

THE HARBINGER OF LIGHT

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

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"LIGHT, MORE LIGHT."—Goethe.

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MELBOURNE, JUNE 1st, 1908.

SIXPENCE.



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The Harbinger of Light.

JUNE 1, 1908.

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EDITORIAL NOTES.

Everyone is talking of the extraordinary "apport" transported through the ether at Mr. Stanford's circle last week, and as a column of *The Age*, the leading daily paper of Melbourne, was devoted to a description of it in its issue of May 25th, it is well to let readers everywhere know something of the inner significance of this important happening. There were leading pressmen present—simply inquirers—who acknowledged that, under the strict conditions imposed on medium and sitters, no element of fraud was possible. This is briefly stated in another column, but in the July issue a full account will be given, with photographed supplement, of what must be regarded as a unique demonstration of psychic power. It was not understood at first, even by convinced Spiritualists, how important was the phase of phenomena produced at the Bailey seances. Now it is beginning to be seen that the scientific demonstrations of "radiant matter" and "radiant energy" may account for the whole series of phenomena, from the humblest "rap" or "table-tilting" to the inspiration of the writer or speaker who gets his power by being in touch with those wonderful vibrations of the ether. "But the whisper within the soul of the 'still small voice,'" said one friend in commenting on these wonderful happenings, "is what would convince me." "Yes, that is the ultimate of what science is showing to the world," I replied, "the goal that all have in view when endeavouring to break down the dense materialism that checks the growth of the soul in the ordinary man of the world. It is these very seances that have opened the eyes of that prominent scientist, Professor Edgar Larkin, of the Lowe Observatory. His studies in Radiant matter, as set forth in his charming volume, "Radiant Energy," noticed in the May issue, prepared him to see the rationale of the passage of "matter through matter." His studies gave him, moreover, that grand generalisation so ably set forth in his article, "Electro-Mentalism," also in the May issue. Minds such as his do not stand still when set on the track of investigation, and by a later mail came a letter in which he states his intention of writing for the *Harbinger* an important series of articles on the spiritual philosophy contained in that remarkable book, "Oahspe," destined, as many think, to form a supplement to the more ancient scriptures of humanity. The interest displayed all over the world has more than justified the prominence given to these seances in the *Harbinger*. Melbourne is becoming the Mecca of many a devout spiritualist. "Its very name is sweet and musical," writes a leading psychic of San Francisco last mail, and "I hope to

go there." Professor Larkin writes, in sending an order for all the back numbers of this paper containing supplements of "apports" for a leading spiritualist who bore the expense of publishing "Oahspe," "How I do wish I could be there at each session!"

And how do these phenomena lead to the spiritual life? becomes the most important question to answer. As I write there lies before me the latest number of *Light*, and my eyes fall on the title of an address by Lilian Whiting, and read before the members of the London Spiritual Alliance in April. It is called the "Life Radiant," with sub-title "Spiritualism from the standpoint of a Churchwoman." Most of the thoughts therein are familiar to readers of Lilian Whiting's book, "The World Radiant," in which she takes the scientific basis of matter, with its latest discovery "Radium," as the text of a spiritual philosophy consonant with that of the ablest exponents of Spiritualism. "If we recognise," she says in this address, "that the open door between the Seen and Unseen is in accordance with the spiritual universe, then Spiritualism must take its place in the ethics of life, in organised religion, in all that belongs to the higher life of man; and by this test, by this test alone, must it stand or fall." The life beyond—what is it? What is its bearing on these present working years? What is its relation to the life about us? "These questions, which are the keynote of this discussion," says Lilian Whiting, "are those which all humanity is asking of the Christian Church and the Christian ministry. When they can begin to reply the present low ebb will change to the high tide." Then, as if in confirmation of what is contended for in this journal, she says: "Science, as well as spiritual discernment, has opened the way. Science has postulated and revealed the existence of the ether which fills all space and permeates the air. Here is the extension of the physical realm. The intense potencies in the ether are being increasingly drawn upon for use in this world; it is the discovery of the undiscovered country."

A proper conception of this leads on to the enlargement of the psychic power of the individual. Many can testify that that unseen world is to them an assured fact since these wider views of the Universe had brought them into actual touch, as it were, with the vibrations that thrill throughout its mysterious heights and depths. "The truth," says Lilian Whiting, "that those who go into the ethereal world are near and very present with us, and that spirit to spirit intercourse is one of the undeniable experiences of daily life, is as absolutely proved and probable as is the fact that the ether interpenetrates all space, and thus that the ethereal world, in which those in the ethereal body live, is all about us." That the "range of vibration is limited, which the eye can recognise or the ear register, compared to the entire range," is indicated even by their varied powers on the earth plane. "The trained eye of the artist or the trained ear of the musician can see and hear more than the ordinary ear." And we may be sure, therefore, that the rate of vibration in the ethereal world is far in advance of the possibilities of perception by the ordinary senses. But man can apprehend this when his psychic powers are naturally developed. This is open to every one who "enters the path." But there is no royal road, no short cut to spiritual development. It must be accomplished by each soul for itself, and it is generally through the straight and narrow gate that the way is found. Nothing comes by chance, but, as Robert Browning says, "All's love, and all's law."

EUSAPIA PALADINO.

One of the World's Great Mediums.

BY MRS. CHARLES BRIGHT.

In the April number of the *Annals of Psychological Science* Professor Lombroso has a most important article on "Eusapia Paladino and Spiritism," which, as the Professor's conclusions are entirely on the side of a spiritual interpretation of these wonders, will be of special interest to convinced believers everywhere. It is impossible to over-rate the importance of the work done by scientists in the elucidation of psychic problems. Each day shows more clearly that their investigations are destined to place Spiritualism on so firm a basis that not only will intelligent people be brought to a knowledge of the psychic universe all around them, but present-day scoffers and deriders of those who possess this knowledge will be silenced or ignored as ignorant perverters of a great truth. Each mail brings confirmation of this. From distant California came the welcome news a few days ago that Professor Edgar Lucien Larkin has a synopsis in preparation of the contents of that great book, "Oahspe," for the columns of this paper, in which he will elucidate the wonderful spiritual philosophy to be found in its pages. And it must be remembered that in his case, as well as that of Lombroso, that it is through scientific doorways that the light from the spiritual spheres has dawned. Truly the signs of the times are all around us. Professors Lombroso and Larkin are but typical examples of how different branches of science like psychiatry, astronomy and photography will in a future great generalisation show the natural law underlying all these phenomena.

PROFESSOR LOMBROSO'S
EXAMINATION.

Before proceeding with his observations of phenomena occurring in the presence of Eusapia Paladino, Professor Lombroso gives all the tests of a physical nature applied to her organisation by himself and eminent physicians in Italy. "Nothing abnormal is apparent," says Lombroso, "at first sight in her outward characteristics, except a tress of white hair which surrounds a depression in the left parietal bone"—a depression caused, as seems most likely by her own account, by a fall from a window when she was a year old. It has been often suggested that mediumship has a physical rather than a psychical origin. This is borne out by the fact that cannot be too often brought into prominence, that "psychic gifts have nothing to do with spiritual development." The two are often wide as the poles asunder.

In an interesting sketch of Eusapia Paladino, written by Mme. Paolo Carrara, daughter of Professor Lombroso, in the September, 1907, issue of the *Annals of Psychological Science*, it is stated that "from this famous cranial opening, in moments of *trance*, a cold breeze is felt to issue. On this scar has grown a tress of hair that has

always been white since infancy, and which is easily distinguishable in her photographs." Professor Morselli, a confrère of Lombroso's in psychic investigation, says: "At the close of the séance the most important incidents are produced. Eusapia has veritable convulsions, and cries out as if in distress or falls into profound sleep; and from the parietal depression a warm fluid evaporates sensible to the touch . . . After the séance she evinces morbid and photophobic sensibility; she has frequent hallucinations and becomes delirious, asking to be guarded lest anyone should hurt her; she has serious digestive disturbances, so that she is sick if she has eaten before the séance, and, finally, she exhibits actual paralysis of the legs so that it is necessary to carry her and to dress her. These disturbances become much worse if, through the carelessness of anyone present, she is exposed during the séance to sudden illumination, and this recalls to us the account of the pythoneses of Delphi, whose lives were shortened by their prophesying, and the sad case of Madame d'Espérance, who, by having been exposed to a brilliant light during a séance was paralysed for several years." Incidents like these recorded by Prof. Morselli and, especially, the dangerous effect of the medium being suddenly exposed to light when in the trance condition, have been observed at Mr. Stanford's circle, and indicate the importance of the scientific work undertaken by these earnest investigators in Italy and elsewhere. It cannot be too often pointed out that we know but little that is going on behind the scenes, that our knowledge is but relative not positive, and that every inquiry should be cordially welcomed that tends to an elucidation of the mystery that shrouds mediumship.

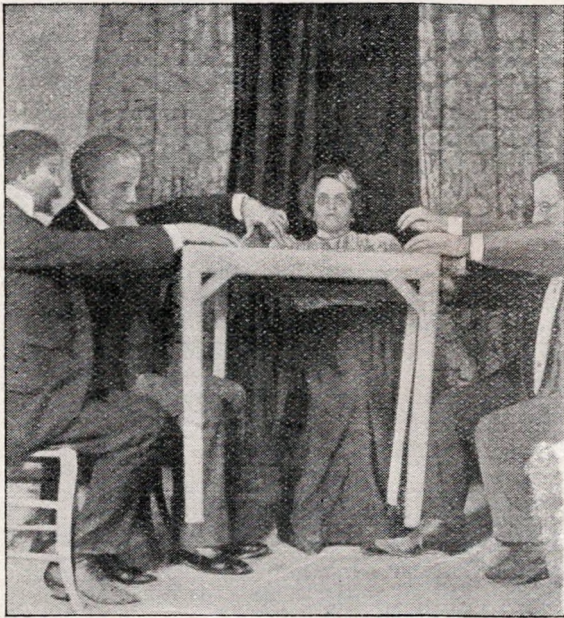
SOME EXPERIENCES WITH
EUSAPIA PALADINO.

