

THE ARBINGER OF LIGHT

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

Founded in 1870 by Mr. W. H. Terry.

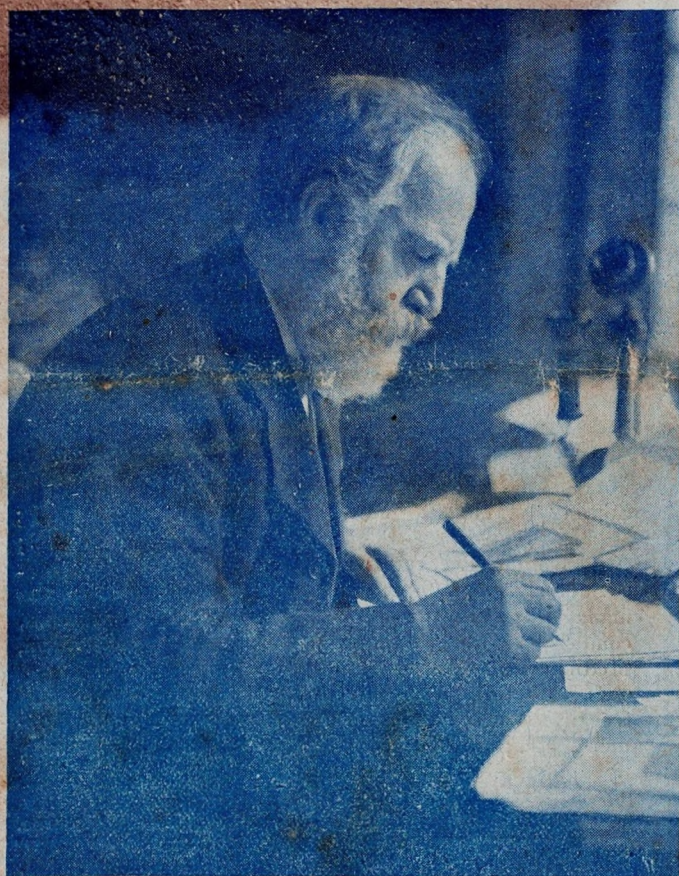
"LIGHT, MORE LIGHT."—Goethe.

Edited by Mrs. Charles Bright

Vol 36. No 441.

MELBOURNE, NOVEMBER 1st, 1906.

SIXPENCE.



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Dr. Peebles' first visit to Melbourne. Addresses and Press Criticisms. Dec., 1872; Jan. and Feb., 1873.

Startling Manifestations at Sandhurst. August and Sept., 1873; also January and August, 1874.

Electricity, Magnetism, Spiritualism. November, 1873.

Charles Foster's Seances in Melbourne. April, May, 1874.

Crookes' Notes of an inquiry into the phenomena called Spiritualism (Supplement), June, 1874; and on "Spirit Forms," July.

The Relations of the Human Brain to Spiritual Phenomena, by Professor Buchanan. September, 1875.

Ghosts that are Ghosts; by Col. Olcott. November, 1875.

An Exposition of Spiritualism; W. H. Terry. December, 1875.
Matter Passed through Matter. A remarkable Melbourne Seance. March, 1876.

Spirit Photography. April, 1876; also September, 1897.

Mesmerism. May and June, 1876.

Moral Teachings of Spiritualism; Evidences of Spiritualism; Lectures; W. H. Terry. Sept., Nov.

Dr. Peebles' Second Visit. April, 1877.

Spiritualism and Insanity. June and July, 1877.

Archdeacon Colley's Experiences. January, 1878.

Spiritual Answers to Important Questions, A. J. Davis. Oct., 1879.

Summary of Phenomena occurring through the Mediumship of Mr. George Spriggs. July, 1882.

"A Little Pilgrim in the Unseen," by Mrs. Oliphant (8-page Supplement); and one of Professor Denton's Lectures "Science and Religion." This number is 1s. (Mrs' Oliphant's beautiful spiritual story costs 2/6 in book form). December, 1882.

Denton's Lectures (2); His Death and Portrait (1). January, February, November, 1883.

Christianity: its Origin and Esoteric Meaning; H. J. Browne. 1884.

The Golden Rule of Spiritualism; Hudson Tuttle. Aug., 1885.
Editorial on the Soul. October.

Two Scientific Facts Revealed by Spiritualism. Feb., 1885.

Prof. Barrett's and Lord Folkstone's Experiences. Jan., 1887.

If a Man Die shall he Live Again? A. R. Wallace. Sept., 1887.

Prof. E. Coues on Spiritualism. April, 1889.

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(List to be completed next month).

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The Harbinger of Light.

NOVEMBER 1, 1906.

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EDITORIAL NOTES.

It seems as if the world is on the eve of a new departure in spiritualistic investigation that is destined to revolutionise every branch of contemporary thought and science. When speaking to would-be investigators there is no safer starting point with persons of average intelligence than to get them to realise that this "too solid flesh," as Shakespeare terms it, is but the envelope of the real self—that the Soul or Ego is a distinct entity able to free itself from its covering even while upon earth, and that it has the power of communicating with other Egos whether in the flesh or out of it, if proper conditions are secured. By simple experiment with a circle of congenial friends it has been found that at a given hour thoughts which have been sent out have flashed unexpectedly upon those thus brought into vibratory accord, and that at times the astral form has been actually seen. And this has happened frequently when the receivers were in the midst of absorbing work and had forgotten the hour fixed upon. It is therefore most interesting to note that all the latest and most scientific investigators are making exhaustive experiments in this direction. In that remarkably convincing and interesting volume of M. G. Delanne's, "Evidences of a Future Life," he cites numerous cases of "Doubling," and was able to give his readers a photo. of a "Double" that appeared to a friend at a given hour some miles away; the experiments being made by two University Professors, one at Bucharest, the other in a neighbouring city. In "Human Personality," Myers records several well-attested cases, and in the August number of "Annals of Psychical Science," Col de Rochas adds four more successful appearances which occurred in the family of Mme. Agatha Hæmmerlé, the learned friend of Baron Carl du Prel, whose principal works she translated into French.

In the latest number of the *Review of Reviews*, Mr. Stead says with regard to these experiments of Col. de Rochas that "of all the phenomena known as psychic none is so intensely interesting as the phenomenon of the Double. To be able to project an absolute *fac simile* of yourself to any distance, to cause it to be seen and felt by your friends, is one of the latent capacities of the Ego in which nobody will believe until they have had personal experiences which convince them it is not only possible, but that it actually occurs. This is a matter on which I speak with conviction, but I do not expect any of my readers to accept it on my authority. Some day some of them may see a Double, and then they will believe—but not till then." In the cases cited in the "Annals of Psychical Science," an arrangement had been made with Madame Hæmmerlé and her family and two of her son's classmates, M. Stankewitch and M. Serboff, to appear, the former in the son's bedroom at 11 p.m., the latter in the drawing room at 11.30 p.m. At the appointed hour M. Stankewitch appeared to both brother and sister as the latter stood at the foot of the bed, while a sister in

the drawing-room reported having seen him pass through there. M. Serboff did not appear till nearly midnight, and the apparition looked paler and less distinct. This seems to have been due to uncertainty and consequent lack of concentration on the part of M. Serboff. He said the next day that when he entered the drawing-room he was uncertain which bookcase to approach, for he had intended to take out a book, but he lost his power of concentration and returned to his normal self. In a third case Miss Alma Hæmmerlé projected herself to the sick room of a friend who was ill with fever. This friend saw the apparition, felt the calming influence, and was cured, going out as usual the next day.

Whatever the process may be called of releasing the Double, it is evident that it is one of extreme delicacy, and should be usually left to the natural development of each individual, unassisted by external aid in the shape of magnetism. Col. de Rochas relates some experiences of his own, which show that the practice of externalising the astral is not without grave danger. He had done this some hundreds of times, and on this occasion put a lady, Mrs. Lambert, in the ecstatic state, and then according to her desire left her in that condition. She described her astral body as floating in the air at some height above her, and to verify if the fluidic bond uniting her physical body to her astral body had travelled to that distance, Col. de Rochas left the drawing-room under some pretext, and in the room above and as nearly as he could locate put his hand over the place he judged to be vertically above the subject. On his return he found the spectators in great agitation. Mrs. Lambert had suddenly leapt from her chair uttering a violent cry of pain and joining her hands over her head. Her whole body was contracted, and the movements of the heart and of the respiration had stopped. After being restored in the way known to Col. de Rochas she was obliged to go to bed, and remained there some time, suffering great pain in the head. Col. de Rochas says "a kind of cerebral rupture had occurred, by which the *Od* was escaping in great abundance, any object approaching her head was insupportable to her, and the inferior extremities were very cold." It is not surprising to read that Col. de Rochas did not repeat his experiment.

In the *North American Review* for August, Dr. Quackenbos, gives a most interesting description in an article, "The Transliminal," of the power of each one of us to invoke the sleeping God within by auto-suggestion. The writer says that the Neo-Platonists were right in proclaiming "the night time of the body to be the daytime of the soul." "As one is about yielding to slumber for the night," he goes on, "let him say to himself that he will draw spontaneously upon the resources treasured in his higher being for creative work in the normal sphere." If each one can do this for himself, and many a one can vouch for the truth of it in his or her own experience, what may not be done by a multitude banded together to secure a common end? This is an aspect of Spiritualism whose importance cannot be over-estimated. Phenomena, useful enough in their way, should be only the means to an end, are indeed only the A B C's of a great spiritual philosophy. And this philosophy, when once grasped, will lead us by an ever upward path towards the time when, as Prentice Mulford tells us, we shall be so close to the spiritual realm as to walk even on this earth with those who have gone before.

"So close it lies that when my sight is clear
I think I almost see the gleaming strand;
I know I feel those who have gone far from here
Come near enough sometimes to touch my hand.
I often think but for our veiled eyes
We should find heaven right round about us lies."

W. T. STEAD.

Eminent Journalist and World-Renowned Spiritualist.

BY MRS. CHARLES BRIGHT.

It is just thirteen years ago that I first came into direct communication with Mr. Stead, and as it is from that small beginning that I owe the most of my later spiritual development his name has since been a revered and cherished one. This is quite distinct from the admiration I have felt throughout his long public career for the self-denying and untiring energy he has displayed whenever some flagrant wrong had to be righted, some crying social evil combated, or, as is frequently the case, some unpopular cause championed. For Mr. Stead does not do anything by halves, and when once he has, with his clear far-seeing vision, ascertained what he believes to be the truth on any subject, nothing in the shape of

hostile criticism can deflect him from his course. Spiritualists all the world over are greatly indebted to Mr. Stead, if only for that charming classic volume, "Letters from Julia," now in its sixth edition under its new title, "After Death," to say nothing of "Borderland," that unique journal in which for several years we were kept *au courant* with the latest and sanest views of Spiritualism and its phenomena. Since taking control of the *Harbinger* I have had two letters from Mr. Stead, one about a year ago with a few words of congratulation on the work I was doing, and another, dated March 10 of this year, in which he says:

"I have got a photograph for you now, and will send an article as soon as I can get it written, but I have a very great deal on my hands at present and cannot do it off-hand."

This latest picture, not printed before in Australia, is the one that accompanies this article, and, hearing privately of the great pressure of work upon Mr. Stead, and his not too robust health, I decided to write my personal sketch now, and, in good time, Mr. Stead will doubtless send something specially written for Australian readers.

HOW "JULIA" INTRODUCED ME TO MR. STEAD.

It was in 1893, four years before the first edition of "Letters from Julia" appeared, that I came into contact with Julia. At that time in the *Review of Reviews* was appearing each month an interesting account of Mr. Stead's wonderful experiences in automatic writing. Some of the letters he was receiving from "Julia," a mythical personage to most people, greatly interested me, but I was the most struck by his remarkable power of communicating with spirits still in the flesh. This Mr. Stead had attempted at "Julia's" suggestion, as she told him "it was just as easy to hold converse with spirits still on earth as with those who had passed over." This was a new departure in spiritualistic inquiry, and I recognised at once its supreme importance. It gave the opening for that personal spiritual development I had been craving for since the limitations of "messages" through so-called mediumistic channels had been forced

upon me. This new development so engrossed my thoughts that I talked of little else that week, and directed the attention of the Spiritualistic friends I met to that notable article in the current number of *Review of Reviews*. At that time I was engaged on a series of articles for an important weekly paper in Melbourne, "Modern Witchcraft," which I had been

to write, and in the search for "copy" had been leading Spiritualist in Melbourne one of the w. séances held at the house of a lady trance-speaker Fitzroy. Both these helpers in my spiritual development, whom I wish to gratefully remember, have since passed to the Great Beyond. With mind full of "Julia" and Mr. Stead's experiences I took my seat at the circle. Presently the medium entered, a sweet-looking middle-aged lady of quiet and refined appearance. She had scarcely seated herself and greeted the sitters than she went into the trance, and soon she was busy giving

messages to those present, who, unlike myself, were regular attendants. Presently the medium gave a stronger shiver than usual, and began to speak in quite a different tone of voice.

"I am a stranger here," the control began, "and have been attracted by someone in this circle."

"Who are you?" from the lady interlocutor holding the medium's left hand, brought the answer in clear tones: "I do not think that anyone but the lady I am seeking would recognise me. I have come to this part of the world for the first time, and I am known as Mr. Stead's 'Julia.'" The mention of the name did not bring any recognition into the faces of those present, and I asked if I might be allowed to speak to the stranger.

"It is likely," I said, "that I am the only person here who has heard of you, and I have thought so much about you all the last week that perhaps this is the reason you have come."

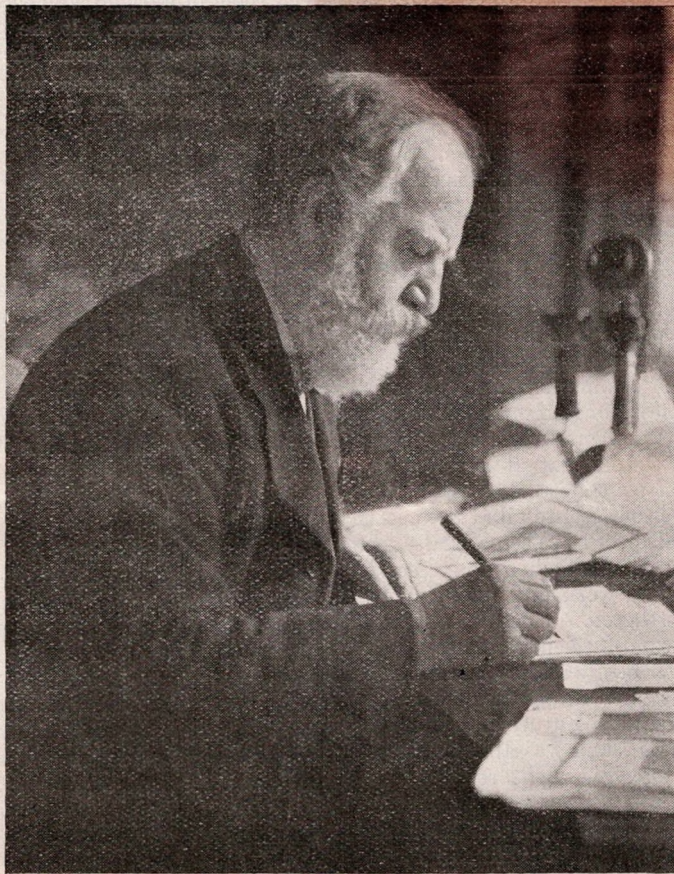
"I think so," "Julia"

replied. "It is a very strong attraction that has brought me, and I may be able to help you a little later on. That is the reason I have come to see you."

