts the stairs a hush falls upon the assembly. Stretching forth his claw like hand, he says, "My name is Alcohol," and from every mouth a cheer arises and Hades resounds with a shout. "Go forth, and the benison of the pit go with you."

What fills your gaols, your asylums, and your penitentiaries? It is the drink. Men through the power of habit are caught in the toils of the destroyer and to-night these places are filled with the results of intemperance. Man by nature walks erect and lifts his forehead to the stars. What snatches the sceptre from his hand? What takes the crown from off his brow? It is the drink that does it. What hangs you trembling wretch upon the gallows? It is the drink. Come, come from the gallows ye spirit maddened manslayer, grip

your bloody knife and come forth to testify against it. Crawl from the slimy ooze ye drowned, ye drunkards, and let suffocation's blue and livid lips speak forth against the drink, let the records of the past be read, let the recording angel read out the murder indictment from God's book of remembrance. Aye, let the past be opened up. Snap your chains asunder, oh ye denizens of the pit, and come up sheeted in fire, dripping with the flames of hell, and speak with trumpet tongues against the great damnation of the drink.

My friends, in conclusion let me say that such is the power of habit that hundreds and thousands of your very best sons and daughters have gone down into drunkards' graves. They did not intend to become drunkards when they took their first glass but little by little the habit obtained a hold upon them and the insidious destroyer gathered them in. My friends, once in a place called New Cut in London a clergyman showed me a stable and he said "Mr. Gough, I once saw lying there and dying a man who painted pictures and hung them in the Suffolk Gallery. I came to him and said, "Poor fellow, what has brought you to this?" Lifting his claw-like hand he said, "It is the cursed bottle that has done this for me." The people who cannot take drink are the brainy people. It strikes at the seat of intelligence and I tell you there is no more pitiable sight on God's earth than to see the intellectual brought down to grovel in the mire and become worse than beasts through alcohol.

One other illustration. I was once lecturing in a hall and at the back I saw a number of young men with whom I especially began to plead. And in the centre of the hall there sat a man under the influence of drink. Suddenly he rose, pulled a bottle out of his pocket, and I saw smiles on the face of the young men. Standing up he said, "Mr. Gough, I was sent here to-night. Some young men at the back offered to give me five shillings to say, "Here, Mr. Gough, your very good health!" But I am hanged if I will do it." Looking back he said, "You can keep your money I am going to sign the pledge." And he stepped up and signed the pledge. Yes, thousands to-night would sign the pledge, but they are held back by something and that something very often is the fear of the jeers and scorn of companions and others. Fear not for the scorn or jeers of companions, my friends. What will they be worth in the great eternity of God? It puts me in mind of something I once heard told by an Irishman. Addressing a crowd, he said, "We have 100,000 men under arms ready to march," and he reiterated the statement explaining, "We have 100,000 men under arms and ready to march.' A man under the influence of drink at the back of the crowd said, "Well, why don't they march?" "Well," said the speaker, "because the police won't let them." And there is something that prevents you from marching in the ranks of teetotallers. Something won't let you. It is fear of criticism. I thank God that I have experienced what it is to successfully withstand the jeers and the scorn of companions and I overcame asking the spirit world, asking God and his good angels, to help me.

I was once called to see a man who was dying—passing into the spirit world. He had been a great drinker, one who starved, beat and ill-used his wife. I said to him, "You have lived an awful life, but there is forgiveness even for you." He said, "I had a good wife. She was a beautiful woman and a good woman and I broke her heart with my drinking habits." They moved in good society. One night, when under the influence of the demon, he came home. A portico or porch in the front of their house was laid down with marble tiles. He entered the porch and rapped at the door. The trembling wife, who was in bed, it being the early hours of the morning, crept downstairs to let him in. She did not wish him to alarm the house. The poor soul was afraid that the little children should see him who gave them being, drunk, who promised, so help him God, to protect her through good and evil. But he had forgotten his vows and he had repeatedly beat her in the face. She crept down, lightly clothed, expecting a blow, and opening the door she said, "Robert, is it you?" With an oath he got her by the neck, pushed her out on the tiles, and slammed the door. It was a winter's night, and that poor soul, rather than call for assistance, rather than show to the world her husband's degradation, stayed there and she got her death of cold and died from inflammation. That is written in the book of God's remembrance to the charge of those who make and sell strong drink, to those who gave him the bottle that lead him to his doom. It is no light matter, I can tell you. Had I the tongues of angels, the power of the archangel Gabriel, I would sound forth to the ends of the earth "Beware young men! beware all men! beware of intemperance!"

THE PASSION PLAY AT OBER-AMMERGAU.

"William Creswick's description in your January issue of the effect produced by the acting of Joseph Mayer (Mair) in the character of Christ, in the above play" (writes a contributor) "is strictly accurate and could have only proceeded from an eye witness. Take for example the following passage:—'With a great cry he said "It is finished.' Then from the eyes of everyone present tears hot and scalding coursed down their cheeks and as I looked down upon them I said, 'This is the greatest sermon that has been preached since the actual event.'"

Upwards of eight years ago—to be more precise, on the 20th of October, 1898—I received a communication purporting to come from the greatest of English dramatists, from which I make the following extract:—"Before long, mankind will witness the performance of plays which will teach pure religion to the world. In the early days—in the times of the Mysteries and Moralities—the Church was the nursing mother of the Theatre, and once more these two will be inseparable. And why not? For just consider, in your own mind, what would be the effect upon the public of truly religious plays, enacted by actors and actresses living purely spiritual lives. Would not the result be far more impressive and effective than that which is produced by your ordinary church services? Even, in the present day your pulpit preachers do not stir the feelings of their audiences as a good play does, when sympathetically interpreted by mediumistic performers; and all great actors and actresses are such. That passion play in Bavaria, for instance, affects the beholders most intensely. And why? Because each of the persons engaged in its representation is animated by a deep religious fervour, and is controlled by higher powers, whose spiritual magnetism makes itself felt by the whole of the spectators. For the Master himself does, in very deed, control the man who pourtrays the character of Christ; and thus it is that even the most worldly-minded of the spectators are moved to a passion of tears by the performance, inasmuch as the scenes are enacted with singularly deep and genuine emotion, under the powerful influence of such great spiritual controls."

"Probably the day will come" (adds our contributor) "when mankind will begin to comprehend the real meaning of Christ's declaration, 'Lo! I am with you alway, even unto the end of the world.'"

TO OUR READERS.

By the generosity of an earnest Spiritualist, Mr. James Smith's paper, "The Next Reformation," published in January *Harbinger*, has been printed in pamphlet form for free distribution throughout Australia, Tasmania and New Zealand. To facilitate distribution Societies and friends will be supplied on application to the Editor of *Harbinger of Light*. The postage (which please forward with order) is as follows:—12 copies, Victoria, 1½d., intercolonial, 3d.; 25 copies, Victoria, 2½d., intercolonial, 5d.; 50 copies, Victoria, 5d., intercolonial, 10d.; 100 copies, Victoria, 1/-, intercolonial, 1/8. Melbourne and suburban parcels are taken by carrier for 6d.