After recounting his former futile attempts at giving a materialistic explanation to the wonderful phenomena he was



EUSAPIA PALADINO.

persuaded over 10 years ago to witness, Professor Lombroso says: "During a séance at Milan, when Eusapia was at her deepest condition of trance, we saw appear on the right, I myself and those next to me, the image of a beloved woman who said to me one confused word, 'treasure' it seemed like to me. In the middle was Eusapia asleep near us, up above, the curtain swelled out several times; at the same time on the left a table moved in the cabinet, and from it a small object was transported on to the table in the middle. How are we to explain the fact," says Lombroso in commenting on these phenomena, that "the psychic force of a medium . . . can act at the same time in three different directions and for three different purposes." Further it is shown that things occur contrary to the medium's will and even against the will of the so-called spirit who operates. "One day," says Lombroso in a passage quoted as fully as space will permit, "Eusapia said to a friend conversing with her, 'This phantom comes for you.' She then fell into a deep trance, and a woman of great beauty appeared who had died two years before;



Levitation of a table with Eusapia Paladino as medium.

her arms and shoulders were covered by the edge of the curtain. Her head was covered with a very fine veil; she breathed a warm breath against the back of this sitter's hand, carried his hand up to her hair and very gently bit his fingers. Meanwhile Eusapia was heard uttering prolonged groans, showing painful effort which ceased when the phantom disappeared. The apparition was perceived by two others present, and returned several times. An attempt was then made to photograph it. Eusapia and John (the controlling spirit) consented, but the phantom, by a sign with the head and hands, intimated that she objected, and twice broke the photographic plate." A request to have a mould of her hands taken was also refused. At a later sitting Eusapia, who had promised to obtain consent of the spirit, gave three raps to indicate it had been obtained, and a hand was heard plunged in the liquid in the cabinet. Presently a complete mould of the hand was passed to the sitter, but an etheric hand advanced from the curtain and dashed it to pieces. "It is evident," says Lombroso, "that a third will can intervene which is neither that of John nor of Eusapia, nor of those present at the séance, but is opposed to all of them." Lombroso relates also how the medium was slowly raised from the ground in her chair not only in opposition to her own will but in opposition to the will of the controllers of the circle who tried to prevent her rising.

RADIANT MATTER AND PHOTOGRAPHY.

Attempts at photographing a phantom by Dr. Foà at one of Eusapia's circles were stopped by a formidable hand, which was not one belonging to any of the circle or the medium, which with much force tried to wrench the plate out of Dr. Foà's hands with the object of breaking it, as had been done before. Dr. Foà energetically resisted, and after three attempts withdrew the plate, which did not bear any impression of the face of the phantom, but showed three enormous fingers which neither resembled those of Eusapia nor those of Dr. Foà. This connected with that of an impression left by Eusapia's hand on a photographic plate as follows is of extraordinary importance, as showing the radiant state of matter and its connection with spiritualistic phenomena. On this occasion Eusapia was in a normal state in full light, and she held her hand for four minutes on a photographic plate covered with three sheets of opaque paper. This sufficed to throw her into a state of trance, and caused her to feel in her hand an electric shudder. When the plate was developed there was a blurred line of the length of her finger. "This fact, which is connected perhaps with spiritistic radio-activity," says Lombroso, "may be compared with an analogous fact observed by Flammarion, which was that of a diaphan-

ous luminosity round the outlines of the fingers of Eusapia, which almost formed a second mis-shapen outline. 'When I have this token,' Eusapia said, 'I can obtain wonderful things.' After speaking of the exhaustive experiments made by himself and colleagues with "the organism called spirit with these transitory representatives of the life beyond . . . we find," Lombroso continues, "that these bodies belong to that other state of matter, the radiant state, which has now a sure foothold in science and which is the only hypothesis which can reconcile the ancient universal belief in the persistence of some manifestation of life after death with the results of science" and spiritualistic phenomena. After speaking of the rare occasions such as Katie King with Sir William Crookes and Eleanor at Barcelona, when these spirit beings remained in our midst for days and years, Lombroso says they are formed of a substance which is dissipated by our touch, because it is more ethereal and more attenuated than an ordinary gas, of which at one time we denied the existence which we should still deny were it not that chemistry has proved it to us." He thinks that these beings borrow a part of the substance from the medium who, at the time, is overcome, almost as though at the point of death"; but he emphasises the fact that "to borrow force from the medium is not the same thing as to be identical with the medium." That Lombroso is now a believer of the most pronounced type is evidenced by his article "How I became a Spiritualist" and this latest deliverance on Eusapia Paladino's mediumship. It shows, moreover, that no surer footing can be gained for this belief than that on which the world is now entering of studying the great invisible forces of the Universe as shown by the rapid accession to the ranks of believers of those who have entered on the elucidation of these fascinating problems. The "passage of matter through matter," the control of the hands of mediums for automatic writing as in the case of the author of "Oahspe"; the gathering of matter from the medium and sitters for materialised forms, trance speakings, can all be referred to the radio activity of the "Atoms" forming this marvellous Universe, whose basic and controlling force is Electricity. Was ever a grander generalisation of Unseen Potencies displayed before in the history of mankind than that now being outlined by devoted scientists like Lombroso, Larkin, and a brilliant host of confrères in every department of psychical research too numerous to mention. It is because they have eyes to see and ears to hear that these wonders are being revealed to them. Good is it also for us who would get in tune with the Infinite to glide away from the séance room and the lecture hall, and in, "the mystical moist night-air," look "up in perfect silence at the stars."

A VOLUNTARY CANVASSER.

A subscriber to the *Harbinger* writes:—"In the Editorial Notes of the May number something suggestive of an apology is offered because so large a proportion of the issue was occupied with scientific matter. Surely there was no necessity for this. It is the very thing we want. Why, it was that very feature which re-kindled my enthusiasm, and I had to seek a vent for the rising tide by interviewing my friends and advising them to subscribe to this advanced and interesting publication. As a result, I enclose the names of three new subscribers, and would just like to give a gentle hint to others to "go and do likewise." If every present subscriber would only get one additional supporter the circulation of this journal would be doubled straight away, and I believe this could be easily done if everyone would only try. It is the best return I get for sixpence in all my investments in literature."

Catherine A. Thompson, editor of *The Sphinx*, an Astrological magazine, published at Chillicote, U.S.A., writes with the commencement of a new edition. It is a well got up magazine, and full of interest to all students of Astrology.

OUR FOREIGN EXCHANGES.

PROGRESS OF SPIRITUALISM ABROAD.

"The time will come," recently remarked a deceased journalist, to a former colleague who is still in the flesh, "when Psychic Science will be one of the standing topics of every daily newspaper professing to represent public opinion and to be well abreast of the spirit of the age, and when editors will compete for priority of publication as regards interesting and well authenticated psychic phenomena."

This time appears to be rapidly approaching. We mentioned last month that in the Sunday edition of the "New York Herald," which enjoys the same commanding influence in the Eastern States of America that the "Age" does in Victoria, considerable space is devoted to such subjects; and now we learn that the Sunday "World" of the same city offers premiums of one hundred dollars (£20) to be awarded to those who will send in for publication properly authenticated narratives of the most notable experiments demonstrating the existence of spirits.

In view of the ludicrous sermons which are being preached from Roman Catholic pulpits in all parts of the world against Spiritualism, the phenomena of which are freely admitted to be genuine, but their origin is alleged to be Satanic, the following challenge has been thrown out; and it remains to be seen whether the Church will take it up:—A series of sittings with a good physical medium—Eusapia Paladino for example—before the Pope and the College of Cardinals in the Vatican. If no phenomena manifest themselves in their "holy" presence, it will be accepted as a proof of the demoniacal source of these phenomena; and if they do take place then it must be acknowledged that they are produced by discarnate human beings. But if the Conclave should be unwilling to accept the alternative, then it is proposed that they exhibit the Host, perform the rite of exorcism and have recourse to any other means their ingenuity may devise of expelling the Devil from the chamber in which they meet. Will the Pope and his Cardinals accept the challenge? I rather think not.

The Bulletin of the Society for Psychic Studies in Marseilles announces that a similar Society has been founded in Montpellier. Its President is Dr. Porquier, Director of the Vaccine Institute, and its General Secretary is M. Leon Combes, a distinguished publicist, who inaugurated the proceedings of the Society by a brilliant lecture in the great Municipal Theatre, before an audience which comprised the flower of the intellectual aristocracy of the city.

The Federation of Spiritualists in Parana, Brazil, has obtained, as we learn from the "Revista de Estudios Psiquicos," of Valparaiso, the concession of an extensive site in the Plaza del Observatorio, in the city of Curitiba, upon which it will erect a spacious edifice in which to hold its meetings and deliver lectures. It will likewise include a free school, a free library, and an infirmary for the treatment of diseases of the nervous system.

A fortnightly review, entitled "El Espiritismo," edited by Sr. Angel Aguarod, has just made its appearance in Buenos Aires, and has received a cordial and sympathetic welcome from its old established contemporary "La Constancia," which is published weekly and has reached its 1,075th number.

The "Ora," one of the principal newspapers published in Palermo, the capital of Sicily, continues—as we learn from "Luce e Ombra"—to publish a series of singularly able and comprehensive articles on Spiritualism, dealing with it both as a science and as a philosophy. They have called forth a Lenten sermon in the church of St. Anne in that city from the Abbé Russo, who showed his fidelity to the ideas of the dark ages by declaring that the Darwinian theory of evolution was an impossibility. He was promptly replied to by Signor Calderone, one of the leading barristers in Palermo, who demonstrated the continuous operation of this sublime law as well in the domain of psychic as of physical science, and that all development in the world of matter results from,

and is the evidence of, the development of the spiritual element which underlies every form and force of things material.

In two consecutive issues of "The Literary Digest," which occupies much the same position in New York as the "Athenæum" does in London, an article appears on Spiritualism in that section of the paper which is devoted to the religious world. The first is entitled "More Spirit Evidence," and quotes Sir Oliver Lodge's recent address to the members of the Psychical Research Society, in which he asserted that communications have been received from the dead in secret and exhaustive tests; and instanced those which have emanated from the late Edmond Gurney, the late Richard Hodgson (formerly of Melbourne, and the brother of Dr. Hodgson, of Fitzroy), and the late F. W. H. Myers. The second article bears the title of "Science and Occultism," and transcribes a review by the Paris correspondent of the "Interstate Medical Journal," published at St. Louis, of the book "Occultism: its Past and Present Significance," by Dr. J. Grasset, of the University of Montpellier, France. Its author, as his critic informs us, contends that "the study of phenomena should precede the criticism of hypotheses. So soon as the facts shall be demonstrated the promulgation of a theory will not be difficult. This, then, should be the mental habit of him who wishes to study and prove the reality of obscure phenomena such as telepathy, premonition, messages from a distance, and materialization; also of those demonstrations which are nearer: mental suggestion, near-by displacements without contact, levitation, rapping and clairvoyance." M. Grasset is of opinion that it is not rationally impossible and not unworthy of savants to engage in the study of these important questions. In fact, he is bold enough to state "that it is their duty to study them, because before long many of these phenomena will cease to be occult." Precisely so. Every occult phenomenon occurs in obedience to, or harmony with, a natural law, and it is the province of science to discover, determine and define that law or laws.

What is described as "a phantom tragedy in a land of phantoms" is being played at the Manhattan Theatre, in New York, under the title of "Pelleas and Melissade." It is founded upon the weird drama of the same name by that Spiritual writer, Maurice Maeterlinck, and is really an opera belonging to an entirely new order of musical art; the composer being a Frenchman named Claude Debussy. It was originally produced in Paris, and serves to show how mysticism is invading the lyric stage.

I am glad to learn from "Luce e Ombra" that the long expected work of Professor Morselli on the phenomena of mediumship was expected to be ready for publication in Rome about the 10th of April last. It was to bear the title of "Psychology and Spiritualism," and would consist of two volumes of 500 pages each.