"Perhaps," I said, "it is to help me in my writing?"

"I do not know, but I will come to you now the link is established," she replied, "and do all I can. Good-bye. There is a great crowd of spirits waiting to speak to their friends here, and I must not keep the medium any longer."

An account of this séance was included in the second article of the series on "Modern Witchcraft" on which I was then engaged, and without my knowledge a friend kindly sent the two papers to Mr. Stead. A few months later a letter dated August 15, 1903, came to me from Mr. Stead. This letter now lies before me, and although it is entirely personal and not intended for publication, I may make a few extracts for the benefit of those Australians who have derived pleasure and consolation in the perusal of "Letters from Julia," without breach of confidence. After saying he had read "with great interest" two of the articles I had written on "Modern Witchcraft," he said: "I am inclined to believe that if you care to pursue that inquiry you would find that "Julia," who is a very helpful soul and who would be attracted to



MR. W. T. STEAD

you by the mere fact of your interest and sympathy, would manifest herself in a more definite manner than she did on that occasion. The personality of "Julia" is to me beyond doubt. You cannot receive intimate and constant communication for more than a year from any other person, either in the body or out of the body without knowing the facts of the reality of the character of the person with whom you are in communication. . . . If you can get into friendly relations with "Julia" you will do well to do so. She was a noble woman when she lived, and death, to say the least, has not impaired either the kindness of her spirit or the power of her intellect. I should be much obliged to you if you could let me have a complete set of your "Witchcraft" series, and also copies of any other articles that you may write on the subject. I send you the first number of "Borderland," which, however, you may have already seen. Towards the close of that same year, 1893, was the first time that I had leisure, after returning to Sydney, to put into execution a strong desire I had to see if I could get automatic writing on my own account. Having studied afresh Mr. Stead's directions for the free holding of the pencil with hand raised from the table, I sat one eventful evening, when quite alone, to try my skill. Presently there was written in a bold, clear handwriting, but very slowly, "*Veuillez oter les yeux.*" "*Mais pourquoi?*" I replied, astounded at a message being written in French, as for some years I had not opened a French book. "*Pour vous mieux diriger.*" Having turned my eyes away from what I was doing as requested, the next sentence still in French was, "I think a pen would be better than a pencil." To my question, "Why do you write in French?" came a more freely written reply: "*Pour vous convaincre de mon identité. Je ferai mieux bientôt. Soyez tranquille, tout sera perfectionné. Je promets de vous assister de tout mon pouvoir.*" Julia. ("To convince you of my identity. I shall do better soon. Be content, all will be perfected. I promise to assist you to the uttermost. Julia.") This was the beginning of my automatic writing. For some time Julia superintended everything, but invariably wrote in French, and gradually my own power developed until I am, as it were, in telephonic touch with the spiritual spheres and personal friends who are now dwellers therein. Years afterwards, when I read "Letters from Julia," I recognised the impetuous spirit mentioned to me by Mr. Stead before the "Letters" were published, and of which I had had many examples in my own delightful experience with Julia. Just as she urged Mr. Stead to open at once a "Bureau of Communication" between the two worlds, so, with myself, she urged the beginning of a book *immediately*, that I am now hoping to see shortly in print, while another friend in spirit life maintained it would be better done "later on." On this occasion a warm controversy between the two appeared on paper before my astonished eyes—Julia writing rapidly in French, while my other friend in the Great Beyond gave his views in English and just as rapidly in alternate sentences. So I have much to be thankful to Julia for, and know that I have the benefit of her assistance even now.

MR. STEAD AND SPIRITUALISM.

There is no doubt that if Mr. Stead had studied his own interests he would never have been the bold champion of Spiritualism he has ever been since the truth of spirit communion and the inter-blending of the mundane and spiritual worlds flashed into his soul. It is a matter of general knowledge that the publication of his remarkable experiences in automatic writing with Julia and others in the *Review of Reviews* in the early nineties, discounted with the mass of his readers all his previous magnificent work on public and social questions. To this day a spasm of horror seizes me when I think of those startling articles of his in the *Pall Mall Gazette* more than a quarter of a century ago, when as one of the most brilliant and young journalists of the day he electrified the world with his revelations concerning the awful traffic in human bodies and souls that went on to gratify the unsated lust of debauchees. Since then Mr. Stead has probably seen with many of us that it is chiefly in the gradual upliftment of people's ideals that reforms will

come about, and that the awakening of humanity to the fact of the great destiny awaiting it in the spheres will be a potent factor to this end. Mr. Stead has been well aware all along of the great sacrifices he was making in bringing his conclusions regarding Spiritualism before the world. In the preface to the first edition of "Letters from Julia," published in 1897, he says:—"No one who knows anything of the prejudice that exists on the subject will deny that I have no personal interest to serve in taking up the exceedingly unpopular and much-ridiculed position of a believer in the reality of such communications. For years I have laboured under a serious disadvantage on this account in many ways, both private and public. I am well aware that the contents of this Preface will be employed in order to discount and discredit everything I may say or do for years to come. That is unfortunate, no doubt, but of course it cannot be weighed in the balance compared with the importance of testifying to what I believe to be the truth about the messages written with my hand." And how many workers at the Antipodes can testify from their own experience to the reality of this ostracism; and, realising the enormous sacrifices he has made, will send out to our great co-worker across the globe grateful acknowledgment of his courage and constancy in the face of such great odds. In the preface to the sixth edition, published last November, and eight years after the first one, Mr. Stead says:—"I have not one word to alter or to modify one statement made in the original preface where I vouch for my absolute belief in the authenticity of the communications received through my hand. . . . If my friends' minds do not need to use their own hands to write to me but can control my hand for that purpose while they are still in the physical body why should they lose that faculty merely because they have put on a spiritual body?"

WHAT MR. STEAD HAS TO SAY ABOUT THE DESIRABILITY OF MESSAGES FROM THE GREAT BEYOND.

So much is said, now that it has become the fashion to accept the facts of psychic phenomena, concerning the undesirability of communicating with that other world that Mr. Stead's wise words regarding this subject are worthy of earnest attention. In these messages from Julia two or three things common to all communications are to be noted, Mr. Stead points out. "The first is," he says, "that death makes no break in the continuity of mental consciousness. Our personality persists with so vivid a sense of its own identity that there is often at first some difficulty in realizing that death has taken place. The second is that the period of growth and probation is no more complete at death than it is on leaving school, finishing an apprenticeship or retiring from business. The environment is changed. But the principle of growth, of evolution, of endless progress towards ideal perfection, continues to be the law of life. The third is that it is not only possible but lawful, and not only lawful but an absolute duty on the part of mortals to renew and keep up a loving intercourse with the loved ones who have gone before. Such an imperious duty imposed by the loving heart is not to be thrust on one side by quoting inapplicable texts by which the Hebrew law-giver 3,000 years ago sought to deter the children of Israel from resorting to familiar spirits, and the black magic of primitive times. As earnestly as any writer in the Pentateuch I raise my voice against any tampering with the unseen and potent forces of evil which lie in wait for the soul. But our friends do not become evil demons merely because they have changed their bodily raiment. Of this let readers of these messages from beyond the grave form their own opinion." Mr. Stead says in the conclusion to this interesting Preface to the last edition of these letters—"After Death"—"I am often asked if I still hear from my friend. I am glad to say that there is no break in the intimacy of our relations. . . . I asked my friend before writing these last sentences if she had anything to say." Using Mr. Stead's hand as she had ever done she just recapitulated the leading subjects mentioned in her letters and confirming their truth, while in conclusion she said: "The one thing more that I would like to add is this: All that I wrote about the joy and the glory of the Love of God, which is manifested to

us more and more exceedingly, was too weak, too poor to give you any idea how Life becomes transfigured when the atmosphere of Life is Love."—"Julia."

WHAT MR. STEAD IS DOING NOW.

In the July number of the *Review of Reviews* Mr. Stead, inspired by the great promise of Social Reform in England under the newly-elected Parliament, makes a stirring appeal to his readers during the last sixteen years to rally round him in the new crusade he is entering upon. "Sixteen years ago, when I published my first number, I wrote," Mr. Stead reminds his readers, "that the great word which has now to be spoken in the ears of the world is that the time has come when men and women must work for the salvation of the State with as much zeal and self-sacrifice as they now work for the salvation of the individual. . . . In years I am older than when I first appealed for the support of my readers in this co-operative enterprise, but my heart is younger and my faith is stronger than it was sixteen years ago. Never did Blake's noble verses ring more true to my ear than they are to-day :—

'Bring me my bow of burning gold !
Bring me my arrows of desire !
Bring me my spear : O clouds unfold !
Bring me my chariot of Fire !
I will not cease from mortal fight,
Nor shall my sword sleep in my hand,
Till we have built Jerusalem
In England's green and pleasant land.'

"I am preparing," Mr. Stead goes on, "a little manual of social service, 'How to Help.' I shall be glad to send a copy to any reader, old or young, far or near, rich or poor, who feels disposed to respond to my appeal. Time hastens on. I am now well on the way to my sixtieth year. . . . The years pass. And that is all the more reason for doing as much as we can while we are here, and if we have not started yet, to begin here and now." And so we must leave our brave and undaunted co-worker, and take renewed courage ourselves to wage unceasingly and still more fearlessly the fight in which we are engaged against the crass materialism by which we are surrounded, and which blasts and kills the spiritual life. But the day of better things is at hand, for :

"Often do the spirits
Of great events stride on before the events,
And in to-day already walks to-morrow."

OUR FOREIGN EXCHANGES.

THE LIMITS OF EXPERIENCE IN PSYCHIC PHENOMENA.

In Italy, as I have often had occasion to remark, Spiritualism has taken deep root among the cultivated classes of Society ; and in Milan, monthly lectures on psychic subjects are delivered in a hall specially devoted to the subject. They are subsequently printed and published in pamphlet form, as a supplement to "Luce e Ombra." The latest of these discourses to come to hand bears the title given above, and is an able discussion of the theme under consideration by Signor Pietro Raveggi.

That gentleman sets out by avowing his belief that with the scientific data now in our possession, it is possible to advance towards a new and probable theory of knowledge, founded upon the basis of certain general principles, which are at length positively ascertained. We have, for example, in Spiritualism the constant and uniform repetition of the same phenomena, simultaneously observed, and carefully recorded by hundreds of thousands of intelligent and educated persons, in every part of the civilised world. What hinders the formulation, from this vast body of incontestable phenomena, by the application of the inductive method, of the laws which govern their production and operation ? It is, as Signor Raveggi remarks, the strength of the scientific—I should rather say the unscientific—prejudices so widely prevalent among men claiming to speak with authority upon the subject, while they actually refuse, as Faraday, Huxley, and so many others have done, to investigate the reality of the phenomena. Now how is such a refusal—so hostile to the true scientific spirit of inquiry—to be accounted for ? Does it not spring from a latent fear that the phenomena are actual facts, and that, if once

they are admitted to be so, down topples the whole material theory of the Universe. For, if matter is merely the transient manifestation of mind or spirit ; if "the things which are seen are not made of things which do appear," then those scientists who only believe in the existence of what reaches them through the aid of their senses, will be driven to acknowledge that they have mistaken the shadow for the substance, the lantern for the thing signified, the lantern for the inner light by which it is illuminated. And such an admission would be humiliating in the extreme. It must come sooner or later, it is true, but in the meantime, Materialism clings to its idols, and will not relinquish them, until they are actually demolished by iconoclasts, armed with weapons forged on the anvil of Truth, by the sledge hammer of Demonstration, after passing through the fire of crucial Experiment.

Signor Raveggi quotes from the "Study of Experimental Medicine," by the great French physiologist, Claude Bernard, the following pregnant sentence :—

"That which is essentially the governing power of life, and which does not belong either to chemistry or physics, or to any other thing, is the directive idea of this vital evolution."

And this leads the lecturer to remark that "In every living germ there is a creative idea which develops and manifests itself in the organisation. During the whole of its duration, the living being remains under the influence of this same creative vital force, and Death occurs when this can no longer realise itself. And this same vital idea, which conserves the being, is perpetually engaged in reconstituting the living particles disorganised by exercise or destroyed by accident or disease. It is only necessary to have witnessed some phenomenon of materialisation in order to recognise the justice of these considerations of the vital principle."

To which I would add that this vital principle, creative idea, or spirit, is obviously a permanent and unchanging entity, because while every atom of our material bodies is born and dies, in the course of a few weeks, so that we are, strictly speaking, re-incarnated many times during a single year, the creative spirit is persistent, and by its shaping power and creative force, maintains the form, the features, the voice, the gait and the temperament of the individual, the colour of his eyes, and that of his hair, in a remarkable uniformity, from his cradle to his grave. To assume that the atomic constituents of our material bodies group and associate themselves in this fixed order, and in conformity with a specific type, is to imagine a series of unthinkable miracles.

To return, however, to Signor Raveggi. He points out that we are shut up to one of these two conclusions :— "Either matter is an illusion of the senses, an illusion which, under the spiritual force in which it originates, must possess the possibility of prolonging itself for an indefinite period, or matter obeys the direction of the spirit, which consequently must have the faculty of being able to transform it in virtue of its own will. The first of these hypotheses is too paradoxical for acceptance ; and therefore, in the absence of a better one, we are inclined to adopt the second as the more probable one."

