

THE HARBINGER 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. 37. No. 459.

MELBOURNE, MAY 1st, 1908.

SIXPENCE.



EDGAR LUCIUS LARKIN,
Director Lowe Observatory, California, U.S.A.

THEOSOPHICAL SOCIETY BESANT LODGE.

MRS. H. W. HUNT, Agent for Theosophical Publishing Society, London.

London Lectures, 1907, by Annie Besant (President of Theosophical Society), 2s.; by post, 2s. 3d.

Works by Besant, Leadbeater, and others, at English Prices.
Circulating Library, 3s. and 5s. Reading Room open 11.30 to 5 p.m.
Meeting for Discussion, Thursday, at 8 p.m.

PUBLIC LECTURE, Sunday, 7 p.m., in Scourfield's Hall.

Apply for Catalogue and information to—

BESANT LODGE, T.S.,

Scourfield's Chambers, 163-5 Collins Street, Melbourne.

The Paris School of Millinery.

Classes Daily from 10s 6d. Quarter.

MADAME LE GRÉSLEY

(Oldest Established School of Millinery in Melbourne),

292 BOURKE ST., MELBOURNE.

(Over Sutton's).

Upstairs—Take Lift.

Send for Cards.



W. DONAHAY,

181 COLLINS STREET, MELBOURNE (Above "The Argus" Office.)

OPHTHALMIC AND GENERAL OPTICIAN.

Accurate Sight Testing. Perfect Frame Fitting. Expert Refractionist.
Opticists' Prescriptions Carefully Attended to. Repairs Promptly Effected.

Our Prices are to Scale and Reasonable.

DO YOU WANT HEALTH?

Then health awaits you by consulting

J. McLeod Craig, MENTAL and MAGNETIC HEALER.

Nervousness, Throat and Chest Troubles, Failing Eyesight,
Sciatica, Rheumatism, Kidney and Liver
Troubles cured by the Magnetic
Touch and spoken word.
Without Drugs or Operation.

Deafness Cured after 20 years.

Classes being formed for the Development of Mediumship.
Private Instruction in Mental and Magnetic Healing.

Send Lock of Hair and 10/6 for Diagnosis.

Address - 219 ELIZABETH STREET, SYDNEY.

BOOKS FOR YOU.

By R. Dimsdale Stocker, at 1/3 each, postage 2d.

1. **Telepathy**, how it is done.
2. **Soul-Culture** and Self-Development.
3. **Clairvoyance**, Clairaudience, Psychometry, and Clair-senience.
4. **Mentalism** or Mind and Will Training.
5. **Phrenometry**, Auto-Culture and Brain-building by Suggestion.
6. **Healing**, Mental and Magnetic.
7. **Colour as a Curative Agent.**

Other good Books at same price:—

1. **How to Think**, by Arthur Lovell.
2. **I Wants and Wants^{me}**, a book of Affirmations, by K. T. Anderson.
3. **Just How to Wake the Solar Plexus**, by Elizabeth Towne.
4. **The Road to Success**, by O. Hashnu Hara.

Send for Catalogues on any subject.

E. W. COLE, Book Arcade, MELBOURNE,
333 & 346 George St., SYDNEY,
67 Rundle St., ADELAIDE.

T. W. BULL, Medical Disease Reader
and Herbalist.President of the Australian Union of Herbalists, Regd. Estab. 20 years.
Successor to Mr. G. SPIEGS.Diagnosis of Complaints & Symptoms given from personal interview, or letter
enclosing a lock of Patient's Hair without any information being asked for.
Hours: 10 to 4 daily and Thursday evening 6 to 8. Saturday out of town.Fee 10s. in Advance. Returned if Patient is not satisfied.
8 Brunswick Street South, East Melbourne
(Near St. Patrick's Cathedral).**Ceylon Precious Stones.**Assorted Sample Packet of 150 carats RUBIES,
SAPPHIRES, CEYLON DIAMONDS, etc., for Dealers
and Manufacturing Jewellers, R78-8. Or 50 carats
Assorted for Use or Presentation, R28-8 and R50-8.

Cash with Order. Price List on Application.

Sample Packet of CEYLON HAND-MADE LACE
(embroidery), R15-8.**J. WICKRAMANAYAKA & CO.,**
Kalutara P.O., Ceylon.**Woman Know Thyself.****Woman Know Thyself.****Woman Know Thyself.**

A Home Book of

Tokology, Hygiene, and Education.
For Maidens, Wives, and Mothers.A Clean and Clear Exposition of Nature's Laws and
Mysteries. By J. H. Greer, M.D. Fully Illustrated.
510 Large Pages.

Only 6s., Post Free.

Only 6s., Post Free.

Securely Packed.

From . . .

COLE'S BOOK ARCADE, Melbourne.**Auckland Society for Spiritual Progress.**

(REGISTERED).

CENTRAL HALL, COOKE STREET.

Services every Sunday at 3 and 7 p.m.

President—MR. WALKER. Speaker—MRS. HARRIS-ROBERTS.
All correspondence to be addressed—19 Picton-st., Ponsonby,
Auckland.**MRS. TOM. GRAHAM,**

Certificated Midwife,

73 GEORGE STREET, FITZROY,

Receives Patients. Doctor in Attendance if required.
First Class Accommodation. Terms Moderate.**Miss E. A. Hulett,**

Healer and Teacher of the Science of Life.

Burke & Wills' Chambers,

COLLINS STREET, MELBOURNE.

The New Thought Book Store.

420 QUEEN STREET, AUCKLAND.

Depot for Books and Magazines on New Thought, Mind
Healing, Spiritualism, Theosophy, Occultism, Diet
Reform, &c

Books Purchase 1. Lists forwarded Post Free.

**MRS. DAY, Trance
Medium.**

Hours: 10 a.m. to 8 p.m.

CIRCLE, THURSDAYS, 8 o'clock (introduction).

6 QUEEN'S TERRACE, ALBERT ROAD
(Off St. Kilda Road and opposite Domain Road.)**VICTORIAN ASSOCIATION OF SPIRITUALISTS.**

OBJECT 3:

"The Investigation and Advancement of Spiritual
Truths and Purposes."The V.A.S. Conversazione will take place on Monday, 11th
May, 1908. Speaker, MR. W. H. TERRY.REV. LOIE F. PRIOR'S Occult Class meets Wednesday
Evenings, 8 o'clock.V.A.S. Developing Class, Friday evenings, 8 p.m. First Class
closed. Second Class opening May.

V.A.S. Circle, Sunday Afternoon, 3 p.m.

Sunday Evening, 7 o'clock, at V.A.S. New Lecture Hall,
117 Collins Street, **MRS. S. E. MORRISON.****Special Notice**—The V.A.S. Committee have secured larger
premises, consisting of Lecture Hall, Reading Room and Library,
Class and Circle Rooms, and Ante-room.Spiritualistic Books and Periodicals may be purchased at
V.A.S. Rooms.

Rev. Loie F. Prior will give First Lecture June 7th.

Subscription (which entitles Members to the use of Room and
access to Library), 2s. 6d. per quarter; with use of Lending
Library, 5s. Catalogues free."The Proper Methods of Scientifically Investigating the Phen-
omena of Spiritualism." Free on Application. Enclose postage.V.A.S. Tea Rooms now open. Tea and Biscuits, 3d., between
the hours of 12 and 5 p.m.M. J. BLOOMFIELD, Hon. Sec.,
117 Collins Street, City.**The Melbourne Progressive Spiritualistic Lyceum**Oddfellows' Hall, corner Russell and Victoria Streets
(Opposite Trades Hall).SUNDAY SERVICES:—Morning, Lyceum Session at 11;
Mediums' Meetings on alternate Sundays at 3 p.m.;
Evening Lectures at 7. Speaker—Subscription, 2/6 per quarter secures a voice in the
management and the use of a Library of 1,000 volumes,
comprising the standard works on Spiritualism,
Mediumship and kindred subjects.**MRS. ELLEN GREEN,**From England, a Celebrated Trance Speaker, Test and Medical
Clairvoyante. Under engagement to the M.P.S. Lyceum.

Every Sunday Evening at 7.

MRS. ELLEN GREEN INTERVIEWS—Tuesday to
Friday from 10 to 5, at Mrs. Bright's Rooms, Austral
Buildings (2nd Floor), 117 Collins St., Melbourne.MRS. GREEN'S DEVELOPING CLASS meets Tuesday
evening at Mrs. Bright's Rooms. A few vacancies left.Medical, 10/-. Ordinary, 5/-.
Lyceum Members half-price all Sittings.Full particulars as to joining above same can be obtained through
the Secretary.CHARLES CHATFIELD, Sec.,
36 Capel St., North Melbourne.**WELLINGTON ASSOCIATION OF SPIRITUALISTS, Registered.**

NEW CENTURY HALL, KENT TERRACE,

Public Meetings every Sunday at 7 p.m. Friday at 8 p.m.
Children's Lyceum at 2.30.All country visitors made welcome. The Society has a splendid
Lending Library.

W. McLEAN, President. C. A. WHITNEY, Sec.

**AUCKLAND ASSOCIATION of SPIRITUALISTS
Registered.**

Oddfellows' Hall, Pitt Street.

PUBLIC MEETINGS EVERY SUNDAY, AT 7 P.M.

All communications to be addressed: "Oak House, Hobson-st.,
Auckland."

President: W. AGGERS. Secretary: F. LANCASTER.

The Harbinger of Light.

MAY 1, 1908.

CONTENTS:

<i>Editorial Notes</i>	9345
<i>Professor Edgar L. Larkin, Director of Lowe Observatory, Cal., U.S.A.</i> (with Portrait and Illustrations)	9346
<i>Our Foreign Exchanges</i>	9348
<i>Mr. T. W. Stanford's Seances with the Medium Charles Bailey</i>	9349
<i>Electro-Mentalism. By Prof. E. L. Larkin</i>	9351
<i>Supplement - Photo. Reproductions of Apports at the Bailey Seances</i>	
<i>Influence of Food on the Body and Mind. W.H.T.</i>	9353
<i>Mrs. Harris-Roberts in Melbourne</i>	9353
<i>Psychic Phenomena</i>	9354
<i>Some American Papers</i>	9355
<i>To Correspondents</i>	9355
<i>An Obstruction on Spiritualism</i>	9356
<i>Personals</i>	9357
<i>Reports of Spiritual Associations</i>	9358
<i>Birth of Spiritualism</i>	9358

EDITORIAL NOTES.

From the time that Sir William Crookes first gave to the world his scientific Chart of Vibrations, now many years ago, and added to that convincing statement his belief that it would be found eventually that all communications between this world and the invisible one all about us were due to this natural law, confirmation of this theory has been hailed with enthusiasm by all who see its far-reaching importance. And so, if this number may appear unduly scientific in tone, it must be explained by the fact that from far-away America has come the news that still another scientist, Professor Edgar L. Larkin, of the Lowe Observatory, must be added to the list of eminent men who have turned away completely from the materialistic standpoint that, as a rule, is so tenaciously clung to by students of his class. In another column Professor Larkin's article on Electro-Mentalism gives an outline of the experiments that have led up to the present scientific outlook. He begins with Sir William Crookes thirty years ago, with radiant matter, and finds in conclusion that nothing but a psychical explanation will suffice to read "The Riddle of the Universe." In previous letters Professor Larkin has expressed his openness to conviction if it would but come to his anxious searchings after light. And in a simple way—just like the still small voice can be heard in the soul when louder and grander voices have passed unheeded—the Professor has found in "A Soul's Pilgrimage" that "touch of nature that makes the whole world kin," and hastens to assure me of his sympathy and desire to help in the dissemination of what he now sees is of vital importance to the race. "Your story touched a sympathetic rate of oscillation in me," he says, and thus the vibratory theory acts not only between these wonderful atoms he talks so learnedly about, but in that sympathetic inter-action of souls that glorifies this everyday existence of ours. It is in this way that Sir William Crookes accounts for that subtle etheric power which takes messages without wires. He contends, although some of his learned confrères do not agree with him, that it is the same power that takes a message to a distant sympathetic friend, and gives that interchange of thought with which some of us are familiar. It will just be a logical sequence if, as Lillian Whiting and other great spiritual teachers affirm, that presently the race will no longer need the apparatus that even wireless telegraphy requires, but will send its messages direct without recourse to receiving or despatching centres.

Scientists do not all at once grasp spiritual realities. It takes years of experience and the putting-off of preconceived ideas of what spirit life is before the simplicity,

the reasonableness, and the grandeur of it is recognised. Many who put aside with scorn the current orthodox notions of a heaven with golden harps and a hell of everlasting punishment have not realised that it is a world as real as the one in which we live, and that love is the mystic power controlling that great republic of souls. So perhaps Professor Larkin would not be prepared to acknowledge that spiritual helpers set these vibratory currents in motion, and that there is scarcely anything that happens in our daily life which is not due to currents controlled by great spiritual con-claves directing our work. That we are not all as receptive as we shall be when full knowledge of this fact is realised goes without saying. In my own experience of this mystic vibratory power, it is always in conjunction with unseen but potent helpers that the message of healing, of love, or of comfort goes. The powers of the mind in this respect are boundless, and it is herein that the future of Spiritualism lies. I am often assured by promulgators of the various cults relating to these spiritual processes, that they have nothing to do with Spiritualism. But the fact is that but for the "Rochester knockings" the attention of the world would never have been called to these things. It was simply through psychic studies that the founders of the Theosophical movement, and every spiritual cult that can be named, were set upon the track of the occult powers of the soul. In a short article on "Soul and Body," in the April number of "The New Theology Magazine" of Boston, U.S.A., Mrs. Besant says, "All the trend of modern science is towards a recognition of Spiritualism, which we call idealism. for that is a far better word for something that defies exact definition. Science is coming very near the point where it can prove the existence of a soul, just as it proves and experiments with matter."

In a conversation, lately, with a scientific believer in astrology, I said, although without any personal experience of its right to be called a science, that my knowledge of the unity of existence and of the oneness of the soul with the universal spirit made me chary of dogmatising on any subject. For if each atom of the universe is closely related to other atoms, how may we adequately gauge their influence and power? To quote again from "The New Theology Magazine," an article on "Planetary Influence" has much the same idea. Dr. James R. Phelps, who is an able and learned advocate on this subject, says, "It is no very wild idea that this great family of planets of our Solar system—and there are more of them than we at present know of—is subject to the same law that governs the family of human beings." The last chapter of Richard Ingalese's book, "The History and Power of Mind," concludes with these words: "It rests with you whether you will or will not use this law consciously. . . This much is true, if you persist for two years to consciously use these laws in your daily life, your environment will have changed sufficiently, and demonstrations enough will have been made to prove to you that you are dealing with Law." To find ourselves within the region of law when dealing with spiritual things, and to diligently search for the origin of every phenomenon will eventually place Spiritualism among the exact sciences. We must remember, also, that "Order is Heaven's first law," and that we are not on the road to full enlightenment until every phase of mediumship has been scientifically tested, and its origin and value placed before the world.

EDGAR LUCIUS LARKIN.

Director Lowe Observatory, California, U.S.A.

By MRS. CHARLES BRIGHT.