We learn from the same magazine that M. E. Vauchez has succeeded in organizing a Scientific Commission composed of the editors of the "Année Electrique," of the "Avenir Medicale," and of the Hypnotic Institute of Brussels, of Professor Richet, of Col. de Rochas, Senator Belle, Commandant Darget, Cavalier C. de St. Marco, Doctor Joire and M. Vauchez, the object of which Commission will be best understood by the following extract from its prospectus:—"The study of psychic phenomena having entered into the path of a positive science, while, upon the other hand, a rapid and notable progress having been realised in the processes of photography, it appears to us that the time has arrived in which we should seek to ascertain if it may not be possible to finally obtain photographs of beings or of invisible radiations which will offer in a manner that will be indisputable the guarantees required by methods of positive experiment."

M. Vauchez, in order to make the movement a thoroughly international one, has placed himself in communication with the Psychical Research Societies of Italy and other countries for the purpose of securing their co-operation, and is meeting with an encouraging

measure of support. In fact among the educated classes of Spiritualists on the continent of Europe a strong determination is being evinced to place Spiritualism on a thoroughly scientific and therefore immovable basis. This is, of course, highly desirable, for it will not only silence a number of pseudo-scientific cavillers who now ignorantly rail at psychic phenomena because they are incapable of comprehending them, but will embolden timid believers in them, who now shrink from avowing their honest convictions for fear of the ridicule of a materialist press, to assume a more courageous attitude towards the most important subject that can occupy the attention of the human mind.

SCIENCE AND SPIRITUALISM.

The place in the front page of "Le Siècle," one of the most influential of the French daily papers, usually occupied by the feuilleton, is taken up in its issue of the 3rd of April by a three-column article from the pen of Dr. Foveau de Courmelles, a distinguished French Spiritualist, entitled "The Unknown and Psychic Problems." It is a sequel to one which appeared in the same paper on the 9th of February last in relation to cognate subjects; and both may be referred to as illustrating the interest which is being exhibited in such matters by a leading journal in Paris and its readers. The present article explains what is contemplated by the Society which has just been founded by M. E. Vauchez for the photographic reproduction, under strictly scientific conditions, of apparitions, or other occult phenomena, in order to establish, if possible, their actuality beyond the possibility of a doubt. Nearly £500 have been already subscribed for this purpose. The Committee appointed to conduct the experiments consists of men of the highest scientific eminence, and Dr. Foveau de Courmelles expresses the hope that the photography of the Invisible will become an accomplished fact.

J. S.

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

By MRS. CHARLES BRIGHT.

Since the inauguration of these circles there has not been a more astounding "apport" than that which was brought on Friday evening, May 22nd. It was a special sitting at the request of the Indian controls, who wished to bring something extraordinary, and for which arrangements had been made. It was too late to be photographed or fully described in this issue, but in the July number it will form the supplement. Strict orders were given by Dr. Whitcomb for the sitters' guidance. The medium had been already searched by three gentlemen, and it was proposed, in addition, to put him on a chair placed in the centre of the table. Those forming the circle round the table (about 18) were told to join hands, and under no pretext to break the chain. If by inadvertence this should be done, Dr. Whitcomb was to be informed at once and the light turned up. All this was carried out, and singing proceeded as usual after all had seen the medium seated in the chair high above the sitters. The "apport" was to be brought in three pieces, and much jubilation was expressed by Abdul, controlling the medium, as he announced in his broken English the arrival of each. Then the light was turned up, and the medium appeared on the chair dressed in full mandarin costume, brought from China—hat, coat of exquisite workmanship, and lower garments complete. In July issue fuller details will be given, and it is safe to say that in no part of the world, under similar test conditions, "positively unique," as a leading pressman, a sceptical inquirer at the outset, remarked at the close of the sitting. Best of all is it to know that so rapidly is science coming to the same point of inquiry that the "passage of matter through matter" can now be comprehended by those abreast of science and of the latest methods of psychical research.

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

84TH SEANCE April 10th. Address by Professor W. K. Clifford on "Thoughts on Evil, its Origin and How to Overcome it." Phenomena. Lump of clay with Mosaics from Central America. Head-dress of snake skin worn by native chief, Borneo, photographed in May issue.

85TH SEANCE April 16th. Address by Dr. Robinson on "The Resurrection of the Body; Unscientific and Unscriptural." Phenomena. Lump of clay with Mosaics. Quantity of black sand containing uncut garnets. A new control introduced, Edward Bellamy, author of "Looking Backward."

86TH SEANCE April 24th. Address by John B. Gough, "An Enemy of the Human Race." Phenomena. Lump of clay with Mosaics. Manuscript from Thibet. Bird from India.

87TH SEANCE May 1st. Address by Dr. Channing on "Gray's Elegy in a Country Churchyard." Phenomena. Lump of clay with Mosaics. Quantity of earth. Small bulb produced and planted by one of the sitters in flower pot. Plant grown about three inches. Conditions unfavourable.

THE RESURRECTION OF THE BODY.

An Address delivered by DR. ROBINSON, on Thursday evening, April 16th, 1908.

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

I have been asked to speak to you to-night, and as it is Eastertide upon your earth plane, my address will be concerning the Resurrection of the Dead. A controversy over the state of the dead is still raging, and has raged for centuries. A great many Christians believe that at some future time God will raise these vile bodies which you possess—that they shall be changed; while another section of Christians believe that the body goes back to its original elements in the tomb, and that at the last day God will judge the quick and the dead, and those who have not believed on Him will die a second death. Spiritualists, or all those who believe in the communion of saints, hold that there will be no resurrection of the fleshly body, the resurrection spoken of being a spiritual resurrection into life eternal. I therefore desire to quote for your edification the words of Jesus the Christ—"I am the resurrection and the life; he that believeth in Me though he were dead yet shall he live, and whosoever liveth and believeth in Me shall never die." These beautiful words are true in fact, and I desire to-night to help everyone present to a better appreciation of the true spiritual meaning of this text.

Let me say at the outset that the Bible, regarded as the standard of authority and appeal by Christians, is a collection of books written at different periods of the world's history by different persons. In a measure I believe that holy men spake as they were moved by the spirit of God, because I know that holy men to-day, and women, too, speak as they are inspired by the spirit of God. But the sayings of the seers and prophets were not committed to writing for long years after. To prove my assertion I will just draw your attention to the fact that the first five books of the Bible, known as the Pentateuch, could not have been written by Moses for the following reasons—certain towns are mentioned that were not in existence until long after the death of Moses; certain money is mentioned that was not coined until long after the days in which Moses is said to have lived; and he also speaks of his own death and burial. In after years, the sayings of the seers, prophets, and mediums, were committed to writing upon skins of beasts, and the leaves of the papyri plant. In New Testament times it was the same. We are told by certain writers that others had set forth the sayings of Jesus as well as the writers of the Gospels. Years after, when there were various schisms in the church, copies of the Gospels were made, and forgeries and interpolations are very plentiful. I will give another illustration to prove the truth of what I am saying. There were certain books regarded as canonical and legitimate in the early church, which to-day are regarded as being spurious. The gospel of Barnabas, for instance, was read in all the early Christian churches, and to-day it is uncanonical and cast out.

That many passages in the New Testament are interpolations is patent from the fact that the late revisers have taken a number of them out. In King James' version you read that at the pool of Bethesda an angel descended and troubled the water, and who then went into the pool was cured of whatsoever disease he had. In the revision it has been left out. And we find there were many persons in those early days who would have been called at the present time "heretics"; and so we find that there were schisms. In the epistle to the Corinthians it is stated that there were certain factions. "One saith I am of Paul," another "I am of Apollos." There were divers sects in the early Christian centuries who believed that Christ was an emanation from the Father, while others believed that He was God the Father, and that the Holy Ghost proceeded from the Father. Scores of other sects or schismatics existed and made copies of the Scriptures, and in the margin they placed notes supporting their theories, or their theological ideas, and those who came after them wrote in the text the marginal notes. And so we find in the Epistle of Paul to the Corinthians certain words that would lead one to believe that there was to be a resurrection of the fleshly body. And in the 15th chapter of 1st Corinthians we read that the bodies that you possess at present are "sown in dishonour," they are "raised in glory," they are sown "in weakness," they are raised "in power"; and then he finishes his argument by saying, "There is a natural body, and there is a spiritual body." Paul in his well-known argument to the unbelievers of his day made use of these words—"If after the manner of men I have fought with beasts at Ephesus, what advantageth it me if the dead rise not? Let us eat and drink, for tomorrow we die." Then again, "And if Christ be not raised your faith is vain; ye are yet in your sins." In those days there were materialists and unbelievers; even in the days of the great King Solomon unbelief was rife. At one period of Solomon's life there cannot be any doubt that he had become almost a materialist. In Ecclesiastes we read, "the dead know not anything: the living know that they shall die, but the dead know not anything." And again, "A man hath no pre-eminence above a beast, for all is vanity; all go unto one place, all are of the dust, and all turn to dust again." These words clearly show the tendency of the human heart at all times to doubt. Many people have been severe upon Thomas, who doubted that he beheld the form of the glorified Christ. Doubt seems, however, to be natural to the human heart.

THE RESURRECTION OF THE BODY UNSCIENTIFIC.

The doctrine of the resurrection of the body is unscientific. First, your bodies are composed of certain portions or particles of matter, and gases, and the component parts have been derived from various sources. I am only stating the truth when I say that your bodies once grew in the fields, blossomed upon the trees, the cattle grazed on them as herbage, and the flesh of the cattle was absorbed and went to build up the tissues of your body. The grain and the fruits also combined with certain gases and water, and formed component parts of the human body. Realise, my friends, that the bodies which you possess at present are parts of the bodies of people long passed away; and some day the elements of your own bodies will form people yet to live upon the earth plane. There is no annihilation of matter. There may be disintegration, and a scattering of the particles; there may be an alteration in the form, but there is no annihilation. Supposing, for argument's sake, that a missionary goes out to the Congo savages, where he is killed and eaten. The flesh of that man's body will ultimately become the tissue of the savage who eat him. What stupendous miracle would be needed to bring again the component parts of human bodies that have become disintegrated and have fallen into dust? I think every rational thinker will agree with me that it is absurd to believe that God will be under the necessity some day of raising up the

vile bodies which have perhaps been a source of trouble to you all your lives. Rather glorify God, and realise that the Omnipotent Power which worketh for righteousness will give man something better, grander, and nobler, than the elements composing the body of flesh which he now possesses. Viewed from a scientific standpoint, there is no reason to believe that there will be any resurrection of the fleshly body. It requires a very large amount of faith, after you have put out the eyes of your reason, to believe that the corrupt bodies of flesh will be raised from the tomb. There is no necessity for it.

WHAT THE BIBLE SAYS.

And now what saith the Scripture? We must not select any single passage on which to build a doctrine, but we must take the whole tenor of the teaching of the Book. Christ said, "I am the resurrection and the life"; but Christ in Himself could do nothing. He admits this. "I can of Mine Own Self do nothing . . . but the will of the Father which hath sent me." Christ was a representative of the spiritual upon earth to this dispensation. "He that liveth and believeth on Me"—that is, on My doctrines—he that believeth that I am the sent of God, must of a necessity believe My message. If an ambassador comes from the great King, and you believe that he is the King's ambassador, you should believe the message that he conveys. "Whosoever liveth and believeth in me shall never die," said Jesus. Of course this refers to the spiritual, and no man that liveth and believeth in Christ's doctrine or teaching, I should say, can ever die spiritually.