WHAT AND WHERE IS HEAVEN?

THERE has recently been in two of the Melbourne papers a discussion on What and (incidentally) Where is Heaven? and the Anglican Archbishop, whose discourse led to the discussion, has suggested a new theory and locality for it. It is remarkable that a matter of such importance to humanity should have remained in obscurity so long and that no rational theory with regard to it has been formulated by the theologians of any of the Christian denominations. A city paved with gold, a great white throne, an anthropomorphous God, supported by the Son and Holy Ghost, and surrounded by the multitudes of the saved, praying and singing, with the knowledge that the majority of their brethren were suffering hell torment—this is literally the biblical description and strictly orthodox presentation. How puerile and insufficient to satisfy the aspirations of a thinker! Annihilation would be preferable. The Archbishop's suggested theory, though an improvement, is lamentably insufficient. It is based upon the doctrine of "The Judgment Day" (which is in perspective, and meantime we must assume that the spirits of the dead are sleeping) and after that event all life on our earth would be destroyed. The New Jerusalem would descend from heaven and in this recreated state there would be entirely changed conditions, everything would be spiritualized, and pain, sorrow, and death would be unknown.

Contrast this with the Spiritualists' belief derived from modern seers, and confirmed by thousands of exalted intelligences now dwelling in the spirit spheres, all but the lowest of which are heavenly in degree. First as to its location, it is affirmed that this (and other inhabited worlds) is constantly spiritualizing matter, and throwing off refined emanations, which ascend and form a circle or zone some fifty miles from the earth's surface; somewhat analogous to, but less dense than the rings of Saturn. This may be called the second sphere. Still finer particles emanate from this, and form a third sphere, and so on until a more universal plane is reached where spirits from other worlds mingle. Each of these spheres is a step in the ladder of progress, and the judgment—so to speak—is at death, the spirit gravitating to the plane that it belongs to according to its life and actions in the body. Those who have led a good life find conditions in harmony with their desires and when their aspirations are for higher conditions the way of attainment is shown them, which is not for the asking, but for the earning. Hudson Tuttle, the mediumistic author of the Arcana of Nature, and the Arcana of Spiritualism, two admirable scientific works (the first of which is largely quoted from by Büchner in his "Force and Matter"), says, in the course of his explanation of the philosophy of the formation of these zones:—"Spiritual atoms, being affected by the same laws, partake of the earth's rotary motion, and revolve with it. If the spheres completely surrounded the earth, as first supposed, the earth remaining at rest, as soon as it began to move the superior velocity of the equatorial regions over the poles would draw away the particles from the latter and concentrate them at the equator, producing a zone, the axis of whose revolution would coincide with the earth's axis, or it would revolve parallel with the equator."

Forty-five years ago an advanced spirit communicating with the writer said, "Not a flower dies upon the earth but its spirit counterpart rises to form another flower in the spheres," and followed with a description of the spheres corresponding with what we subsequently read in Hudson Tuttle and Andrew Jackson Davis's works. Professor Robert Hare's experiences were the same as our own; his father, who had been in the spirit world for fifty years, giving him a detailed description of the spheres pertaining to this world in harmony with what we have described.* The refined matter when it aggregates in these zones or spheres is prone to assume the form it had here, though more perfect and delicate in its expression and, as everything corresponds in relative density, all is as natural to the spirit as is this world to the mortal. To quote Tuttle again: "The surface of the spheres is solid earth, in which trees and flowers take root, and the waters of the ocean surge perpetually on the shore. An ethereal sky surges overhead, and the stars shine with increased effulgence. The spirits *breathe* its spiritual atmosphere, they drink its chrystal waters, they partake of its luscious fruits, they bedeck themselves with its gorgeous flowers." Andrew Jackson Davis, the seer, and author of Nature's Divine Revelations (now in its 36th edition) and twenty-eight other volumes, in a glowing description of scenes in the summer land says, in describing the flowers and fauna of the spheres:—"There were also curious vines that grew all over very lofty trees, instead of leaves the vines gave out countless throbbing flowers. Each corolla pulsated like a harp, and when I looked more intimately and carefully I saw that every flower seemed to be conscious that it was a part of a divine plan. Along the river, of which I first spoke, I saw what appeared to be grasses, but they were not such as I have seen on earth, and yet they were emanations from the heavenly soil. They were what might be termed mossy grasses, but the fibres were silken and reflected the rainbow colors of the diamond. The exquisitely fine fibres, composing the mossy grasses along the margin of the ariel Gulf-stream, gave off a purple brilliancy which was mellowed softly down until it seemed to lose itself in a sort of atmospheric immensity of its own! As I gazed, it seemed to blend and lose itself with *innumerable seas of color!* I have tried to get some repetition of the effect of that color by visiting our Galleries of Painting; but I have seen nothing like it on canvas in the picture of any earthly artist. Church's 'Heart of the Andes'—the deep, rich, immense colors of the Corderillas, and the infinite repose expressed in the marvellous depths of that picture—seem to be the merest physicalism compared with that which, in 1855, was first reflected upon the cerebro-telescopic eye."

These brief "word pictures" convey an idea far transcending in beauty, and adaptability to the desires and requirements of humanity, and give a higher conception of the wisdom and justice of God than any orthodox description or conception of heaven we have met with. The idea of an arbitary dividing line between Heaven and Hell is utterly repugnant to human ideas of justice; the majority of mankind would be near this dividing line, and to assume that the difference of a grain where two men were weighed in the balance would consign one to heaven and the other to hell is a gross libel on the justice of the Supreme Ruler of the Universe.

Heaven is a condition attainable by a good life: to *be* good is to *do* good. This is not done by talking piously but living holily, and those who diligently try to help their fellows, and leave the world a little better than they found it, will get a foretaste of heaven while in the body, and congenial conditions in "The house of many mansions" spoken of by the founder of Christianity whose parable of the Good Samaritan illustrates the Spiritualistic idea of a good man.

W.H.T.

THE CHURCH OF SPIRITUAL SEERS, SYDNEY.

On Dec. 29, 1906, the quarterly meeting was held, when all the officers were re-elected and satisfactory progress in every way reported. There was an increase of members and funds, a concert and social being largely responsible for the latter, and the outlook is considered decidedly hopefnl.

* See Spiritualism Scientifically Demonstrated, by Robert Hare, Professor of Chemistry in the University of Pennsylvania, member of the Smithsonian Institute, &c., &c. Partridge and Britan, N.Y.

THE FIRST SPIRITUALIST MAYORESS IN ENGLAND.



Mrs. J. A. Parr.