By the last American mail there came a most interesting budget from Professor Edgar L. Larkin, of the Lowe Observatory, Echo Mountain, California. It contained a letter to the editor, a review of "A Soul's Pilgrimage" referred to in another column, and, most important of all to readers of this paper, an article on Electromentalism written specially for Australian investigators. This was mentioned, incidentally, in Editorial Notes of April issue, and is now published as the first of a series on the remarkably changed attitude of Professor Larkin concerning man's intimate relation, nay, his absolute oneness, with the great Universe in which we find ourselves. In his statement that "the human mind is directly involved in the newly discovered Universe within the visible structure, in fact it is part of it," he exactly coincides with A. J. Davis' profound teaching concerning the unlimited powers of the human soul, and Professor Clifford's declaration to the sitters at Mr. Stanford's circle in that wonderful address on "Atoms": "You have a place, a power, and a part to fill, and all the theologians and priests that have declared that man is cursed of God have given the lie to every fact which nature presents;" and goes to the very heart of the spiritual philosophy which is presented each month in the pages of this journal. From London came a letter the other day from a leading Spiritualist rejoicing at the reports of Mr. Stanford's circles and the interest they are exciting. "I am pleased to see you take such an independent stand," was the concluding remark. This stand was taken because of the necessity, which is more apparent each day, for having a basis of phenomenal "facts" which can be scientifically explained if Spiritualism is to be lifted from its present unsatisfactory conditions. Nothing can so readily convince the intelligent man and woman of their own immortality as the knowledge revealed more clearly each day by science that they are integral parts of a universe of which one atom is never lost. In his letter, Professor Larkin says: "You know how strenuously I have written during just 40 years this month all over the world in 70 different papers and magazines on Natural Science and rigid Materialism. Now I am studying and writing all the time on *psychology* and mental subjects." Nothing in the way of phenomena has interested him so much as the Bailey sances, and he is prepared to recall all he has written against other wonderful things in over 4,000 articles which "I now see clearly," he says, "were on the wrong side." Professor Larkin would like to come to Australia and be present at Mr. Stanford's sances, or have Bailey in the solitude of his mountain Observatory and make all sorts of researches with him. But without this tangible proof Professor Larkin sees that there is a scientific basis for the phenomena. "My fellow scientists," he



EDGAR LUCIUS LARKIN.

says, "are merely waiting for something genuine. I now believe the time to be here for a book to be written from a scientific standpoint. Only one astronomer, Flammarion, has ventured. Now all seems to be ready for an American astronomer to branch out. I am now prepared to face any storm that may arise due to the publication of such a book. I assure you it would be startling when combined with the astounding discoveries in Electricity."

PROFESSOR LARKIN'S NEW BOOK, "RADIANT ENERGY."

By the same mail there arrived a copy of "Radiant Energy," Professor Larkin's just published volume concerning his studies in astronomical research. It is a most fascinating book for those who take an interest in the wonders of the heavens revealed since the telescope first scanned the sidereal universe and spectroscopic instruments showed on the screen "the broad and long band of light containing every color from red to violet.

This Solar Spectrum," he says, "is one of the most impressive visions ever seen by the eye of man, and is now known to be one of the most valuable of human possessions. About A.D. 1600," Larkin tells us in this fascinating work of his, "Kepler placed a prism in a beam of sunlight and saw a solar spectrum—the first recorded in the annals of science. A century later Newton admitted light through a round hole in a shutter into a dark room, placed a prism in the beam and obtained a clearer band than Kepler's. At the end of another century, in 1802, Wollaston did what Newton performed, only he admitted the light through a narrow slit, and his was the first eye to see the spectrum crossed by a few dark lines. Twelve years later Fraunhofer let in light through a slit, as did Wollaston, but happened to look at the spectrum with a small telescope—an act that changed the course of

science for all time, and gave rise to the chief study that ever actuated the human brain—spectrum analysis. Of inconceivably more importance than the beauty or color that first flashed on the eyes of a Kepler or a Newton," says Larkin, "the Fraunhofer lines stand out in their majesty. There are more than 8,000 black lines crossing the spectrum at right angles. Some are thin as a spider's web, and others from ten to a thousand times wider. They appear in all parts of the spectrum, from the longest red to the shortest violet undulation. Their discovery is the chief event that has occurred on the earth within the period of written history."

SCIENTIFIC INTEREST AROUSED.

In Fraunhofer's original and now historic spectrum of the sun he mapped out 576 black lines. "Universal interest," says Larkin, "was at once awakened, and it is a fact deep in *psychology* that the leading minds in Europe began intense study and labored on the spectrum from 1814 to 1859 as if impelled by a resistless desire to find the cause of the mysterious lines. All realised that a magnificent law of nature was concealed in the spectral bands, but none could read the handwriting.

Neither Herschel, Young, Bunsen, Brewster, and hundreds of others, nor indeed Fraunhofer himself, could approach solution of the cipher despatch from the sun. For 45 years a most exciting search was made—one of the most remarkable in the history of man—in quest of a mighty law. Finally, Kirchhoff stood up, in 1859, and announced to the waiting world the key that would translate the alphabet of nature—the strange glyphs in which she had for ages striven to open up communication with human beings.

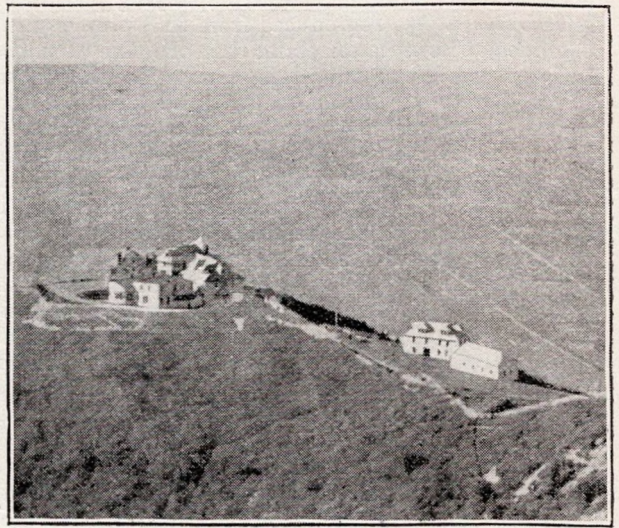
The discovery of the origin of the Fraunhofer lines is equal in importance to that of the law of gravity, for the law of gravity weighs the universe, and the law of Kirchhoff tells what it is made of." Professor Larkin has all through his researches been animated by what may be termed the Psychic view of the universe, although he wrote, as he says, entirely on the materialistic side. At the head of each chapter is placed a quotation from ancient or modern writers, and the following, "As one sun illumines the whole world, so does the one spirit illumine the whole of matter, O Bharata," from the Bhagavad-Gita, gives the clue to what the discovery of the meaning of the dark lines in the spectrum was to the world. For it was found they were due to different gases of metals in a molten state in the sun. Spectrum analysis told a similar story of every ray of light from the fixed stars, and so it came to be seen that the basis of matter is the same throughout the Universe. Thirty-eight elements are known to exist in the sun, including such well-known earthly metals as Iron, Nickel, Zinc, Copper, Silver, etc., etc. "But the vast work," Larkin tells us, "has only started, for there are large numbers of absorption lines not yet identified with matter on earth." How all this was ascertained makes fascinating reading for those who hail these great generalisations of nature as a solution of man's origin and destiny, and such will find a veritable storehouse of facts in "Radiant Energy."

ASTRONOMICAL PHOTOGRAPHY.

There is no more important discovery, Professor Larkin tells us, than "that of the gelatine bromide plate. Those who reared the pyramid of Sulphis, dug the Suez Canal, tunnelled mountains, laid the Atlantic cable, bridged Niagara, laid the railways of the earth, and set up the dynamo, did no more remarkable work than the toilers who, from 1834 to 1902, wrought day and night to bring astronomical photography to its present high estate—to the fullness of majestic science. The plate is displacing man from the eye-end of the telescope—the human body, nerves, brain and eye, with all these forms of personal idiosyncrasy, imperfections, limitations, and errors must go; the plate makes no mistake." Beginning with Professor J. W. Draper's first attempt to photograph the sun in 1834, which failed, and his successful daguerrotype of the moon in 1840, Professor Larkin traces in his brilliant pages the gradual steps gained by scientific workers, until, in 1879, J. W. Draper discovered by this means oxygen in the sun. "From this time," says the author, "astrophysics made the most rapid progress since the primeval Aryans watched the stars from the uplands of Central Asia."

BUT WHAT HAS THIS TO DO WITH SPIRITUALISM?

Everything. From the time that Professor W. Crookes brought out his celebrated Law of Vibrations, and said he believed this law was the basis of all spiritual communications, each advancing step in this absorbing study has brought the psychic world into almost measurable distance. "All phases of matter," Professor Larkin tells us, "when vibrating at their own rate, project discontinuous or bright line spectra, no two sets of lines being alike. . . . These lines are the most valuable element of knowledge, and their discovery and method of producing them was one of the most remarkable achievements of man. They make up the alphabet of the universe, and spell out messages from our own and other suns, and can be read by an expert as well as the Morse

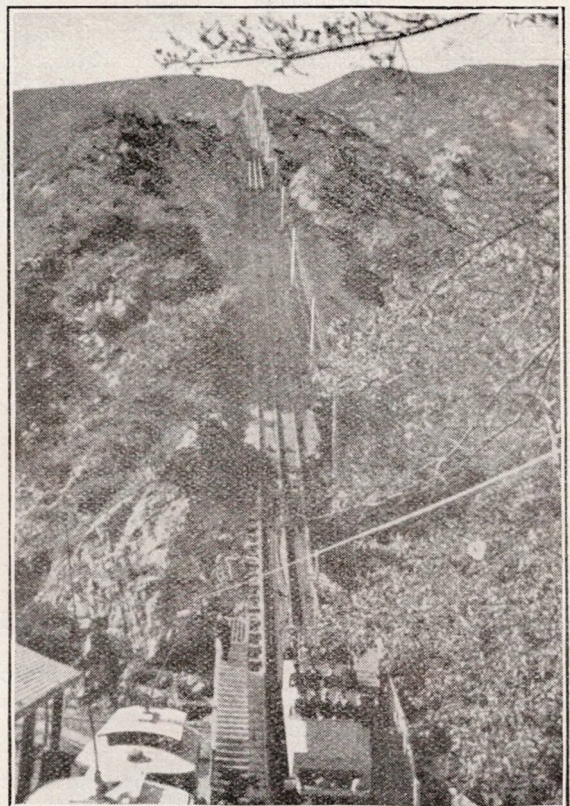


LOWE OBSERVATORY,
Summit of Echo Mountain, Cal

dots and dashes in the telegraphic code." The greatest scientific interest centres in the violet rays. These are on the psychic side of the spectrum, so to speak. "Great events," says the Professor, "are happening outside the visible spectrum, beyond the violet, in that mysterious region called the ultra-violet, now being explored with feverish anxiety by physicists to find more invisible rates in waves, and they are being discovered daily." We may be sure that these vibrations recorded by Sir William Crookes at the almost inconceivable rate of velocity that produces radium do not stop there, but pass on to a psychic realm, merely hidden from human gaze by the limit placed on mortals of five senses. Science will presently demonstrate what clairvoyants and sensitives have described from time immemorial.

PROFESSOR LARKIN'S EYRIE ON THE TOP OF ECHO MOUNTAINS.

In a chapter on "The Lowe Observatory," in "Radiant Energy," the author tells of the untiring efforts and devotion to science of the founder, a man whose name has become a household word—Pro-



"THE INCLINED RAILWAY,"
Echo Mountain, length 3,000 feet. Time of ascent of cars, 8 minutes

fessor T. S. C. Lowe. The accompanying picture of Lowe Observatory, reproduced from the volume, gives some idea of its situation; and that of "The Inclined Railway," up Echo Mountain, shows the precipitous ascent thereto. Of this railway, we are told that engineers and railway contractors from all parts of the world pronounce it to be a model of high-class engineering. Of the splendid outlook on top, the author says: "The view from Lowe Observatory is one of beauty and magnificence. The land area visible is 900 square miles. In every direction the land is arranged in squares and parallelograms, planted with oranges, lemons, apricots, olives, peaches, figs, nectarines, almonds, grapes, and walnuts. Kaleidoscopic changes of colour succeed in the flowers and leaves throughout the year. The entire valley is a scene of intense activity from Christmas to May, gathering, packing, and shipping oranges and lemons. In summer the apricot harvest is a sight to behold, and in autumn it is difficult to secure workers to gather the tons of grapes. The writer dare not," he says, "attempt to describe the climate. One must live there to form any conception of its loveliness." It is here, then, above the noise of the world, in the midst of the great Silences as well as Voices of Nature, that Professor Larkin is working out these great problems. He has been unconsciously, as it were, approaching the psychic realms, looking askance meanwhile at phenomena which, when genuine, may all be referred to natural laws of the Universe, on which he has so earnestly fixed his gaze. As he says in his article on Electro-Mentalism, everything is included in the products of that wonderful spiritual foundation of matter—every phenomenon, every attribute of the soul, every product of the earth. Ah! when this is once appreciated, "the dispute on the soul stops," as Whitman puts it, and we can rest secure in the Everlasting Arms.

"Tune your ear
To all the wordless music of the stars,
And to the voice of Nature, and your heart
Shall turn to truth and goodness, as the plant
Turns to the sun."

ORR FOREIGN EXCHANGES.

SPIRITUALISM IN ITALY.

From one end of Italy to the other Spiritualism is invading the columns of the secular newspapers, and is engaging as a natural consequence an ever increasing share of public attention; its hold upon the cultured classes of society growing stronger and stronger.

The "Ora," of Palermo, in Sicily, devotes a special section to a discussion of the subject, and in a brilliant series of articles from the capable pen of Signor Zingaropoli it treats of "spontaneous mysterious manifestations," and of "the ethical conception of Mazzini in relation to the immortality of the soul and to the plurality of existences." Another distinguished contributor to the "Ora" is Signor Innocenzo Calderone, barrister-at-law, and the editor of that journal states that he is receiving letters from all parts of Sicily for or against Spiritualism, together with narratives of psychic phenomena which are occurring in various districts of the island.

"Ars et Labor," a publication issued by the great house of Ricordi, in Milan, finding how deep and general is the interest felt in our science and philosophy by the artistic and musical world, likewise opens its pages to articles upon mediumship, etc., written by Signor F. J. Luraghi.

"La Sera," an evening paper in Milan formerly hostile to Spiritualism, now gives its advocates and defenders a friendly and respectful hearing.

"L'Unione" of the same city, a daily journal which is the recognised organ of the clerical party in Lombardy, notices at some length the well-known work of the late Dr. Laponi; and the "Italia Sanitaria" offers as an inducement to persons to become subscribers to it, a free

copy of that excellent magazine, the "Revue Scientifique et Morale du Spiritisme."

The "Adriatico," of Venice, numbers among its regular contributors on psychic subjects that earnest and unwearied champion of Spiritualism, our old friend and co-worker, Professor Falcomer, of the Royal Technical Institute in that city.

The "Unione," of Pavia, warmly praises the recently published book of Signor F. J. Luraghi on the after life of the spirit, as tending to throw light on one of the most deeply important questions that can occupy the human mind; and the whole tone of the Italian press generally may be said to be favourable to Spiritualism, with the exception of course of those newspapers which are under clerical influence.