In Christ's day there were a number of people who were called Sadducees. We are told that they denied both spirit and resurrection. They have had a numerous progeny. Many people to-day deny spirit, and, of a necessity, the resurrection.

A SPIRITUAL RESURRECTION.

It is true that there is a resurrection, but not of the body. Christ Himself rose from the dead, we are told, and just this much is implied and no more—that Christ entered into the unseen through the portals of the unseen. In those materialistic times, not only the Sadducees, but thousands of others, believed that when a man entered through the portals of death there was an end of him, just as many people believe to-day. The story given to us in two of the gospels concerning the disappearance of the body of the Man of Nazareth, is evidently an afterthought and an interpolation, and I will draw your attention to the circumstances surrounding it. Jesus was put to death by the Roman soldiers at the instigation of the Jews. The Jews were waiting and looking for some military man to deliver them from the Roman yoke, and when Christ appeared with His message of non-resistance, His message of peace and goodwill to all men, they despised Him because they realised that such teaching would not deliver them from the Roman yoke, which weighed heavily upon them, and they were disappointed. And as He was continually protesting that He was one with the Father in the spirit, they sought to fasten on Him the blasphemy that He was very God, and they delivered Him up to Pilate, who was weak and vacillating, and afraid to do his duty in the face of opposition. Pilate sentenced Him to be scourged and crucified, which was a terrible death, an ignominious death, only imposed on malefactors, and we read that they crucified with Him two thieves, and that after a certain time His body was taken down from the cross. Pilate was surprised that death had taken place so soon, and Joseph of Arimathea begged His body to place it in his own tomb. I have seen in my wanderings through Palestine many of these rock-hewn tombs, the mouths closed with a round stone, which was rolled in front of the aperture. The body of Christ was placed in one of these tombs and guarded by Roman soldiers. Now, we are told—or, rather, the interpolations would lead us so to believe—that the Jews, when they realised that Jesus had risen, came unto the Roman soldiers and gave them money,

asking them to go and tell the governor that while they slept enemies came and stole away His body. Now, this story is a very improbable and absurd one when the discipline that prevailed among the Roman legions at that period of time is realised. The penalty would have been instant death, and do you think that any soldier for some pieces of silver would say that he had slept while on duty and sign his own death warrant? If you are a student of Roman history you will know that what I am telling you is the truth. There was no necessity for God to raise up the fleshy body of His servant Christ. We are told that the women coming to the tomb in the garden in the morning did not recognise Him. Remember, they were quite familiar with Him; but they did not recognise Him, some thinking He was the gardener. He appeared unto His disciples at various times, passing through the walls of the room where they sat at meat in the upper room at Jerusalem. You know, of course, as well as I do, that flesh and blood could not pass through the walls of the room, but the spiritual body can and does pass through the material walls of your rooms and houses. So you will realise that it was the glorified body of Christ which, as you people would say, was materialised, so that the onlookers saw Him. On one occasion one of the women approached Him, and was about to lay hands upon Him, when He said, "Touch me not, for I am not yet ascended to My Father"; and on another occasion He said, "I ascend unto My Father, and your Father; and to My God and your God."

In 1st Peter we read concerning Christ that, "quicken by the Spirit," he went and "preached unto the spirits in prison, which some time were disobedient," in the days of Noah. The correct rendering should be, He went "in the spirit." This was after His martyrdom, when He had risen from the tomb. Clothed upon with the spiritual body He entered the spiritual realms, which He could not have done if He were in the fleshy body. He gave the offer of life to the prisoners that were bound in the prison house. How beautifully plain, how simple it is, if you will read it "in the spirit." And as He has risen in the spirit, you also will rise in the spirit.

PAUL AND THE NATURAL BODY.

Paul in his argument says, "There is a natural body and there is a spiritual body." Again, "The first man is of the earth, earthy; the second man is the Lord from heaven." Great power was conferred upon Jesus, and great honour, because He was permitted to preach unto the spirits in prison, and we know that He is now exalted at the right hand of the Father, and sitting in the holy place. The natural body is the one you now possess, which goes down into the dust. Science declares with no uncertain voice that there is no evidence of a resurrection, and there is no evidence that the body will ever live again. But you have accumulated evidence that the spirit does not die, that the spirit lives on and returns, and that, under certain conditions, it is made manifest to your fleshy eyes through materialisation, and always appears in the human form. You are at the present time mortal, for the immortal dwelleth for a short time in what Job calls "houses of clay." Then, being clothed upon with the spiritual body from God, you are immortal, "equal unto the angels, and cannot die any more." Hence the words uttered by Jesus Christ were literally true when He said, "He that believeth on Me shall never die, I am the resurrection and the life." Not that Christ in Himself personally is the resurrection, but that God's name and power was in Him, and it was that power of God which is the resurrection unto life eternal. Without that power the spirits of men could not be clothed upon, and would not rise to be clothed upon with the spiritual body of which I have been speaking. "I am the resurrection and the life," he that believeth in Me (or in My teaching) though he were dead, yet shall he live." Take a man or woman who is dead while he lives—and know ye not that there

are thousands of people who have no spiritual life beyond the fact that they possess a spark of the immortal flame. They are not far removed from the animals which perish, they are brutish, they are dead in trespasses and sin. Take one of these persons, be kind to him, teach him, awake in him a desire for something better, something nobler and grander, teach him the old, old story, help him to repentance, and step by step his spiritual life will be quickened, and we have a spiritual resurrection from death. That man was once spiritually dead. You believe in Christ's life and His work, you believe in the purity of His motives and His teaching, you believe that His whole life is a psalm, His teaching uplifting and regenerating, and in seeking to spread the precepts of His holy faith, you are walking in His steps. You thus become a partaker of the divine life, and when you go down to death, an angel of the resurrection will be waiting ready to take you by the hand. When you awake in the spirit world you will have received that spiritual body which cannot die any more. Hence there is no need for a resurrection of the body, it would be but a clog as it has been in the past, but God, who makes all things new, will give you a spiritual body capable of enjoying and appreciating all the happiness that you can receive in the spiritual world. The elements cannot injure it, it will never change, it is not subject to decay or dissolution, and the body in which Christ presented Himself before the astonished gaze of His disciples was the resurrected or materialised glorified body. You remember that He led them out into the open, to a hill, and that, after having blessed them, He was lifted up, and the clouds hid Him from their sight. These privileges, and these rewards—if you like to call them such—are yours for the acceptance, but you have to live the life so that you may be accounted worthy to share in that resurrection from the dead of which I have been speaking to-night.

DR. ROBINSON'S VISIT TO THE HOLY LAND.

In the year 1836, my first visit to the Holy Land, I made some investigations near to the site of the Holy Sepulchre—a plot comprising several chapels now enclosed in the modern wall of Jerusalem—and I also sought for the site of Golgotha. I am quite sure in my own mind that the site pointed out as being the site of the crucifixion is not the place. It is to be found more to the north-east, a little to the right of the hill from which Titus viewed Jerusalem previous to its destruction. There I found certain indications which led me to believe that this was the "place of the skull." It was without the ancient wall, for we are told that Christ suffered "without the camp." The present site would have been within the ancient wall, as it is within the modern wall. I believe the ancient wall ran further east and south than is generally believed. I had the privilege of being present in Jerusalem one Eastertide. I entered the Holy Sepulchre, and went into the various chapels—Greek, Roman, and others. I was much struck by the irreverence shown. Thousands of pilgrims crowded into the city at that period of the year to take part in the Easter ceremonies, and on previous occasions angry words have been used which led to blows, and, on more than one occasion, bloodshed. A number of Turkish troops are always present to keep the peace. Fancy having a Turkish patrol to keep guard over the tomb of the risen Christ! They pointed out to me the hole in which the cross was placed, and the holes of the other two crosses. In the early Christian centuries, we are told that the Empress Helena, wife of Constantine the Great, discovered the true cross, because a piece was placed on the bed of a man sick unto death, and he instantly recovered. No one in his senses could believe such an impossible story. But I was specially pleased to note that after eighteen centuries so many people could be found, notwithstanding the irreverence, who would take tedious pilgrimages to view the site of the sepulchre where the body of Christ was supposed to have lain. I believe the true

site will be found more to the north-west, where are several caverns, known as the Tombs of the Kings and the Tombs of the Judges.

CONCLUSION.

But, my friends, it does not matter where He was laid. The great trouble to-day in Christendom is this—that they gaze upon the outward symbols, they observe the letter and discard the spirit, they live in the pomp and show and vanity of religion. They forget that the Nazarene taught that they should worship God in spirit and in truth, and a man may do that in the silence of his own conscience, in his heart, although his body may never have entered through cathedral doors. Christ's life and His teachings still hold sway in the hearts of hundreds and thousands of humanity, for He said, "I will draw all men unto Me." The reason that more are not drawn is that the risen Christ is not lifted up, a theological Christ is held up to the people, and they turn away. If the true Christ be lifted up, He will draw all men unto Him. His beautiful life and character will draw all men, and they will be regenerated, happy in their new-found possession. Seek ye then to enter into the spirit of His teaching, to live in the sunshine of His spiritual presence, and in His power, realising that as He was the Son of God, so you are sons of God, and you, too, have a mission. If you fulfil it as faithfully as He fulfilled His, you will also assist men to come unto Him and unto that spiritual kingdom which exists only for the sons of God. This is the end of all, the perfection and the happiness of the human race, exalted, crowned, in the holy place throughout the countless ages of eternity. For this you are working and labouring. May God speed you. Look forward for that spiritual resurrection, and to be accounted worthy to partake of all the happiness and glory of that spiritual resurrection. You will not then grovel in the material and look for a resurrection of the vile body, which serveth you for a time. "Ashes to ashes," and dust unto dust." The true spirit is life, and life for evermore, and "He that believeth on Me shall never die."

M. EMMANUEL VAUCHEZ AND SPIRIT PHOTOGRAPHY.

Although Emmanuel Vauchez is seventy years of age, he is full of enthusiasm and the vivacity of youth, and has now inaugurated a scheme to make photography a means of proving immortality to this materialistic age. It will be remembered that M. Vauchez's important work in bringing about the separation of Church from State in France was noticed at length in the *Harbinger of Light* last year. Always an earnest spiritualist he has endeavoured to give in his numerous books on education in France that real spiritual instruction which is lacking in the out-grown creeds of Christendom. And now he is devoting himself to the work of making spirit photography an assured and scientific fact. Among the names of the committee who have joined him in this important undertaking are those of Camille Flammarion, Dr. Richet, Colonel de Rochas, Dr. Paul Loire Dr. Felix Regnault, and other distinguished scientists. The following is the letter addressed to this committee:—

"To the Members of the Committee.

"Gentlemen,—In the earliest ages we find the idea of immortality more or less dominating the minds of men, like a lighthouse illuminating earth's darkness.