In the "Two Worlds" of December 14th, 1906, an English spiritualist paper ably edited by Mr. J. J. Morse, is an account of Mrs. Parr, the first Spiritualist Mayoress in England and her conversion to Spiritualism, which will prove most interesting to Australian readers, for the Vicar of the Parish Church, Dewsbury, Yorkshire, at the time of Mrs. Parr's becoming a Spiritualist was Canon Clarke, now Archbishop of Melbourne. So in view of the debate at the recent Church Congress, Melbourne, on "Modern Heresies, Spiritualism and Christian Science," opened by the Archbishop, Mrs. Parr's controversy with the then Vicar, whose church Mr. and Mrs. Parr and family attended, has a double interest. Mr. Morse's account is as follows:—

"The town to claim this honour is Dewsbury, and the lady who occupies the honoured civic position is a member of the Bond-street Spiritualist Church. We are pleased to know that she is an active member, and a generous supporter of the work. That she has the full courage of her convictions what follows will clearly show. So far as our information goes, this is the first case of a professed Spiritualist occupying such a position, and we cordially congratulate the lady upon her position, and most so on her unflinching adherence to her principles. It required no small amount of moral courage to openly avow herself, for in small towns it is much more difficult a task to do so than would be the case in larger places, simply because the people know each other so intimately, and that makes the close pressure of public opinion usually much more effective in small communities than is the case in larger centres.

Learning of the fact that at the late municipal elections in Dewsbury Mr. J. A. Parr had been elected Mayor, and that his wife was of the household of our faith, we made due enquiry at the fountain head, and in response to our desire for information, Mrs. Parr very courteously supplied us with the following account of her position.

What the Mayoress says.

I was brought up in the Church of England. My people, on both sides, as far as I can ascertain, were for generations back Church people. I have three first cousins all vicars in different parts of England, and have other cousins living in Cheshire who are Church of England people, and great supporters of the Church. I worshipped regularly at Church until about twelve years ago, when something happened. I heard for the first time of Spiritualism, and having lost some loved ones years before, I was anxious to know the truth whether those I had parted from and thought I might never see again were really dead, or, as the Spiritualists claimed, were still living, and could communicate under given conditions.

She becomes a Spiritualist.

I determined to investigate, and with that view I went to the Spiritual Rooms in Bond-street, and the second time I went I had overwhelming proof to me of the truth of the continuity of life after so-called death. From that time forward I was a Spiritualist.

What the Vicar did.

When the vicar, Canon Clark, now Bishop of Melbourne, missed me from my accustomed seat, and was told that I was investigating Spiritualism, he became greatly alarmed. He shortly afterwards gave three Sunday afternoon addresses in the Parish Church against Spiritualism. I went to hear two, but was too shocked to go to the third one, for he said that none but evil spirits could return. He believed spirits could return, but certainly not good ones, and quoted the New Testament in support of his opinion. He had seen me present at his addresses, and, I suppose, thought that he had quite settled me, and a few days later, overtaking me near to his house, he said to me, "You musn't trifle with sacred things, Mrs. Parr." I said, "Who is trifling with sacred things? I am not, it is you. Your conception of God is very different to mine. If you believe that He allows none but evil spirits to return, whatever should you or I do if that were so? You said, too, that you had been reading up some books on the subject during the week. I have been doing the same thing for several years. You said you had had no experience, but did not believe it. I said, 'If that is true, then you had no business to get up in the pulpit and talk about something you did not understand.'" To which he replied by wishing me "Good afternoon!"

A few days after the above conversation he called to see me, and we had a long talk on Spiritualism. I gave him some of my many experiences, and he was greatly interested. At the close of our interview he remarked that after all that I had told him he would not say that spirit return was not true.

I believe the Church people here were shocked at me, and condoled with my husband, and looked askance at me. But it is surprising how you can live things down, if you try to live your life the best you can, for in so doing we bring the angels into our lives and homes. I know that we are often favoured in our home by those from high conditions of spirit life, who come to us with our own loved ones.

No Compromise.

When it was known that my husband was the Mayor elect, a lady said to me, "I suppose you won't go to the Spiritual Rooms now, will you?" I replied, "Certainly. I am a Spiritualist, and proud to be one." "Oh," she said, "I thought perhaps your husband would not like you to go now you are Mayoress." I told her that he said he would leave it with me, as he knows that Spiritualism is true. I have often surprised people when I have told them that I would not exchange my knowledge of Spiritualism for all the wealth the world could give me. I daresay they think wealth is a grand thing—and so it is if rightly used, not else. But I prize my knowledge of Spiritualism far more. I am a member of the Bond-street Spiritualist Church, though I may go to Church sometimes during our term of office. But apart from the musical portion of the service, I am not in the least interested, for I cannot conscientiously repeat the creeds, and there is very little in the orthodox sermon to interest me, so I am afraid I shall not get much good there.

Conclusion.

I told a lady the other day that I was bound to be a Spiritualist. She said, in a tone of surprise, "Why?"

"Because," I said, "I have had so much proof. I have had enough to write a book about." My husband has asked me more than once if I would write my experiences. I tell him I may sometime, if I am spared long enough. I have seen many forms of spirit phenomena in our own home. For instance, one of my spirit daughters plays the guitar, and within the last month it has been played upon on three occasions by invisible hands whilst we were sitting in the drawing-room. I have not seen a materialisation, but am looking forward sometime to be so favoured."

PROFESSOR HYSLOP ON RE-INCARNATION.

By Mrs. Charles Bright.

It has long been my desire to have an article from some representative thinker, whose words would carry weight with intelligent men and women, on the subject of Re-incarnation. And I was fortunate in securing an early copy of Professor Hyslop's latest book, entitled, "Borderland of Psychical Research," as among its interesting chapters is one dealing with this subject. As I am entirely opposed to dogmatic utterances on any controversial point, I have so far refrained from setting forth my own opinion, which is that I believe that the grand Law of Evolution prevails in the Spiritual World as well as in this, and there will be opportunities for endless unfoldment in the Great Beyond, without the natural laws governing the human race being apparently distorted. For my own part, I feel that my children are as much a part of myself spiritually, as well as bodily, and cannot for a moment entertain the idea that I became the mother of spirits waiting an opportunity for re-incarnation. The idea of re-incarnation seems, besides, to strike at the root of morality, for surely, as Charles Dawbarn pointed out in January issue, "if it be that the misery, the sorrow, the suffering everywhere around us be the effect of bad habits and conduct in previous lives, why should we work night and day to help the needy to rise to a higher level?" In the case of invalids who are believers in re-incarnation, and who therefore think their suffering is the Karma or effect for sins committed in previous lives, I have seen the worst results. It is the teaching of the highest authorities in spiritual truths, writers like Prentice Mulford, Ella Wheeler Wilcox, Lilian Whiting, and metaphysical writers generally, that sickness is *not* to be accepted as a penance to be endured, but that there is something wrong in our spiritual development if we have any sickness at all. To my mind, however, the most important thing for us is to "live the life" here and now, so that we may be able to enter that spiritual state as if going home, to find also that this world, as life's lessons are learned, is a place to *rejoice* in, not to be taken as it is by the countless millions of India, where re-incarnation has done its work, as something to be endured. This world was never intended as a penitentiary, but is, as I feel assured, a starting point on an endless course of progression.