MAZZINI ON SPIRITUALISM.

But against the opinions of all the latter may be set the wise words of one of the most original thinkers, one of the loftiest patriots and most exemplary Italians of the nineteenth century. Those words are these:—

"Scientific Spiritualism, that is, the human soul experimentally analysed into properties and manifestations, will give to the studious such a wealth of unhoped for knowledge as will astound them, and will eventually overthrow all the political and moral human edifices by which up to the present time mankind have been dominated.

"By a practical application of the result of the study of Spiritualism, a new code of ethics, pure, regenerative and potent will naturally arise. It will be the most powerful weapon for the destruction of the most deeply-rooted politico-religious institutions still standing on the earth.

"By a vaster and well disciplined appreciation of the laws which govern the Universe, it will completely change the orientation of science, and the inevitable recoil which this will have the effect of producing will affect all the manifestations of life, which will then find expression in the grandest and holiest conceptions of Duty."

EUSAPIA PALADINO IN PARIS.

Count Cesare di Vesme, editor of "La Stampa," the leading daily journal in Turin, writes to that paper from Paris that Eusapia Paladino is now in that city, and has submitted the phenomena produced in connection with her mediumistic gifts to the investigation of the General Psychological Institute "under such conditions of security as have sufficed to convince the most sceptical of their reality." They were substantially the same as those produced quite recently, when her remarkable gifts were under examination by the "Society of Psychic Studies in Milan." And this is the medium, be it remembered, who was branded as "fraudulent" by the *Argus* on the 28th of March last, while Professor Lodge was sneered at as her "docile dupe."

Among the remarkable phenomena produced during one of the sittings in Paris at which the founder of the Institute, M. Yourievich, Secretary of the Russian Embassy, was present, the Count di Vesme describes the following:—

"I was seated on the left of the medium, and held her right hand, which was simultaneously controlled by a captain in the French army, her left being grasped by a Roman. Under such conditions it was impossible to speak of the substitution of hands or other stale juggling tricks; and what then took place I shall certainly not forget were I to live for a thousand years.

"Rumours were audible in the cabinet and on the pavement, the curtain was inexplicably distended and swept over my head; my chair was roughly drawn towards the cabinet, a broad hand clapped me vigorously on the back, gripped my arm, and rapped me on the shoulders. The action of this unknown force continued for some minutes, until the hands of the medium were released; but, during all this time, her grey hair was violently agitated as if by a gale of wind

originating in her skull, and I felt it blowing on her forehead. It gave me the impression that there issued from the brain of the medium through her temples this mysterious force which Professor Bottazzi vainly endeavoured to define in his recent experiments with the medium at the Physiological Institute in Naples with Corderelli and other colleagues in the University. I could scarcely repress a sentiment of almost veneration for this uneducated rustic, who had demonstrated to us our profound ignorance of the human being, and has pointed out the audacious path by which we are enabled to obtain a glimpse of the great ocean of truth."

SPIRITUALISM IN LITERATURE.

The great house of Ricordi & Co., in Milan, the most famous publishers of music in Europe, has issued for upwards of 60 years past a monthly magazine entitled "Ars et Labor," containing about 100 pages of letter-press, and 170 photographic illustrations. In the January and February numbers is an article entitled "In the Field of the Unknown," by F. Iacchini Luraghi and F. V. Aramis respectively. The former is the author of a book entitled "I Fenomeni Medianici" (Mediumistic Phenomena) in which he gives the result of an international inquiry on the subject; that is to say, of the replies of eminent men who have investigated such phenomena, and who testify to their genuineness, and to their great importance as affording a practical solution of one of the greatest problems of contemporary biology and psychology. The first of the two articles above referred to contains a compendious review of the various speculations concerning the existence and functions of the soul and spirit, since man first asked himself, "What am I? Whence did I come? and Whither am I going?" until the present time, when Spiritualism conclusively answers all three; and concludes his valuable essay in these words:—"The great problem of the Unknown begins where the field of our cognitions closes; where new facts present themselves to diminish if not to destroy our acquired knowledge. What new truths we may conquer in exploring this field we know not. What we do know is that it is incumbent upon us to explore it without limitations, even if, from the obscurity of the present unknown there may issue, in the more or less distant future the demonstration of the reality of the soul and of its survival—the Great Unknown which will confound the biologists of the world at large, and of Italy in particular." The second article is directed to show that mediumistic phenomena are daily tending to assume a more and more scientific aspect, and are the result of purely natural forces operating under laws of which we are present ignorant. It would be superfluous to contrast the tone and tenor of both these articles with those of the pitiful rubbish on Spiritualism which from time to time disgraces and degrades the leading columns of the *Argus* in this city. J.S.

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

BY MRS. CHARLES BRIGHT.

It is beginning to be seen by investigators all over the world that there is nothing that so effectually opens the mind of the unbeliever to psychic realities as the demonstration of the imponderability of matter. For myself it has been a settled conviction for years that a new and scientific basis for the spiritual philosophy was necessary if it is to fulfil its mission to the world. After a while, as many spiritualists affirm, the limit of so-called "message-giving" is reached, and the earnest inquirer wants something more than the restricted ground to which he is chained thereby. So it is a source of satisfaction to everyone concerned to find that the supplements of "apports" brought to Mr. Stanford's circles are compelling world-wide attention. Letters by the latest mails from America and South Africa contain requests for photos. of the "apports" to be reproduced

in lantern slides for courses of lectures by distinguished speakers. Others say how the supplements are cherished and framed for illustrating to unbelievers some of the potent forces at work behind the scenes.

Since our last issue the chief events have been the bringing of "apports," two of which are reproduced in the supplement, from Borneo. It was on the evening of March 20th, after an interregnum of four weeks in the sittings, that the first one—a native dress worn by the Dyaks of Borneo and neighbouring islands—was brought. It was said to belong to a native chief, and made of finely woven grass, followed on the succeeding evening by a dress worn by one of the native women of similar construction. Special conditions were asked for, such as the uniting of the hands of the sitters and much singing. But, as usual, the addresses, of which one by Professor W. K. Clifford on "Atoms and Ether" is given below, proved the most remarkable test of the medium's psychic powers. From far and near has come such keen appreciation of Professor Clifford's address in the April issue on "Atoms" that the concluding one on this subject has been selected as of prime importance.

The following is a brief account of addresses and phenomena continued from April issue:—

80TH SEANCE.—Feb. 21st. Address by Professor W. K. Clifford on "Atoms and Ether," as printed below, a sequel to "Atoms" in April issue. Phenomena. Lump of clay with Mosaics. Nest, which was said to be luminous in the dark from phosphorene in the mud and twigs composing it. Seed for tree grown 16 inches high in less than half an hour; photographed in April issue.

81ST SEANCE.—March 20th. After an interval of 4 weeks. Address, Signor Valetti, "The Shadow of the Unseen." Phenomena. Lump of clay with Mosaics. Native Chief's dress from Borneo.

82ND SEANCE.—March 27th. Address by Professor W. K. Clifford on "He made the Stars also." Phenomena. Lump of clay with Mosaics. Native Woman's dress from Borneo. Mat made of grasses from Borneo used by the cannibals at their feasts.

83RD SEANCE.—April 3rd. In Memoriam, address by Signor Valetti. Phenomena. Lump of clay with Mosaics. Belt made from skin of Rock Python, ornamented with the foot of a Cassowary. It is one of the illustrations in the supplement of this issue. Manuscript from Himalaya about Alexandra the Great in Greek.

ATOMS AND ETHER.

An Address delivered by Professor W. K. Clifford, on Friday Evening, Feb. 21st, 1908.

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

I will continue my last address to you and will call it "Atoms and Ether." I presume that all present to-night were here on the last occasion. If so, you will remember that scientists tell us that matter is composed of molecules, atoms and electrons. The electrons, you will remember, I said were electrified points carried in the atoms. To-night I am going to let you into a secret not known to scientific men on the earth plane, but will assuredly be known sooner or later. It is believed by scientific men that the atoms are the smallest particles of matter that exist. Latterly they suspected that there might be minuter particles, to which they give the name of electrons; but one thing they have not suspected, and that is that the polarised points, or electrified points, composing the atoms, are in reality the ether of which I have been speaking. It is thought that an atom of, say iron or oxygen, is the smallest particle of matter that can exist as such, but that particle of iron may be made up of smaller corpuscles. I give you that word because it is a better one than any I know in current use. This house represents the atoms, but it is made up of bricks. I told you that the atoms floated in the etheric waves, and that their numbers are countless. Their motion is so quick that it eludes the eye of man, and it is owing to this rapidity of motion that they do not disturb the rays of light which come from the sun and planets in an undulatory wave-like motion. The Rontgen rays—the X-rays—are due to the wondrous influence thrown off the electric poles, and which is composed of etheric atoms. For this reason the eye of man can-

not see the light which penetrates. Will you make a note of that? The etheric atoms composing the X-rays are so rapid in their movements that you cannot see the ray which is thrown off from the apparatus.

ABOUT AURAS.

For a short time I desire to say something to you about auras. Credit is due, I think, to the Spiritualists for having introduced that term, and for having given a great deal of information about it, which is, of course, derived from the spiritual world. The atoms that we have been speaking about are constantly changing, but very slowly. Take, for instance, a grain of musk; it will scent a room for many months, and yet there will be hardly any perceptible diminution of its size. The dog will follow a man's track for a long distance because fine particles have been given off from the matter of his feet through his boots or flesh. The perfume of the rose is another instance. Small particles of the atoms of a rose pass off and combine with a chemical production which gives the delicate odour of the flower. Every man, every animal, everything possesses an aura. It is an emanation. Supposing that I could give you spiritual eyes to-night, you would see round the person sitting next to you a peculiar halo very much like the aura or halo usually painted round the heads of saints. Looking closer you would perceive that the colour nearer to the body would be perhaps a pale pink or cream, and then further from the body it would shade off into another hue. What is this emanation or aura? It is simply an electrical combination which comes in the first place from the sun, and floats in the atmosphere. We have called it ether. Man absorbs this ether through his physical organism, and gives it off again. Sometimes the colour of the aura changes, and this is due to a certain state or condition of the body. Now, this aura is simply animal magnetism, which may be used for giving health, and curing diseases. It will not cure all diseases, but it has cured a great many, and all of you possess it in a greater or lesser degree. Some are heavily charged with it. When you are told to renew your magnetism by going out into the woods and communing with nature, you are simply absorbing directly from its source the magnetic power that is all around you.

ETHER, THE WONDROUS FORCE OF THE UNIVERSE.

Regarding this wondrous ether of which the more minute corpuscles are composed, it is a subtle force pervading every part of the universe, existing in the rocks, in the water, in the air. It plays a most important part in the germination of plants, the ripening of fruits, and in the various functions of the organs of the body, including the reproduction of the species. By its subtle power the rays of light come from the sun to the earth and to other planets. You will have gathered from what I have said concerning its composition that it is charged with electricity, and in my last lecture I said reverentially that it might be called the Spirit of God. It permeates everything, and there is nothing that it cannot pass through. In my argument last week I endeavoured to show that if anyone possessed a knowledge and power on the other side to reduce the atoms to ether, there would be no difficulty whatever in passing matter through matter—none whatever. I might go on for a considerable time telling you of its wondrous power, but I wish to speak about the spiritual body and what connection it hath with matter.

ETHER AND THE SPIRITUAL BODY.

When I speak of the spiritual body, I mean the spiritual man. Man, the true man, is a spirit, or perhaps to speak correctly, man is spirit. God is not a spirit, but God is spirit, invisible. Note that the etheric corpuscles are invisible. They may be sensed by the spiritual man, but cannot be seen by the physical eyes. Now, we find that the atoms, these minute particles of which I have been speaking, are made up of the etheric corpuscles, and not any man in the flesh or in the spirit has been able to yet grasp

what is the vital force inherent in these corpuscles. They are called by scientists the primordial atoms which exist from the beginning, and if you can lay hold of my meaning you will see that I am striving to impress upon you that the spirit of man is part of the Divine spirit which permeates everything right throughout the universe. I have said also that no one can give a definition of it. You may define matter, but not that vital power or influence which is active in primordial atoms. That is spirit. Have you ever heard theologians give you such a definition as I have given you to-night? No, they cannot do so, because they are on the earth plane. They are not acquainted with certain facts with which we are acquainted, and never will be until they have entered the realm of spirit. This wondrous power is manifested throughout all matter. Of what then does the spiritual body consist—because it is recognised that man hath a spiritual body in the spirit realm? Is it composed of the atoms of which we have been speaking? No, because then it would be matter, but it is composed of something more subtle than that which composes the atoms, and we call it "spiritual substance" in speaking to you, for want of a better name. It may, however, be manifested through matter. The materialised form, of which we have instances recorded in the Bible and our own experience, is an actual fact. The spirit appeared and was handled. It drew from the medium, from the sitters, or the persons to whom it appeared, certain atoms which went to form a spiritual body materialised and made ponderable so that the fleshly eye could see and discern it. The Eternal Spirit is present everywhere, and, in that sense, you will understand God to be omnipotent and omnipresent. The wondrous manifestations taking place throughout Nature are all perfected through this wonderful medium, the Spirit of God. It is omnipresent, and, in a sense which you cannot realise at present, it is omniscient also. Do you remember me telling you in my last lecture how each atom composing matter has its affinity? This atom finds its affinity and they come together. Supposing this to be removed, then it would find the next best and cohere with that, and if that were removed it would find the next. How is this? It is through the Spirit of God. Perhaps I am going rather too deep into spiritual problems. You are intelligent people, I know, but these matters are perhaps a little beyond some of you while yet in the flesh. But I have given you a few thoughts you can turn over in your quiet hours.