"This faith, garnered by the religions which guided the conscience of past generations, has undergone transformations in the course of centuries, without ever becoming extinguished; human struggles have not destroyed it.

"At the present time, enfeebled and assaulted by materialism and atheism, it trembles in the balance; it awaits a further transformation. This transformation is not far off, but it is at the door of science that we must knock to obtain proof of the immortality of the soul.

"In truth, chemical science has discovered the existence of the infinitely small, the imperceptible bacillus; chemists have pursued their task to the discovery of the invisible microbe. If the invisible has been discovered in the infinitely small, it is

reasonable to believe that the infinitely great can reveal itself. That is to say, that, with special research, we may be able to apply photography to the revelation of the extra-human as easily as to the human world; we may be able to photograph beings in the unseen as well as we can the living. In a word, starting from phenomena already obtained—but obtained under conditions which render it difficult to regulate them and make them common property—we may be able to put within the reach of incredulous humanity indisputable proof of immortality; proof which will undoubtedly produce great and happy social transformations.

"I think that the moment has come to act, and with this object we need first of all to form a scientific committee (an international jury) to investigate the photographic results obtained.

"In addition to this international committee, there will be those in each country who will undertake to collect funds for the benefit of the man who discovers this method (after the sanction of the committee has been given).

"I have at present 6,000 francs, which have been subscribed, which I will hand over as soon as the scientific committee has been constituted.

"This undertaking is inaugurated at an opportune moment, to save humanity from drifting away from inspiring hopes.

EMMANUEL VAUCHEZ."

It is the desire of M. Vauchez that the movement shall be as widespread and far-reaching as possible, and a subscription list will be opened for this object to forward to M. Vauchez contributions, which will be acknowledged in this paper. It is understood that if the sums collected are sufficient a part will be applied to successful efforts to obtain photographs of materialised forms under irreproachable conditions.

As photographing the invisible is destined to be one of the most important factors in the demonstration of a future life to humanity, the editor of this journal earnestly invites the co-operation of Australians in M. Vauchez's efforts in this direction.

WHAT HAS BEEN DONE IN AUSTRALIA.

From a well-known photographer, who, since his retirement from business, has devoted his leisure to obtaining spirit photographs, the following notes have been received of his work up to date:—

"The first photo. of an invisible object I obtained about ten years ago. It was taken in a dark room, and was the size and shape of a small bird's egg. Following this were photographs of myself taken in the light (camera used), in which the chair on which I was sitting was clearly visible through my body. Others again were evidently thought pictures, some of them being crude landscapes, &c. In a few only have I obtained anything resembling a human form. The markings in many cases are very like those obtained by Dr. Baraduc, which were published in Supplement to *Harbinger* from the *Illustrated London News* a few months ago. There are some points of difference between the Doctor's method of working and my own. For instance, he works in darkness, while my best results have been obtained in direct sunlight—that is to say, my body was bathed in the sun's rays, although the dark slide containing the plate was carefully covered up. Then again, the Doctor, I believe, uses a Biometer—an instrument I am lacking. The want of this probably accounts for the number of failures I meet with.

"I receive my instructions by means of or rather through a trance medium, one of the guides professing to be a Russian and the other an Englishman. The great difficulty I find is that the guides, probably through the unsuitability of the sensitive through whom they have to speak, fail to convey their real meaning. What is badly wanted are trance mediums who have had a scientific training. The invention of an instrument that would facilitate the photographing of the invisible as M. Vauchez desires to bring about would, no doubt, be a great boon, but only, I think, in the hands of a 'sensitive.'

"Psychic photography is, I believe, the latest and greatest phase of psychic phenomena. It will probably open up to us a new world, and is at present merely in its infancy.

R.S."

POETS AND THE SPIRIT WORLD.

"The Spirit-world around this world of sense
Floats like an atmosphere, and everywhere
Wafts through these earthly mists and vapors dense
A vital breath of more ethereal air."

The poet Longfellow was evidently inspired and spoke more truly than he knew when he wrote the above lines, for though he has been claimed by some as a Spiritualist, we have no evidence from his prose writings or correspondence that he ever acknowledged himself as such; and the claim is probably based upon the above and the more elaborate poem, "The Footsteps of Angels," both of which are confirmatory of Spiritualism. But the true poet, when the mood comes over him, is in an abnormal state, his spiritual side is in the ascendant, the worldly and intellectual faculties are passive, and the ideal ones predominate, leaving him in that susceptible state known to mesmerists as the "sleepwalking." Hence all poets have at times written verses more or less in harmony with the fundamental ideas of Spiritualism, and not a few of them, including Tennyson, have described their sensations as abnormal when writing some of their most impressive poems; the latter indeed is very explicit. In a letter to a friend (dated from Farringford, Isle of Wight, May 7th, 1874) he writes as follows:—"I have never had any revelations through anæsthetics, but a kind of waking trance (this for lack of a better name) I have frequently had, quite from my boyhood, when I have been quite alone . . . out of the intensity of the consciousness of individuality the individuality itself seemed to dissolve and fade away into boundless being; and this not a confused state, but the clearest of the clearest, the surest of the surest, utterly beyond words, where Death was an almost laughable impossibility, the loss of personality (if so it were) seeming no extinction, but the only true life." This is the experience of the sensitive medium. Alexander Pope, when he penned those grand lines:

"All are but parts of one stupendous whole,
Whose Body nature is and God the Soul."

was inspired. This is the kernel of the higher teachings of Spiritualism and the harmonial philosophy, whilst the verse of Longfellow's before quoted is in exact accord with the relations of the most reliable of modern seers. That he realizes the nearness of the Spirit World he refers to is manifest in the following two lines from the final verse:—

"So from the world of spirits there descends
A bridge of light connecting it with this."

Andrew Jackson Davis, in his "Stellar Key to the Summer Land," and "Views of our Heavenly Home," locates the general spirit spheres pertaining to this and many other worlds (and with which we are connected by magnetic streams or rivers passing from the north pole) as in the Milky Way; whilst the rudimentary spheres described by Hudson Tuttle and others as pertaining to this world are concentric rings of sublimated matter evolved from the earth plane. This information was given to the writer from the spirit world nearly half a century since, and long before he had read or heard of it from a mundane plane. It was said by the spirit teacher, "Not a flower dies upon your earth but what gives off a sublimation of itself, which passes to the spirit world to re-appear in more beautiful form," and subsequent revelations amplify and corroborate the fact

that all nature is exhaling spiritual substance which rises to and sustains the spirit world, which is rational even as an hypothesis and strictly in accordance with evolution. This substance, which is in the form of an aura, was scientifically indicated by Baron von Reichenbach in his "Researches in Magnetism," published some years before the outbreak of modern Spiritualism. He demonstrated the reality of what he called "Odic force" by a long series of experiments with sensitives who both saw and felt the emanations under the strictest test conditions. These were confirmed by a later experiment when, by enclosing a promiscuous body of individuals in an absolutely dark chamber, the emanations from crystals, magnets, and the human body were, within thirty minutes, seen by over twenty-five per cent. of their number. Those sensitives known as psychometers readily distinguish them, as we have proved in our own experience many years since. That the spirit world is objective to the spirit and relatively as substantial to its vision as this world is to the physical eye, is affirmed by its denizens and confirmed by clairvoyants in this mundane sphere. Not only poets, but thousands of spiritually-minded persons are unconsciously in touch with it whenever their thoughts are withdrawn for a time from worldly worries and temporarily brought into harmony with nature and nature's God.

W.H.T.

A LETTER FROM W. J. COLVILLE.

TO THE EDITOR "HARBINGER OF LIGHT."

Dear Madam,—

May I, through your hospitable columns, after long silence, once more greet my friends in Melbourne and elsewhere whom I can reach collectively only through the kindness of the press. My constant activities in California during the past several months have compelled me to refuse every offer from other districts than the Pacific Slope, but I am not forgetful of the many warm and true friends whom I shall always revere and love at the Antipodes. Spiritual Philosophy and Phenomena are taking a new lease of vigorous life all over California, Oregon, and Washington, these three states embracing a continuous stretch of coastline 1300 miles in length. San Francisco has risen wonderfully from its ashes, and though not yet completely rebuilt, is already a far finer city than prior to April 18, 1906, when earthquake and fire demolished the entire business and a large portion of its residential sections. Oakland, Alameda, Berkeley, San Jose, Santa Cruz, and all other cities near San Francisco are thriving as never before, and in Southern California growth is even more phenomenal. San Diego's population has doubled within the past five years, and its growth is solid, not ephemeral as in 1886, when a "boom" seduced the unwary to foolish speculation, which subsequently plunged the district in temporary collapse. The Spiritualist Temple in San Diego is entirely free from debt, and is one of the most popular meeting places in the city. There are several other societies doing good work and prospering in the surrounding districts. The 60th anniversary of the "Rochester Knockings" is awakening great enthusiasm, and large rallies are now the order of the day. I have entire charge at present of Parrot Hall, 2309 Santa Clara Avenue, Alameda, where I am assisted in my arduous work by many able helpers. During August next I must make farewell appearances at Camps and other resorts in Eastern States, and before the close of the present year I expect to have retired from public work in America and find myself domiciled again in England, I hope in London. Then should a loud and pressing call come to me once more from South Africa, Australia, and New Zealand, I may take my contemplated "snail's passage" from Southampton *via* Cape Colony to Australia, and once more speak in the great cities at the Antipodes.

With best wishes for all,
Sincerely W. J. COLVILLE.

MRS. ELLEN GREEN.

Prominent Spiritualists she has met and her own Mediumship.



Photo., Alice Mills, Melbourne.

At a recent *Conversazione* of the M.P.S. Lyceum, Mrs. Ellen Green gave a short history of her own mediumship, which for interest and charming delivery takes first rank among her platform addresses. At each city that she visits during her stay in these Southern Lands it is probable that this will be repeated, but a brief summary must be given in the columns of this paper as the only notice of her work in Melbourne, which great pressure on our space has hitherto prevented.

EARLY MEDIUMSHIP.