With the translation of another passage from Signor Raveggi's thoughtful essay, I will conclude this notice of it :—

"The psyche, like the Universe, is a continual revelation to man. Not yet, as we believe, have psychic phenomena unveiled all their marvellous and surprising aspects to us. Other proofs await us, and we only stand at the outset of a stupefying excursion through unknown lands. Certain limits which to-day resemble so many barriers difficult to surmount, may to-morrow fall down, before the more or less easy and unexceptional facts of mediumship ; when we shall have ascertained somewhat better the nature of these phenomena and the conditions necessary for the creation of surroundings favourable to their manifestation. Our adversaries, the atrabilious deniers of the reality and sincerity of these facts, continue to dilate empirically upon their impossibility—as if they had acquired the power of dictating to Nature and defining the bounds of the possible—and do not hesitate to ascribe everything to fraud, to illusion, or to

simulacrum, either on the part of the medium, or his 'confederates,' the experimentalists."

When we remember the advance which the science of Spiritualism has made in less than sixty years, and contrast the phenomena of raps upon a wall and table-turning with those of materialization, and of spirit photography, we may feel perfectly confident that long before the end of the present century, the man or woman who professes his or her unbelief in spirit return and spirit communication, will be regarded with compassion as suffering from intellectual disability or the effects of a neglected education.

A DARING THESIS.

This epithet is rightly applied, by the "Reformador," of Rio Janeiro, now in the 24th year of its existence, to a discourse delivered by Senator Adolpho Rabello Leite, before the Faculty of Medicine in Bahia, when presenting himself to receive his degree of M.D. His dissertation was entitled "On the relation between matter and spiritual phenomena." "And thus," observes our Brazilian contemporary, "thanks to the boldness and courage of this young practitioner, breaking down the barriers of prejudice and routine, Spiritualism has made a triumphal entry into an official establishment for scientific instruction, and before a learned assemblage, this daring thesis was read, and for the first time a document of this kind upheld spiritual theories and principles. All honour to the young physician whom we ardently felicitate upon his noble attitude, and we subjoin the leading propositions of his brilliant discourse:—

1. "During life, the perispirit subsisting between soul and body, registers, after the manner of an instantaneous photograph, not only all the sensations of the external world but every act of the intelligence.

2. There exist between the perispirit and the brain the closest relations, so that any modification of the one, whatever may be its intensity, leads inevitably to a modification of the other.

3. Upon the perispirit is graven indelibly, and in the form of movements, all the acquisitions made by the soul during the process of its evolution; these impressions co-existing without confusion or intermingling with each other, they constitute the library of each sensitive being, and conform the perispiritual movements of the present with those of the past, and may rise up on the least exercise of the will, and constitute themselves either consciously or unconsciously."

As the editor of the "Reformador" justly observes, "What unaccustomed and truly revolutionary language is this in an Academy in which, for years past, the ideas proclaimed and defended have been entirely materialistic maintained by men of brilliant parts, like Guedes Cebral, in his thesis "The functions of the brain," amidst the plaudits of its pontiffs! To-day, Spiritualism invades all intelligences, disarming their prejudices by its eminently scientific character, and disposing the most enlightened minds to its reception. It was, then, under the inspiration of its wise doctrines that Dr. Adolpho Rabello Leite closed his dissertation in these words:—"Spiritualism, besides being an exact and extremely consolatory science, teaches us all the means of purifying and ennobling our souls, of fortifying and harmonising our hearts, is interesting alike to the physician and the philosopher, and constitutes an incontestable and supreme bond of union between Matter and Spirit." This is the language of true wisdom; and it will be we can scarcely doubt that of the modern generation of scientists who will rise up among the true nobility of thinkers."

PSYCHIC RESEARCH IN PORTUGAL.

We learn with great pleasure from our Brazilian contemporary that in June, 1905, Dr. J. Alberto de Souza Couto, of Lisbon, established in that city a "Review of Psychic Studies," which has achieved a magnificent success, and has justified the most sanguine expectations of its founder; proving the great interest which is being felt by the educated classes of society in the Portuguese

capital, in the greatest questions that can engage the attention of the human mind.

A SPIRITUALIST COLONY.

According to "La Vie d'Outre Tombe," of Charleroi, Dr. Fosse, the learned Professor of Sociology, in the School of Superior Studies, in Brussels, is about to found an agricultural colony of spiritualists in Belgium, which is eventually to embrace commercial and manufacturing settlers as well, based upon the moral and religious teachings of Spiritualism; the constituents of which will stand pledged to uphold the great ideals which underlie its science and philosophy.

NEUROPATHIC AURAS.

This is the title of an article which appears in a French medical periodical, entitled "Le Journal de Practiciens," and is translated into Portuguese by the editor of the "Aurora Espirita," a recently established "Monthly Review of the Psychic and Social Sciences," published at Pernambuco, in Brazil. As I have not had the good fortune to meet with the French periodical, I translate the following from the Brazilian paper:—

"It seems indubitable that a form of energy which is at the same time luminous and motive emanates from the human body. Its motive effects are capable of being verified experimentally with the aid of a special instrument, the Estenometer, exhibited by Dr. Paul Joire, of Lille. Its luminous effects manifest themselves under the form of small flames which issue from the extremities. We believe in the emission of a form of special energy. In spiritualistic sittings these luminous emanations have been repeatedly verified. Twenty years ago similar affirmations would have been laughed at. It was a period of scientific materialism. To-day, when all these questions of energy enter into the domain of science, we look at all such ideas from a different point of view. We know that outside of matter other things are existent. The world of energy, or immaterial world, is now demonstrated, and this knowledge causes many opinions to totter which we once considered to be matters of certainty."

Commenting upon the above remarkable admission, the editor of the "Aurora Espirita," whom I congratulate upon his two first numbers, observes:—

"At length, then, materialistic medical science begins to recognise officially the very thing which only a short time back it obstinately denied, notwithstanding Spiritualism persistently mentioned and proved that these subtle forces are the most powerful forces in the universe, and that the human body radiates a force which explains all the phenomena of psychism. Reichenbach called this irradiation the Od force, and modern science denominates it the N rays, in honor of the city of Nancy, where it was rediscovered by Blondelot."

THE PHILOSOPHY OF PAIN.

This is the title of the eighth lecture delivered before the Spiritualists of Milan, at their lecture hall in that city, and is from the pen of Signor Alessandro Turbiglio. It is a scholarly production like its predecessors. The writer reviews the opinions held on the subject by many ancient and modern thinkers, but does not appear to have met with that wise little book, "The Mystery of Pain," by the late James Hinton. Looking at the origin of pain, whether physical or moral, it seems to be occasioned by a conscious or unconscious disregard of or disobedience to natural laws enacted by Supreme Wisdom for the welfare and happiness of mankind; that disregard or disobedience is generally the result of ignorance; and the pain we experience is necessary in order to admonish us of the existence of those laws, and of our imperative duty to make ourselves acquainted with them, in order to bring ourselves into conformity with the Divine Will which expresses itself in those laws. Pain, then, is part of our education and discipline, and its value is not inconsiderable, when we come to consider it as a means of educing in all who suffer, a feeling of sympathy for others who are similarly afflicted. Without its quickening and stimulating power, our natures would

probably become hard and callous. But the sympathy called forth by the pain undergone by others, rendered comprehensible to us by personal experience, is really a deeply religious feeling and powerfully auxiliary to our spiritual growth. And when that sympathy is universal and binds the whole human race together as by a chain of gold; then, as Signor Turbiglio observes in the concluding sentence of his lecture, "all mankind will be united in an ideal of immense *pietà* (the word signifies both piety and pity in the Italian language), and in the sublime conception of a future in which all men, with a smile of peace, tranquility and love, will complete the sad journey from the cradle to the tomb—from one form of existence to another more full and more perfect."

J.S.

NEW BOOK—"LES PIONNIERS DU SPIRITISME EN FRANCE."

By the latest French mail comes a letter from M. Leymarie, the distinguished Director of *La Revue Spirite*, drawing attention to a most important work by M. J. Malgras on "The Pioneers of Spiritism in France." With this letter comes a review of the work in the September number of *La Revue Spirite*, from which we learn that the work includes two sets of pioneers—those of the latter half of the nineteenth century, and, secondly, contemporary exponents of Spiritualism. From the works of these writers are given extracts from their works most carefully collected by the author, M. Malgras, which set forth, especially, the intellectual, moral and spiritual standing of modern Spiritualism. Among the writers of the nineteenth century are the names of Balzac, Mme. de Girardin, Jean Reynaud, Boucher de Perthes, Allan Kardec, Alexandre Dumas père, Gauthier, Jacques Babinet, J. Michelet, George Sand, Victor Hugo, André Godin, Villiers de l'Isle-Adam, Figuiet, Fauvety, Vacquerie, Lomon, Sadi Carnot, and others, while among contemporary authors, whose work is now so directly connected with Spiritualism are Victorien Sardou, Flammarion, Dr. Richet, Colonel de Rochas, besides a long list of authors, professional men, members of Parliament, and ordinary citizens, who are now bearing testimony to the truth of Spiritualism. M. Leymarie adds that for the first subscribers the book published at 8 francs will be supplied at 6, and desires that subscriptions should be sent direct to M. Leymarie, 42 Rue des Vosges, à Ronbaix (Nord) France, or M. Malgras, 9 Rue des Vosges à Ronbaix (Nord) France. Postage to Australia 1 franc 25 cents. The volume will be issued at the end of October.

DEBATE BETWEEN M. WOOD GREEN AND W. J. COLVILLE.

A four nights' debate, lasting two hours on each occasion, can only be briefly noticed, but those Spiritualists who were present at the contest between these two doughty speakers had every reason to be satisfied with the result. On the two first evenings M. W. Green affirmed, and W. J. Colville denied, "That Spiritualism is forbidden of God—that its source is Satanic, not Divine." For the concluding nights, W. J. Colville affirmed, and M. W. Green denied, "That Spiritualism in all its phases is approved by God, and mentioned by the Bible, and is sustained by continuous human experience." The most noticeable fact in connection with the debate was the change of ground taken by the opponents of Spiritualism during the last decade. Mr. Green did not deny the fact of spiritual communication, but contended throughout that its source was entirely evil. After quoting texts from the Old Testament in proof of his contention, he was answered most forcibly by Mr. Colville, who is so well versed in Bible statements as to need neither note nor book, that even some of Mr. Green's supporters joined in hearty applause when Mr. Colville sat down. Great interest was maintained throughout, and the large attendances at Zion Hall gave a financial success. On the concluding night the chairman, Mr. Billson, M.L.A., without giving an opinion as in duty bound, still advised people to investigate the subject for themselves.

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

BY MRS. CHARLES BRIGHT.

Several noticeable things have occurred at the sittings during the last month. Chief among these was the bringing of an apport for the first time from Thibet, that almost unknown land, but full of occult teachers and students. Dr. Whitcomb said: "This is the first apport brought from a practically unknown land, and it is almost *terra incognita*, although the British forces have lately been through the country after severe fighting. Very little is known, however, of the inner life of the Llamas. But we spirits can penetrate where no Englishman has yet gone." Taking up the apport from the table, and which is named "Tal," he described the dark-colored leather straps and appendage as being worn either round the neck or carried on the arm of the devotee as a talisman. It is about a foot in length, and has two straps, which finish in a hidden receptacle, the whole being made from the skin of the tail of a Yak. Inside the little receptacle at the bottom of the piece of skin a wooden tablet of fir is secreted bound round with paper covered with Sanskrit writing, and kept in position by a moveable band of leather. There are also higher up the straps four or five bone rings. The piece of paper is sacred, and forms a talisman. "You have seen pictures," Dr. Whitcomb said, "of prayer wheels, which contain prayers wound on a spool. Sometimes these pieces of paper wear out like everything else, but they are sacred and this is what they do with them. The Grand Llama priest takes the pieces of paper off the spool, and they are bound round a piece of wood and placed in the skin here. . . . I think the choicest of the prayers are selected for this purpose." On the same evening two tablets came. Abdul explained what can be well understood by those who know the potencies and imponderability of matter that a tablet "comes first like a cloud, which becomes light and full of sparks." This cloud gets smaller and denser, then thickens, and becomes a tablet like the one brought, and as it was before its disintegration through scientific, spiritual and natural forces from a tablet. In addition to the address given below by Mr. Gough, the great Temperance lecturer, when in the flesh, one of the most instructive came through Rev. W. H. Witherow, entitled "A Glimpse of Heaven," and will find place in the December issue.

The following is a brief record of five circles held since September 14th:—

8TH SEANCE, Sept. 21st.—A night of extraordinary power. Address by Sig. Valetti. Phenomena. Tablet brought from ancient Nineveh, the first of a series. This was a beautiful apport covered with hieroglyphic writing, which will be translated by Dr. Robinson later on. Another apport was thrown on the table with the sound of tinkling bells. This proved to be a chain of ornamental metal, in size like that of a Lord Mayor's chain, and worn round the neck of the married women of Equatorial Africa as a talisman. In a hidden receptacle was a charm made of wood with hieroglyphic characters, with four marks that indicated the number of children the woman had borne. The tinkling sound came from a number of brass coins hung round the chain.

9TH SEANCE, Sept. 28th.—Address by Mr. Gough on "Temperance." Phenomena, second Tablet. Plant grown by Yogi from Mango seed marked and taken home by a clergyman present. It grew about 2 inches in a few minutes; the seed examined after was found to be marked with the initials of the gentleman mentioned. Spear heads embedded in soft clay.

10TH SEANCE, Oct. 5th.—Address by Rev. W. H. Witherow, "Is Spiritualism Satanic?" Phenomena. Three tablets and a remarkable nest, large and covered outside and in with feathers which the bird, a large one, was said to take from turkeys or other birds handy.

11TH SEANCE, Oct. 12th.—Great power apparent, and said to be on "both sides" by Dr. Whitcomb. Address by Rev. W. H. Witherow on "A Glimpse from Heaven." Two tablets came immediately, light being down but a second or two, and a tablet caught in hands by Abdul. The other "apport" from Thibet is described in full above.

It is with much pleasure that the following address by Mr. Gough, the Temperance lecturer, is given for the benefit of *Harbinger* readers:—

MR. JOHN B. GOUGH:—My name is Gough. I thank you very much for your welcome. I am so pleased to be able to speak to my fellows once more. I am so thankful to-night that progress is eternal, and that when I

laid down my worldly burden I was permitted to enter into the progressive life where I cannot cease from well doing.

I suppose most of you—or all of you—have read the works of that novelist, Charles Dickens. Dickens makes one of his characters say, "Death does not change us more than life"; this statement is true. Let me make a confession to-night. When I became an advocate of temperance as a Christian, I believed that death worked certain changes in the spiritual state of man. To-night I know that I was in error, and that if a man die in his evil state he will pass into the unseen and remain in that condition until of his own free will he chooses to rise out of it. Therefore, it should be a great warning to every one of you, to be careful how you live.