SPIRITUAL FORCES EVERYWHERE

As the Spirit of God is immortal, eternal, existing to all eternity, so then is the spirit of man if it is part of the Divine. Let me say matter and force are eternal. You will remember that I spoke of force in connection with the atoms. You must think also of the changes constantly going on. You know that it is possible to change certain chemical substances. Magnesium, for instance, is changed when you ignite it, being combustible. There are thousands of such substances that change their form if a certain chemical process is set up. And matter has always existed in some form or other. Have you not heard the expression, my friends, from theologians and others, "when time shall be no more." It is an utter impossibility! You might just as well try to find the beginning of time as to find its end, and when you can find the beginning of time, then you will find the beginning of the universe. Oh, how wondrously vast, how all absorbing is this subject! To what far distance is the mind of man carried? Well might the Nazarene, the Great Teacher, who understood the mysteries, declare unto His immediate followers, "Unto you it is given to know the mystery of the kingdom of God, but unto them that are without all these things are done in parables." And so it is to-day, my friends, to you, who with minds spiritually attuned, seek for light and knowledge on these important subjects, to you it is given to know the mysteries of the kingdom of God, and to those outside it is foolishness. The

world has made a discovery, a very important one—how to send messages through the atmosphere without wires, by an electric shock or spark, powerful enough to cause a disturbance of the etheric waves, and a receiver able to receive that which is transmitted through the etheric waves. This is wireless telegraphy. There is something I would like to tell you to-night which might in the future be of great benefit to the world. Existing in the atmosphere around you are various gases, composed of atoms in a gaseous state. It will be possible by and bye to take out of the atmosphere nitrate salts, atmospheric substances which will be healing, life-giving and sustaining. Do you know that Nature goes through an elaborate process to produce your food? And why should not a man be able to take out of the atmosphere that which will keep him alive, heal his diseases, and a hundred other things? Some years ago an attempt was made to get a fertiliser for the soil—nitrate—from the atmosphere, but it failed, and no progress has been made since. Some day it will be an accomplished fact. Knowledge is the source of happiness. When you get to the spirit side of life you will be interested in all subjects, and you will have the power to investigate, and as men in the flesh are able to receive this knowledge you perhaps will be commissioned to impart. How slow is man's progress! The first man who suggested the earth was a spheroid was voted to be a fraud, a liar, and opposed to truth, and was put in the prison house. To have told our forefathers coaches would one day run without horses would have been to bring the smile of incredulity to their lips. To send messages without wires, to throw off from an electric apparatus a ray of light so powerful and subtle as to pass through a man's skull and flesh to his bones would have been voted impossible. Were I to tell you what would be actual in the future you would say that I was but romancing. "All things are possible to him that believeth." Do not imagine the wonders performed by the Nazarene were miracles. His was a master mind, and he had a knowledge of the mysteries of the kingdom of God. Why should not a man walk upon the water if he knows how to do it? There was a time when man could not ascend into the upper atmosphere. Now he can do so because of the advancement of knowledge. Do not be deterred from seeking knowledge from spiritual sources. Man will never make great progress until he casts aside once and for ever old preconceived notions and ideas, received in the days of ignorance from their forefathers. Get rid first of the idea of an anthropomorphic God. Man cannot do any good for himself or his fellows while he continues to believe there is some giant in the form of man, all powerful and revengeful. But when you can conceive of Deity as an all-pervading power, having the attributes of omnipotence and omnipresence, without passions, not wayward like a man—then you will have a sublime and grand conception. There will not be any need then for cathedrals, and rituals, and sprinklings, because they will be useless. Man's prayers will be his thoughts and aspirations for good, for the uplifting of himself and his fellows.

IN CONCLUSION.

Have I made it clear to you concerning the composition of matter? Change is constantly taking place. If so you will realise that death is but a dissolution of the atoms composing your body, liberating or setting free the spirit, which shall return to the Eternal, Universal Spirit. Man will then have no fear of death, and there will be no need of prayers over the decaying body—the disintegrating corpse. Until men discard these old ideas received from teachers in the childhood of the world and in the days of ignorance, they must be practically at a standstill. Who are the greatest scientists of the age? They are either sceptics or men who have freed their minds from the teachings of the church and its theology. The world has denounced them, as it always will denounce those who leave the beaten track, but the heterodox and the unorthodox are those who are the pioneers of freedom and freethought. Priests have

invented a crime which they call blasphemy, but there is no blasphemy, as one great writer has said, save the crime of injustice. Realising this, every man will be free to investigate the phenomena of Nature and of Spiritualism, and no man shall say him nay. When I hear of a person laughing and sneering at others for investigating these things, I say, What colossal, what superb insolence, arrogance and impertinence! Man should be free to investigate the phenomena of Nature, and not only should he be free, but he should be applauded for so doing. Some are ashamed to own that they are investigating these wondrous facts, but what does it matter that some have not grasped them, that some have passed them by? Be you, yourselves, sincere, and an example unto those who are round about you. Teach men that they have nothing to fear, as the atoms composing the universe are constantly changing. In the process of nature, man's mortal body must undergo a change with all the other elements surrounding him. The disobedience of one man did not bring death. It is a childish story, and no one but a child could believe it. You are children if you believe it, but when grown to man's estate you will discard it, you will laugh and say it is a fable of childhood. Matter is changing everywhere, and my body of clay also had to undergo the same change; but my spirit, the true man, which is part of the Divine, cannot change. Therefore the proposition that I put forth at the opening of my first lecture stands good. Your reason attests the fact that spirit is superior to and dominates matter, because all matter is changing and spirit does not change. And for this reason man lives for ever—is immortal.

ELECTRO-MENTALISM.

By EDGAR LUCIEN LARKIN.

Specially written for *The Harbinger of Light*.

SIR W. CROOKES, THE PIONEER.

Electro-mentalism is a long word. This is as it should be, because this majestic new science includes all others known. Nothing can be done with ye Australians until you cast out all neurotic emotions from your minds. These belong to man's primitive and prehistoric age, and positively have no place in E.M. 308, A.D. 1908. If you let even one emotion run away with your reason, no hope can be had of learning anything about the recent mighty discoveries in those almost inscrutable realms of the new higher science of electricity. The science began when that great pioneer, William Crookes, made his first and now classical and historic experiments with his glass, high vacuum tubes. Human eyes for the first time saw matter put on an entirely new condition. It became radiant. He called it Radiant Matter, or matter in a Fourth State. This was in E.M. 279, A.D. 1879. At once every physical, chemical and electrical laboratory in the world became scenes of the most intense activity. After classes were dismissed, university professors locked the doors and worked all night delving and digging round about the base of nature. The most skilful glassblowers were employed to make new, strange, and perfect tubes. And mechanical skill was taxed to the limit in making air-pumps to exhaust the air in these new tubes, so that finally less than the one-millionth part remained. This was for the purpose of allowing the electrical particles to fly from end to end as free as possible from collisions with molecules of air. These almost empty tubes of hard glass had platinum terminals or electrodes fused through the end walls, and these were connected by wires to sources of electricity at enormous pressures. When the electricity was turned on, wonders entirely unknown were displayed. I was astonished when I made my first demonstration before students with a Crookes' tube. The bombarding particles were turned on platinum, and this obdurate metal became white hot in an instant. Strange but supernal lights glowed in the vacuum. These were of surpassing

beauty, and were at once sent into the spectroscope for analysis. Illimitable wonders were again revealed, and every scientific man in the world buckled on armour in which to explore this new and infinitely wide field, in which everything was new. With rare prescience and with a sagacity always characteristic of Crookes, he said that the streams through the tubes consisted of negatively electrified bodies—each inconceivably small. This statement is the basic rock now lying under the most wonderful of all sciences, if indeed one can be called more wonderful than another. For all those engaged in these studies can now see, and are fully aware, that the universe is—what shall I say?—hundreds of millions of times more majestic, complex and intricate than ever conceived by the most vivid imagination. It is one grand homogeneous unit, and we humans are integral parts thereof, especially our minds. Crookes said that the particles flying at terrific speed were charged negatively. In 1895 Perrin proved this to be true.

J. J. THOMSON.

In 1889, the century began hurrying to its end in a blaze of glory; for J. J. Thomson, in Cambridge, England, rose up as a giant and pushed the boundaries of positive knowledge far and away into the mists of the unknown. He handled the particles as one would sticks and stones; and, with the most consummate skill, weighed and measured these tiny bodies. And he also measured the quantities of their contained electricity, their inertia and velocity. Labyrinths far more inscrutable than those at Arsinoe, Crete and Lemnos were explored; the dreaded Minotaurus escaped, and secrets hidden during a long past were dragged to the light of day. Human wisdom was quadrupled. Thomson's books, "Electricity and Matter," and "The Corpuscular Theory of Matter," are more fascinating than romance. Likewise all his other writings. These books reveal a universe hitherto unknown inside the visible structure. And it is entirely electrical. The human mind is directly involved in this newly discovered universe—in fact, is part of it. Lenard in 1893 succeeded in getting the particles outside of the glass tubes through a solid aluminium wall fused into the glass and examined them in air.

ROENTGEN OF THE X RAYS, AND OTHERS.

In 1896 Roentgen made his memorable discovery of strange lines of radiation, and Becquerel, another kind in the same year. In 1898 the Curies began elaborate analyses of uranite, securing uranium, and later, polonium, the series culminating in the astounding discovery of radium, the most intensely radio-active body known, in 1899. Kaufmann, Kleeman, Rutherford, Des Coudres, Wilson, Lamor, and many others added discovery to discovery; so that now, in 1908, all seems to be ready for the most important, extensive, and far-reaching generalisation ever made by man, namely—

NOTHING EXISTS BUT CORPUSCLES OF ELECTRICITY.

Crookes' particles are now called corpuscles. A few physicists call them electrons. But the point is that nothing else, whatever, is in existence. Iron, oxygen, wood, grass, gold, mind, carbon, protoplasm, brain, thought, glass, "Ego," love, hate, radium, will, water, genius, inspiration, diamonds, brain-cells, hypnotism, suggestion, clairvoyance, ether, consciousness, telepathy, clairaudience, mathematical computation, joy, fear, trance, music, ideality, faith, magnetism, veneration, asphaltum, reason—everything that can be named or conceived. Included therein are thousands of millions of forms and compounds of matter and forms and compounds of mind, until every nook and corner of the entire sidereal universe is ransacked. Thus everything—all atoms of matter and of mind—are made of corpuscles, and these are made of pure electricity, and nothing else. This is the inevitable tendency and trend of the latest science, mental and material. For the entire activity of the universe consists of concentration and radiation—a flux and flow of corpuscles toward and away from a centre. A

stone is made of corpuscles that have concentrated around a centre. Telepathy consists of a flow of corpuscles away from a mental centre and impact on another. And telekinesis is caused by motion of corpuscles. So is everything. There is no such thing as a phenomenon. The universe and all within are in the clutch of law. So-called phenomena, if genuine—materialisations, etherealizations, phantasms of the living and dead, apparitions of the dead and dying, impressions, voices, sounds, images of hands, arms, forms, and faces in air, or on photographic plates—are organised congeries of electrical corpuscles. Those whose hands write automatically receive corpuscles sent by some mind. Thoughts are things—currents of real corpuscles. Cells in brains are transmitters and receivers of corpuscles, and these only. The body and its organs, together with the brain and nerves, unite into one complex electro-bio-mental machine. Its soul output is corpuscles, and it receives corpuscles only. Life and mind are electrical. Variations in the thought outflow are due to changes in the rates of flow of corpuscles. Positively, there is no such thing as spirit, i.e., non-matter. The very idea is utterly unthinkable. The following words all convey to the mind of one who hears them, the idea that they are made of matter in the light of the new science of the corpuscles. Mind, spirit, soul, ego, thought, personality (dual and perhaps multiple), consciousness, the objective, the subjective, the conscious and sub-conscious minds, secondary personality, the indweller, the I AM, and being. Modern psychologists, having read Thomson's books, cannot escape the conclusion that all these are rates of vortices, whirls, currents, streams, and flows of corpuscles. Thomson, however, treats the corpuscles from a material or physical standpoint only. But now, it is impossible to treat of anything whatever from any other point of view.

CORPUSCLES.

Since the discovery of hydrogen, its atom has been the smallest and lightest body known. It is so small that the most powerful minds—those of the world's ablest mathematicians, have never been able to think, or even begin to think, how minute it is. Yet it weighs as much as 1700 corpuscles! These are the carriers, makers, workers, and builders. They made the entire visible and invisible universes, one within the other. Mathematicians, great ones—and if the reader is not a versatile mathematician he cannot hope to begin to think about these mighty minds which, when overwhelmed, have resort to mathematical abstractions. When they find that their powers have reached their, at present, limits, they exclaim infinity; and, if writing, put in a symbol representing this word. Now, the ablest cannot start a train of thought about the mass of a corpuscle, so they say it is infinitely small. They dislike to call it nothing. But here are the facts. Suppose that a body of matter is charged with electricity, and that it is attracting another body. Then, if all the matter is removed without disturbing the electricity, the electricity will still keep on attracting as before. This amazing fact stands out: Matter is not required to do the work of attraction throughout the universe. Here are the startling words of Thomson: "The origin of the mass of the corpuscle is very interesting, for it has been shown that this mass arises entirely from the charge of electricity on the corpuscle."—(Corpuscular Theory of Matter, p. 28.) It is known that the motions of corpuscles produce light, heat, chemism, magnetism, attraction, and repulsion. Extensive electro-biological researches surely indicate that they cause life also. It now remains to add mind. I cannot prove that mind is a flow of corpuscles into and out of brain cells, but believe it firmly as I do in gravitation. And wonderful discoveries made in psychological laboratories day by day increase this set and fixed belief.

Lowe Observatory, Echo Mountains P.O.,
Calif., U.S.A., Feb. E.M. 308.*

*At this distance it is impossible to get Professor Larkin's explanation of this novel date nomenclature.—Ed. H. of Lt.

INFLUENCE OF FOODS ON BODY AND MIND.

A correspondent who has been a vegetarian for some years writes expressing his regret that, in view of the influence of food upon character and the humanitarian aspect of the question, none of our space is utilised in the advocacy of Vegetarianism. We have had other letters from representatives of temperance and other reformatory movements in connection with social life, all of which have more or less of our sympathy as factors in the moral progress of humanity, and consequently in harmony with Spiritualism in its broadest aspect. But to introduce these always debatable subjects into our pages would necessitate a considerable enlargement of both the journal and its staff, which is not practicable or consistent with its central objects, which are the presentation of the facts, philosophy, ethics, and religion of Spiritualism. Our forty columns of space are all too small to do full justice to these important themes, much good matter having to be set aside, so that we must needs leave the presentation of the less pertinent subjects to their ordinary or special channels, and ask their advocates to be content with an occasional reference. Dietetics and hygiene, however, are so intimately connected with that purity of life which is essential to spiritual growth and development as to justify us devoting at the present juncture a little space to the advocacy of a simple diet, which vegetarianism in its strictest sense professes to be, though it appears to be getting somewhat ornate and luxurious of late. As we understand it, a vegetarian confines himself strictly to the products of the vegetable kingdom, abstaining from meat, fish, butter, cheese, and all animal substances or fluids. His diet is not limited, as some suppose, to the various table vegetables, but includes cereals, pulse, fruit and nuts; ample materials to sustain life and maintain energy, and many instances have come under our notice of benefit to both body and mind by the adoption of the dietary referred to, sometimes strictly, and with others the addition of milk, cream, or butter. Mr. M——, a dyspeptic for many years, who was a Government servant in Victoria, was thereby restored to health; Mr. B——, the principal promoter of the Ballarat Exhibition, was cured of long-standing rheumatism. An eminent lawyer and politician, who for some time practised the vegetarian regime, told us that he could do more, and better, work than when taking a meat diet. When in Texas some fifteen years since, we met a Mr. Manning, who had been secretary to a food reform society in London, and he told us that during his travels for the past three months he had eaten nothing but fruit and nuts! He looked well, and said that he felt so. Two years later we received a Californian paper containing a paragraph referring to a Mr. Manning who had purchased a ranch in the Santa Clara Valley two years ago, and had eat nothing but fruit and nuts, and reporting him as "the healthiest man in the district."