It is one of the characteristics of the true medium that special development is never required. From a very early age mediumistic gifts were present, but to herself and family, all members of the Methodist church, even the name of Spiritualism was unknown. At nine or ten years of age her faculty for "falling asleep" and relating wonderful things had so far been noticed that a leading doctor, physician to a well-known English statesman, found out that she could also diagnose obscure cases that came to him for treatment. On many occasions she was called out of Sunday School for the purpose and seated in the doctor's drawingroom, the patient meanwhile unawares in his consulting room, the child in the trance would be controlled by Doctor A, and say what was the matter with the patient and prescribe the remedies. As has been related in these columns, the first spiritual presence that showed itself to her was just prior to her mother's death, when a veiled spirit in glistening white raiment appeared as she was hastening to what proved to be her mother's death-bed. This beautiful spirit is her constant attendant, and is always veiled. Some months after her mother's death the first direct message came. Lonely, as was natural, she was one night, on going to bed, suddenly controlled to write. Taking a pencil in her hand, a piece of paper was soon partly covered in a small handwriting, when she fell, apparently, in a trance, and remembered nothing more until the next morning, when she found herself in bed, and what seemed to be the remembrance of a dream in her mind. Going to the table she found that the paper had been quite covered with this fine handwriting and signed with the name of her mother. So unaccustomed an experience she kept to herself, fearing that outsiders would say it was the work of the devil. But it was most precious to herself,

and in the address at the M.P.S. Lyceum she repeated it to the audience from memory. Invited some time after to share the home of a friend, also a devout Methodist, she first became aware of her own powers as a medium. The lady who had taken her in charge used to pay weekly mysterious visits of an evening, which she was at length induced to disclose, under promise of secrecy, were to a spiritualistic circle. After telling the wonders she had seen, Mrs. Green suggested they should have a circle at home, as if there was any truth in the happenings they should be able to occur elsewhere. Strange results followed. As soon as Mrs. Green, then a young girl in her teens, placed her hands on the table, she went into a trance, and remained in an unconscious state for nearly two days. Later on she began to speak in trance, was in much request at private circles, and as a consequence both herself and the friend who had introduced Spiritualism to her were requested to resign membership of the Methodist Church, which they did rather than give up what they knew to be true.

PUBLIC WORK.

For a long time no thought of public work was entertained. Her services were freely given, but she gradually came into contact with the public, and met other mediums, among whom Mr. Banks, of Liverpool, a private materialising medium, was the first. Her public appearance as a speaker was at Rochdale, and an improvised one. Being present at a Sunday gathering, the speaker on the platform—a lady—became incapacitated by severe hoarseness, and Mrs. Green, from the centre of the hall, finished the address, to her own surprise, as well as that of the audience.

MADAME D'ESPERANCE.

Among the celebrated mediums she has met, a visit to this lady, so well known as the author of "Shadowland" and other books, must come first. At the invitation of the late Mr. Matthews Fidler and his wife, Mrs. Green was their guest for three months at Gottenburg, in Sweden. Mr. Fidler was a wealthy merchant, and it was here that for many years Madame d'Espérance resided, and where her great services to Spiritualism were given gratuitously. It was here that M. Aksakoff, the distinguished Russian statesman, made his experiments with Madame d'Espérance's mediumship. It is a noticeable fact that in these wonderful materialising séances Madame d'Espérance sat outside the cabinet in full view of the sitters while the forms appeared. At a séance, where Mrs. Green was present, she relates how that first there proceeded from the top of the cabinet a crown of great brilliancy, studded with jewels. Then a gentleman, who proved to be a foreign Baron, passed through the curtains of the cabinet, asked for a piece of paper and pencil, and wrote a message to his wife, the Baroness. After that Yolande, familiar to readers of "Shadowland," passed out, and Nenia, a materialised child who presently took the hand of a young girl, the niece of Mr. Fidler, and walked about the room with her, both the spirit child and her companion in the flesh greeting each one in the circle. Beautiful plants were materialised, and as Mr. A. W. Orr relates in his book on these séances, Madame d'Espérance retained her full consciousness all the time, conversing with those around her.

MR. AND MRS. EVERITT.

Brief mention must be made of these great spiritualists, whose gratuitous work for the Cause makes their names honoured throughout the United Kingdom. Mrs. Everitt, who survives her husband, is about 74 years of age, with mediumship quite unimpaired. With her is heard the direct voice as related in Edward Randall's book, "Life's Progression," as well as many other forms of mediumship. Mr. J. J. Morse, wife and daughter are dear friends of Mrs. Green; and it is delightful to hear of Mr. E. Dawson Rogers' valuable work from one who has met him in his days of activity. Mr. and Mrs. E. W. Wallis, Mr. Duguid, medium for spirit drawings, Mr. J. Robertson, of Glasgow, good John Lamont, Mr. A. W. Orr, President of the Manchester Branch of the Psychic Research Society are all names one would

like to make personalities of for our readers. Last, but not least, Mrs. Hardinge Britten, who was an intimate friend of many years standing of Mrs. Green, being a constant sitter at her weekly circles, is one we would fain linger over.

MRS. GREEN'S CONTROLS.

Of these, probably the most in requisition is her medical guide, Dr. A., and then there is the spirit child, "Lallah," a little Italian girl who is known throughout Lancashire, Wales, Scotland, and the veiled spirit who is a never-failing presence. One afternoon, Mrs. Green says, in the bright sunlight he appeared, saying, "Come with me." She lost consciousness, and presently found herself on another plane. Passing first through a region where, apparently, inventions were perfected and given to "sensitives" on earth, they came to a beautiful sphere and to a lake whose sloping banks were covered with a fine soft moss. All about were beautiful spirit forms clothed in shimmering garments of palest mauve. Presently she saw some of them carrying what appeared to be dead forms to the lake. This was bubbling all over as with electric life, and as they bathed the lifeless forms they regained renewed vigour. "What is this?" asked Mrs. Green of her angel guide. "It is the fountain of life and health, full of spiritual magnetism, and here are brought from earth, while their bodies sleep, the spirits of those ready to fall by the wayside through cares and troubles. They will wake in the morning as if filled with renewed life and hope." Ah, this is what the hymn means by the "Lord who rises with healing on his wings," I rejoined. The time has gone. Mrs. Green, a spiritual missionary from the Motherland, hopes to visit all the States and New Zealand before returning homewards, and will herself fill in what must necessarily be a mere outline of her wonderful life and that mysterious gift of mediumship the world is attempting to solve.

THE WHY AND WHEREFORE OF SPIRITUALISM.

An Address delivered before members of the Victorian Association of Spiritualists on March 9th, 1908.

By CAVALIER JAMES SMITH.

"I have yet many things to say unto you, but you cannot bear them now. Howbeit, when He, the Spirit of Truth, shall come, He shall guide you unto all truth." In these impressive words of the Master are contained an explicit prediction of the greatest event in the second half of the nineteenth century, namely, the coming of that Spirit, which, speaking through many mouths, in every quarter of the globe is striving to guide men into all truth. It is the complement and fulfilment of the divine messages which Christ was inspired to deliver to the world; but which, even then, it was not qualified to comprehend. For, whereas He was sent upon the earth to offer to mankind the example of a pure and perfect life, lived in conformity with the will of God, and with the dictates of the human conscience—a life of which the animating principle should be the love of our brethren, as the only means of expressing our love of God—"for if a man love not his brother whom he hath seen, how can he love God whom he hath not seen?"—yet men immediately set about constructing a ceremonial religion out of the teachings of Christ, in imitation of the Hebrew religion so earnestly reprobated by the Most High, speaking through the lips of Isaiah; and of the cults of Egypt and Babylon, of Greece and Rome, and of the pagans in other countries.

The evolution of the human mind had not advanced beyond that phase of it, in which it was incapable of any higher conception of the Supreme Being than that of a Deity, who was to be feared and not loved; worshipped by observances of rituals, and not by obedience to His laws; and served by ecclesiastical performances, and not by the service of our fellow creatures. Vainly had Isaiah denounced burnt offsprings and sacrifices, incense and Sabbaths,

the calling of assemblies and the holding of solemn meetings. Vainly had Christ condemned common prayer, and enjoined silent and secret communion with our Father by private supplication. Vainly had Paul declared that "God dwelleth not in Temples made with hands, neither is He worshipped with men's hands, as though He needed anything, seeing He giveth to all life and breath and all things." Vainly had the prophet Micah crystallised the whole duty of man in these few simple words:—"What doth the Lord require of thee, but to do justly, and to love mercy and to walk humbly with thy God." And vainly did the apostle James offer this, the only definition of "pure religion and undefiled" to be found in the New Testament, namely:—"To visit the fatherless and widows in their affliction and to keep himself unspotted from the world."

Everything is summed up in practical goodness and personal purity. No churches, no public worship, no priesthood. A Christ-like life. Nothing more. This is the essence of Christianity, which likewise pointed out to us how to love God in the only way possible for humanity; namely, by the love of our neighbour; and by a cheerful obedience to the laws of nature, which are the visible expression of the Divine Mind, revealing itself to man in the world of matter.

But the beautiful simplicity of all this was alien to the love of superstition which then predominated in the human mind. Moreover, it was entirely repugnant to the feelings, hostile to the interests, and obnoxious to the purposes, of a rapacious body of men—the sacerdotal class—which in all ages and in all countries, has shown itself, with certain splendid exceptions, greedy of power and authority, thirsty for predominance over men's thoughts, feelings, and actions; claiming to baptize them at birth and to assail them at death, and fettering their independence at all times; persecuting them as dissidents from the doctrines of a despotic organization called a Church, and torturing and putting them to death if they questioned its omnipotence and dared to disregard its dictation as the "director of their souls." This arrogant and imperious institution gathered to itself great wealth by working upon the terrors and the cupidity of the men and women whose consciences it had enslaved, threatening them with an eternity of appalling torments, if they disobeyed its injunctions, and holding out to them the promise of everlasting joys, in the life after death, if they lived in conformity with its teaching. In addition, it fomented those wars of religion which carried bloodshed and desolation into some of the fairest regions of Europe. There were ten wars of this kind in France alone, in which the most detestable passions of human nature were called into ferocious activity and thousands of human beings were slaughtered with merciless fury, because they differed in belief from the priests and prelates of a dominant Church. That powerful organisation sanctioned the horrible crimes of the sanguinary Inquisition, which from the 13th century downwards, until its last victim was burnt alive in 1781, imprisoned, tortured and put to death many hundreds of thousands of so-called heretics. It originated and sustained the delirium of the eight Crusades, in which six millions of human lives were sacrificed in a fruitless effort to obtain possession of the so-called Holy Land. Claiming dominion over all the kingdoms of the earth, Pope Alexander the Sixth, "a pontiff infamous for every crime which disgraces humanity," granted to the King and Queen of Spain, in 1493, all the territory westward of Cape Verde and the Azores, which the recipients of the gift promised to Christianise, and proceeded to do so by means of fire and the sword; so that two millions of peaceful, virtuous, honest, industrious, prosperous, and contented people, who worshipped the Sun as the Symbol of Divine Power and Beneficence, were ruthlessly butchered in Mexico and Peru, in order, as a Spanish priest naively expresses it, to give the unhappy nations "some idea of the Christian religion"!

And what of the history of the world generally from the death of Christ to the middle of the last century? Is it not a ghastly record of wars and revolutions, of international strife and domestic discord, of miserable serfdom, on the part of the wretched masses, and of the exercise of tyrannical power and of unlimited selfishness on that of the governing classes? Is it not a saddening narrative of—

“Blight and famine, plague and earthquakes, roaring deeps and fiery sands,
Clanging fights and flaming towns, and sinking ships,
and praying hands, centred in a doleful song,
Steaming up, a lamentation and an ancient tale of wrong?”

And during these eighteen centuries of triumphant wickedness—which are, however, but as a single beat of the pendulum of eternity—the angels could only look down upon the blood-stained earth with feelings of infinite pity and with an earnest longing for the arrival of the predestined hour, when they could descend into the world of matter, and fulfil the promise of the Master, concerning the coming of the Spirit of Truth, who would guide mankind unto all truth.