Professor Hyslop's Article.
A Brief Resume.

Professor Hyslop commences his article by saying, "There has been a curious revival in recent times of the idea of re-incarnation. It is probably due to the combined influence of Oriental philosophy, the belief in immortality, the decline of a doctrine of a physical resurrection, and the confusion produced by the philosophy of Descartes taken in connection with the belief in immortality. The ideas in these various systems are not always, if ever, consistent with each other, but their use of a common language conceals their contradictions, and it is time to expose the illusions to which a half-baked philosophy gives rise." Dr. Hyslop takes "Plato as the most explicit representative of Re-incarnation in Greek thought. With him the immortality of the soul and re-incarnation were convertible terms." As a result of the revolt from the polytheistic school of thought, "the first step in its reform by the early philosophers was the assertion of monotheism. . . When the unity of nature was once seized the problem of change came before speculation, and in Heraclitus tended to destroy this unity and permanence. But his doctrine was quickly corrected by the observation of continuity of kind, resemblance of type in the order of birth and death . . Nothing perished without either leaving behind it a similar species to take its place, or reappearing again in another form like that which had perished. Plato seized this view of things to give it philosophic form and expression. . . He conceded to Heraclitus' doctrine "that sensible things disappeared, that is, that the sensible individual vanished, but he held that the material out of which this individual was constituted reappeared in others." The main point to be noticed, Professor Hyslop points out, is that *the fundamental assumption was that substance is imperishable and passes from generation to generation, constituting the matter out of which the individual is made.* . . "We can easily perceive in this," says Professor Hyslop, "the ancestry of Plato's doctrine of re-incarnation of the soul It was not a doctrine limited to the soul, but a universal law of the real world, whether material or spiritual. In fact the spiritual world for him and the Greeks was only a fine kind of matter or ether. Re-incarnation was then the law of all reality. All changes were simply the dissolution of the individual and the reappearance in other individuals of the elements or substance that had constituted previous individuals. With Plato the soul was not a phenomenal function of atomic elements, but was a kind of substance, and must persist according to the fundamental assumption of Greek thought. . . The soul was subject to constant re-embodiment, simply as a law of nature and substance. . . As the soul was a substance like all others, it was supposed to change its form of manifestation, and so lost its individuality. This conception enabled Plato to maintain that the soul, at death, survived in some other embodiment. But it lost its personal identity. . . A personal immortality or future life," Professor Hyslop contends, "implies the retention of memory, the same consciousness in general as in the material embodiment. How this is possible is not the question, but the conception of the term which shall define the issue. This is that personal survival shall involve a memory of the past earthly life. *Unless this is involved in a doctrine of re-incarnation it cannot be practically distinguished from annihilation or materialism.* It succeeds only in disguising its import by using the word immortality, but not its meaning, as understood since the introduction of Christian modes of thought.

After enlarging on this phase of the subject, Professor Hyslop says, "The fundamental question that arises is, 'What evidence have we that any re-incarnation whatever, whether personal or impersonal, takes place?' We must remember that Plato did not pretend to produce scientific evidence for his claims. He made his doctrine a corollary of the persistence of substance. An attempt to produce evidence at the present time," he says, "takes three forms—(1) Some appeal to mental and physical characteristics, which notably reproduce in some individual resemblances to some past historical person or persons. (2) Some appeal to the recognition of scenes and events which it can be proved they had not personally witnessed at the time of their occurrence. (3) Some appeal to their personal memories of a previous existence." In regard to the first of these claims of evidence, Prof. Hyslop says, "I do not think any intelligent person would treat it seriously. . . . The second and third types of alleged evidence are more interesting. But I shall treat them as most probably illusions of memory. I shall not question the existence of human experiences which seem as real as those which constitute the largest part of our normal life. But I think we can make it quite clear that they are not what they appear to be." Professor Hyslop then gives many illustrations in his own and other experiences of illusions of memory due to subtle action of the brain not yet understood, and which readers must study in detail." Any attempt, moreover

he contends, to revive Platonic and Oriental ideas "have no interest for any who insist that a future life, if it is to be rationally conceived, must involve the survival of personal identity. Any other conception is a social fad, which serves as an illusion masked under the form of philosophic language. . . Clear thinking will place us between these two alternatives, and prevent our reinstating re-incarnation ideas unless we mean frankly to adopt the ancient doctrine which is practically convertible with materialism, but more unintelligible."

It will be seen that Professor Hyslop does not include in his list of evidence produced in favour of re-incarnation the personal statements of those who believe themselves to be the re-embodiment of great souls whose names adorn the pages of history, or of those humbler ones who are told of their various re-incarnations through mediums and other sources. But those with long experience in Spiritualism know that there comes a dividing line, especially in early days of investigation, when it is felt to be wise to take nothing for granted of this nature that comes from Unseen Sources, and to keep straight on the path of individual spiritual development. It will be seen in Ella Wheeler Wilcox's latest article in this issue that she enjoins her readers to take no advice from the Beyond in their worldly concerns. You can then get the most valuable guidance of all, which comes straight from the great Reservoir of Strength and Power, and is open to all to draw upon by Aspiration and Prayer. Many are the fantastic stories told and persisted in by so-called spiritual entities—*vide* the Smead Case—which fail of proof directly they are put to the test. In the columns of a London leading daily, there has lately been a long discussion on Re-incarnation. In one of the recent lots of cuttings received from a friend in London who keeps me *au courant* in this respect with all that transpires, is a letter from a gentleman to the *Daily News*, who gives his name and address in full. He says that for many years he was told, and fully believed, that he was a re-incarnation of a high-class Egyptian spirit that had lived on the earth 5,000 years ago, and some of the communications he got were evidently from an exalted source. This gentleman became clairvoyant and found that this great Egyptian was only a guardian spirit in attendance on him. Later he went to eight of the most reliable clairvoyants in London, who each independently described what he had himself seen and convinced him that whatever help he got from this high spirit, he was not a re-incarnation of him, and was himself an individual entity whose duty it was to live his own life as well as he knew how. This is the "prime wisdom," for as Professor Hyslop says, "it is practically impossible to secure evidence of such a doctrine as re-incarnation."

THE STATUS OF SPIRITS IN MORTAL BODIES, AND THE CONDITION OF SPIRITS IN THE SPIRIT LIFE.

For the Harbinger of Light.

By J. M. PEEBLES, M.D., M.A.