Simplicity in diet, abstinence from meat, and stimulating foods and drinks, tend to health of both body and mind, and thus promote spirituality. Per-

sonally, we do not think it necessary to abstain from pure fresh milk, good butter, or even well-made cheese; but all things should be taken in moderation. It is possible to be a vegetarian glutton, and, with the exceeding palatability of some of the modern vegetarian menus, to commit excesses; whilst, on the other hand, it is unwise to take too meagre a diet, or to fast unnecessarily. Abstinence, perhaps, from one meal prior to taking part in a circle for mental manifestations is, as a rule, commendable, as it tends to greater sensitiveness and refinement of the physical emanations. To those who want to qualify themselves in this direction, we should recommend the "Manning" dietary of fruit and nuts, with pure water for a beverage.

W. H. T.

MRS. HARRIS-ROBERTS IN MELBOURNE.

During the month of April the lecture hall of the V.A.S. has been filled to overflowing each Sunday to listen to this gifted speaker. On Mrs. Roberts' arrival in Melbourne, she was welcomed by the officials and committee of the V.A.S. and representative members of the other Spiritualistic societies at a luncheon in the V.A.S. lecture hall. This was beautifully decorated for the occasion, and the table, with its masses of flowers, made an attractive ensemble. Speeches of welcome were given by Mrs. Waschatz, on behalf of Mr. Waschatz, President, unavoidably absent, Mr. W. H. Terry, and others. Among the invited guests were Mrs. Ellen Green, Mr. J. M. Moorey, Mrs. Knight M'Lellan, Mrs. Dearden Smith, and the editors of the "Harbinger of Light" and "The Messenger," who all welcomed Mrs. Roberts to Melbourne.

Mrs. Roberts' opening lecture on "The Spirit World" was given on Sunday evening, April 5th, the following being a brief synopsis:—

Gifted with creative powers of thought and will, man for ever works out his own marvellous destiny, the whole business of his existence being the unveiling of the Divine image within the precincts of his own being. He is but a child, cradled in the arms of Mother Nature, who croons her sweetest songs to him, and clothes him in fair garments of physical form, investing him with power to demonstrate will and free agency through his intellectual and moral nature. Thus, from stage to stage of progress, does the Father lead His children from strength to strength, and every one must press forward toward higher attainments of power and perfection.

HOW THE SPIRIT SPHERES ARE FORMED.

It is by this means that the spiritual spheres around every planet are formed, for God has caused every soul to be a co-operative agent in their creation. By means of the emanations from each individual aura, be they dark or bright, according to the spiritual condition of the soul, the corresponding conditions are set up in the atmosphere around the earth. For even as the life essence of every flower, plant, and tree arises through the atmosphere, and is reproduced in spiritual forms of greater beauty in the spheres, so also do these emanations from human minds ascend, and construct thought forms which people spaces called Astral planes. These sometimes tend to intimidate the unfolding seers, causing unnumbered errors in their communications.

ALL HELP TO BUILD THE SPHERES.

We have each done our part, contributed our portion to the creation of these spheres or zones, which we now, and here, are accustomed to think of as the spirit world. And we are still building, still producing, by every thought, word, and action, for the future can only be for each one of us the result of the present. Every thought of love, truth, har-

mony, and faith sends forth a bright ray of light, each producing its own colouring, forming an aura around us, from which continually emanate other rays, which tend to brighten the atmosphere around us. Hope, aspiration, desire, a confident affirmation, produce spiral thought forms of exceeding beauty, which are as beacon lights to other struggling souls; while thoughts of fear, distrust, or unloveliness send out darkening shadows, which tend to hide the shining avenues of communication between the spheres and the planet they surround. So we are continually enriching or impoverishing ourselves by the emanations of our lives. Now, some splendid souls stand out surrounded by such radiant auras that they may well be described as "clothed with the sun," ever facing the central sphere of divinity, in conscious touch with the divine within, without, above, and around them. These are the light of the world, cleaving an open "way" toward the knowledge of "truth" by the beauty and harmony of their own "lives." These are Spiritualists indeed, recognising by inspiration and revelation, by faith and service, that all things are theirs, while yet they desire to possess nothing, only to produce, only to co-operate with others in the creation of a "new heaven and a new earth," in which dwelleth righteousness. These are students clad in purple rays, who linger near the threshold of the Temples of Wisdom, silent, expectant, concentrative, listening for the inward voice which shall bid them know that "I am God." There are souls whose emanations are of deepest sapphire or glorious crimson, indicating deep faith, great love, and power to heal by magnetic will the sickness of others. These also create the spiritual conditions of harmony which form the spirit world.

Does the Infinite allow His children to create the eternal heavens, or the darkest hells, which are not destined to endure for ever, but which appear filled with the phantoms of all our fears and errors? Here we face the question, Did God create hells or miserable conditions of "utter darkness" for His children? Most emphatically, No! But He bestowed upon each an infinitesimal part of Himself, that should become clothed upon with matter, the power to create harmony or discord, beauty or deformity, light or shadow, good or evil.

There were no spheres around earth until man commenced to build them; so it is that death is the beginning of life, for until there were some "risen dead" earth's people knew not of a spirit world, albeit their every thought, and the essence of every tree, flower, and creature, which had ascended from natural manifestations here, had tended to create that first sphere.

It was by means of the emanations from souls on earth that, as ages passed, the Astral plane and spiritual plane began to manifest, and spirits came back and forth continually from these to manifest through nature, or to make their continued existence known to mortals. It is a vast study, and one of great importance to all, for well we know that as soon as the darkened spheres can be changed by the power of love—that same love which prompted Jesus to visit the "spirits in prison"—there will be a great change in the spiritual life of the human race, for as soon as all souls can be helped to atone for their errors, and unfold the innate good within, there will be "a new heaven and a new earth." General Booth, in wondrous vision, once saw the Christ zone calling for volunteers from the spheres of happiness for the Salvation Army on earth; he saw the eager response of thousands of souls, who were ready once more to labour and sacrifice for love's sake. It should be an inspiration to us always to create the beautiful, the true, the abiding, to work together with those angel messengers who continually assist us, and to know that life's highest glory and honour consists in helping to make manifest the love of God, the truth of eternal progress, of spiritual communion, and daily upbuilding of the divine life. God in us, we in God, Christ with us always; no fears,

doubts, trials, or experiences of earthly life can take from us our blessed prior life of being co-workers with God in the formation of spirit spheres of love, harmony, peace, power, and truth made manifest. Even as it was in the beginning, is now, and ever shall be. Amen.

On Tuesday evening in each week Mrs. Harris-Roberts has held seances in the V.A.S. Rooms, Austral Buildings, which have been largely attended, her visit being in every way most successful, and tending towards lofty ideals of personal development.

PSYCHIC PHENOMENA.

The following able letter to the Melbourne "Age," of April 4th, is reproduced for the benefit of readers both far and near:—

Sir,—In common with "Anti-Humbug" and many others, I have devoted some attention to the investigation of psychic phenomena; but, unlike your correspondent, I have not been content with attending seances in which "women predominate," and at which the results consisted merely of "nauseating puerilities." If this represents the extent of "Anti-Humbug's" connection with the subject, he is obviously quite unqualified to express an opinion on the matter at all. I prefer to follow a more scientific method of inquiry, and consequently, again, unlike your correspondent, have endeavoured to keep abreast of some of the wonderful phenomena that are taking place to-day in all parts of the world in the presence of many of the leading scientists of the age. "Again and again science has been called upon to shatter religious impositions, which obscure and palsy the human minds," says "Anti-Humbug," and he adds, "Its great and glorious mission seems only now at the dawn." In other words, he confidently calls upon science to dethrone the Spiritualistic cult and all its "ridiculous pretensions." He is, in my opinion, most unfortunate in the use of this language, because it seems to me that it is the scientists themselves who are gradually demonstrating the great reality of the phenomena which your correspondent denounces, and, consequently, of the continuity of existence.

I do not pretend to represent myself as a Spiritualist, but rather as an ardent searcher after the truth; and in the investigations I have made I was not prompted, as your correspondent admits he was, by "curiosity," but by an earnest and sincere desire to fathom the mystery associated with death and the after life. Perhaps it is owing to this difference in our respective attitudes that "Anti-Humbug" has been so superficial in his investigations, and has therefore, and inevitably, been disappointed in the results. I would consequently advise him to substitute earnestness for frivolity, and instead of patronising seances consisting chiefly of women to turn his attention to the pronouncements of the scientists who have given years of close and systematic search into this extremely important and interesting problem. It took Dr. Alfred Russel Wallace many years to satisfy himself that the phenomena of Spiritualism were real, and Sir William Crookes—who is, perhaps, the most brilliant scientist in England to-day—spent four years in the most exacting experiments with reliable mediums before he overcame his scientific caution and boldly declared that the material and immaterial worlds had been proved to be in communication with each other. Sir Oliver Lodge furnishes another instance of the painstaking methods adopted by men of science before they came out definitely in support of the Spiritualistic theory, whilst in America we have such an eminent man as Professor Hyslop declaring emphatically that, after applying the most crucial and exhaustive tests, he is convinced that he has been in communication with the spirits of men who formerly lived upon the earth. If we go to Germany, we find such a scientific genius as the late Professor Zollner years ago avowing that some of the mediumistic phenomena he had witnessed could only have been produced through the agency of "invisible

intelligences." In France we have no less a scientific celebrity than M. Camille Flammarion, the great astronomer, making a similar declaration, and in Italy we last year had the renowned Lombroso creating what was described as a "great sensation" by publicly averring his belief, not only in communion with the so-called "dead," but in their power to materialise and manifest themselves to their friends. He declares that he has in this way "seen and embraced" his "dead" mother. Lombroso, however, is only one of many of the shining Italian scientists who have recently been won over to the cause of Spiritualism, but his case is more striking than the others because of the fact that he has had published in the Italian press a letter expressing his "sense of shame" that he had for so many years exhibited such a "prejudiced and unscientific spirit" towards psychic phenomena, and acknowledging that he had been compelled to capitulate to the all-conquering facts. And it should be borne in mind that not only Lombroso, but all the other leading scientists mentioned, started upon their quest with an ingrained prejudice amounting to positive antipathy against anything that did not come within the scope of the physical sciences, and that they were infinitely more exacting in their tests and experiments than "Anti-Humbug" has ever dreamed of.

It is by such intellectual giants as these, to say nothing of scores of other scientific men of less prominent note, that I am mainly influenced—not by "psychic readings" at seances, where "women predominate," and where "nauseating puerilities" are the order of the day. Every cause or system is entitled to be judged by its best results, and if "Anti-Humbug" will apply this manifestly fair and rational principle to his inquiries in the spiritual realm, he may in time have reason to modify the views he at present holds. I would no more think of going to such people as he refers to for proof of the genuineness of spiritualistic phenomena than I would think of going to a quack for information in the matter of medicine, or to a shoemaker for reliable facts in respect to electrical discharges. Let us get to the fountain head—to the scientists who are applying the most thorough and rigid tests to their investigations—and leave the semi-developed mediums and charlatans alone. Or, if we direct attention to them at all, let it be with a view to their suppression. I agree with "Anti-Humbug" that the day may come when the Government may consider it necessary to hound down all the parasites who fatten on the credulous, and thus free the cause of Spiritualism from that obnoxious taint which has always, and is still, working to its detriment. The sooner that day comes the better, and from my acquaintance with sincere and enthusiastic members of the cult I am sure no one would welcome such a salutary development more heartily than themselves.—Yours, etc.,

31st March.

OPEN MIND.

SOME AMERICAN PAPERS.

"Love" is a dainty 30-page visitor from the States. It breathes love from every opening page, exudes love from every pore, preaches love from the pulpit of every gentle paragraph in it, and prescribes love (as Jesus Christ Himself did) for every ill that flesh is heir to, or that soul has become infected with. This little monthly once known will make its own way into the heart. It is particularly valuable in that it summarises each month the principal statements, accessible to it, all over the world, which acknowledge love as the lever and the goal of the world. Its get up, too, is unique, and deserves the description of the "Los Angeles News":—"Typographically it is perfect, and the immaculate white sheets are enclosed in a red cover, which laps over and encloses the beautiful thoughts within like the clasp of your wife's Prayer Book." Its price in America is one dollar annually.

"The Optimist," a monthly journal published by the Metaphysical School of Healing, Boston, and "de-

voted to the philosophy of the Omnipresent Good," is a well-printed 26 pages of elevating and well-written matter bearing out the promise of the title and description. In our recently received issues are an able and highly-spiritual article on "Principle the Guide," by Eugene del Mar, a breezy claim for optimism by Rev. T. B. Gregory, Rev. R. J. Campbell's sermon on "The Foundation of the Christian Doctrine of God," a poem by Ella Wheeler Wilcox, and quite an array of good extracts (judicious extract is about as difficult an art as good original work). Among the latter are the inimitable Henley's—

"It matters not how straight the gate,

How charged with punishment the scroll.

I am the master of my fate;

I am the captain of my soul."

And Emerson's—

"What you are thunders so loud in my ears that I do not hear what you say."

The beautifully named ten cent. Colorado monthly, "The Mountain Pine," successor to the "Philosophical Journal," contains 20 double-column pages, mainly of extracted articles on general topics. Among those likely to interest our readers are two articles by Dr. Henry Wagner on "Faith" and "Creative Power of Thought," a strongly-worded extract from "The Progressive Thinker," called "Against Re-incarnation," an interesting note on "Where the Witches of Salem sleep," "Identity or true self in man," by Charles Dawbarn, copied from "Sunflower"; and a very breezy account of the way Nature rides rough-shod over Respectability when the race's needs demand it, by J. C. F. Grumbine, copied from "Divinity." These extracted articles are good, but one may be excused for being disappointed that the virgin pine forests of Colorado do not also waft us more original breaths from their mountain purity and solitudes.

"The Stellar Ray," formerly "Suggestion" (Astro Publishing Co., Detroit) is a ten cent. monthly containing about 30 double-column pages of meaty reading matter on Spirit communion, health, hygiene, psychology, occultism, astrology, and book reviews; and about the same quantity of curiously interesting advertisements. It is edited by Henry Clay Hodges, himself a voluminous writer on planetary influences, and his closely-packed pages contain, inter alia, original and extracted articles on "There is no death," "Measuring morals by machinery," "Nerves cured by psychology," "The third mind," "The master of supreme Nirvana," "Eternal punishment!" "The pyramids," "Zoroaster," "Variable stars," "Spiritualism a misused phrase," and some Australian news about the Epidiascope (a combination of microscope and magic lantern), recently ordered by the Adelaide University. We should imagine that there are few fuller or more representative journals of what may be called the American Nonconformist Spiritualistic movement than this live monthly. Australian subscriptions appear to be six shillings annually.

B.O.D.

[The above are merely a few of many papers from all parts of the world which will be made available to subscribers and others by arrangement in the Reading-room of the *Harbinger of Light* Offices, Austral Buildings, 117 Collins Street, to which Mrs. Bright hopes to welcome her friends at an early date, which will be duly announced.]

TO CORRESPONDENTS.

J. E. Baines, Brisbane.—Letter received too late for the May issue. Thanks.

Interesting communications of all kinds flow into the office which for lack of space have to be condensed or omitted altogether.

A *Harbinger of Light* series of Post Cards of Prominent Spiritualists throughout the world is being prepared, and will be on sale when our new rooms are opened the second week in May. The price will be 9d. a packet of 12, postage extra. Orders now taken.

AN OBSTRUCTIVE ON SPIRITUALISM.

THE *Argus* ON SIR OLIVER LODGE.