The subject to-night I call "A Spiritual Crusade." You know that after being for many years a drunkard, I was rescued as a brand from the burning. I am thankful to-night when I look back from my spiritual home to my earth state, and I shudder when I think what might have been my spiritual condition. I am thankful for the ambassadors of God and of righteousness and of temperance, and to old Joel Stratton, who put his hand upon my shoulder, and said "Won't thou come with us, friend?" Oh, yes. How they labored during those weeks of terrible temptation to which I was exposed, and when the demon of alcohol beset me and would have dragged me back to my former condition, they supported me with words of comfort in those dark hours of my trial, and I am thankful to-night to know that they were successful. Death has not changed my thoughts upon this great subject, but I wish to-night to make an explanation. First let me say I do not speak as a fanatic, but as one who has tasted in earthly life of a hell and felt the hell pangs which a man suffers who has lost his will, and man, the noblest work of God, has become a thing, has become a creature in the hands of an appetite and is being dragged down into the abyss. There is something worse than the torments of hell—the material hell of some people; it is the unsatisfied cravings of the poor drunkard, the debauchee, who roams unsatisfied, tormented and accursed. This is hell enough for any human soul, and knowing the awful misery that is created amongst you, and having seen the other side of the picture, the awful torments, the punishment of an avenging conscience, that is on the spiritual side, I say my desire, my earnestness is intensified to help and succour others, and pluck them as I was plucked—a brand from the burning. So this is my excuse, if excuse is needed, for returning, and through one of my fellows sounding out the warning one hundred times more earnestly than I did from the platforms of England and America. Let me say I am not fanatical; alcohol may be a good creature of God, and in the right mind a man may partake of it and not be injured excepting in the fact that his example may lead a weaker one to destruction.

I am so thankful that after life's fitful fever I can again speak to you upon this subject. In the days of my flesh I was very anxious that my poor utterances should be written down that they might be printed so that the world, after I had passed perhaps from their remembrance, might read the warning words of one who had suffered, one whose life was quickly becoming a blank. Oh, the horror of a wasted existence, of opportunities gone and of a life misspent!

This spiritual crusade, then, to-night, is one that can be taken up and carried forward with great prospect of success, because it is permitted for the spiritual identity to manifest himself or herself, and with added knowledge and experience speak of that which they do know and testify that which they have seen. Understand me, I am not come to speak to you who lead clean, sober lives, except to warn you, but to say this—As you go along, and if I understand rightly your ambition is to help mankind, and as strong drink—over-indulgence in alcohol is one of the greatest factors in the degradation of mankind—I say there is a grand prolific field for work before you. I say, that as Spiritualists, true to your colours, preaching the religion of humanity as you go along your wayside journey, if you see one fallen by the

wayside or in danger, no matter how low down in the abyss of degradation, be not dismayed, remember that a Gough once was low down and was saved from that awful condition! May the persistent efforts of one who, knowing the evil and the punishment entailed, sought out of love for his brethren to snatch such a one from the evil to come. Be helpful! Oh, there is a grand field for you! While you are telling people that man is immortal, add the words "Be careful how you live upon the earth plane in the flesh life, because of the very fact that you are immortal." You are building up character, you are moulding and shaping that future, and how shall you enter into that life as a drunkard and a debauchee, sunk in lust and drunkenness? Oh, my friends, you know something of the horrors and the degradation of human life through over indulgence in alcohol, but if you could but peep within the veil and see there the spirits imprisoned, oh, it would shake your soul, and you would register a vow that as you taught that man was immortal, as you taught the brotherhood of the great human family, you would set before them the terrors and the dangers of a life misspent.

Do not mistake me. There are other evils besides the evils of drunkenness, but it appears to me this one evil generates others and absorbs and covers them all: It appears to me that if this one evil could be wiped away the laboring classes especially would benefit by it. Oh, the brilliant minds that have sunk underneath this fell destroyer! and the men who cannot withstand the onslaughts of this demon are the brainy people. Alcohol strikes at the brain of man, it destroys the will power and man becomes a thing. In place of being able to say "I am master and you are my slave, and I will use you as a creature of God," it becomes your master, and at last says, "Stay thou there and do as I bid." Tamerlane once built a pyramid of skulls, but to-night if it were possible to do it, you could build a pyramid that would reach almost to the clouds with skulls of those who have gone down in the onslaught of the demon alcohol. Remember this, that alcohol kills twice. It kills the body and destroys the soul; it destroys the spiritual life, and there in the prison house are millions of those who were slaves to appetite, shut up this night with unsatisfied desires crying aloud in their torments, and the only comfort that I have, and that is a great and a grand and a noble one, is that eventually they will be liberated and taught the error of their ways. The appetite shall be mastered and the drunkards at last, though perhaps they will sit in lowly places, shall be saved from their appetite and from the evil. Oh, my friends, it is for you who are humanitarians to tell the people the truth, not as some fanatics would teach—remember this, I am not in sympathy with fanatical temperance people, but I speak as one who knows, who has felt the poison of the serpent in his very blood, who has felt the loss of self-respect. Ah, do you know how men and women fall? Because it lowers them in their own estimation: and when a man or woman loses self-respect, they go down and down! The demon says, "Here, cover it up, drown your thoughts; drink again, drink and be merry, for to-morrow you die." Yes, my friends, I am thankful to-night to be able to tell you that I am not dead. John B. Gough is still alive, and if I have permission to go up and down your earth plane selecting men and women to speak through, or being permitted to speak through those agents which you call "sensitives"—all new terms to me because in my day I would not tolerate such a thing as spirit return—I will be pleased to use such instruments and will not be tired in speaking of this theme because I know now and have seen the other side of the picture. I do not come to speak scientifically, I do not know anything about physiology, I do not tell you that so many ounces of alcohol will destroy your physical body, I do not know anything about therapeutics, but I do know that the over indulgence in alcohol will destroy you, spirit, soul and body! And as one who has the best interests of my brothers and sisters at heart, as one who has been plucked out of the fire, I come back with all the earnestness and intensity I am capable of and say, rescue the drunkard!! Do not pass by and say "He brought himself to it."

Perhaps in a like environment you too might have sunk into that awful degradation, but, with a cheery word, say to the lost one, so sunk in drunkenness, "Come, my brother," as Joel Stratton said to me. Do not be afraid to place your hand upon his shoulder. How well do I remember the magnetism of that hand laid upon me as I stood upon that bridge contemplating the destruction of my sin-sick soul and body, when he said with kindly voice, "Wilt thou not come with me, friend?" God bless the Quakers! They are not ashamed of what they believe and to put it into practice, too. If I could rouse sympathy for the fallen I shall then have done something for humanity's sake. Go down into the slums of your city—no need to go to the East End of London nor to the slums of New York and Chicago—go down to the slums of your own city and you will see what drink is doing for the people! Be not carried away by the arguments of some about building hotels and erecting breweries. It may be a good thing for some people's pockets, but set over against all that what is good for the suffering and what the spiritual loss, and I say that you will agree with me that something should be done—and because of humanity. I have been told upon your earth plane there has been a discussion why people do not go to church. I know why thousands will not listen concerning the future life. It is because all that is good and noble within them is under a cloud. But after my conversion I believed, as I believe now, that deep down in the human heart, covered up perhaps, very deep, you may lay your finger on that which is human, you may appeal to some soft spot in the heart. Once in a city of the United States of America, passing one night down the thoroughfare, I saw a man standing with his back to the wall, intoxicated. I approached him and looked, and I said, "Friend, why don't you go home? My brother, you should not stand here making use of that language." With an oath he said, "Home! home! What is the use of going home? I have no home, it is hell!" Ah, yes, he had made it hell. Subsequently I found that he had driven a good wife into the street, and then he had sold little by little everything to supply himself with drink, trying to appease the cursed craving; and I looked at him and said, "Oh, my friend, I am sorry to see you like this to-night. Don't you know you are a man?" In his muddled state, he said, "A man? Why (mentioning the name of a publican) he just now called me a pig!" "No," I said, "men sometimes lower themselves or debase themselves with the swine; but you are a man, God-begotten, you belong to God. You are His: you have an immortal spirit. Where are you going to spend the future? Was not your mother a good woman?" Looking at me, he said, "Yes, my mother was a good woman." Then he turned round and said, "I will go home," and I besought him to let me go with him. I visited him several times, with the result that I weaned him from drink. I helped him as others had helped me. It was hard work. Sometimes he would slip and fall, but I believed there was good in the man, and he passed to spirit life a sober man. Oh, my friends, to save one life, to rescue one, is worth all the effort and labor that you can put forth. This is the spiritual crusade that I am engaged in. I am so pleased, again I say, that I have a knowledge of spirit return and of the good that may be done through it. Do not, my friends, do not be led astray with the empty talk of some who would question the good that can be done by the spirit of men and women who can return. Do not listen to those who say it is Satanic! Satan stands forth personified as Alcohol, and if I am fighting alcohol I fight Satan. Though the personal evil influence does not exist, yet there are any number of evil influences and you may call them Satans if you will; but they are to be withstood and their influence made null and void, and men and women may be rescued to be lights in the firmament of love."

"Since I know not fear or hate,
What have I to fear, O Fate?
This is Love's supreme decree,
Only good can come to me."

A SPIRITUALISTIC BUREAU.

THE lack of a central hall or building in the metropolis of Victoria is a serious impediment to the propagation of Spiritualism not only in this State but to a considerable extent in the Commonwealth, as Melbourne is, and has been for many years, the centre from which Spiritualists and to which were attracted the numerous Spiritualist speakers and mediums who have visited these shores during the past four decades.

It is not so much the *owning* of a hall that is necessary, if it were practicable to get the use of one of sufficient capacity, but there is really not a suitable building for extensive propaganda work available in the city, and to get the use of such as are available would be too expensive to be entertained for any length of time; the short series of Sunday services held from time to time in the theatres and public halls having almost invariably resulted in serious pecuniary loss. The progressed Spiritualist does not seek to proselytise in the strict sense of the word; he does not wish to persuade other people to believe as he does, but to impart to them the knowledge of the hereafter which has come to him, unfold the philosophy of life, death, and spiritual intercourse, and instead of asking their belief in what has been presented, to put them on the road to prove the truth themselves.

To do this efficiently a large central hall is necessary, not only to attract and accommodate the large numbers who flock to hear competent exponents of the religious and philosophical aspects of Spiritualism on Sunday evenings, and to impart harmonious education to the young in the mornings, but for the occasional delivery during the week of scientific lectures and evidence of the demonstrated phenomenal facts upon which Spiritualism is based. Other necessities are a reading room, classes for instruction in psychic science, the testing of mediums, and a bureau with a resident officer competent to give information to inquirers on all matters pertaining to Spiritualism.

A site on which to build such an institution would cost at least five thousand pounds, and if a freehold of that value, or upwards, could be obtained, there would be no difficulty in raising sufficient money by mortgage to put a ten thousand pound building upon it which, if the frontage were let for offices or business purposes, and the hall let occasionally, would probably return sufficient to pay the interest on the loan, leaving the premises rent free. It ought not to be difficult to raise this sum for so important a purpose. The building fund of the Victorian Association of Spiritualists will probably be augmented by about £250 out of a sum of £300—bequeathed to the Association by the late Mr. John Gray, and other legacies amounting in the aggregate to over three thousand pounds have to our knowledge been included in the wills of some old and earnest Spiritualistic friends, so that two-thirds of the amount is in perspective. We should, however, desire that the philanthropic donors may live to see the temple built before they leave the body, so that their bequests may go to enlarge its operations or liquidate the loan. But while hoping that those Spiritualists who are well-to-do in worldly goods will proffer early assistance, we would earnestly appeal to those who need what they have during earthly life to bequeath some portion of their estates to the Society to help in the accomplishment of the objects suggested. We are confident that the executive of the Society have no personal interest in connection with this project or any desire to establish a hierarchy. They are working disinterestedly now for the furtherance of a rational and religious Spiritualism, but are confident they could get far larger results with the facilities referred to.

W.H.T.

Supplement to The Harbinger of Light.

MELBOURNE, NOVEMBER 1, 1906.

GEORGE TAYLOR, an Australian Artist who believes in Art for Spiritual and Moral Progress.

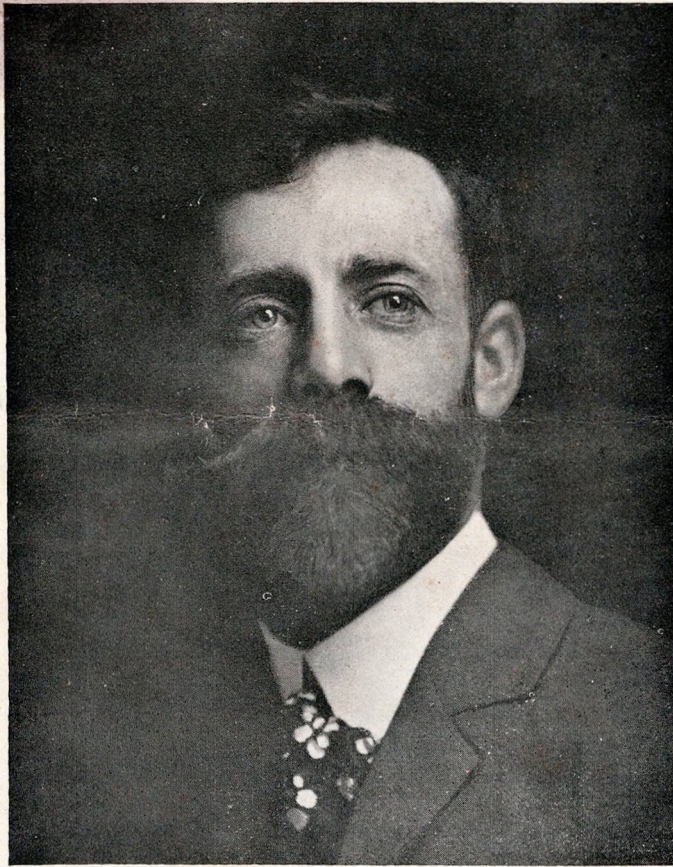
BY MRS. CHARLES BRIGHT.