That there are few, very few, sinless saints in this present world requires no proof. Few, if any, have reached the towering heights of a perfected altruism. Take the world, for a moment, just as it is. There are some 400,000,000 almond-eyed, semi-enlightened Chinese, some 250,000,000 plague-stricken leprosy-affected child-marrying or superstitious people of India, 200,000,000 ignorant, scantily-clad African negroes, with cannibal tribes in the central regions, millions of stupid native races in Southern Asia, and the Pacific Islands, gold-clutching millionaires in America, Whitechapel murderers in London, travelling road-side tramps and thieves in all the great commercial centres, night-walking outcast men and women infesting the cities, liars, gamblers, unprincipled tricksters, trust promoters, slum-saloon patrons, wild-dazed insane morally perjured politicians, black-hearted criminals in jails and penitentiaries—and these, all these classes are swept with the night besom-wing of death into the spirit world! They are discarnate spirits now, but are they pure, are they really good and saintly? If so, what has made them so? Was it the last death-gasp that made the Russo-Japanese soldiers angels? Is death a saviour? Does dying transmit with a vibratory flash wisdom into an African cannibal? Does death make philosophers of idiots, and immaculate saints of savages? If not, then there are dark undeveloped evil spirits thronging the spheres and zones of the spirit world. If this be not true, then spirit identity is a fallacy—a gigantic delusion.

Is there conscious communion with these evil spirits, as well as with good spirits, and exalted angels? What intelligent spiritualist denies it? Andrew Jackson Davis, our great American seer and philosopher, says:—"Death does not change the character of man, but simply strips off his masks, and compels him to stand forth just as he is, and so he becomes after death the image of his own character." Judge Edmunds, of New York, Professor S. B. Brittan, the learned Henry Kiddle, of New York, the illustrious Stainton-Moses (M.A. Oxon), of London, as well as nearly every spiritualist whose opinions are entitled to weight, have taught that just over the border there are moving millions of ignorant, ill-disposed spirits. Hudson Tuttle once wrote the following:—"All spiritual beings were once human beings, and in passing through the gateway of death they met with no change except such as they had gained by growth. Hence they are as good and as evil as they were here, no more, no less. Whenever they return and manifest, we note the individual characteristics retained and carried into their spiritual lives. The lover of falsehood and deceit, the envious and hating retain these qualities until eradicated by years and ages of advancement." This material world in which we live is certainly open to the influx, to the influences of and from, the over-arching invisible world. This being true there is no gainsaying the fact that spirit obsessions are well-established facts.

The above reminds me of a most able and timely article recently appearing in the "Harbinger of Light," Melbourne, from the pointed pen of W. H. Terry, who says:—"We hear of the dangers and of unwise methods of investigation from the spiritualists, notably from 'Dr. Peebles' work on Demonism and Spirit Obsessions.' Dangers there are, but not in the scientific or philosophical investigation, so long as the investigation is conducted in a sincerely religious spirit, and with a realisation of its importance. . . . Often people plunge into a field they have no knowledge of; the path is narrow and difficult, and they have no lights, although they could easily have procured them had they exercised a reasonable discretion or forethought. There are pitfalls and sloughs at each side of the road, and for lack of the light they fall into one or the other, getting bruised in the first, and soiled in the second. They trust to guides which they have not attested, and who often lead them further into the mire." This is true, though not the fault of a high-purposed religious spiritualism, but rather of the unwisdom of mediums, promiscuous environments and the psychic influences from the lower zones of spirit life. There is a great responsibility in connection with the use of mediumship. Unlike other gifts, it not only speaks to the spiritual nature, uplifting it, but, if abused, it may drag the conscious, sensitive subject down to the lower depths. To use the gift of mediumship for amusement, or with no thought of moral responsibility, is dangerous. Mediumship for curiosity or mere commercial purposes should be strenuously avoided, or it may, and has in some cases, opened the way to the most terrible obsessions.

Conscious of these facts, after 55 and more years of experience in spiritualism, I wrote the book of some 400 pages upon "Demonism and obsessing spirits." A very large majority of spiritualists

competent to form an unprejudiced impartial opinion, and devoid of all jealousy and envy, pronounced this book not only "timely," but a warning to those who are inclined to unwisely use mediumistic gifts.

Is spiritualism then dangerous? Yes; dangerous as are floods of water that sometimes destroy thousands of lives—but shall we dispense with water? Dangerous as are the fires that burn cities to ashes, and destroy innocent lives—but shall we dispense with fire? Dangerous as are sweeping winds, overturning finest buildings and forest trees, but these very winds purify the air and promote the growth of a better and choicer vegetation. There is no absolute evil in this moral universe of God. There is no room for it, nor for a semi-omnipotent devil, because God is infinitely good and wise, and His laws, like His very nature, are immutable.

That spirit obsessions obtain to a wide extent in some portions of the psychic fields of the races no traveller nor critical observer can substantially deny. It is far more common than many spiritualists themselves are willing to admit. Some seek to hide this fact as do the Hindus the family plague, or as the Assyrians leprosy, when it enters the household. But is this wise? Is it honest? Are we moral cowards? The wise and skilful surgeon probes the ulcer that he wishes to remove, the wise architect examines the leaky impaired structure and then mechanically repairs it.

Just before leaving America a noted Professor in a medical college (he did not wish his name mentioned) was obsessed for over two years. He thought he would investigate spiritualism, and so invited to his room several parties, using the planchette, or the ouija-board. Putting his hand upon it with a medical student, it moved rapidly. He soon found that he could move it alone. Then in the privacy of his office at late hours he received hundreds of communications; some were excellent, others questionable, still others he proved to be absolutely false, and at this crisis he was seized and shaken vigorously and viciously. Later he became clairvoyant and clairaudient. Then strange voices were thrust into his ears, and all sorts of psychological panorama were presented to his vision. He could not, he declared, help hearing these varied voices; some were coarse, some vulgar, other fearfully and painfully profane. They affected his health. He wrote me upon the subject, and I directed him to a most excellent and powerful lady medium, to whom he applied. Then came a spiritual battle between his obsessing spirits and the higher and more potent guides to whom I directed him for counsel. After a few weeks he was finally relieved. His helpers were the angelic guides of a most excellent mediumistic sister worker. I could refer to scores of similar cases, even in what we denominate the high social circles of life.

For a time Mr. Hudson Tuttle was the subject of terrible obsessions from evil spirits. He wrote, in substance:—"I was sitting with a circle of friends around a large walnut table, which was moving in response to questions. The intelligence claimed to be an Indian, and upon my drawing a portrait of him he was angry, and automatically I threw a piece of chalk from my hand with the precision of a bullet, hitting my father in the forehead with a force which shivered the chalk in pieces. My mind was changed to unutterable hatred, and to kill was an uncontrollable desire. The study of this seance showed me," wrote Mr. Tuttle, "the danger which menaced the sensitive and gave the key to a class of crimes which hitherto had remained inexplicable." Upon another occasion he was influenced or obsessed to commit suicide. If the publication of such terrible personal obsessions by spirits, prompting and inspiring "to kill" are "an injury to spiritualism," Mr. Tuttle should not have published to the world such fearful experiences. I take a different view of the matter. In order to correct any evil it must be investigated, and carefully considered, so that wise methods may be adopted to remove it.

But, says one, "Why do not good, pure-minded spirits interpose and prevent obsession?" It may just as wisely be asked why the good honest police officials of earth do not prevent all vice, crime, and wrong doing. Neither spirits nor angels are endowed with infinite power. Doubtless they do what they reasonably can, but the moral attitude, the will, largely govern in the spirit world as here. A selfish, positive spirit with base motives, and a mighty will, may obsess where a sensitive, refined negative spirit-sister might fail, for a time, to counteract the obsessing influence. God governs by universal and not special laws. People may be influenced and hypnotised by mortals as well as by discarnate spirits.