The *Argus* is on the war-path again, and its Academic contributor, to whom it entrusts the guardianship of that Materialism which is so dear to it, is permitted to fill a column with an attack upon Sir Oliver Lodge for his championship of Spiritualism, eked out with a number of wholly irrelevant excerpts from the writer's commonplace book, descriptive of the absurdities believed in by early travellers like Herodotus and Mandeville. Not that the opinions of this once influential paper upon any question are any longer of importance, because it has fallen into the rearward, and instead of guiding and instructing the public mind it merely embodies the prejudices of the most backward and uninstructed members of the community; and in that respect it affords a striking contrast to the "New York Herald," a paper with ten times its circulation. For several months past, as we learn from the "Revista de Estudios Psíquicos," of Valparaiso, the Sunday edition of that great journal has been publishing "authentic narratives of spiritual apparitions," accompanied by illustrative engravings and verifying documents. Most of these treat of the appearances of fluidic, luminous, or semi-transparent figures of well-known persons, who give to their dear survivors the assurance of the survival of the soul after the change called death, offer them wise counsel, or warn them how to avert some impending trouble.

The directors of the "New York Herald" thus prove themselves to be sagacious readers of the signs of the times. They perceive the ever-widening interest which is being taken in psychic phenomena, and assist in giving them the greatest possible publicity; while the people who control the *Argus* close its columns to everything but ignorant attacks upon Spiritualism, and exposures of the tricks of every fraudulent medium, whose delinquencies are stupidly believed to compromise its science and philosophy; which is much the same as if some newspaper writer should attempt to dissuade people from accepting sterling coin of the realm and genuine bank notes, because the first is so often counterfeited, and the second so frequently forged.

The author of the article in the *Argus* is so amazingly ignorant of the subject which he is treating of as to speak of Eusapia Paladino as a discredited impostor, whose exposure a few years ago dealt a staggering blow to the progress of psychical research, and gravely imperilled Sir Oliver Lodge's own reputation for scientific thoroughness. Now, as a matter of fact, there was no exposure in the real sense of the word, and no fraud; and ever since then the phenomena produced in connection with this unlettered peasant woman have been engaging the attention of scientists in all parts of Europe; they have made a convert to Spiritualism of so strong a sceptic as Professor Lombroso; and her reputation for probity stands as high as ever it did, at this moment, in Italy, where she is best known to scientific investigators.

As recently as December last Professor Lombroso contributed to a magazine entitled "Lumen," published at Barcelona in Spain, an article in which he makes the following reference to Eusapia Paladino, whom the particularly ill-informed writer of the leader which appears in the *Argus* of the 28th of March speaks of as an exploded cheat:—

"This is the first time, if I mistake not, in which we are brought experimentally close to the phenomena, or, it might be better to say, to an organism called spiritual by those transitory or fugitive representations of the life beyond the grave, whose existence, should any one deny, he must now do so in the face of general opinion confirmed by thousands of facts which are continually multiplying under our observation. And it follows, as I pointed out a year ago, that this body (*i.e.*, the spiritual organism spoken of above) belongs to another condition of matter, that is to say, the radiant condition, which has now firmly established itself in science, and is the

only hypothesis which can reconcile the ancient and universal belief in the persistence of life after death with the scientific postulate, according to which there can be no function without an organ and no functioning without a loss of weight; as also with this other phenomenon which has come under our notice in spiritualistic experiments, consisting of sudden gusts of wind and of radiant manifestations which were occasionally made in the sittings with Eusapia Paladino."

The *Argus* writer naively suggests that the psychic phenomena spoken of by Sir Oliver Lodge may be "the result, not of supernatural causes, but of some natural law with the full manifestations of which we are not at present perfectly acquainted." If the person who penned these words possessed the most rudimentary acquaintance with Spiritualism, he would know that no spiritualist for an instant believes in "supernatural causes," but regards every phenomenon as occurring in obedience to a natural law, which has been in operation ever since man was placed on the earth, and is at length beginning to be carefully studied and partially understood."

In researches of this kind, we are further told, "Science is never obstructive; but is always judicial, and claims as her due the fullest proof alike of facts or hypotheses." This may be true of science generally, but not of those who claim to be its official exponents in this city; for, again and again, has their attention been called to an accumulation of astounding facts, which point to the hypothesis that solid matter can be passed through solid matter; and that material objects can be instantaneously transported from the remotest regions of the globe to a house in this city, in obedience to natural laws, hitherto unknown to mankind—laws, however, which are explained by the unseen intelligences engaged in the production of these phenomena. Such phenomena have been taking place in the office of Mr. Stanford, in Russell Street, almost every week for upwards of a year; but science is so "obstructive" that it stolidly refuses every invitation to investigate these phenomena; for no other reason, apparently, than it is afraid of being convinced of their reality, which would compel it to acknowledge spiritual—not supernatural—interposition, and to relinquish its materialistic theories in consequence.

The article referred to proceeds to say: "So barren has Spiritualism been of results that the world goes on from year to year practically unconscious of its operations, and certainly unmoved by a single one of the 'discoveries' it professes to have made." It would be difficult to compress a greater amount of falsehood into so small a space. So far from the world being "practically unconscious of its operations," those very operations are gaining fresh adherents to Spiritualism at the rate of hundreds a month all over the globe; upwards of a dozen University professors are among its most ardent propagandists in Italy; and one of the best books on the subject in that country is the "Sur lo Spiritismo" of the late Professor Angelo Brofferio. In this office we receive monthly periodicals devoted to its advocacy in the French, German, Italian, Spanish, Portuguese, Dutch, Danish, Swedish, Russian and Polish languages; and the more permanent literature of Spiritualism is being continually augmented in Europe and America. Spiritual Congresses are being held and addressed by men of high intellectual attainments even in cities so remote as Mexico; while in Brazil and the Argentine Republic the Roman Catholic Church is dismayed by the secession from it of numbers of "brainless" men and women, to whom Spiritualism offers a revival of primitive Christianity in point of doctrine.

Finally, the writer of the article in the *Argus* may be advantageously reminded of the words of the late Professor A. de Morgan, President of the Mathematical Society: "The Spiritualists beyond a doubt are on the track that has led to all advancement in physical science. Their opponents are the representatives of those who have striven against progress." They are, in fact, obstructives and obscurantists.

PERSONALS.

Rev. R. J. Campbell, through the hostile attitude of those who control the churches to the New Theology, has started an organisation of sympathisers with his teaching. It is called "The Progressive League," and in a marked copy of Mr. Campbell's paper, "The Christian Commonwealth," received last mail, it is stated that, although the League has not been fairly started, close on 150 names had been sent in. Progressive Thought and Social Reconstruction are the watchwords, and a far-reaching movement is anticipated. This is evidently a counter action to the Declaration of Faith recently made by leading Congregationalists who realise "the dangers of some recent popular theology."

Mr. George Spriggs has been invited to give an address at the City Temple, London, and has consented to do so. It will be remembered that Mrs. Besant recently gave an address there, when the chair was taken by Rev. R. J. Campbell, whose broad-mindedness is evidenced by this invitation to Mr. Spriggs, well-known in Melbourne, and now holding a prominent position in Spiritualistic circles in London.

Mr. James Robertson sends an urgent letter of appeal to those in Australia who take an interest in the work of Gerald Massey, to contribute to a fund now being formed for the assistance of his widow, now nearly 80 years of age, and daughters, all left without any means of support. Sir Henry Campbell Bannerman, whose death was cabled last week, generously donated £200 from the "Royal Bounty Fund, before resigning office, as a nucleus of a fund that would yield a small income. Mr. James Robertson is one of the most distinguished supporters of Spiritualism in Great Britain, and subscriptions should be sent to his address, 5, Granby Terrace, Hillhead, Glasgow, Scotland.

Shishir Kumar Ghose, the able editor of "The Hindu Spiritual Magazine," in a chapter of the March number on "The Powers of the Mind," makes special reference to the Stanford-Bailey seances in Melbourne. Quoting first from a leading French Spiritualist journal, which remarks that "apart from the remarkable 'apports' which are now admitted to be genuine by all who follow the accounts in the 'Harbinger of Light,' the philosophical addresses are in themselves a most wonderful 'test' of the genuineness of the phenomena." The editor then reproduces in full the remarkable lecture on "The Powers of the Human Mind," with special reference to Healing, given by Dr. Channing a few months ago.

Rev. H. R. Haweis, whose advocacy of Spiritualism was of the boldest, did not by any means lose thereby the respect and esteem of his parishioners. In the latest number of "Light" it is stated that a memorial tablet has been placed in Marylebone Church, London, with the following inscription:—"To the Memory of the Rev. Hugh Reginald Haweis, M.A., Trin. Coll., Cambridge, for 34 years incumbent of St. James' Church, Westmoreland-street, of this parish. This tablet was erected by members of his congregation in appreciation of his genius, eloquence, and kindly spirit, and in recognition of the widespread good he did during the years of his ministry. Died Jan. 29, 1901, aged 63 years. 'The Home Land.'"

Archdeacon Colley took the chair at Dr. Tindall's lecture in London in March on "Christian Occultism An Aid to the Church." The Archdeacon said that "as a clergyman in a brother clergyman's parish, I am debarred from speaking on the religious aspects of what my name for over thirty years has been connected with publicly. I may not preach out of my own pulpit in anyone else's parish unless invited to do so by the rector, vicar, or incumbent. My work, therefore, of a very arduous nature at my age, has of necessity to be that of a science lecturer." Nearly

every week throughout England, Wales and Scotland, the brave old man therefore treats in this way of "Facts in Spiritualism," apart from their religious significance, and, as he says in private letters, shows framed supplements to his hearers of the "apports" brought to Mr. Stanford's circles, also handing them round to visitors at his own rectory at Stockton, Warwickshire. And so the good work goes on.

W. J. Colville sends by last American mail a most interesting letter to his Australian friends for the "Harbinger." It will appear in the June issue, being too late for this month. He writes from Alameda, California, and says "Spiritualism in this State is taking on a new lease of vigorous life." The Spiritualist Temple, San Diego, where he is speaking to great audiences Sunday and every day in the week, is, he says, "a popular rendezvous for advanced thinkers of all varieties of conviction." His address is 2309 Santa Clare Avenue, Alameda, California.

Emmanuel Vauchez, the distinguished founder of the Educational League in France, which has successfully broken down the domination of Church over State, is a Spiritualist of the most advanced type. He is now directing his attention to Spirit Photography, has formed a committee of the most distinguished investigators, including Flammarion and Dr. Richet, and is raising a fund to carry out experiments in what he considers the most potent ally of Spiritualism. He has contributed £200 to the fund, which now stands at close on £500. Full particulars of this and of local work in this direction by Mr. R. Stewart, will appear in June issue.

Mr. and Mrs. H. W. Hunt, who, as President and Secretary of the Besant Lodge, Melbourne, of the Theosophical Society, are among its most earnest and capable workers, have been granted a charter for this new lodge, and, as will be seen by advertisement in this issue, are doing excellent work at Scourfield Chambers, Collins-street, where the Besant Lodge is located. Mrs. Besant arrives in Melbourne on June 16th and give six public lectures.

Elizabeth Towne, of the "Nautilus" magazine, sends a portrait of herself, which, with some notice of her excellent work, will appear in a later issue.

L. N. Fowler and Co., publishers, London, send three of the best books yet to hand on Mental Culture. They are "History and Power of Mind," by Richard Ingalese; and "The Magnet" and "The Magic Seven," by Lida A. Churchill. That "the unseen forces are the real forces" is the text of all three. "The History and Power of Mind" will be fully reviewed in June issue. It is in its fifth edition, and is an important volume of nearly 300 pages. The other two are small manuals condensed, as their author says, so as their contents can be carried in the memory and the heart. Mrs. Bright will introduce these and other works at afternoon meetings at the "Harbinger of Light" offices, Austral Buildings, 2nd floor. Particulars will be announced.

Madame Spontini is doing excellent work in Sydney as a magnetic healer, herbalist and general diagnoser of disease. From early childhood Madame Spontini has had the gift of magnetic healing. She has had specially good results in the cure of cancer and deafness. Full particulars of her work will be found in our advertising columns.

John Franklin Pease, editor of the "New Theology Magazine," Boston, U.S.A., has a review of "A Soul's Pilgrimage" in the April number of his magazine, and sends cordial fraternal greetings and congratulations on the interesting reading in this paper. The wide scope of "The New Theology Magazine" will be gauged from advertisement in another column, and its price makes it within the reach of all.

Professor Edgar L. Larkin's changed attitude in regard to psychic matters is important evidence of

the way intelligent minds can be reached when Spiritualism is placed on a scientific footing. Reading "A Soul's Pilgrimage" has done its part in his conversion he says, in a private letter, and it is certain that some account of Professor Larkin's important work, given in this number, will be read with interest. The world is moving rapidly.

Mrs. C. L. Caville's book, "Riddle of Life," which gives account of her work in New Zealand, controlled by the late Dr. Babbitt, founder of the College of Fine Forces, U.S.A., has been unfortunately crowded out each month. Mr. and Mrs. Caville are doing excellent work at 49, Broad-street, Palmerston North, and their book, price 1s. 1d. posted, can be had from Miss Hinge's Book Depot, or direct from the author.

Mrs. Sisson Hughes is now in Christchurch, N.Z. A correspondent writes that her lectures are well attended, and that she is doing excellent work as a psychometrist and test medium.

VICTORIAN ASSOCIATION OF SPIRITUALISTS.

Great activity is shown in every department of work in this society. At the *Conversazione* held on April 13th a paper on "The Why and Wherefore of Spiritualism" was read by Cavalier James Smith, and listened to with absorbing interest by an audience that completely filled the lecture-hall. It will be published in a later issue. An attractive programme was provided, and the meeting was of the most successful kind.

On April 5th the Anniversary of Modern Spiritualism was celebrated at afternoon and evening meetings with large audiences. The speakers were Mr. and Mrs. Waschatz, Mr. W. H. Terry, Mrs. Harris-Roberts, Mrs. Morrison, Mr. Donahay, and Mr. Engmann.

Mrs. Harris-Roberts, of Auckland, N.Z., has been the speaker during the month, and the hall has been filled to overflowing each Sunday. A synopsis of Mrs. Harris-Roberts' opening lecture will be found in another column.

Mrs. Morrison has taken the platform on alternate Sunday afternoons, and will be the evening speaker during May. Her tests from the platform are unequalled.

On the first Sunday in June Mrs. Prior will give her opening lecture in Melbourne, full particulars of which will be duly advertised. In our advertising columns will be found details of work for the month of May.

MELBOURNE P.S. LYCEUM.

On Sunday, April 5th, the 59th anniversary of Modern Spiritualism was celebrated at Oddfellows' Hall, which was beautifully decorated for the occasion. Photos. of past and present workers and spirit drawings adorned the walls. The speakers were Mrs. Knight-McLellan, Mrs. Ellen Green, and Mr. W. H. Terry. At the evening meetings Mrs. Ellen Green has been the speaker, and has been welcomed by large and appreciative audiences. Two week-night meetings will be held for the future at Mrs. Bright's office, Austral Buildings, by Mrs. Ellen Green. On Tuesday night, at 8, a developing class is held; and, on Wednesday, at the same hour, a class, exclusively for ladies, is held, when medical as well as spiritual advice is given. Particulars can be obtained from Mr. Charles Chatfield, 36 Capel-street, North Melbourne, hon. sec., or from Mrs. Ellen Green, who is at Mrs. Bright's room for "interviews," Tuesday to Friday inclusive, from 10 to 4.