The Nineteenth Century witnessed the occurrence of two events of momentous importance as the precursors of angelic intervention. During the first fifty years, a remarkable educational movement took place in the foremost nations of the civilised world, in Great Britain, France, Germany, and the United States. To employ the expressive phrase of the late Lord Brougham, “the schoolmaster was abroad,” and the mists of ignorance were dispelled from millions of human minds. There was an immense expansion of literature; the effect of which was to awaken men’s intellects from the torpor of ages, and to cause them to become receptive of new ideas.

Secondly, there was an equally remarkable revolt against the tyranny of creeds, dogmas, and mediæval doctrines in religious matters, throughout the length and breadth of Christendom. A spirit of doubt, of scepticism, of critical inquiry was abroad. The churches gradually lost their hold upon the affections of thoughtful men and women. The plenary inspiration of the Scriptures was disproved, because the statements of the Pentateuch, more particularly, were found to be in direct contradiction to the facts of that much earlier Bible, the Book of Nature, as revealed by men of science; and thus Superstition was assailed simultaneously with Ignorance. A turning point had been reached in the history of the human race; and just in the middle of the last century, modern Spiritualism was born, under circumstances as obscure and humble as those which attended the birth of Christianity, 1900 years ago, in the stable of a country inn in Judæa. For let us never forget the wise words of Paul, which, to my mind, bear the stamp of inspiration, because their truth is attested by the great facts of universal history—“God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world and things which are despised, hath God chosen.”

What could be more despicable, in the eyes of men of science, of men of learning, of high and mighty theologians, of priests, prelates, and potentates, than those knockings at Rochester, in the United States? How weak and foolish, how simple and how trivial! And yet they were the forerunners of a new Revelation, the beginnings of a mighty Revolution in the thoughts and minds of mankind. They were the prelude to the rending in twain of the veil which had previously interposed between the world of matter and the world of spirit. They foreshadowed the fulfilment of that dream of Jacob, in which he saw a ladder descending from heaven to earth, whereon angels were passing to and fro. Extraordinary as have been the psychic phenomena which have been witnessed during the last sixty years, they sink into insignificance, I am assured, as compared with those

which our children and grand-children will behold before the end of the present century. For every growth in spiritual knowledge implies the acquisition of a corresponding capacity for the reception of greater truths—for the comprehension of laws of nature hitherto concealed from us—for conversation with higher intelligences—for admission to sanctuaries of wisdom, at present inaccessible to our feet, and for the gradual elevation of mankind on to a higher plane of spiritual life. But the acquisition of increased spiritual knowledge involves at the same time the undertaking of increased responsibilities to our fellow creatures. It is, no doubt, very pleasant to converse with our departed friends and relations; to meet in circle and to sing about the summer-land and a realm beyond the shining river. But this, after all, is mere personal enjoyment, and is, therefore, another form of selfishness. Whereas, to be truly spiritual is to live for others and not for ourselves; to strive to follow the example of our Master, and instead of talking so much about the after-life, and the joys which we hope to find there, to omit no effort, on our parts, to make a little heaven upon earth for our fellow pilgrims in this sorrowful star, upon which we have been placed as a school of discipline, and as a workshop of experience. So that we should always bear steadily in mind that, while it is a great and joyful privilege to hold converse with those who have passed into the world beyond the grave, it likewise entails a very serious and solemn responsibility; namely, that of proving the strength and sincerity of our convictions, as Spiritualists, by the purity and elevation of our daily lives, and by the earnestness and unselfishness with which we endeavour to promote the spiritual, moral, and material happiness and well-being of our fellow pilgrims, who are journeying through this great wilderness towards the Land of Promise, which lies beyond.

NASCENCY.

BY EDGAR LUCIEN LARKIN.

Written for the “Harbinger of Light”

There is scarcely one word in any language more impressive and important than the word Nascent—Nature-birth. An archaic Latin word and the most recent science are conjoined. For to be nascent is to be in the act of being-born. For the LIFE of Nature is continuous and is being born perpetually. The words nascor, nascent, nature and birth, are ones that arose in remote antiquity in promordial deeps of mind, in the mental laboratory whose work was to crystalize thoughts into the standing marvel of all psychology—words. But matter in a nascent state only, acts, works, builds and tears down. Matter is chemically inert unless nascent. Thus the most recent and world-astounding deduction of science is that nothing exists but electricity in the form of inconceivably small discrete particles or bodies called corpuscles. In order that all the phenomena of the Universe, as now known, may appear, matter, in the common meaning of that word, is not required. Corpuscles of negative electricity produce all activities within reach of telescope, microscope and retort. But even these prodigious workers cannot act unless, at the instant of being born and before, they unite with a positive. A free negative corpuscle is the most formidable power known to the entire range of science. Negative corpuscles revolve around the old fashioned chemical and physical atoms of Democritus, Lucretius, Dalton and Faraday, and all modern chemists and physicists, with unthinkable speed. These orbital revolutions of corpuscles of negative electricity cause heat, light, chemical affinity and repulsion, electrical activity in all its visible and invisible protean forms and modes. And now gravitation, that inscrutable mystery, seems on the eve of being explained by the action of Negative-Nascent corpuscles, these basic, eternal and changeless units, the builders of the universe, and all that the structure holds within. And it is impossible for me to write about these self-existent corpuscles in a

material way without wandering far and away into the spiritual. But corpuscles, or bodies made of dissociated corpuscles, Nascent, and separated by hundreds of quadrillions greater distances than their diameters, are "finer than spirit." It hath not even entered into the imagination of all those, who for centuries have striven to think about the true but unknown properties of spirit, to ever begin to think of any entity so refined, so utterly super-ethereal, as a form or body made of these basic corpuscles of pure electricity. The reader can see that we are "parts of Nature," and are "joined to matter," "chained to corporeal being" and the like. But corpuscles in a nascent state vibrate, oscillate, undulate and revolve with velocities far and ever beyond hope of comprehension. These motions, and these only, constitute the entire life of the universe. Then our minds, our very thoughts, conscious and sub-conscious, are flows of corpuscles. Radium sends out flows of corpuscles; and so do cells in the brain. Positively, thoughts are as real as are these corpuscles. But these thoughts and corpuscles hover in the thought areas of the brain, in that mystical region in between that everlasting mystery known as a "mathematical abstraction," pure reality. Few, even among mathematicians, are mentally able to grasp the full meaning of the expression, "a mathematical abstraction." To a mind capable of receiving its mighty import, a supernal realm for thought-flight is opened. But a corpuscle is very like a mathematical abstraction. So is MIND. One can easily enter a maze here. Thus the mass property of matter is due to the corpuscles it contains. Quantity of inertia is a strange phrase; but corpuscles impart, or are actually the fundamental inertia itself. That is, take electric charges out of atoms, negative away from positive, then the separated electricity behaves like matter, because it possesses this wondrous inertia. And doubtless our own marvellous minds are made of corpuscles. Anybody can see that I am getting into one of these mathematical abstractions.

Lowe Observatory, Echo Mt.,
California, U.S.A. April, 1908.

PERSONALS.

Dr. J. H. Hyslop, in the latest "Proceedings" of the American Society for Psychical Research, has a report by Hereward Carrington, extending over a hundred pages, of a two weeks' investigation of Alleged Spiritualistic Phenomena witnessed at Lily Dale Camp Meeting, New York. Many of these were proved fraudulent. Dr. Hyslop says he holds firmly to the belief that "there are genuine phenomena . . . that he is more of a spiritualist than anything else"—and concludes, as has been persistently maintained in this journal, "that the discrimination of evidence on this problem shall be wholly deferred to scientific method." It is an exceptionally interesting paper, and can be read at *Harbinger of Light* Reading Room on and after Thursday, June 4th.

Mr. Frederick Hovenden, F.L.S., F.G.S., F.R.M.S., lecturing before the London Institution to audiences "entranced" by his brilliant generalisations, takes just the same view as so ably stated in Professor W. R. Clifford's addresses on "Atoms and Ether," published in the reports of Mr. Stanford's séances. The lecturer's experiments were designed to show that electricity, heat and ether are the same thing. "Ether," he said, "is a fluid which permeates everything . . . it is omnipresent . . . it regulates all life. It is therefore omnipotent." It is but a step now to the merging of scientific and psychic problems, and the demonstration of a spiritual universe all around us.

J. R. Francis, editor of the *Progressive Thinker*, Chicago, says that the exposures made by Hereward Carrington at the Lily Dale Camp have not come as a surprise, as "by many leading minds in our ranks they were expected," and he considers they will result in great good to the cause of truth. Mr. Francis gives a full

report in the issue of March 28th of one of Mr. Stanford's séances with the medium Charles Bailey, and praises highly the efforts made at the Antipodes "to establish Spiritualism on a basis where it will stand before the world as an absolute truth."

Dr. Peebles writes that his 86th birthday was celebrated at Clyde on April 7th in the midst of much enthusiasm. About 20 letters from prominent American spiritualists were read. He was the guest of the Hon. A. B. French and his wife, who were largely responsible for the great success of the meeting. Our honoured friend states that he has been made President of the Psychic Society in Calcutta, in succession to the late Maharajah, its first President, in whose palace Dr. Peebles was entertained and gave four lectures on his recent visit to India. He is in excellent health, and says, "I am in my 87th year, and do not dream of dying."

Mr. George Spriggs was presented with a solid silver rose bowl on the seventh annual social evening of the Psycho-Therapeutic Society, held on April 9th at the Caxton Hall, Westminster, London. The presentation was made by Mr. Arthur Hallam, editor of the *Health Record*, who said it was "a private tribute of esteem and affection" from the committee and personal friends to their President. "A more earnest, consistent and persistent president could not exist. . . They were under a deep obligation to Mr. Spriggs for having placed at the disposal of the organisation without fee or reward that gift of diagnosis which has been one of the society's priceless assets." The presentation came as a complete surprise to Mr. Spriggs, who in returning thanks, asked all who were able to come and help them in their work of alleviating the sufferings of humanity.

Dr. J. H. Hyslop invites co-operation from all interested in psychic investigation in Australia and N.Z. to send authenticated accounts of their own or other's experience, attested by competent witnesses, to his address, 519 West 149th Street, New York. It is a matter of regret that his printed circular cannot find space as yet in our crowded columns, but it will be on view at *Harbinger of Light* Office on and after Thursday, June 4th.

Arthur Hallam, editor of the *Health Record*, has a sympathetic review of "A Soul's Pilgrimage" in the March issue of his paper. He thinks the book "will be a means of bringing Spiritualism clearly before the notice of many to whom at present it is either unknown or misunderstood."

Dr. Stenson Hooker, a well-known medical practitioner, lectured before the Psycho-Therapeutic Society lately on "How Not to Grow Old." An excellent portrait accompanies the lecture.

Mr. W. Knox, President of the Durban Spiritualistic Society, writes of the success of Mrs. Veary's work in Durban, under the "Mission Scheme" formed by Spiritualists in South Africa. All the towns of importance have been visited, and a report will be furnished later on.