Good men's houses, where philanthropy abounds, are often broken into by thieves in this world; and so selfish, positive spirits, when the conditions are offered, may and do push their way into individual spheres, and so dominate the personality as to obsess and bring a person for the time being to the verge of moral ruin. This class of obsessing spirits often covertly cause nervous irritability and infuse injurious auras into the spheres of others, and so temporarily live in and around the psychic emanations of sensitive mortals. These results have occurred more or less through all past ages, but were not understood as they are by the truly enlightened of this twentieth century. And, as facts, they in no way infringe upon or lessen the moral grandeur of true spiritualism, the phenomena of which demonstrate the blessed fact, the glorious truth, of a future progressive existence.

The positive, highly developed, harmonial man is immune from demoniac influence; and by demons I mean the lower orders of spirits that were once human beings, clothed in mortality. In truth spiritualism is the great safeguard against—the happy preventive of obsessions, for it wards off and puts up electro-etheric bars against all insidious influences, whether physically or spiritually embodied. Spiritualism, remember, teaches us to develop the spiritual within, making life now and here larger, broader, and more glorious, and thus bringing humanity into a closer unity with divinity. Spiritualism, the synonym of the Harmonial philosophy, the embodiment of love, wisdom, and truth, is the WORLD'S SAVIOUR.

M.P.S. LYCEUM.

Good attendances at the meetings during the month are reported. Mr. McLeod Craig gave his opening lecture on Sunday evening, Dec. 30th, his subject being "The Growing Power of Spiritualism." Since then he has lectured on successive Sunday nights on "The New Mediumship," "Crystal Gazing," "Modern Mediums and Eastern Adepts," and will continue his lectures until further notice. Speakers at the morning sessions were Mr. Jennings, Mr. Marshall and Mrs. Barbery. At the afternoon meetings Mr. Moorey, Mrs. Hornblower, Mr. Craig, Mrs. Barbery, Mrs. Dearden Smith and others have taken part. At a special general meeting held on Jan. 11, a resolution was carried that "it is desirable that an amalgamation of the V.A.S., M.P.S. Lyceum and the Spiritualistic Church of Victoria should take place.

Will Correspondents kindly remember that space is extremely limited, and that it is impossible to include lengthy reports. The Editor would claim kind indulgence through pressure of work for many unanswered letters and unacknowledged MSS.

The article "Is Matter Disappearing? Is it simply Electricity"? and several notices of Foreign Exchanges, are in type, but unavoidably held over.

PROFESSOR AND MADAME ZANCIG.

THE GREAT THOUGHT READERS NOW DRAWING IMMENSE AUDIENCES AT THE ALHAMBRA, LONDON.





It would be easy to fill an entire *Harbinger* with accounts from the English papers of these remarkable thought-readers, who, from Mr. W. T. Stead to the ordinary newspaper reporter, are considered to be not only most wonderful exponents of the power of Telepathy, but thoroughly genuine. They have been met in private by Mr. Stead and others, and in speaking of this wonderful "wireless telegraphy of the brain," the Zancigs say from their own experience that "In years to come they believe people thousands of miles apart will be able to communicate their thoughts by mental effort alone without the aid of telegraph wires or any mechanical appliances." Their own power seems to have come from cultivating a gift which they found out in their younger days. Mr. and Mrs. Zancig, one London daily informs its readers, were born in Denmark, and have known each other from childhood. Long before they were in their teens they discovered that they were able to read thought. But the power was only used for private amusement, and it was not until some time after their marriage that they began to appear in public. It is gathered from the various notices that they have appeared in South Africa—that their engagement at the Alhambra, London, is so successful that it was extended from middle of December to January—that the place is crowded to excess, and the *Daily Mail* of Dec. 15th informs its readers that "His Royal Highness the Duke of Connaught paid a visit to the Alhambra Theatre last evening expressly to witness the demonstrations of mental telepathy given by Professor and Mme. Zancig."

Among the numerous interviews and press reports received Mr. W. T. Stead's account is selected, as he is a skilled investigator and knows what Telepathy means for the future of the race. Under the heading, "The Next Wonder of the World," he gives half-a-dozen pages to his appreciation of the achievements of the Zancigs as outdoing wireless telegraphy.

With regard to the performance at the Alhambra, which Mr. Stead witnessed, in company with Mr. Sinnett, he lays great stress on the rapidity with which the transference of thought is effected :—

'Mr. Zancig does not face his wife ; he is for the most part with his back towards her, looking intently at the articles displayed to him. Strings of figures hastily scribbled in the distant gallery, and deciphered with difficulty by Mr. Zancig, are written out without hesitation by Mrs. Zancig in a clear, bold hand. Mr. Zancig is never for more than a moment in the same place. Here, there, and everywhere, rushing about from one part of the house to the other. Articles are thrust into his hand one after the other, and sometimes his wife describes them before he himself has quite realised what they are.

'After this kind of thing had been going on for fifteen or twenty minutes the door of our box was thrown open and Mr. Zancig jumped in. He was in a state of great tension. "Give me something," he cried ; "anything you like, a banknote or what you please." We were in the furthest box from the stage, on Mrs. Zancig's right hand. Mr. Sinnett hurriedly rummaged through his pocket-book and produced a cheque. Mr. Zancig bent over the ledge of the box, his face not turned towards the stage, but his eyes intent upon the cheque. "What is this?" "A draft." "How much is it filled up for?" "It is a blank, not filled up at all." "What is its number?" And then and there that marvellous woman wrote up with absolute accuracy and without a moment's hesitation figure after figure, until the right number was written on the slate.'

"After seeing the Zancigs at the Alhambra," Mr. Stead goes on, "I called upon them by invitation at their own rooms, and subsequently invited them to lunch at my house, 5, Smith-square."

One of the tests applied is thus described :

"I shut up Mrs. Zancig with a friend of my own in one room, giving her the slate and a piece of chalk pencil. A passage led from her room to the sittingroom, where I remained with Mr. Zancig. Both doors were closed, and the passage intervened. I asked another friend who was also present to write a series of eight figures. This was done, and the slate was handed to Mr. Zancig. He fixed his gaze upon one figure at a time. In the distance, behind two doors, Mrs. Zancig called out the figures as she received them, writing them down at the same time. Once or twice she called out a wrong number. But when my friend brought Mrs. Zancig into the room with her slate the series of figures was written correctly."

"From which it would appear," Mr. Stead thinks, "that the telepathic current finds less difficulty in moving the fingers than in moving the tongue."

Mr. Stead thinks that this power of communication ought to be demonstrated before experts, and that, if it is proved, it will be a marvellous revelation of the hitherto latent and almost unsuspected powers of the human soul. His own experience, he says, 'has sufficed to prove that, providing two minds are in tune, they can transmit thought over hundreds and thousands of miles.'