Morning speakers at the Lyceum have been Mrs. Harris-Roberts, Mr. D. Edelsten, and Mr. Marshall.

SPIRITUALISTIC CHURCH OF VICTORIA.

Mr. J. M. Moorey is drawing large audiences each Sunday night. "The language and message of the spirit world" and "Am I my brother's keeper" were the subjects of two excellent lectures, and each alter-

nate Sunday is "Question Night." It is noted with regret by our correspondent that Mr. Moorey's engagement is drawing to a close. The Sunday School, under Mrs. Pollick, the superintendent, is doing excellent work; and on April 5th prizes were given, when the opportunity was taken of presenting Mrs. Pollick with a handsome clock from the children and members in appreciation of her services. The dedication of the infant son of Mr. and Mrs. George Prince on March 29th by Mrs. Redfern was another interesting function. The afternoon speakers for the month were Mrs. Hornblower, Mrs. Redfern, and Messrs. Kitto and Miller.

CHURCH OF SPIRITUAL SEERS, SYDNEY.

A most encouraging report comes from Mr. A. J. Bush, hon. sec. On March 31st the largest meeting of Spiritualists ever held in Sydney took place to celebrate the anniversary of Modern Spiritualism. The speakers were Mesdames Loie F. Prior, Spontini, Nordica, Steinman, Mr. and Mrs. Weeks, and Mr. G. Wright as chairman. On the last two Sundays of March, Rev. Loie F. Prior was the evening speaker, with large audiences. Anniversary Sunday was kept on April 5th, when Sister Arabamia, of U.S.A., and Mrs. Weeks were the speakers, "The Rochester Knockings" being the theme. On April 12th, Mr. J. Macleod Craig occupied the platform, and gave a splendid address on "The Unfoldment of the Spirit Within." A special service was held at Queen's Hall on Good Friday night, and on Easter Sunday the speakers were Mesdames Usher and Levorna. The Sunday platform is open to visiting speakers, Mr. Bush announces, and he sends cordial greetings to co-workers in Melbourne.

BURWOOD PSYCHIC SOCIETY, SYDNEY.

The secretary writes:—For several years the above society, has held its meetings at the house of Mr. Riley, Burwood, but the attendance has now overtaken the accommodation, and arrangements have been made to hold future meetings at "Nettleton's Hall." Instead of voluntary contributions, a more practical form of membership has been adopted, and by means of lectures, and library, and spiritual literature of various kinds, useful work will be done. The sincere thanks of all are given to Mr. and Mrs. Riley for the accommodation given gratis for so long. The officers for the new society are: President, Mr. Carter; treasurer, Mr. Jenkins; secretary, Mr. Tanner; and a working committee will be formed later on. The sincere thanks of the society, and Lyceum also, are tendered to the visiting mediums—Mrs. Banks, Mrs. Steinmann, Mrs. Wicks, and Mr. Ferguson—whose addresses are productive of so much good. The Lyceum, I may say, has just passed its first birthday, and still going strong.

BRISBANE SPIRITUALIST SOCIETY.

From various sources come glowing accounts of Mrs. Prior's lectures for the society during the month of April. Since Dr. Peebles' course of lectures no public speaker has been engaged, but all are rejoicing at the great interest displayed, the crowded audiences at the Opera House and the School of Arts and the splendid notices in the daily press, testifying to the good that has been done. The "Brisbane Courier" of April 6th gave a lengthy report of the opening lecture on the previous evening at Her Majesty's Theatre, when Mr. Thurlby took the chair.

SPIRITUALISM IN SYDNEY.

A correspondent writes:—After a most successful time, extending over a period of sixteen months, Mrs. E. Schutze, of Victoria, leaves for Brisbane on the 1st of June to lecture for a period of three months. I regret to report that we said farewell to the Rev. Loie F. Prior on her departure for Brisbane. At her last lecture on March 29, the hall was crowded, and Mrs. Prior was presented with a most beautiful shower bouquet of white roses. All ex-

pressed regret at losing so valued an expounder of Spiritualism. Mrs. Harris-Roberts, of New Zealand, and Mrs. E. Schutze, of Victoria, were on the platform, and spoke words of farewell.

AUCKLAND ASSOCIATION OF SPIRITUALISTS.

At the Annual Meeting, held on April 6, an excellent report was presented. The membership had greatly increased, and the speakers for the year, Mr. H. E. Howes, Mr. J. Taylor, of Nelson, and Mr. Gordon Coleman, attracted large audiences. The last-named speaker is still speaking for the Association and doing good work in Auckland. The following are the officers for the ensuing year:—President, Mr. Aggers; Vice-Presidents, Mr. J. Hoskin and Mrs. Wright; Hon. Sec., Mr. F. Lancaster; Treasurer, Mr. J. Hoskin; Librarian, Mr. Dove; Committee, Mr. Talbot and Mrs. McGilberry.

SPIRITUALISTIC CHURCH OF W. AUSTRALIA.

The "Daily Mail," Perth, says:—A special dedication service was held at the Spiritualistic Church of Western Australia on Sunday afternoon, when six adults—Mesdames Owen, Watson, Carlton, Bond, and Mockett, and Mr. Owen—presented themselves for the ceremony. The service was conducted by the Rev. Mrs. Edwards, and a large congregation was attracted. The service was a most impressive one. Mrs. Edwards was delivering special addresses in reply to a lecture delivered by the Rev. Father White in the Maylands Hall, entitled "Spiritualism and its Dangers."

Mr. Charles Lucas, President, writes under date April 6th, of the great success of the opening lecture on the previous day.

CHRIST CHURCH SPIRITUALISTIC ASSOCIATION, NEW ZEALAND.

Mr. H. M. Boucher was accorded a farewell meeting at the close of his successful series of lectures, and Mrs. Praed, who now occupies the platform, was welcomed the same evening. Mr. Boucher is now speaking for the Society for Spiritual Progress, Auckland.

BIRTH OF SPIRITUALISM.

In the latest English files the following account, taken from a New York paper, is very prominent. It will interest readers at the Antipodes to know in what humble fashion the most important religious movement of modern times began.

"Sixty years ago modern Spiritualism, destined to become one of the most popular and far-reaching religious movements of the nineteenth, or, indeed, any other century, had its inception in a little wooden home, which is still standing, in the Hydeville-road, near Newark, N. (says a New York journal).

In one of the two rooms of this little house there sat in the pleasant March sunshine of the late afternoon a couple of young girls, Kate and Margaret Fox. They were at work and, as they sewed, discussed with much mirth the various April fool jokes which they intended playing upon certain of their young friends on the following All Fools' Day. The girls were alone in the house, their father and mother, Mr. and Mrs. Abraham Fox, having gone to do the family marketing in Newark that afternoon.

In this merry fashion the afternoon was drawing to its close, when suddenly a loud knock upon the wall interrupted their flow of fun. The knock was so loud and imperious that both girls, allowing their work to drop to the floor, sprang instantly to their feet, both asking in the same breath who was there. They received no answer, but the unexplained knocking continued even louder and harder than before. The girls made a thorough examination of the premises, ultimately convincing themselves that the noise they heard was not being effected by any visible human agency. Finally, Kate Fox, the elder of the sisters, conceived the very original idea that the knocker, although invisible, was

intelligent, and she asked him to rap once for the letter "A," twice for the letter "B," and so on.

Much to their amazement, not to say terror, the mysterious knocker responded to the suggestion, and within a phenomenally brief time communication was established. The rapper in this way introduced himself as the spirit of a pedlar. He declared that many, many years before he had been murdered in this very house in which the Fox family now lived, and that he had been buried in the cellar beneath their feet, where, he declared, they would find his bones any time they might choose to dig for them in the corner which he indicated.

Having delivered himself of this sensational statement, and indicating some jewellery which they would find, the knocking ceased, and the spirit of the murdered pedlar departed, leaving the young women in highly wrought nervous condition to await the home-coming of their parents.

The latter, returning at nightfall, were naturally filled with astonishment at the story related by their daughters. They were incredulous, and were inclined, after their first outburst of amazement, to consider themselves merely the victims of their fun-loving daughters' somewhat exaggerated sense of humour. Mr. and Mrs. Fox would have been perfectly willing to let the matter go with this explanation, but their daughters were firm in asseverating the truth of their story. Not only that, but they suggested tearing up the floor of the cellar, and producing the bones of the murdered pedlar. This Mr. Fox refused to listen to, but his daughters were so insistent that eventually, in order to dispose of the matter once and for all, he decided to grant their request, and the next morning found the entire family engaged in digging up the south-east corner of the cellar.

They had dug but a few inches when they made the startling discovery that bones were buried there, and a few minutes afterwards they had unearthed the dismembered skeleton of a man whom the girls identified by various articles the spirit had mentioned, an old-fashioned watch and a brass ring, as the bones of the murdered pedlar whose spirit had spoken to them the day before.

Naturally, the news of this remarkable thing spread rapidly all over the neighbourhood, and finally reached Newark and New York City. The result was that a great many people came to the Fox house and communicated with the spirit in the same way, Kate and Margaret Fox acting as agents between the world of the dead and that of the living. Thus the now famous Fox sisters became the first of what are now called "mediums."

It is doubtful whether the Fox girls had sufficient imagination to even dream of the furore which their alleged discovery was shortly to make, not only in America, but all the civilised world. And, indeed, it is almost equally doubtful whether we of the present day can form any adequate conception of that same furore which raged more than fifty years ago. The fact that Christian Science has more than one million followers in the United States to-day is regarded as a phenomenal thing in the history of present-day religious movements, but the Christian Science following is insignificant as compared with that of Spiritualism in the years between 1848 and 1867. For it is now a matter of record that the idea formulated by the two illiterate young girls in that little house in Newark was to grow and increase so rapidly that within two years the Spiritualists of the United States should number more than half a million, and that, according to the Encyclopædia Britannica, they should have increased by the year 1867 to more than eleven millions in the United States alone, or two-fifths of the entire population at that time."

Mr. E. J. Jones, Charters Towers, has made the most extensive preparations for the visit of Mrs. Prior to the northern city. He has simply flooded the place with literature on the subject, and left no stone unturned to make the first visit of a speaker on Spiritualism an unqualified success.

AS OTHERS SEE US.

The "West Gippsland Gazette" says:—The "Harbinger of Light" for April contains an able article on Sir Oliver Lodge, the eminent scientist, whose recent address before the Psychological Research Society in London, created such interest in England and America. There is a wonderfully informative address on "Atoms" by Professor W. K. Clifford, while W. H. Terry writes a lucid and convincing article on "Spiritual Gifts." In the section devoted to "Foreign Exchanges" the investigations into psychic philosophy are shown to be world-wide. In every civilised country the newspapers and periodicals devoted to this subject are rapidly increasing, and one thus realises his own stupendous ignorance of the wealth of scientific literature and demonstrated facts which are now recorded in connection with this most important branch of metaphysics.

The New Theology Magazine

(The New Talk about God)

Presents Old Truths in a New Light. Theology is harmonised with the New Discoveries and Demands of the Twentieth Century. It interests Progressive Christians, Mental Scientists, Theosophists, Spiritualists, and any who do their own thinking. It is not iconoclastic, militant or aggressive, but is sweet and wholesome. It does not attack error—it tries to beautify and ennoble life by cultivating the beautiful and the good. And yet it is not weak or timid, but strong and virile.

Introductory Price :

One year, 2s. Six months, 1s. Three months' trial, 6d.
Post paid anywhere in the Postal Union.

JOHN FRANKLIN PEASE,
Box 2592, Boston, Mass. U.S.A.

THOUGHT IS POWER. UNITY IS STRENGTH.

Do you want to be Successful, Happy, and a Helper of Humanity, utilising the higher forces of Nature.

If so, join—

THE UNITY SUCCESS CLUB.

Full particulars from—
MADAM SPONTINI, Bull's Chambers, Moore-st., Sydney.

MAGIC RING.

Through which you can see and enquire everything, or call at your own will dead or living body, and get a suitable reply. Works wonders.

PRICE - ONE DOLLAR.

THE NOVELTY CO., LAHORE, INDIA.

In the Press—will be ready May 15th

SPIRIT TEACHINGS

Selections from the records of those received at the circle of the late Dr. J. B. Motherwell, with introduction by W. H. Terry. F. Cap. 8vo., 80 pages; paper 1/-; cloth 1/6. Orders to Secretary, V.A.S. Rooms, Miss Hinge, 178 Little Collins St., or to the publisher, W. H. Terry, 117 Collins St., Melbourne.

Volumes of the Earlier Issues of the "Harbinger of Light," each containing 24 issues, cloth bound, full of interesting and instructive matter on every aspect of Spiritualism, 7/6.

On Sale at the V.A.S. Rooms,

Or at Miss Hinge's, 178 Little Collins Street.

MRS. S. E. MORRISON, Psychic.

21 CUNNINGHAM ST., SOUTH YARRA,

(Off Toorak Road).

Interviews Daily, 10 to 7 (Saturdays excepted).

Circle every Thursday Evening at 8.

JUST PUBLISHED.

"A SOUL'S PILGRIMAGE"

By ANNIE BRIGHT.

3/6

To be had of all Booksellers or the Publishers,
GEORGE ROBERTSON PTY. LTD.

MADAME SPONTINI.

Consulting Herbalist and Dietetician

(Member of the Australian Union of Herbalists Registered)

May be Consulted Daily at her Rooms,

BULL'S CHAMBERS, 14 MOORE STREET, SYDNEY.

HOURS: 10.30 till 6. Saturdays, 10.30 till 1.

Herbs and Herbal Remedies posted to any address in the world.

Correspondence promptly attended to.

"Pulsator" Massage Treatment administered to Patients daily by Trained Nurses & Masseuses.

Deafness permanently cured by Vibration Treatment.

HEALTH FOR ALL.

Mrs. H. Millar,

Gifted Disease Reader.

All Complaints accurately described without asking questions. Magnetic Healer and Masseuse.

Member Psychological Society. Fees Moderate.

Metaphysical Instructions given.

Fifteen Years' Experience.

Testimonials next issue. (Delayed through holidays).

169 LYGON STREET, CARLTON.

(Trans pass Door)

LOVE

 the world's highest law,
thought, word, motive,
action, life—GOD.

TEN CENTS A COPY. \$1.00 A YEAR.

THE CAXTON PRESS,

1031 East 49th St., Los Angeles, Cal. Station K.

A dainty little monthly is LOVE. Its brief articles, original and selected, are of the very highest order, and breathe a beautiful spirit. We wish it a large circulation for humanity's sake.—The Vanguard, Wisconsin.

SPIRITUALISTS' CHURCH OF N.S.W.

Leigh House, 233 Castlereagh St., SYDNEY.

Hold Spiritual Services every Sunday at 3 p.m.

Members' Fee, 1/6 per quarter.

CHAS. M. HUDSON, *President.*A. FERGUSON, *Secretary,*
120 George St., Redfern.