It has often occurred to me when standing before some great painting how, the real, if unseen, side of this existence of ours is ignored, and that—as in current religions, so in pictures, intuitions are expected to take the place of the spiritual realities that flood the souls of those whose eyes have been opened to the realities of the spiritual spheres. Swedenborg relates how, when attending the funeral of a Swedish nobleman, he found standing beside him the spirit of the great statesman whose body was being interred with much funereal pomp, the spirit protesting to Swedenborg against the absurd mummery that was going on around his grave. And so it was with peculiar pleasure that there was put into my hands the August and September issue of the *Arena*, of Boston, U.S.A., whose highly-esteemed editor, B. O. Flower, is a familiar name to liberal thinkers at the Antipodes, containing articles and reproductions of some of the works of our celebrated Australian artist, George Taylor, of Sydney. It was an added satisfaction to have given to me also an original sketch, "The Dawn," specially drawn for the "Harbinger of Light" by George Taylor, and reproduced in this issue, in addition to a few notes from the artist himself on the goal he has set before him. Mr. Taylor's work is not only well known in the Commonwealth, but he has won publicity in London "Punch," "The Studio," the Chicago "Inland Printer," and the Boston "Arena." Coming nearer home, it is found that his best-known work has been in "Black and White," and that as a humorous artist and cartoonist Mr. Flower thinks he is probably without a superior in Australia. His work has appeared in "The Sydney Mail" "Town and Country Journal," "The Bulletin," "The Melbourne Punch," the "Adelaide Critic," and other Australian journals. Mr. Taylor has also a reputation as an art critic, and in the current issue of "Art and Architecture" gives a clue to the field in which he is now working. In this article Mr. Taylor pertinently asks, "Where will the future of our art lie? It will lie in the depicting of the photographically unattainable. It will lie in the limning of visions, and artists will have to be poets. The subtle imaginings of the soul—the wanderings of genius will open a new field for realization. The unspoken dreams of men must have their interpreters. The world to-day is on the threshold of a new element. The mysticism of recent discoveries in X-rays and wireless telegraphy point vividly to the fact that there is a world about us in which materialism does not count very much. The

artist will bestride the line dividing the material from the etherial, and through his refined Art will man peer through the veil that separates us from the world of ether about us."

How far George Taylor has carried out his ideal may be seen from the picture, "The Dawn," in this issue, and the reproduction of some of his works from "The Arena." He has during the past few years completed some fifty large paintings, and has entered his new sphere with enthusiasm. Among the most typical of those reproduced in "The Arena" is "The Funeral March of a

Conqueror," which will be found on another page of this issue. "Here," Mr. B. O. Flower says, "the anti-thesis is so striking and the grim reality so apparent, that even the slow-thinking will realise its spell. He will note the splendid pomp of the funeral procession of the conqueror. The magnificent cortège is approaching the arch of triumph, preceded and followed by the imposing military and civil escorts, and gazed upon by the gaping multitude, while at the same time the miserable soul of the man whose lust for power had occasioned the death of thousands, the devastation of once peaceful, happy lands, and the ruin of tens of thousands of innocent people, finds itself alone, unarmed, and confronted by the unfortunate multitude he has ruthlessly sent into the world of shades. Alone! Never before did he know the full meaning or the potentially tragic significance of the term as



MR. GEORGE TAYLOR.

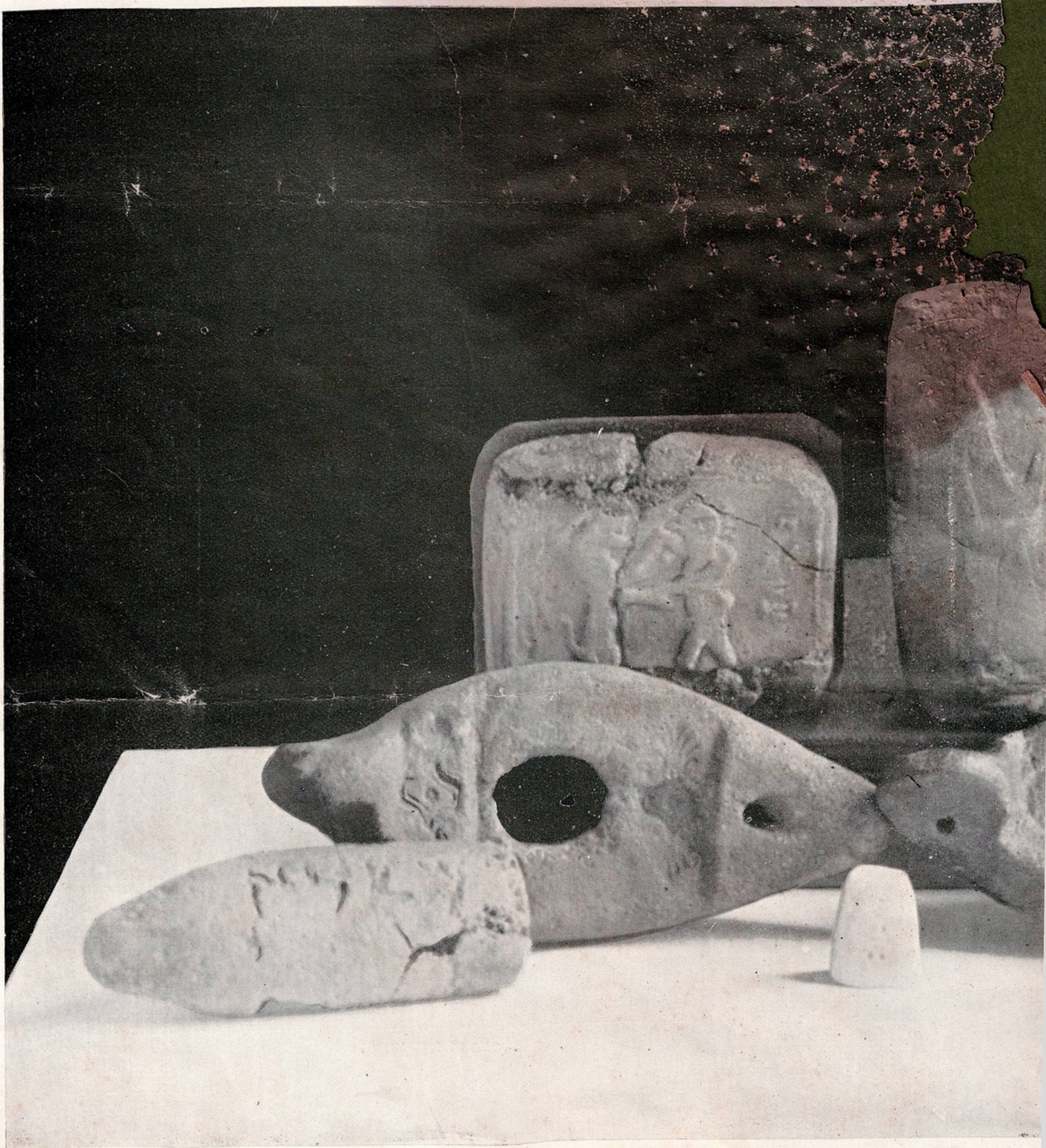
when he beheld the vast array of those for whose untimely death he was responsible bearing down upon him with fury and hatred, not unmixed with scorn and derision, as they note his insignificance and helplessness. He turns to fly from the sea of hate, only to find a mighty army of victims in full pursuit, stretching as an endless river behind him." Another striking picture is "The Democracy of Death." Here "the king of an hour before, bearing sceptre and wearing crown, and being obeyed as though he were a god or some superior person, is suddenly stricken with death, and awakes to find himself helpless and stripped of power. All that is external and accidental has vanished. Only that which is inherently his remains. He is seated on the bench where the beggar and wayfarer are equally at home."

On the social side of life Mr. Taylor's brush is no less effective. Some years ago Mr. Taylor worked in the Sydney Boys' Brigade, but great as that institution is, he eventually felt his work was futile. It appeared to him like entering an orchard and picking up the infected

(Continued on page 9065).

Supplement to "Harbinger of

Photo. reproductions of some of the more remarkable Tablets brought



It does not seem necessary to recapitulate the remarkable manner in which the "apports" reproduced on this page have been brought to Mr. Stanford's circle. Those who do not keep abreast of the science of the times, and who regard matter as the dense material only which our five senses reveal to us, would possibly scoff at the idea of "matter passing through matter." To the spiritual workers on the other side the manipulation of the atoms that form brick walls, and the disintegration of them as well as the "apports," can be accomplished with the aid of one possessed of the requisite mediumistic powers, generally assisted by the vibrations generated by a harmonious circle. Science is, however, progressing so rapidly that soon every schoolboy or girl will know that everything in this marvellous Universe is in perpetual

motion, and also that "Electrons," which form the basis of so-called matter, are the source not only of "atoms," but the varied forms of atoms which make up this *living* world of ours. In the remarkable article by Professor Larkin, of Lowe University, U.S.A., reproduced in this issue, the latest word of science on this subject will be found, and people with open vision will be able to comprehend the unsubstantiality of a world like ours, which, as Shakespeare tells us, "shall dissolve, and like the unsubstantial pageant faded leave not a rack behind."

DESCRIPTION OF PICTURE.

Read from left to right, beginning at foot of picture.

1ST ROW.—1. Inscribed Cone.

2. An official seal of Quartzite. A most interesting small thimble-shaped exhibit. Its inscribed end is on the table.

F. W. Stanford's circle through the mediumship of Charles Bailey.



The name of Sargon, a Babylonish king, who lived 1800 BC, is in cuneiform lettering, as well as a winged figure. The seal was used by the king and his officers.

2ND ROW.—1. Roman lamp found in the strata of debris under Babylon during Roman occupation. A similar one in Mr. Stanford's possession is fashioned in stone; the large hole is for pouring in oil, the smaller one at the end is for the wick.

2. Roman lamp same as preceding, but with the word "Aug." engraved, short for Augustus, the Roman Emperor.

3RD ROW.—1. Broken terracotta tablet representing the Assyrian Hercules, Gisdhubar, engaged in a conflict with a lion.

2. Smaller round cylinder with Assyrian king engraved, holding his staff. The cuneiform inscription relates to the conquest of one of the cities of the Hittites.

3. Larger round cylinder. Another of the frequent representations of Gisdhubar strangling a lion. This one is

specially noticeable, as the hero holds in his hand a boomerang. Boomerangs were in common use in ancient Egypt.

4. Tablet impressed with lion-headed eagle-footed man. This figure, which appeared in No. 7 tablet of October issue, is a frequent reproduction of the colossal figures found at the entrance of the Assyrian palaces.

5. Six-sided cylinder. Some of these cylinders are round, others octagonal, while this one, recording the exploits of Assur-nasir-pal, an Assyrian king, referred to in No. 5 of October supplement, is hexagonal.

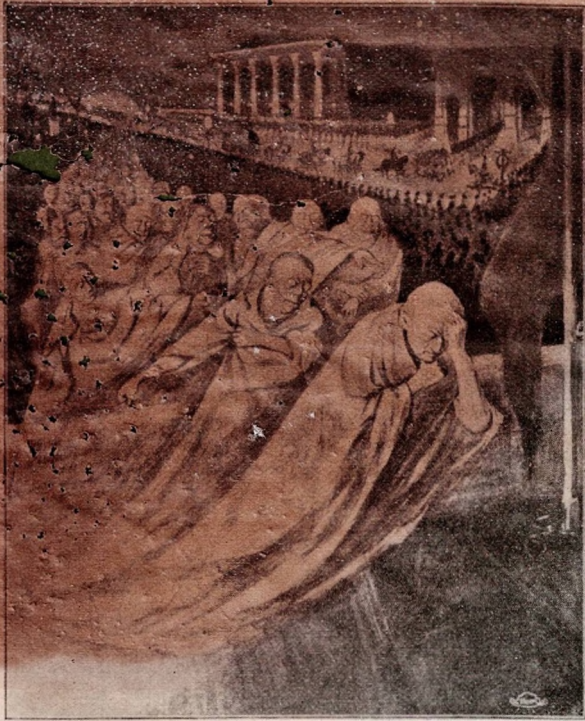
These tablets were the books of the ancients. They were kneaded from a firm clay, and the old Babylonians wrote on them with a wooden wedge-shaped stick, from whence the term cuneiform writing (*cuneus* a wedge) comes. After being written on, these tablets were hardened by exposure to a slow fire.

“THE DAWN”



Drawn specially for the “Harbinger of Light” by George Taylor.

Sydney, 1906.



“THE FUNERAL MARCH OF A CONQUEROR.”

Geo. Taylor, Del.

windfalls and endeavouring to clean them, whilst all the time others are dropping from the pest-infected trees.” He felt he must get at the heart of things, and how well he has succeeded is realised on looking at pictures like “The Temples of God,” “But the Son of Man hath not where to lay his head.” In the former picture, reproduced in this article, a stately cathedral stands, and



“THE TEMPLES OF GOD.”

Geo. Taylor, Del.

under the shadow of its walls is a group of the waifs and strays of humanity. “Here,” B. O. Flower says, “we see on every side stately temples of God representing immense sums, and almost under their very shadow, in all our great cities, are scores and hundreds, and sometimes thousands of God’s images shelterless, hungry, hopeless, vainly searching for labor and finding none.”

As the artist looks over the field of the world, he sees that still the Son of Man hath not where to lay His head, and Mr. Taylor’s picture with that title is a wonderful portrayal of a man’s anguish in the face of impending starvation. The inherent dignity of man, nay, the real Divinity in every human soul, is the inspiration of these works of George Taylor when dealing with the sinister aspects of social life. Professor W. R. Clifford, whom we still think of as that mystical atheist with higher aspirations than many professed spiritualists, said, “The dim shadowy outlines of the superhuman deity fade slowly away from before us; and as the mists of his presence float aside, we perceive with greater and greater clearness the shape of a yet grander and nobler figure—of Him who made all gods and shall unmake them. From the dim dawn of history, and from the inmost depths of my soul, the face of our Father, Man, looks out upon us with the fire of eternal youth in his eyes and says, ‘Before Jehovah was, I am.’” Like Ibsen, like Walt Whitman, George Taylor wants to raise man to his rightful position in this world of ours and to let him come into his heritage. And it is something to congratulate ourselves upon that the first artist to make a determined effort in this direction is an Australian one:—

“Have the elder races halted?
Do they droop and end their lesson wearied over there beyond
the seas?
We take up the task eternal, and the burden and the lesson,
Pioneers! O Pioneers!”

DREAMS—THEIR ORIGIN AND SIGNIFICANCE.

By W. J. COLVILLE.

(Continued.)