These performances were in full swing when the last mail left London and a committee of scientific men, headed by Sir Oliver Lodge, was being formed to test scientifically this wonderful gift. There is an interview and large portrait of Mme. Zancig in the *Illustrated Mail* as she stands while reading the mind of her husband when locked in another room. When Professor Zancig was asked by the *Mail* representative "How it was done?" He answered "it is very difficult to describe. First, the transmitter has to concentrate his thoughts on the message he desires to send. If it is a sentence each letter must be mentally spelt, but if it is an object the sender's thoughts must simply be concentrated on the name of the object."

Madame Zancig when questioned as to how she receives her husband's messages explained as follows : "I open my mind, and then suddenly the message or picture goes by like a flash. If I do not catch it, it passes, and I have to try again. It is possible to send messages at the rate of 200 letters in fifteen minutes, or a picture or object like a flash."

"Will you allow me to make a test especially for the readers of the "Illustrated Mail.'?"

"Certainly," said Professor Zancig. "If you will write down a word or phrase after my wife has left the room I will read it and she will tell you what it is without coming near." Madame Zancig then left the room, and after making sure that more than one wall separated her from her husband the two words "Illustrated Mail" were written on the back of an envelope. Professor Zancig, to let his wife know the message was coming, called loudly the word "Try."

Almost instantly Madame Zancig shouted in a pretty foreign accent, "Illustrated Mail."

The above is merely a sample of the overwhelming evidence in the papers of the Zancigs' amazing gift.

"Speak to Him thou, for He hears,
And spirit with spirit can meet,
Closer is He than breathing,
And nearer than hands and feet."

Tennyson

VICTORIAN ASSOCIATION OF SPIRITUALISTS.

As there has been a holiday recess there is little to report beyond the Conversazione, which was held on January 14th, when "An Occult Student" gave a paper on "True Religion." This was much on the lines of Mr. James Smith's paper, "The Next Reformation," and if space will permit a short *resumé* may be given in the March issue. There was an excellent musical programme contributed to by Miss Smith, Miss Probyn, Miss Johnston, Miss Ruffin and Mr. Wallis. Miss McIntyre and Miss Edelsten recited. Mr. Donahay resumes his Sunday morning Conference Meetings on February 3rd. At the close of the last session Mr. Donahay was presented with a beautiful pocket book by the attendants at this class as a slight acknowledgment of the valuable instruction gained.

COMPLIMENTARY CONCERT TO MR. BLOOMFIELD.

As a small recognition of this gentleman's valuable services as Hon. Sec. of the V.A.S., a complimentary concert was tendered to him at the Rooms on Monday evening, the 21st of January. The room was most beautifully decorated for the occasion by willing hands, and a programme provided that would do justice to any concert hall. During an interval Mr. Bloomfield was presented with a purse of sovereigns by Mr. Waschatz, the President, on behalf of subscribers, and Mr. Terry and Mr. Sinclair also made appropriate speeches. Among the chief items were recitations by Miss Carrie Haase, the brilliant elocutionist, Miss Sinclair and Mr. V. Kroemer. A mandoline solo by Signor Vadale, accompanied by Miss McEwen, and violin solo by Mr. Ford, accompanied by Miss Saunders, with songs by Miss Christensen, Miss Fiven, Miss Probyn, Miss Ruffin, Miss Purvis, Mr. Sutton and Mr. Serle completed the list.

PERSONALS.

Lilian Whiting is to furnish a paper for the January number of *The Annals of Psychical Science* on "The Spiritualistic Camp Meetings in the United States," which will be eagerly looked forward to. It is also possible that something will be sent by her for the *Harbinger of Light* from Rome, where she is spending the winter. In a letter to the editor written on her way across the Atlantic, she says: "There is a great deal of interest in the psychic and spiritual side of life in Rome, and of it I will write you if I may after my arrival." This is good news, indeed, for all of us at the Antipodes who anxiously look for whatever drops from her pen, whether it is "The Life Beautiful" series or volumes like "Kate Field," "After Her Death," and the long list besides that have made Lilian Whiting a precious household word with us.

Dr. Peebles is now in India, and it is hoped that he will visit Australia, Tasmania and New Zealand on his way back to America. Just before leaving London he was "interviewed" by the *Daily News*, and among his other activities it is stated that he was one of the seven founders of the Independent Order of Good Templars, and was the first Grand Chaplain of the Order. He will have a great welcome in Australasia.

Mrs. McLennan is due in Melbourne on February 4th after two years' absence, eighteen months of which have been spent in London. "In that time," Mrs. McLennan writes, "I have come in contact with the brightest minds in our movement, and have acquired knowledge it will be my privilege to impart." Mr. and Mrs. McLennan write most enthusiastically of Mrs. McLennan's reception in England, where she was engaged to speak during the whole of 1907, but cancelled her engagement for health's sake and under instructions from her guides.

Rev. Glanville Hicks, of Waihi, N.Z., who has lately seceded from orthodoxy and taken up work on the Spiritualistic platform, was to give three lectures for the Auckland Society of Spiritualists, commencing on January 13th. He is a brilliant orator and debater, and likely to be one of our most prominent speakers.

Rev. Loie F. Prior was to arrive in London about the end of December, according to the latest number of *Light*. Mrs. Prior reported that she had had a very pleasant voyage as far as Naples, where she wrote, and was ready for work. The London Spiritualist Alliance had arranged a social gathering of Members and Associates for Thursday, January 3rd, from 3 to 5, to welcome Mrs. Prior to London.

Mr. Ernest Marklew's Christmas double number of *The Medium*, published at Burnley, Lancashire, England, is an excellent one. He is an indefatigable worker, and lectured at eight different societies in Lancashire and Yorkshire, including Leeds, during November. "At each place," he says, "there were abundant evidences that the Spiritualist movement is growing in strength."

Dr. Isidore Kozminsky's paper, *The Antiquarian Gazette*, has been incorporated with *The Science of Man*, representing "The Anthropological Society" of Sydney.

A. G. Stephens, whose initials so long appeared at the foot of the "Red Page" of *The Bulletin*, has brought out *The Bookfellow* in Sydney, a racy literary journal, which every week lets its readers know the very best in Art and Literature. Writing of "Studio Sketches," by William Moore, Melbourne, A.G.S. says "the story of the Vic. students' talismanic cup—or mug rather—might delay for a moment the good-natured lady who makes bright *The Harbinger of Light*." This is possibly because there is something weird and prophetic about this cup, each possessor of which has in turn gained the Vic. travelling scholarship. The cup story is worth reading, and appears in *The Bookfellow* of January 17th. But every number is excellent, and old literary enthusiasms revive as I read, although A.G.S. will smile benevolently when I say he knows nothing of the real life of this wonderful Universe, and is just skimming on the surface.

Colonel Olcott is reported in the latest number of *The Theosophist* to be seriously ill, although somewhat recovered from the seizure that kept him in hospital at Ceylon. He is now at Adyar, and his many friends in Australia send greetings and the hope of his further recovery and convalescence.