'ADVANCE THOUGHT.' By C. E. GLASS.

250 pages Crown 8vo., Cloth, 3/6.

Appreciative notices received from Camille Flammarion (the distinguished French Astronomer), Professor Elmer Gates (Laboratory of Psychology and Psychurgy, U.S. America), Professor Leacock (McGill College, Canada), Rev. Dr. Strong, "Age," Cavalier James Smith, Rev. Hector Ferguson, "Harbinger," "Messenger," and many others.

"Spirit Revelations," through Tom Glen and others; Crown 8vo., illustrated, 2/-. A book of Sensational Truths, Philosophical Reasoning, and Facts, which all inquirers should be in possession of.

INDIA'S HOOD UNVEILED. OCCULT MYSTERIES REVEALED.

A Correspondence Course in Occult Sciences.

Our Special Futures: Practical and simple, ancient Hindu methods for Clairvoyance, Vayusthambam (Levitation) and Samadhi (Burial Alive), and Spirit Sight at Will.

Price 12/- or 3 dollars.

THE LATENT LIGHT CULTURE,
Tinnevely Bridge, South India.

"The HARBINGER OF LIGHT" can be obtained at the BOOKSTALLS, and is on sale in Melbourne at Miss E. R. HINGE'S BOOK DEPOT, 178 Lit. Collins St.; E. W. COLE'S BOOK ARCADE; GORDON & GOTCH. Price, 6d. Yearly Subscription (including Postage): Commonwealth and New Zealand, 5/6. 5/- not Posted. Foreign, 6/- Posted.

Mrs. Knight McLellan,

57 SIMPSON STREET, EAST MELBOURNE.

Will see Friends and Clients at above address from 11 to 4 every day in the week (Saturday excepted).
Circle every Tuesday at 8 p.m.

The Health Record,

Formerly The Psycho-Therapeutic Journal.

The only English periodical devoted exclusively to the Rational Consideration of Hypnotism, Suggestion, Mental Science, Will Power, Human Radiations, Drugless Healing, and the Treatment of Diseases by Psychic and Mental Processes, with due regard to the Natural Laws of Health.
Annual Subscription, 4/-; Single Copies, 4d. Post Free.
3 Bayley Street, Bedford Square, London, W.C.

"PROGRESSIVE THOUGHT."

Bright, Interesting, Elevating Magazine on Nature's Finer Forces, Problems of Every-Day Life, Character Building, Health and Healing, Mental and Physical Culture, and Notes on Current Topics, etc.

6d. or 5s. per year; 3s. six months; Post Free Commonwealth and New Zealand. Other countries, 6s. per year.

Address: H. CARDEW, 5 Moore St., Sydney. N.S.W.

JUST PUBLISHED.

"NATURAL AVENUES TO HEALTH."

By H. CARDEW. Price, 1/6; Postage, 2d.

A Practical Book on Health—How to obtain and retain it by natural means. Free and available to everyone. Many have already been healed by the natural means recommended. Please remit by Postal Note.

H. CARDEW, 5 Moore Street, Sydney.

MR. J. WRENN SUTTON,

Psycho-Therapeutist.

Specialist in Diseases of the Brain and Nerves. Cures Hallucinations, Melancholia, Hysteria and Obsessions, and all those mysterious nervous disorders which baffle the skill of the ablest physicians. Psychic Diagnosis, 10/6.

Patients in Victoria or elsewhere can receive absent treatment.

Savings Bank Chambers, Moore St., Sydney.

Occult and New Thought Depot.

MISS E. R. HINGE,

REMOVED TO—

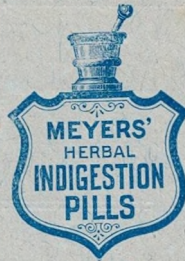
178 LITTLE COLLINS STREET,
(opposite George & George),
MELBOURNE, VICTORIA.

NEW BOOKS AND NEW SUPPLIES.

	Price.	Post.
Colour as a Curative Agent. By Dunsdale Stocker ...	1 3	1
The Life of the World to Come. By Stellaris ...	1 6	2
Your Mesmeric Forces and How to Develop Them. By Frank R. Randall ...	3 6	3
Out from the Heart. By James Allen ...	1 6	2
The Magic 7. By Lida A. Churchill ...	1 6	2
The Magnet. By Lida A. Churchill ...	1 6	2
After Death. By W. T. Stead ...	1 3	2
Character or the Power of Principles. By Frank H. Randall ...	4 0	4
Success Through Vibration. By Mrs. L. Dow Balliett ...	4 6	3
Byways of Blessedness. By James Allen ...	5 0	4
Hafed—Prince of Persia ...	5 0	7
Universal Spiritualism—Spirit Communion in All Ages, Among all Nations. By W. J. Colville ...	4 6	5
Auto-Suggestion. What it is, and How to Use it for Health, Happiness and Success. By Herbert A. Parkyn, M.D., C.M. ...	5 0	3
Through Silence to Realization, or The Human Awakening. By Floyd B. Wilson ...	5 6	5
From Poverty to Power. By James Allen ...	4 0	3
Guide to Mediumship. By E. W. and M. H. Wallis ...	4 6	5
As a Man Thinketh. By James Allen ...	1 6	2
Character Building Thought-Power. By Ralph Waldo Trine ...	1 4	2

Planchettes 3/6, 4/6 and 5/6, posted.
Crystals 6/-, 12/- and 24/-, postage extra.

Lending Library, 4/- per Quarter.



MR. J. MEYERS,

Ph. C. (by Exam.) Memb. Phar. Soc.

BOTANIC DRUGGIST and CONSULTING CHEMIST.

Herbal Treatment. Advice Free.
Personally or by Letter.

Botanic Pharmacy, 9 Eastern Arcade, Bourke-st., Melb.

HERBAL INDIGESTION PILLS 1/6 PER BOX.

THE LEADING ENGLISH MAGAZINE DEALING WITH OCCULT SCIENCE.

Sample Copy of Back Number Gratis, direct from London Office.

THE OCCULT REVIEW,

Edited by RALPH SHIRLEY.

The subjects dealt with include Occultism, Hypnotism, Hauntings, Magic, Psychic Phenomena, Telepathy, Reincarnation, World Memory, Planetary Influence, Dreams, Multiple Personality The Occult in English Literature, &c., &c.

Among the contributors are the following well-known writers and authorities on Psychological Science:—Edward T. Bennett, R. H. Benson, M. Bramston, Lady Archibald Campbell, Mabel Collins, St. Geo. Lane Fox-Pitt, A. Goodrich Freer (Mrs. Hans Spoer), C. G. Harrison, Franz Hartmann, Bernard Holander, M.D., Professor J. H. Hyslop, Andrew Lang, David Christie Murray, Mrs. Campbell Praed, C. W. Saleeby, M.D., F. C. S. Schiller, Northcote W. Thomas, Charles Lloyd Tuckey, M.D., A. E. Waite, W. L. Wilmshurst.

Annual Subscription, post free, 8s.

WILLIAM RIDER & SON LTD.,

164 Aldersgate Street, London, E.C., England.

Agents for the Sale of the "Harbinger":—

- Melbourne—E. W. Cole, Book Arcade, Bourke-st.
- Miss E. R. Hinge, 178 Little Collins St.
- Prahran—Beck Bros., 128 Greville Street.
- Fitzroy—W. D. Menck, 232 Nicholson Street.
- Castlemaine—Miss Vale.
- Bendigo—Mr. H. Hampton, View Point.
- Williamstown—J. Berriman.
- Kerang—Mr. Paul Cadush.
- Sydney—Messrs. Turner & Henderson, 16 Hunter-st.
- " Progressive Thought" Office, 5 Moore St.
- " Balmain, E. —W. Adam, 74 Darling-st.
- " Burwood—Mr. Carter, Eureka Street.
- Bathurst N.S.W.—Mr. Luckhurst, Howick-st.
- Newcastle " Mr. Vale, Hunter-st. West.
- White Cliffs—Mr. T. Walsh.
- Adelaide—W. C. Rigby, King William-st.
- " E. W. Cole, Book Arcade.
- " W. Atkinson & Co., Gresham-st.
- Christchurch, N.Z.—J. H. Fabling, Buccleugh-st.
- Auckland, N.Z.—Mrs. Hoskin, Hobson St.
- " R. E. Finch, 156 Queen-st.
- " J. H. Graham.
- " Miss Renouf, Sydney Bazaar, Pitt-st. Buildings
- " Mr. J. Lepper, Bellevue Road, Mount Eden
- " " New Thought Book Store," 42 Queen-st.
- " Mr. Totman, Stationer, Queen-st. Wharf
- Masterton " Mr. T. N. Holmes, Queen-st.
- Dunedin " Mr. Geo. Gibbs.
- Reefton " E. J. Scantlebury.
- Gisborne " Mrs. K. Warburton.
- Wellington " Wellington Association of Spiritualists, Reg. Robert Holliday & Co., Lambton Quay.
- Gore—J. A. Forbes.
- Perth, "W.A."—Gordon & Gotch, T. W. Jones, 353 William St.
- Brisbane—Gordon & Gotch.
- " Messrs. Thompson Bros., Chancery Buildings.
- " J. H. Thompson, 80 Queen-st.
- Charters Towers, Queensland.—E. H. Lindsey.
- Launceston, Tasmania—A. W. Birchall, Central Brisbane st.

Agents wanted for all parts of Australia and New Zealand.

TO ADVERTISERS.

OWING to its large and increasing circulation among thoughtful and intelligent people of all classes throughout the Commonwealth and New Zealand, "THE HARBINGER OF LIGHT" has become an exceptionally valuable medium for Advertisements.

PREPAID ADVERTISEMENT RATES—NETT PRICES—

ONE INCH SPACE, one insertion, 4s.; 3 insertions, 9s.
6 insertions, 15s.
FRONT PAGE 5s. per inch.

JUST PUBLISHED.

“A Soul’s Pilgrimage,”

By ANNIE BRIGHT.

3/6. All Booksellers, or the Publishers **GEORGE ROBERTSON PTY. LTD.**,
MELBOURNE, SYDNEY, ADELAIDE and BRISBANE.

PROFESSOR EDGAR L. LARKIN, Lowe University, California, writes:—“This fascinating story is that of an earnest and thoughtful woman struggling and battling against adverse currents. With exquisite skill Stella tells how she escaped the clutches of the priests of that blotch on the 20th century, the Hierarchy of England. She was for long a materialist, even after the passing of her husband into the world beyond; but he finally wrote her a pathetic letter in his own hand-writing by means of that enigma of science, the planchette. This made a profound impression on the mind of Stella Richmond, the wife, and she cast aside materialism for ever and became a spiritualist of the most advanced and enlightened kind. This book should be read by all.”

The Annals of Psychical Science says:—“A Soul’s Pilgrimage,” by Mrs. Annie Bright, is interestingly written, and is full of good teaching. In these days of doubt, when everybody has a smattering of science, and is therefore apt to be led into error by excess of faith in such dogmatists (of Jena or elsewhere) as

shriek the loudest, every book is useful which helps to show that increase of knowledge—as Bacon puts it—‘bringeth men’s minds back to religion,’ though not to any one cast-iron formula or creed. And the way back to religion, for most present-day materialists, lies through those psychic phenomena which, when once made sure of, inevitably and irrevocably enlarge the borders of the narrow world-conceptions previously held. Mrs. Bright’s pleasant volume may, therefore, be most cordially welcomed.”

The Extract, Tinnevely Bridge, South India, in a lengthy review, says:—“‘A Soul’s Pilgrimage’ is written in a romantic style by Mrs. Bright, the Editor of *The Harbinger of Light*, Melbourne, one of the best periodicals devoted to the study of psychic matters, and is a splendid work, which brings within our compass a knowledge of astounding truths of modern Higher Spiritualism, that of Spirit return, Spirit communion, etc. We recommend the work to all earnest souls who are eager to know Life’s problems.”

KUGELMANN’S Pure .. Herbal Medicinal and Toilet SKIN SOAP

SOOTHING FRAGRANT ANTI-SEPTIC Better than Imported

THE AID
TO BEAUTY
FREE SAMPLE
Sent on
Receipt of
Twopenny
Stamp.



Contains no Animal or Mineral Fat.

Kugelmann’s Pure Herbal Skin Soap may be obtained at all Chemists, Drapers and Storekeepers throughout Australia at 2/- per Box of 3 Tablets. If not obtainable locally, send Postal Note or Stamps of any State to the value of 2/- to the Proprietors, when it will be posted per return mail. Sole Proprietors—

H. E. KUGELMANN & CO., Wholesale Druggists and Manufacturers,
14-16 QUEEN STREET, MELBOURNE. 199 CLARENCE STREET, SYDNEY.
And at Adelaide and Brisbane.

For Skin
Complexion
Scalp Hair
Roughness
Sunburn
Chapping
Freckles
And Quite
Unequaled
For Shaving
And Baby.

THE HARBINGER OF LIGHT.

AUSTRALIAN EXPONENT OF
SPIRITUALISM AND ADVANCED
THOUGHT,

(Now in its Thirty-eighth Year of
Issue.)

Subscription, Commonwealth and
New Zealand, 5/6; Great Britain,
6/-; America, 1 dollar 50 cents
a year. Single Copy, 6d. All
Subscriptions strictly in Advance.
No receipts recognised but the
publisher’s official one.

Published by ANNIE BRIGHT,
Austral Buildings, Collins Street E.

The “Harbinger” may be obtained
bound 2 vols. in one at 12/6.

September, 1905, to August, 1906,
Single Volume 7/-, now ready.

THE ASTROLOGICAL MAGAZINE.

Published monthly in English, containing the most valuable information.

ANNUAL SUBSCRIPTION:

Australia and England - - - 7 shillings.
America - - - - - 2 dollars.

Horoscopes Read, Reasonable Fees. Address Editor,
B. SURYANARAIN ROW, B.A., M.R.A.S. Madras, India.

W. H. TERRY,

Attends at

AUSTRAL BUILDINGS,

117 COLLINS STREET, MELBOURNE.

EVERY MONDAY, 10 to 4.30.

Photo. reproduction of Belt and Head-dress of snake-skin worn by native chief of Borneo, brought to Mr. T. W. Stanford's circle through the mediumship of Charles Bailey.



It is not possible to reproduce in a photograph the remarkable character of the two "apports" which form the supplement to this issue. They belong to a series brought from Borneo, and are unlike anything previously received. Both the belt and the head-dress are made of snake-skin and belonged to a native chief of Borneo. The belt is about 4 feet 4 inches in length and 5 inches in breadth, and is made from the central portion of the skin of the Rock Python. It is ornamented in front with the foot of a Cassowary. Dr. Whitcomb said that belts of this description were worn on state occasions by some of these

savage chiefs. This particular one had not been used for some time and was found rolled up in a pile of moss. At the following séance on Friday, April 10th, the head-dress was brought. This is also made of snake skin but of a different species and, like the belt, ornamented with the feet of a native bird. It is gratifying to find that all the world over attention is being called to these remarkable illustrations of the "passage of matter through matter," and that the desire to arouse public attention to "facts" capable of scientific proof of the imponderability of matter is bearing such abundant fruit.