We are indebted to many Theosophical writers for their judicious use of the word *matter* in a wider sense than that in which it is ordinarily employed. Matter (mother substance) can exist on various planes, grosser and more refined, it is therefore quite legitimate to speak of the “gross” matter of the physical and the finer matter of the astral plane, and it is on the astral plane that we function when we are at work while asleep. In Chas. W. Leadbeater’s “Invisible Helpers,” and also in his treatises on “Dreams” and “Clairvoyance,” we find a number of very remarkable incidents, going far to prove that we are by no means idle when sleeping, provided we are actively desirous of being useful when we are awake, though our ability to act efficiently in the psychic state depends very largely upon our open spiritual state. As I have been particularly requested to relate a few of my own experiences in “dreaming time,” I will now proceed to narrate an incident which I am never likely to forget, as it served to prove conclusively, at least in my case, the wisdom of adopting certain rules for mental training, which had been given me by some proficient occultists, and also the important use to which information received in a dream could be put immediately on waking. It was in July, 1895, that the following occurred. I had been on a visit to Paris as the guest of the famous Lady Caithness, Duchesse de Pomar, whose wonderful books on religion and philosophy proved her to be in possession of a splendid intellect, though her imagination revelled in the mysteries of things occult. While residing in her beautiful mansion, “Holyrood,” named in honour of Marie Stuart, Queen of Scots, whom Lady Caithness believed was her guardian spirit and special inspirer, she told me of many incidents in her eventful career, which clearly proved her psychic instinct to be useful, as well as fascinating. On one occasion she related to me at some length how she had prevented a serious fire, and saved her late husband, the Earl of Caithness, from being burned in his bed by acting immediately upon a vision of the night, which aroused her from profound slumber about 3 a.m. This caused her to instantly don slippers and dressing-gown and proceed with a pitcher of water in her hand to her husband’s sleeping-room, at the extreme end of a long corridor from where her own private chamber was situated. In her dream

Lady Caithness had seen a lace curtain on fire in her husband's room, and had seen him asleep in bed, while a candle was burning low in its socket on the dressing table. A gust of wind had blown the curtain into the flame, and fire was making rapid headway. The voice of Marie Stuart awakened Lady Caithness from sleep, and bade her go at once and prevent danger by prompt, decisive action. Without awakening the Earl, who was a very sound sleeper, and had been reading in bed till sleep overtook him, his courageous wife tore down the blazing curtains, employing all the water in the pitcher she had carried, and also the contents of a pitcher standing in her husband's room, to extinguish the spreading fire. She remained till the last spark was out, and then leaving her sleeping spouse in darkness and in safety, returned to her own apartment, and slept soundly till her usual time for rising in the morning. Here was a result from a vivid dream, which fully proved its beneficent utility.

How far this narrative, related to me in June, affected my own experience, in July, I will not presume to decide, but I can vouch for one episode in my own career of similarly definite and useful character. I had formed the habit, a very good one, of emptying my mind at night of all anxieties connected with the day, and had got into the way of enjoying particularly tranquil, and often dreamless slumber. I generally slept so soundly that noises of all descriptions indoors and outside the house failed to arouse me. I usually went to sleep at 1 a.m., and woke at 9 a.m., thereby enjoying, on an average, eight hours' continuous sleep out of every 24, which I found kept me in excellent condition for doing the large amount of platform and literary work which was then, as now, falling to my portion. At the time to which I am alluding I was occupying a room on the top floor of a house in Gower-street, near the British Museum. The house was five stories in height, including the basement, and as I was only a temporary boarder during part of the London season, I was by no means fully acquainted with the arrangements throughout the house, which contained at that time over 20 inmates. Among the boarders was a young man much addicted to late hours and to smoking, though thoroughly sober and of excellent general habits. Though it was midsummer, the weather was often chilly, and this young man had lived a great deal in India, and compared himself to a tropical plant transplanted, climatically speaking, to an inclement region. He therefore insisted upon having facilities in his bedroom for lighting a fire whenever he desired one. During the night in question, he had been to a banquet, from which he returned about 2.30 a.m., and, according to frequent custom, went to the basement floor to get some kindling wood for his bedroom fire. Not taking the precaution to extinguish the cigar he was smoking, he went into a dry cellar where sticks of wood and shavings were kept in considerable quantity, and accidentally let a lighted ash fall from his cigar among the timber. Not having observed his indiscretion, he went to his room ignorant of his accident, which soon started a dangerous blaze. While asleep I saw, in a dream, every step in that young man's progress, from the time he entered the front door of the house to the moment when he entered his room and lighted the fire in the grate. I woke suddenly, put on a long waterproof coat and slippers, went quietly downstairs, softly as a cat, not wishing to arouse attention, stopped at the bathroom, where I found a pail of water ready to hand, went immediately to the cellar and soused the flaming wood, so as to check the blaze effectually. I then went to the kitchen, refilled the pail, and continued my fire-extinguishing operation, till I was thoroughly convinced that no further danger existed. Having done my part in protecting the house and all its inmates from serious danger, I quietly went back to bed, resumed my interrupted sleep, and woke as usual at 9 a.m. At the breakfast table there was

much excited conversation about the mysterious fire in the cellar, which had been mysteriously extinguished, for there were copious evidences of burnt wood and of the employment of water. No one could throw any light on the mystery till my appearance, and as I had no wish to figure in a sensation, I quietly requested the mistress of the house to accompany me to the cellar, where I explained to her the exact details of the night's occurrence. At noon on the same day, I took the young man with me to the same spot, and convinced him, greatly to his astonishment, that he had it not been for my clairvoyance while asleep, his careless action might have led to a disastrous conflagration. That is not the only instance in which my dreams have enabled me to act with promptitude and calmness in times of need and in situations of impending danger, and I attribute my useful lucidity on such occasions very largely to my chronic fearlessness and to the fact that I am a sound, regular sleeper. My friends all know that I have no dread of an outbreak of fire anywhere. I never hesitate to occupy a room on the topmost floor of the loftiest hotel, and I invariably lock myself in before retiring for the night.

I could easily multiply instances of telepathy during sleep, and I am convinced that we very frequently commune with friends, both incarnate and excarnate, while we are in the sleeping state, our vivid dreams of them, and of their surroundings being usually memory pictures which we bring across the border between the two planes of consciousness, which we often designate subjective and objective, as well as psychical and physical. In order to dream at will of particular persons and places it is necessary to think exclusively of a certain place or person before going to sleep, and then rise rather than fall into the slumber state. When we greatly desire to learn something of importance during sleep we must concentrate our thought restfully and exclusively upon whatever we most desire to know, or upon the place we most desire to visit, then allow ourselves to go to sleep meditating without excitement thereupon. We often form acquaintances on the psychic plane, whom we afterwards recognise in our waking state, and with whom we feel on terms of intimate acquaintanceship, though outwardly we are unknown to each other. Similarity of taste, thought and feeling leads to psychic meetings, and the effect of these is often carried over from our sleeping to our waking consciousness. Much interest often attaches to the significance of dreams which are not very readily interpreted, though they leave a strong impression on memory. No arbitrary code of interpretation can be relied upon, because the same symbols have different meanings for different people owing to characteristic affinities and antipathies. Some people believe it unlucky for them to dream of cats, which they think signify enemies or some kind of treachery lurking near them, while, to others, cats are emblems of friendship and of coming enlightenment. This diversity of belief is simply due to the fact that some people are in harmony, and others out of accord with what feline animals signify, and what applies to one type applies to all universally. We must take much more notice of the sensations accompanying and following a dream than of the characters which figure in it, as the effect produced upon us by a dream is the chief criterion of its origin and character. Henry Ward Beecher used to say that some of his dreams were so glorious that when he awoke he almost wept to find himself on the common earth, while others were so horrible that he thanked God fervently when he found himself again in usual external surroundings. The experiences of that singularly forceful American preacher are not unusual among people of strong vital temperament, whose emotional nature is often dominant, though the highly disagreeable dreams when not attributable to anger, fear or any other base emotion, are generally due to indigestion, and when the

body is out of order our mental pictures generally become distorted. In dreams we frequently experience only a repetition of the excitement we permit during the day, and whenever we find ourselves dreaming worried dreams we must take our waking selves in hand and deliberately conquer impatience, irritability, and all nervous apprehensiveness.

A very excellent habit is to take a little waking rest before retiring for the night. It is wholesome to go to bed sleepy, but not fatigued. An hour spent in an easy chair by a cheerful fire before retiring often quiets nervous tremors, and occasions refreshing sleep either blessed with true visions or entirely dreamless. A light late supper is to be advocated, especially for brain workers; wherever hot lemonade can be enjoyed, it may well be taken near midnight; a warm footbath is very sanitary just before retiring, and nothing must ever prevent agreeable conversation or profitable, private meditation. If any unpleasant difference of opinion arises between members of a household, it is positively essential that sleep should not be permitted to overtake us until we have banished all feelings of resentment and done our utmost to restore mutual tranquility. What Tennyson says in "In Memoriam" concerning angel guests, whom he terms "spirits from the golden day," is equally true of all influences we court and mingle with in dreamland. Dreams are often great educators, and it is no foolish fancy or baseless superstition to believe that we can truly derive important information while we are sleeping. Only industrious people, who gladly do whatever comes to them to be done, and who joyfully avail themselves of all proffered educational advantages, are in the right disposition of mind to receive illumination during slumber. All who are ready to embrace every opportunity for culture afforded them can reasonably anticipate an influx of valuable instruction during the night which may prove available for use during the ensuing day. Very often wonderfully convincing proofs of telepathy are gained in sleep; the reason for this is that, during slumber, we are more receptive to psychic influences than when in any other condition. Telepathy and spirit-communion are truly one, for the telepathic faculty clearly belongs to the undying entity, and acts usually with greater freedom in the post-mortem than in the ante-mortem state of human existence. Friends who have much in common mentally or psychically often dream synchronous dreams because they are attuned to the same rate of spiritual vibration and are members of the same spiritual family. The more we take note of dreams which remain vividly in memory, the more guidance we shall receive from them, and we shall soon learn by experience to decipher their often hieroglyphic language. When we observe necessary rules for health, both inwardly and outwardly, our dreams will become avenues of spiritual enlightenment, and in this age of spiritual renaissance, in which materialism is being rapidly routed by unanswerable spiritual revelation, we may certainly duplicate, and in some instances transcend the psychic disclosures made in days of yore.

W. J. Colville writes:—"Since delivering the lecture reported above, many letters have been received from those present at its delivery, from which I have selected the following as typical:—

"Some time back," writes one lady, "on retiring to rest, I fell peacefully asleep. I seemed suddenly to awaken and feel that someone was calling for me in England. I answered, 'Yes, I am coming,' and immediately felt I was travelling through space in answer to the call. I found myself sitting on a chair in a room that I knew to be a library and one that I also knew was devoted to scientific research. There were present an old gentleman, a middle aged man, and quite a young man, and in the centre of a round table by which I sat I could distinctly see a small dome shaped piece of glass. I heard most distinctly the old gentleman say: 'It is here,' and then he asked me if I were willing to do that which they had sent for me to do. I said 'Yes,' and leaving my chair I passed up a flight of elaborately carpeted stairs and I noticed the beautiful white statues that were standing in corners as I passed up. I turned

from a landing into an equally well furnished bedroom and lay down on a bed, from which I almost immediately arose, feeling that I was representing the character of some one who was walking in sleep. Leaving the bedroom I travelled down the same flight of stairs, turned slightly to the left and travelled under the flight; came to a hall the floor of which was composed of squares of marble, black and white, and going to the end of it I raised the carpet and inserting my finger nails I drew from underneath a square of black marble, a handkerchief filled with jewels of all descriptions, bracelets, necklets and other things worn by ladies. I then returned the way I had come and lay down on the same bed, to awake and find myself in my own home, and, of course, in my own bed. This would seem like a dream, but to me it is a vivid reality, I feel so sure that I did pass through this actual experience.

"Will you tell me if it is possible for the spirit to pass out of the body during sleep and perform acts for others such as I have described. Thanking you in anticipation,

Yours truly,
N. SCHUTZE."

In reply to the above I answer unequivocally that we very often travel during sleep and accomplish valuable work for others. Though there is undoubtedly a universal symbolical language which is our mother tongue in the realms of spirit, yet owing to the fact that in our waking hours we are not accustomed to this universal silent speech we are apt to find some difficulty in deciphering the emblems we behold in visions. It is quite possible that the vision described above is due to a vivid impression retained after waking in consequence of an actual astral visit to another place, but we are not justified in always resorting to one mode of interpretation, for it is often true that we do not actually travel during sleep but our psychic vision is so extensive when we are in a state of genuine lucidity that we can see events plainly which are occurring in England while we may be bodily in Australia. The persons seen by Mrs. Schütze are certainly individuals with whom she is spiritually *en rapport* though she may have no acquaintance with them physically. Souls are in groups and families, and when temporarily set free from bodily limitations kindred souls become conscious of each other's work, needs, and presence. The beautiful gems and ornaments described are symbolical of important aspects of truth and also of the external uses to which such truth is to be put. The contrasting white and black of the marble denotes spiritual development in the midst of present shadows. Black denotes a state of ignorance and lack of revelation: White the fullest possible unveiling of truth. The two commingled mean that there is light already shed in the place indicated, but more illumination is to come, and the one who saw the vision will be called to take an active part in shedding additional light in the district indicated. It is highly probable that so vivid a vision of definite locality is a precursor of a journey to the place actually beheld as it certainly proves that telepathy or spiritual telegraphy has been demonstrated.

Whenever a dream, which has been a receptacle for a true vision, is remembered and leaves a lasting impress on the objective plane of consciousness, it is reasonable to decide that the one who has seen the vision while asleep will be called upon to engage in the work symbolically outlined. Whenever a definite and lasting impression is made and there is some difficulty in fully interpreting the symbols it is quite possible to receive an exact interpretation during a subsequent period of slumber. It is often a cause of perfectly clear vision to suggest confidently to oneself before sleeping that a definite revelation will be received.

Another letter reads as follows:

"Many thanks for your lecture on Dreams, but I venture to ask, Why is it that certain dreams always signify trouble? For instance the writer may always expect trouble of the darkest that can befall her after dreaming of a church and minister. Others who listened to your interesting lecture are puzzled in the same way, and we have come to you in our difficulties hoping soon to welcome you to our city again."

In reply to the above we can only be sure of our ground when we remember there is no necessary connection between trouble and a vision of a church and minister. A very eminent belief still prevails, however, that such a vision is intended to assure the sleeper that though trials are imminent spiritual consolation is at hand. It is never wise to allow oneself to dread or even anticipate coming disaster, but it is often profit-

able to be forewarned so as to be spiritually forearmed. When an intimation is given of coming difficulty or even danger it is to put us on our guard and mettle that we may brace ourselves to meet boldly whatever dark clouds we may have to pass through as we climb the mountain paths which lead to spiritual eminences. Whenever you dream what betokens usually advancing trouble take your vision as a signal to buckle on your psychic armour and resolve to meet whatever may be coming so as to rise higher through encountering it.

PROFESSOR EDGAR L. LARKIN.

THE LATEST DISCOVERIES OF ELECTRICITY.

THE NEAREST APPROACH BY SCIENCE TO THE SPIRITUAL WORLD.