Mrs. Harris-Roberts writes most charmingly from Auckland of the "Society for Spiritual Progress" there, of which she is President. Mrs. Roberts will attend Christchurch as a delegate at the Convention to be held there *re* the Federation of Spiritualistic Societies in New Zealand. Mrs. Roberts is establishing a library for the above Society, and friends who have literature to spare will help greatly by contributions. Want of space prevents a longer notice this issue.

Mrs. Edwards is leaving for Perth, W.A., where for three months she is to take the place of Mrs. Parker at the Spiritual Church of West Australia. Mrs. Parker has done two years' excellent work, and is to take a much needed rest.

I aim to see that the world is better for me, and to find my reward in the act.—*Emerson.*

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BRISBANE ASSOCIATION OF SPIRITUALISTS.

A social was held on Dec. 29th at the rooms of the above Society, when Mr. Geo. Justelius, the late Hon. Secretary, was presented with a handsome marble clock in recognition of his past valuable services to the Association. Mrs. Justelius was also the recipient of a silver and glass salad-bowl as a souvenir of the members' good-will, generally, for her untiring efforts in the Lyceum work as President.

It is the desire and aim of the Society that it shall be the means of diffusing practical information on the subject of Spiritualism in the city of Brisbane during the ensuing year, and although progress is slow yet it is felt the cause is gradually making headway.

A. J. FORD, *Hon. Sec.*

A LETTER FROM W. J. COLVILLE.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

DEAR MADAM,—Will you permit me, through your ever hospitable though always crowded columns, to send a word of Christmas greeting to my numerous warm and faithful friends who receive enlightenment through your most excellent and highly instructive journal. The pleasant work of writing letters to hundreds of correspondents is more onerous than any public worker can always undertake and as I have recently received an immense number of welcome and extremely kind epistles from all parts of Australia, Tasmania, and New Zealand, which I cannot deal with as I should like, I must trust to your good offices to convey in public print my sincere thanks and heartfelt greetings to the great Australasian public, to whom I am deeply indebted, for extremely generous treatment when it has been my privilege to travel beneath Southern skies. Since leaving Melbourne after the debate with M. W. Green, and the subsequent overflowing audiences at the Oddfellows' Hall, I have been constantly employed in Tasmania and New Zealand. In the former island, both in Launceston and Hobart, I was greeted with splendid and enthusiastic audiences. In Launceston Mr. Lord, Mr. Waterworth, and other earnest workers helped to make my lectures in Mechanics' Institute a complete success, while in Hobart Mrs. Cranstoun, Mr. Hudson, and others were just as indefatigable. In both cities the daily papers gave me long and flattering reports and it is with deep pleasure I recall my visit to beautiful Tasmania which I hope some day to revisit

IN NEW ZEALAND.

From Hobart I went, viâ The Bluff, to New Zealand, and in Christchurch found a wide opportunity for work in the spacious church in Worcester Street, which the Spiritualists have rented for an indefinite period. It was the Exhibition time and all the gatherings during my 15 days' visit were crowded, and although the city was full of visitors the charges for board and residence were most moderate. Joseph Fabling, President of the Spiritualistic Society, is a very successful practising metaphysician, doing much good work in his office at Rhodes Buildings, Hereford Street. Mr. Fabling is thinking of removing to Melbourne after the Exhibition closes, and he will be a great acquisition to the ranks of competent workers in your great metropolis. Arthur Bushby, formerly of Auckland, is also an excellent worker, and has, with his wife, opened "Fair Home" at 137 Salisbury Street, where visitors enjoy every comfort in a roomy mansion standing in a splendid garden and at reasonable rates.

WELLINGTON.

In Wellington, where I could only remain two days, I gave four lectures in the hall used jointly by the Metaphysical and Theosophical Societies. Mr. and Mrs. Godber, the famous caterers, made all arrangements, and I owe them and their daughter, Mrs. Kidstone, who acted as secretary, a debt of lasting gratitude. My brief visit was most enjoyable and the large audiences included representative people of many schools of thought.

AUCKLAND.

In Auckland I remained eight days and spoke seventeen times in the Federal Hall where Rev. M. Walker conducts Sunday Services for the Church of New Thought. On all occasions I found large and eager audiences, and left in the "Sonoma" at midnight on November 30th with many delightful recollections of picturesque New Zealand. Still I was not sorry to be on my way to San Francisco as I do prefer Christmas-tide north of the equator, and my many friends in California have urged upon me the duty of using my return ticket, the limit of which was generously extended by the courteous Oceanic Steamship Co. I am writing this letter at Samoa and the voyage thus far has been very pleasant. The next stoppage place is Honolulu, and I will write again from there. Every best wish for you all—Sincerely

W. J. COLVILLE.

Address—
1649 Everett Street,
Alameda, California.

ROSA MYSTICA.

The roses last but a season,
For Time, with his sleepless treason,
He biddeth them die;
At dawn they are roses,
And when the day closes
As dust they are dry.

O'er Love—the rose-flower of Heaven,
To Time no empire is given –
He passes it by;
On Time's grave 'twill be blowing,
For the blooms of God's growing
Are born not to die.

P. E. QUINN.

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MRS. McLENNAN
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will arrive in Melbourne on February 4, after two years' travel in America and Europe, and will resume Mediumistic work on March 1st.
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1

2

3

4

5

DESCRIPTION OF PICTURE.

1. This is one of the most remarkable apports brought to the circle. Towards the close of 1906 it was announced that some exceedingly rare apports would be produced. These proved to be from that almost unknown and inaccessible land, Thibet, and No. 1 on this page is something that could not be found outside Thibet. "It is a proclamation written on the skin of the long-haired goat," as Dr. Whitcomb explained, "but the hair has been cut short so that it would go close to the wall it was tacked to." It is about two feet in length, and the script which is in red letters can be just distinguished in the photo., and relates to the advent of the British into Thibet. There is a terra cotta seal near the top looking like a screw head. Over the figure 1 is the piece of leather which held a second seal in position.

No. 2. This is also from Thibet, and is a sacred talisman called a "Tat." It is made from the skin of the tail of a Yak, and in the inner receptacle is a wooden tablet shown by the photographer, bound round with paper taken from a "prayer wheel" by the Grand Llama Priest. Dr. Whitcomb explained that "it is either carried on the arm or fixed to a collar round the neck so that they always have prayer with them."

No. 3. Sacred tablet from Thibet made of pine wood with writing in the sacred script.

No. 4. A Jibbah, an over dress worn by the Soudanese soldiers. It is made of coarse holland, patched in various places with red stuff, a duty enjoined on faithful Mohammedans. Over the breast will be noticed a bayonet cut which was the cause of this soldier's death. It came soiled with the dust of the Soudan, and stained with blood, and had to be carefully cleaned.

No. 5. This is a chain from Equatorial Africa fully described in November number. It is worn as a charm by the married women. The tablet is of bone with hieroglyphic characters, and has four notches to show the number of children the woman had borne.