Towards the end of 1905 Hudson Tuttle wrote in the *Progressive Thinker*, as editor-at-large of the National Association of Spiritualists of U.S.A. and Canada, that Professor E. L. Larkin "knew nothing of Spiritualism." This statement was the result of an attack on phenomenal spiritualism by Professor Larkin in the *English Mechanic*, in which he stated that "he had been robbed and deluded and wilfully deceived" by "two horrible mediums in Chicago"; he had also read "The Great Psychological Crime"—that remarkable book which has aroused many American Spiritualists, especially, to the necessity of studying the facts concerning mediumship and of sifting the wheat from the chaff. It is not for want of study that Professor Larkin is still waiting for evidence of the psychic world, and in his able reply to Hudson Tuttle in the *Progressive Thinker* of Feb. 10th, 1906, he takes his readers into his confidence as to his exact position. For over 6 years, and for 10 hours a day from the age of 30, he turned from the study of Astronomy, which he began at the early age of eleven and a half, and in which he stands to-day in the foremost rank, to that of Occult Philosophy. Every religion on the face of the earth he studied, and found that they are nearly all alike. "They agree," he tells us, "that there is a vast unseen spiritual world intangible, unknown to the senses, yet real and powerful. After observatory work in Illinois he went to the important Lowe Observatory in Southern California, situated amid scenes of marvellous beauty. "I have had," he says, "dear, blessed communion with nature in her most splendid and magnificent moods," and is, he says, so anxious to obtain "even one true psychic phenomenon that in the absence of rail-roads he would walk from here to Chicago to see it! So far," he says, "every effort has ended in dismay and chagrin, but if I can secure a trace of proof that anything within, by whatever name called, will survive when the body dissolves, I will make waiting millions hear about it." Like many another scientist, Professor Larkin fails to obtain personal conviction among the immensities of the Universe, although these, as in the case of his great French confrère Flammarion, bring many thinkers to Spiritualism. In some simple fashion, probably, the "still small voice" within will make itself heard, and all at once the Professor's present "vision splendid" will receive the crowning light.

In the following article by Professor Larkin, which appeared in the San Francisco *Examiner* of Feb. 28th, 1906, it will be seen that his scientific studies are taking him close to the psychic world. "Matter as we see it," he says, "is a mere toy in their hands," that is with these mysterious "corpuscles known to be the centres of force." And, viewed from this standpoint, the "passage of matter through matter," as witnessed at Mr. T. W. Stanford's séances with the medium Charles Bailey, receives an explanation at the hand of science identical with that afforded us by its spiritual manipulators on the "other side." For this reason no excuse is needed for the presentation of this splendid scientific article to the attention of our readers.—ED. H. OF LIGHT.

COMPREHENSIVE DISCOVERIES IN ELECTRICITY.

By PROFESSOR EDGAR L. LARKIN.

It will be on the borderland of the miraculous if any reader of "*The Examiner*" remembers that I wrote

many articles three years ago on the formulation of the corpuscular theory of electricity by Professor J. J. Thomson of London. He marked out and blazed the way for a general advance in electrical science and made prophecies that are now more than fulfilled. It is now known that electricity is made of corpuscles. They are so small that only the power of mathematics can even begin to realize their smallness. They are about one-thirty thousandth part of the size of atoms, whence all matter is composed. And these are so minute that brain cannot evolve thought of their minuteness. The study of corpuscles is now attracting the attention of not only professional electricians, but of mathematicians, physicists and chemists of the highest rank. In every laboratory in the world the ablest minds are delving day and night into the very nature of the electron or corpuscle, and discoveries are now being made daily that are changing the entire conception of the nature of matter and activity. These corpuscles are known to be centres of force. They have the power of the universe in their possession. They are the workers and builders, and likewise the disintegrators. Matter as we see it is a mere toy in their hands. They can tear a mass of solid steel to atoms, or gently rest on the surface of a gold foil. They rend the atoms of metals apart, carry them to other places and build them up anew. The corpuscles pay no attention to the winds and waves, but flash human intelligence through the air or under the sea. They have all nature in their grasp, and even the hitherto insoluble mystery, gravitation, is now being slowly but surely explained. Their study has enormously expanded and widened man's view of nature; and great aid has been given to all branches of physical and chemical science during the last three, now classic and historic, years.

NEW POWERS FOR MAN.

The keynote of the new century has been sounded. It has been heard in every college and university on earth, and now they are making ready, tuning their harmonial instruments. The twentieth century will not see the end of the vast series of researches on corpuscles now beginning. And no vision in the book, the "Arabian Nights," will approach the coming wonders. For when man learns all about corpuscles, and how to chain them to servitude, he is the possessor of unlimited power over matter. For matter cannot withstand the force of corpuscles. That is: Men will do what they wish with matter. Electricity, therefore, is not a continuous fluid, but is broken up into excessively small parts. When one corpuscle is free its power is so enormous that it can travel with the amazing speed of 186,000 miles per second. The sun has eight planets and more than 500 asteroids revolving around it, and the vast machine is called the solar system. But each atom of ordinary matter has one electron in revolution around it. If the earth falls to the sun, it and all life ends. If all the planets fall the solar system comes to an end. If all planets revolving around all suns in existence should fall to them, then all life in nature would cease. Therefore if all revolving corpuscles in existence unite with their central atoms—suns—then electricity and chemical activity would come to an end. This would be called the "death of nature."

ELECTRICITY THE BASIS.

Free, uncombined corpuscles, those that are not locked, and hence free to move, constitute the life of the universe. But corpuscles are electricity pure and simple. Day by day, testimony comes in from many sources, saying in ever increasing loudness of tone, that the base of the entire universe is electricity. And likewise life and thought. The fact that this doctrine meets with little or no opposition from the great scientists of the world, argues strongly in its favor. Every atom is composed of corpuscles of electricity. If an atom is neutral electrically; that is, exhibits no electrical properties, it contains a certain definite number of corpuscles. Now take out one corpuscle and the atom becomes charged "positively." Add one, and it is "negatively" charged. Thus there are not two kinds of electricity; one only, and opposite phenomena are due to excess or diminution of the number of corpuscles in an atom.

In speaking of an electron, the terms applied to matter as known to our senses are employed. Thus we say that an electron has mass, inertia and dimensions. The mass of a corpuscle, as determined by several methods, is so small that one grain would equal nine (9) followed by 27 ziphers, corpuscles. And their diameters are so minute that eight trillion could lie side by side on a line one inch long. Every corpuscle repels another. This is unlike matter which always attracts by gravitation. This repulsion has been measured, and is as follows:— One corpuscle at a distance of four-tenths of an inch from another in an absolute vacuum will repel another with a force of one seven quintillionth of a grain. This is far greater than the attraction of gravitation. Suppose two one-grain masses of corpuscles are placed four tenths of an inch (one centimeter) apart, then the repulsion exerted by each upon the other will be twenty quadrillion tons. No wonder that the giant electricity can do anything with gross matter.

UNLIMITED POWER.

It is seen by all advanced physicists and mathematicians that human beings can draw a simply unlimited power from the storehouse of nature. Instead of securing power at great cost from coal, man may discover, and doubtless will, the secret of tapping the infinite reservoirs. Then the career of humanity will be completely modified. It may be that everybody can get all the "electric quantity" he wants to the discomfiture and dismay of "trusts." It has long been known that the electric energy required to separate water into oxygen and hydrogen is enormous. And now they are arriving at some definite idea of the amount, by means of these abstruse researches. The electrical potential of the universe is so great that it may be called infinite. In fact, the magnitude of the sidereal structure seems to loom up larger and larger as science advances. And it may be that the quantity of matter is infinite also. As far as human imagination is concerned, it is practically infinite. But this word, as now decided by mentalists, has no meaning—that is, no finite mind can ever make a start toward grasping it.

One cubic inch of copper contains sixteen and one-third quadrillion atoms. Each atom of copper is linked to or charged with two electrons, so the number of these ultimate corpuscles is inconceivably great. Only free corpuscles display activity—that is—exert force. The vast majority of corpuscles in any mass is combined with the atoms. If the "world's work" is carried on by means only of a few that are free, then another view is had of their intense potential. Thus, charging or discharging a mass electrically does not affect its weight by a quantity that can be detected with balances, but weight is changed somewhat.

LIFE TO THE UNIVERSE.

Electric corpuscles give life to the entire universe by their attractions, repulsions and motions. Light is one manifestation of the life of nature. The length of waves of light have been repeatedly measured with ever-increasing accuracy since the time of Newton. The shortest visible waves run 33,000 to one inch, and the longest 63,000. The short are violet and long red. But it is now discovered that the orbital revolutions of electrons around atoms, as the earth around the sun, cause light. The mass and diameters of corpuscles are known. And likewise the diameters of atoms. A positively charged atom attracts a negative electron as the sun attracts the earth. The distance of the earth from the sun is known, and its speed on its orbit. A tendency called centrifugal is set up when one body revolves around another, and the centrifugal tendency due to the motion of the earth is easily computed, and is four thousand quadrillion tons. This is its reaction against the sun's attraction. In the absence of solar gravitation, a wire strong enough to hold that many tons would be required between the earth and sun to hold the earth on its pathway. And by computing the distances and velocities of corpuscles in their circuits around atoms, while knowing velocities, the times of revolution become known. And from this follows the number of revolutions per second. It comes out two trillion two hundred billion per second.

BEYOND HUMAN SENSES.

Each revolution establishes an ether wave. And computation shows their lengths to be such that 180,000 waves could lie in a length on one inch. This is only one-third the length of the shortest wave of violet light. They are too short to affect the retina of the eye and therefore cannot be seen. Hence it appears that mighty forces are in intense activity, whose effects are unknown to our senses. The deduction that revolutions of corpuscles around atoms is the origin of light and also heat, is one of the most important ever made by science. And it required the most consummate skill and long continued study to make these refined measurements. For now it is easy to weigh the graphite in a short mark of a pencil, and measure spaces much thinner than the diameter of a spider's thread. Now, if a corpuscle is at a greater distance from an atom, it will revolve at less speed and generate larger waves.

All colors of light down to dull red will be projected through space with the set speed of 186,000 miles per second. Thus it is now known how far electrons must be from atoms, and what velocities are required to generate every wave length. These researches enable the scientist to peer into the very corridors of nature and explore mazes not dreamed of before. And they may lead to a knowledge of matter and force that will prove of the greatest value to all races, tribes and kindreds. The problem how to "tap nature's reservoirs" is drawing nearer and nearer to a solution.

Lowe Observatory, February, '06.

TRUE PERSONALITY.

For the Harbinger of Light, by "FIDES."

The following conversation took place some time ago between two friends, whom we will call A. and B. :—

A.—Do you ever ask yourself, B, how you get out of temper?

B.—Often; but further than saying that it is a feeling or emotion that overcomes me, I cannot otherwise explain it.

A.—But why do you get out of temper under any circumstances? It only makes you look ridiculous and sensible people laugh at you.

B.—Admitted, but I don't think I can explain it in any other way than I have already done.

A.—You call it a feeling you have? Now, I have learnt to look on it as an outside spirit waiting to get hold or possession of you under certain circumstances.

B (laughingly).—I don't think you have advanced the argument much, old man. I call it a feeling, you call it a spirit, but it gets hold of you all the same.

A.—That is just where you make the mistake. While you look on it as a feeling, part and parcel of yourself, you don't realise any responsibility towards it, any more than having brown or blue eyes, fair or dark hair, as the case may be, and you have often heard people say, "I can't help my temper, it's my nature to be bad or quick tempered." But let the idea that temper is a spirit waiting to get hold of us be grasped, and instinctively there grows up the determination, "I won't let it. I will be its master, it won't be mine." In the first attempts you will find that you have a very real opponent to deal with, but succeeding attempts make the next one easier, like a man who has been used to lying in bed till nine finds his first efforts to rise at six very hard, but it is quite easy after a while.

B. had a very bad, dictatorial temper, and as the outcome of the above conversation, which he said was a revelation to him, he made a big struggle to overcome his failing, and with such success that he is now one of the gentlest and most kindly disposed men you could meet. While still doing his duty in the town in which he lives and as a citizen taking an active part in every movement started for its welfare, he allows nothing to worry or annoy him, and such is his placidity of temper that his friends have dubbed him "Eternal Calm."

Of course the argument that fits of bad temper are due to outside evil spiritual influences is capable of very wide expansion; all bad feelings may be so classed and they are

what the Teacher warns us against. "Watch and pray that ye enter not into temptation." Test the spiritual powers by which we are surrounded to see that they are not of evil. We are earthly tenements tenanted by spiritual beings, and, as in an ordinary house, we must get the bad tenants out before the good ones can come in, so, with our bodies, we must get rid of the evil powers in us—hatred, anger, greed and viciousness of all kinds—before the good influences, love, gentleness, charity and kindness will take up their abode with us. A life based on these good principles constitutes the "True Personality," and any one living them is building his house on the rock of eternal verities and not on the shifting sand of public opinion. When the Teacher said, "Before Abraham was, I am," He spoke a literal truth. The material form is a mere passing time-shadow and soon disappears, but the personality based on the principles enunciated in the Sermon on the Mount has always been and always will be. Just think how the Teacher when in His physical body was poor and despised, with a few humble fishermen as His companions. A mob put Him to death, but now He is more powerful than all the kings and emperors on the face of the earth. It is not by any means hard to understand that His true personality is far more alive to-day than it has ever been, and we know every year that passes makes it still more powerful.

In our short earthly existence we can easily realise the persistence of the true personality, for when we think of those who have passed on, how quickly any faults are forgotten and how prominently the good qualities of the deceased shine forth. When we read the works of those writers who have made the world a better place to live in, the earthly personality is never thought of. It is not the beer-drinking tap-room frequenter we think of when we read Shakespeare's glorious works, or of the Rantin' Rovin' Robin when we appreciate the genius of Burns.

It cannot be doubted that when Christ says "Come unto Me," He means that we should follow the same principles for which He lived and suffered. The truth, "He lives in us and we live in Him," is not conceivable from any other point of view, and the parable of the Prodigal Son further accentuates this. We are all prodigal children in that we have got away from the true life and have made worldly considerations—greed and ambition—the main aim of our existence, but we, like the prodigal son, will in the end, determine to "arise and go to the Father;" that is, go back to the right track from which we have gone astray. And we shall know by experience that the Father sees us while yet afar off and runs to meet us, rejoicing over the son that was lost and is found. "None cometh to the Father but by Me," is true, but there is all eternity before us, and Tennyson's lines,—

"Nothing walks with aimless feet,
Not one life shall be destroyed
Or cast as rubbish to the void,
When God has made the pile complete,"

speaks what all who hold the larger hope feel.

When once the meaning of the true personality is realised a man's outlook on life is completely altered. Instead of feeling that he is surrounded by a great, vast void and dreading what the future may have in store for him, he is sure that in God he "moves and lives and has his being," and that if he does his best the Father will do the rest. In the seed field of his earthly life he sows a crop of gentle thoughts, kind words, and good actions and is content to wait for the harvest by and by. As the clever boy at school has the hardest tasks, so a true personality learns the lesson that life gives, meeting the most severe troubles and trials with perfect trust; not skulking through existence and trying to dodge its hardships, but facing all its problems with a fearless courage, realising the truth of Shakespeare's lines,

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

Such a one does not excite himself much over good or bad fortune, does not concern himself about the paltry squabbles of individuals, communities or nations. Strong with the strength given by the good and true of all ages,

he travels along the road of life prepared to face the scorn and persecution of the world—to the death if need be—with the final prayer, "Father, forgive them, they know not what they do."

It may be said that it is all a matter of temperament, which is quite true, but temperament changes and every one has the seeds of goodness in him waiting to fructify amidst congenial surroundings.

It would be as absurd to talk about the Christian ideal and renunciation of Self to a man whose only idea of life is to gratify his own selfish desires or strive for wealth and power, as it would be to rhapsodise over the beauties of Beethoven or Mozart to a man who has no ear for music. "Cast not pearls before swine," but "He that hath ears to hear, let him hear." Selfish gratification soon leads to satiety and disgust, and wealth and power pursued for ambitious purposes alone quickly become "Dead Sea apples."

In conclusion, to quote Tennyson again—

"How'er it be it seems to me
'Tis only noble to be good.
Kind hearts are more than coronets,
And simple faith than Norman blood."

MELBOURNE PROGRESSIVE SPIRITUALISTIC LYCEUM.

Another successful month's work is reported by the Secretary of above, including the debate between M. Wood Green and W. J. Colville, at Zion Hall, on October 10, 11, 12 and 13, noticed elsewhere. On October 7th the 34th Anniversary Services were held, Mr. McLeod Craig being the speaker in the morning, Mrs. Boden, Mr. Sinclair and Mr. Sanderson taking the platform at afternoon and evening meetings. After dedicating a child to the religion of Truth in the afternoon of October 14th, W. J. Colville spoke for the last time in Melbourne prior to his return to America, via Tasmania and N.Z., to an overflowing audience, many being unable to obtain admission. Other speakers during the month were Messrs. Lumley and Isaacs, Mrs. Barbery and Mrs. Schutze. At the half-yearly general meeting it was decided to defend the position of mediums should the Bill before the State Legislature become law. The financial position, representing assets of £654, was considered very satisfactory.

REV. LOIE F. PRIOR IN MELBOURNE.

After a most successful season in New Zealand, Mrs. Prior accepted the invitation of the V.A.S. to occupy their platform during the month of October on her way to England. At the first lecture, given at the Austral Hall on October 7th, her subject was "The Resurrection Morn," and she was welcomed by a large and enthusiastic audience. On the following Sunday evening she spoke on the scientific basis of Spiritualism and its future in relation to religious thought, the lecture being one of the best that Mrs. Prior has given in Melbourne. Other excellent lectures followed, and the concluding and fifth lecture of the series will be given on November 4th, the subject of which will be advertised in next Saturday's daily papers. A most important aspect of Mrs. Prior's work is represented by her "Demonstrations of Immortality," which have taken place each Tuesday night during the month at the Upper Athenæum Hall. At these meetings every one of her clairvoyant descriptions have been recognised, and the Christian names, which Mrs. Prior sometimes hears clairaudiently, and at others sees written in illuminated letters, are remarkably correct. At the two last meetings flowers were brought by many in the audience, which proved a link to the spiritual presences wishing to give messages.

A most successful "Welcome" meeting was given to Mrs. Prior, on October 12th, at the Austral Hall, which was decorated under the supervision of a Ladies' Reception Committee. A farewell meeting is also announced for Monday evening, Nov. 5th, at Austral Hall, and Mrs. Prior will start on her journey to England with the hearty good wishes of the crowd of friends she has made in Melbourne.

VICTORIAN ASSOCIATION OF SPIRITUALISTS.

An exceedingly busy and eventful month is the record, as the meetings have had the benefit of Rev. Loie F. Prior's visit to Melbourne on her way to England. At the Conversazione on October 15 Mrs. Prior spoke on "Her Impressions of New Zealand," and gave a most interesting account of her work there, and visits to the churches. A good programme of music and recitations was provided, including a piano solo by Herr

The meetings of Mrs. Prior on Sunday and Tuesday nights are mentioned elsewhere. Great activity is being displayed in the various classes—Psychometric under Mr. Jennings; Psychical Research Class; and Conference Class, Mr. Donahay, every Sunday morning, at the Rooms, at 11 a.m. For fixtures for November see advertisement in this issue. Mrs. Caville, of New Zealand, gave a most interesting demonstration of trance speaking on Thursday, October 25, at V.A.S. Rooms, for the benefit of Association.

In our leading columns the necessity for securing a central site for building purposes is discussed by Mr. Terry, to which special attention is drawn to readers and friends of the cause everywhere.

BRISBANE ASSOCIATION OF SPIRITUALISTS.

Most encouraging accounts come from Mr. Alfred A. Buckley and Mrs. Alleyn, of Melbourne, of meetings held by them under the auspices of the above Association. Mr. Buckley has been the speaker, and Mrs. Alleyn has given demonstrations of spirit return at the close of the lecture, with highly satisfactory results. Much enthusiasm has been aroused by the visit of Mrs. Alleyn, and her private sittings and public séances held at Mr. Buckley's rooms every Thursday have been well attended. Mrs. Alleyn writes that she expects to be in Melbourne by Christmas, and that she will be working with the Brisbane Association to the end of her visit. Her health has greatly improved, and she desires to be remembered to friends and members of the V.A.S.

THE CHURCH OF SPIRITUAL SEERS, SYDNEY.

Readers of Mr. W. J. McLoskie's letter on "The Science of Immortality," in September *Harbinger*, will be interested in hearing that at the quarterly meeting held at Queen's Hall on September 22nd, this gentleman was elected President of the above Society. Rev. Dr. Zillmann, a former president, is also rendering valuable assistance. Mrs. Williams is the Hon. Sec., and from Mr. T. Downs, Corresponding Sec., comes the following objects adopted by the members:—"The Church teaches that Spiritualism is a science and a philosophy. It has no creed or dogma but the fatherhood of God and the brotherhood of man, and demonstrates truth as based on science, viz., the continuity of life after death, or the dissolution of the physical body—the science of immortality." It is good to see able men like Mr. McLoskie coming on the public platform, and excellent work may be expected from the Church of Spiritual Seers, to which is tendered our good wishes.

PERTH SPIRITUALISTIC LYCEUM.

From Mr. Frank D. Watt, Hon. Sec., comes a most interesting account of the first anniversary of the above, held on Sunday, Sept. 23rd. There was a full muster of children, and as it is the only Lyceum in W. Australia, it is expected that the members will greatly increase. A beautiful banner, the gift of Mrs. C. H. Tompkins, with the motto "Love, Truth, and Harmony," was unfurled, and the room was beautifully decorated with flowers. Mrs. Tompkins spoke at the morning and evening services, taking the first word, "Love," on the banner as her subject. It is mentioned that Mr. Hamilton has promised wands to the children for a fuller extension of the calisthenic exercises.

SPIRITUALISTIC CHURCH OF W. AUSTRALIA.

Spiritualists in Melbourne will learn with sincere regret that Mr. M. Pickett, the energetic Sec. of the above, has been passing through troubled waters by the long and painful illness of his wife previous to her

passing to the Great Beyond on Sept. 16th. At the funeral, which took place in the spiritualistic portion of the Karracatta cemetery, the service was conducted by Mrs. Parker, and everything was conducted on spiritualistic lines, white flowers and the absence of black clothing being noticeable.

Mr. Colville's lectures, under the joint auspices of the above Society and the Progressive Thought Association, were a great success.

W. J. COLVILLE IN TASMANIA.

Since Mr. Colville's memorable week of debate in Melbourne on his return from W. Australia and Adelaide, he has been lecturing in Launceston and Hobart. Mr. W. F. Lord, the veteran spiritualist of Launceston, writes enthusiastically of the four lectures delivered by Mr. Colville in that city. "From the first lecture, 'The Conquest of Heredity and Environment,' Mr. Colville," he says, "established himself with those who were privileged to hear him, as one of the most gifted exponents of the Higher Thought. His final lecture will long be remembered as the most masterly exposition of its kind. He is far and away the best lecturer," Mr. Lord adds, "that has ever visited this city during my long residence here. He cleared away so much of the straw from the true grain, that Spiritualist and Theosophist alike must feel ever indebted to him, and I, as a Spiritualist, am truly thankful that I have heard him, as his visit has confirmed me more than ever in the truth of my convictions." A long and favorable notice of Mr. Colville's two first lectures appeared in the Launceston *Examiner*.

At Hobart Mr. Colville's work was still more publicly recognised. In the *Mercury*, of October 20th, more than a column report appears of his first lecture on "Ideals and how we may realise them." The chair was taken by Dr. Gerard Smith. At the end of a detailed report of the lecture, the Hobart *Mercury* says, "Mr. Colville is pre-eminently a teacher. His orderly presentation of a tremendous array of facts crowded into a two hours' lecture, is in itself a most interesting phase of his work." His ability in this respect "shows him to be possessed of the best type of eloquence a public speaker can command." Mr. Colville is now in N.Z. till Nov. 30th, when he sails to U.S.A.

PERSONALS.

M. Flammarion in the August and September numbers of "La Revue Spirite" has a refutation of what he designates in a letter to the Director, M. Leymarie, "the audacious doctrine of the eminent English scientist, Alfred Russel Wallace, that the earth is in the centre of the Universe and the only inhabited world." The articles are the substance of a paper read by M. Flammarion before the French Astronomical Society, which was entitled "The Structure of the Sidereal Universe and the place of our world in that Universe," and is accompanied by charts of the Heavens in the Northern and Southern Hemispheres. M. Flammarion's article will doubtless appear in English, as it is well worth a wide perusal. He says that Russel Wallace lays down the principle of the unity of the chemical composition of the Universe, and consequently declares that wherever life exists it must necessarily be organized on the same fundamental basis as with us. "According to the naturalist on the other side of the Channel," M. Flammarion says, "for a world to be inhabited it must be not only

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analogous but identical with the one in which we live. The arguments of M. Wallace are more or less original, but his reasoning is as old as the world. It is always the same: if we do not resemble we do not exist. These strange biologists only conceive one kind of life." As both these great scientists are Spiritualists, and equally capable of forming an opinion, we would gladly know which is right.

Mr. James Macbeth, of London, sends a little booklet on "The Brotherhood of Healers," which should be in the hands of all who are finding that the spiritual gift of healing is one of the most valuable and also the most widespread among us. In England and Scotland brotherhoods have been formed, and the book is written in the hope of helping all over the world this great movement. Many are the cases cited of cures performed by himself and wife. This lady declares that "when the power to heal comes to her she actually feels two hands as of fire on her shoulders, and this fire seems to flow down her arms and through her fingers, but she can see the invisible helpers and knows them as well as she knows her earthly friends." The editor would like to hear from those who desire to know further, as this little book, published at a shilling, may be ordered through her at very advantageous terms in accordance with the kind thought of the author, who, being of independent means, is only anxious to spread the truth around.

A friend in Charters Towers, who is quite a recent convert to Spiritualism, and a leading business man in the Golden City, sends a copy of a letter he recently addressed to Archbishop Donaldson, and an account of a short interview he had with that distinguished Prelate on the necessity of bringing the facts of Spiritualism more prominently before the people.

Mrs. Rising, after a pleasant visit to Sydney for a few weeks is back again with renewed health and vitality, her many friends here and elsewhere will be glad to hear.

Mr. W. T. Stead's name was brought prominently forward at a lecture given by Mr. Ronald Stewart in October at the Cathedral Hall on "Religion and Amusements." It will be remembered, possibly, that Mr. Stead recently gave some very candid opinions about present day pieces as well as admiration for the drama when it does the work it is intended to do. One piece was singled out as particularly reprehensible. "The whole comedy," Mr. Stead said, "is one long presentation of lust unredeemed by a single spark of sentiment. I doubt whether Wycherley or Congreve ever compressed into any of their comedies a more compact mass of dirty allusions than those which pretty young girls make on the Gaiety stage for the edification of the British public." Dean Phelan, in proposing a vote of thanks to the lecturer, said "he had read Mr. Stead's remarks and noticed with deep regret that the piece was shortly to be produced in Melbourne," but no name was given.

To Correspondents.

Communications intended for this Journal, should be written legibly in ink, and on one side of the paper only.

TO THE EDITOR OF THE HARBINGER OF LIGHT.

DEAR MADAM,—On looking through some old papers the other day, I came across a leaf out of the "World's News," which I had placed by for verification, but which I had entirely forgotten. The date of the paper is 11/2/05, and the name of the article "Prophecies for the Coming Year." In view of past events the following item stands out with startling clearness, and I think would prove of interest to your readers. The prophecies were by the great French seeress Madame De Thebes, the most celebrated palmist and astrologist in all Europe and the special clairvoyant of Royalty. It was she who predicted the sudden death of Minister Faure, the assassination of Carnot, and the exact hour of the death of Queen Victoria, etc., etc. The following is one of the extracts from the article referred to:—

"Toward the end of 1905 on the sea and beyond the sea the gravest troubles are to be feared. At that time I foresee a catastrophe that will strike indiscriminately all ages and all classes. Happily for us its immediate effects will be confined to the other side of the ocean. . . . Beyond the seas across the Atlantic

I foresee terrible disturbances. All Nature seems to be perturbed and in a state of unrest. The very bowels of the earth seem to be trembling as though they were preparing to shoot forth destruction even as Mt. Pelée wrought havoc to the thousands who ignored its warnings. Buildings that look like points high up in the air seem to be involved in this menace. I see stones dislodged and an avalanche of plaster falling in great white clouds. I see people hurrying and scurrying, great crowds of them rushing as though pursued by a danger. This is preceded by a rumbling sound that seems to come from the bowels of the earth, a sound that is like the rumble of thunder approaching.

This description of the catastrophe at San Francisco more than 12 months later is so vivid that it might have been written by an eye-witness.

Yours faithfully,
Glenferrie, Vic. K. McDi.

TO CORRESPONDENTS.

Will friends at a distance kindly remember that great pressure on our space prevents the admission of lengthy reports. So much psychic news pours in from all parts of the world that three papers could be filled easily each month, and with highly interesting matter.

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