J. Howard Cashmere, editor of *The Balance*, gives a notice a column long of "A Soul's Pilgrimage" in the March issue of his valuable paper, which is indeed "A Magazine of Inspiration," as he terms it. It will be found in the Reading room of the *Harbinger of Light* Office on and after June 4th.

Annie Besant's Melbourne Lecture Season opens on Tuesday, June 16th, at the Masonic Hall. This will be followed by lectures on June 18th, 20th, 23rd, 25th and 27th. The first lecture, on "Nature's Fine Forces," will be followed successively by "The Life after Death," "Reincarnation," "The Power of Thought," and "The Work of the T.S. in India," with lantern illustrations.

Mrs. H. Millar, whose work as a Magnetic Healer and Masseuse is greatly appreciated, publishes in another column some of the testimonials received from patients cured by her agency.

Mr. J. Macleod Craig, after a most successful season in Sydney, leaves early in June for Brisbane. An excellent lecture by Mr. Craig on "Psychometry and Clairvoyance," given in the *Progressive Thought* Hall, is fully reported in the May issue of that paper.

Mrs. Cobden, who as a resident for many years at Ballarat was well known to the late Mr. Bechervaise and Mr. Curtis (author of "Rustlings in a Golden City") through her valuable mediumistic gifts, is inaugurating circles at the *Harbinger of Light* Office every Friday evening at 8 o'clock. Full particulars will be found in our advertising columns.

Mr. Charles Dawbarn sends a highly interesting article dealing with Mr. Stanford's séances, which was too late for this issue, and will appear in July.

Rev. W. A. Gunn, Chairman of Congregational Union of Tasmania, gave a most liberal address, with comments on Rev. R. J. Campbell's New Theology, in his opening speech, reported in Launceston *Examiner*.

By latest mail came the announcement of the passing over to the "Great Beyond" of "la bonne maman," Rufina Noeggerath, on April 15th, at Paris, in her 87th year. One of the most gifted of French writers. Her latest book, "La Survie," was reviewed in these columns some months since.

On and after June 4th Mrs. Bright will be "At Home" to friends and inquirers at her Office, Austral Buildings, 117 Collins Street, every Thursday afternoon from 3 to 5. Friends cordially invited to the opening day—Thursday, June 4th.

REV. LOIE F. PRIOR'S QUEENSLAND TOUR.

Mrs. Prior's visits to Brisbane and Charters Towers have been of a most successful kind. Last month, when the *Harbinger* was already printed, came a long notice from Mr. Thurlby, of the Brisbane Spiritualistic Association, of her work in that city. He speaks of the splendid audiences of thoughtful men and women who crowded the theatre each Sunday. In the week clairvoyant descriptions were given at the School of Arts Hall, and Mr. Thurlby says that these were so excellent that "it is hard to say whether lectures or clairvoyant descriptions have been the most fruitful of good." On Mrs. Prior's leaving for Charters Towers a farewell Social was tendered to her at the Association's Rooms, Adelaide Street, and Mrs. Prior proceeded on her journey north with the earnest hope of all that she may soon again visit Brisbane.

CHARTERS TOWERS.

On the arrival of Mrs. Prior in Charters Towers, Mr. E. J. Jones, of The Towers Shipping Bureau, who undertook all preliminary arrangements for Mrs. Prior's visit, wrote giving an interesting account of her reception in that city. It was the first time a platform speaker on Spiritualism had visited Charters Towers, and it is seldom that such complete arrangements have been carried out for making the inhabitants aware of what was going to happen. Mr. Jones sent to Melbourne for all the pamphlets and literature available for distribution. Five hundred of Mr. James Smith's pamphlet, "The Next Reformation," and many others were sent to his order. In Mr. Jones' interesting letter he tells how he called a meeting of ladies a few days before Mrs. Prior's arrival, at which the Lady Mayoress was present, who, with other ladies, undertook to meet and welcome Mrs. Prior at the railway station. A reception was held at the Mayor's private residence in the afternoon, at which about 100 influential persons were present. Mrs. Prior gave a short and impressive address, and a photograph was taken of the front of the residence and those present as a memento of the occasion. There is a nucleus of Spiritualists in Charters Towers, and the oldest one, a Mr. Steen, stood at Mrs. Prior's right hand. Since then no more news has been received, but a most successful season was assured.

VICTORIAN ASSOCIATION OF SPIRITUALISTS.

At the *Conversazione* held on Monday, May 11th, Mr. W. H. Terry gave an address on "Spirit Teachings," being the second of a series. It has been found impossible to reproduce this address, but Mr. Terry's own appeal to search after the highest in Spiritualism and readings from addresses received at the late Dr. Motherwell's circle were much appreciated by the large audience. After speaking of the conversion of one distinguished scientist after another, he said: "Yet of what use would this conviction be if we stop at the acceptance of the fact and fail to see the significance of it—absolute proof of the continuity of life?" A collection of these teachings has just been printed, with introduction by Mr. Terry, and are on sale as will be seen in our advertising columns. An enjoyable programme of music and recitations had been arranged by Mr. Mayne; Miss Smith acted as accompanist, and also gave a charming piano solo on Scotch airs.

Mrs. Harris-Roberts' most successful season in Melbourne was concluded by a farewell Social, when many congratulations and a presentation were made to one who is, undoubtedly, one of our most gifted speakers.

Mrs. Morrison has occupied the platform on Sunday evenings since Mrs. Harris-Roberts' departure with great success, followed by clairvoyance of a remarkably successful nature.

On June 7th Rev. Loie F. Prior opens her season in Melbourne, full particulars of which will be duly advertised. She will be accorded a "Welcome" at the V.A.S. Rooms on June 5th, and her Melbourne season promises to be of the most successful kind.

MELBOURNE P.S. LYCEUM.

Mrs. Ellen Green has been the evening speaker during the month at Oddfellows' Hall, and has taken part also in several interesting functions. Three children were dedicated to truth at one of the evening services, and at an entertainment given to the children of the Lyceum on May 15th, Mrs. Green presented the prizes. But perhaps the most successful gathering was that at a *Conversazione*, when to a crowded audience Mrs. Green related her experiences in Spiritualism. Mrs. Green leaves for Sydney by express train on Wednesday, June 10th, where she will lecture under engagement to the Spiritual Church of Seers in that city.

The morning speakers have been Mrs. Green, who dedicated a child to the cause of Truth, Mrs. Hornblower and Mr. Hillyar. Sunday afternoon's circle meetings have also been held in the Oddfellows' Hall, and good attendances have been the rule. Mrs. Green has taken great interest in the Lyceum, having been associated with many of them in England.

SPIRITUALISTIC CHURCH OF VICTORIA.

A "Church Worker" writes:—"We are pleased to report wonderful progress in our Society. The matter which is placed before us every Sunday evening is of a highly suggestive order, tending to stir into activity the intellect and reasoning power, and it is most encouraging to see the Hall so well filled. One remarkable feature of the services is, that in the clairvoyant and clairaudient messages, Christian and surnames with characteristics are both given and invariably recognised, giving comfort to many in trouble.

Afternoon speakers for the month have been Mesdames Hornblower and Trew, Miss Bradshaw, Messrs. Moorey and Miller. On April 19th two children were dedicated, and as a memento of the occasion Mr. Moorey presented each (from himself) with a handsome silver medal, suitably inscribed.

The subjects of address for the month were: "Is Communion with Disembodied Spirits a Blessing or a Curse?"; "What think ye of Jesus as a Socialist?"; "The Science and Philosophy of Death," alternately

with Question Nights. Mr. Moorey is an earnest exponent of Spiritualism in all its simple beauty, and carries conviction to his enthusiastic audiences.

Mr. and Mrs. Prince, Sr., who have both been very ill, are now convalescent, and we trust soon to see these valued workers in their accustomed place.

SPIRITUAL CHURCH OF SEERS, SYDNEY.

It will be seen in our advertising columns that Mrs. Ellen Green will give her opening lecture in Sydney, under auspices of above Society, on June 14th. Mr. A. J. Bush, the energetic Hon. Sec., writes that the platform during May has been occupied by Madame Nordica, Madame Usher, Mr. R. Weeks, with Psychometry by Mesdames Perry and Weeks; and on May 24th a floral dedication of an infant by Madame Perry and Mrs. Bush was to take place. On June 5th a Social is to be held at Leigh House, and a successful season for Mrs. Green is anticipated. Cordial greetings are sent to all co-workers in Melbourne.

SPIRITUALIST CHURCH OF N.S.W.

On Sunday, April 26th, the above Church celebrated its second anniversary, the platform being beautifully decorated for the occasion. The chair was occupied by the President, Mr. Chas. M. Hudson, and on the platform were many well-known mediums, amongst whom were Mrs. Schültz, Mrs. Steinman, Madame Estelle (Vice-President), Mrs. Banks (Treasurer), and Mrs. McFadyen, Mr. McLeod-Craig, Mr. Hanlin, Mr. Ferguson, and Mrs. Weeks, who represented the Church of Seers in the absence of Mr. Weeks, President. Short speeches were delivered by the above-mentioned mediums. In opening the meeting the President heartily welcomed the visitors, stating that though there were many phases of thought represented on the platform, still they were all brothers and sisters, fighting with the one aim to sow broadcast the seeds of Spiritualism, Truth and Humanity.

Mr. Ferguson took advantage of the occasion to bid farewell as an active worker for 18 months, owing to failing health. Mr. Ferguson has been a very hard worker for the cause, and we can ill afford to lose such an one even temporarily. The sympathy of all present, and the hope that he may soon recover and take his place again, was cordially expressed.

On Friday, May 1st, a social to celebrate the anniversary was held, and a most enjoyable evening spent.

During the last 12 months many of the leading speakers and mediums visiting Sydney have occupied the platform, including Dr. Peebles, Rev. Loie Prior, Mrs. J. Harris-Roberts, Mrs. Schültz, Mrs. Weeks, Mrs. Steinman, Madame Estelle, Mrs. McFadyen, and many more.

Mr. S. Gower has been appointed Secretary in place of Mr. Ferguson, and will be pleased to give any information *re* the Church working.

SPIRITUAL CHURCH OF WESTERN AUSTRALIA.

(REGISTERED).

From Perth tidings of excellent work done by Mrs. Edwards has been received. This lady has been lecturing in the Town Hall each week to large and interested audiences, some of whom have learnt for the first time that real Spiritualism is something apart from fortune-telling. Mrs. Edwards was beginning a campaign in the suburbs, starting in Subiaco, where the Mayor had promised to take the chair, Maylands, South Perth, and Midland Junction to follow. This is purely propaganda work, with no financial profit to be expected. On the Sunday following Mr. and Mrs. Randall were to be dedicated by Mrs. Edwards as members of the Church, prior to a twelve months' visit to Tasmania, making 20 since she began work at the West. Great assistance has been given to Mrs. Edwards in her arduous work by Mr. Lucas, President, Mr. Frey, Vice-President, and many other workers.

WELLINGTON ASSOCIATION OF SPIRITUALISTS.

It is gratifying to hear that the six months' engagement of Mrs. G. Gladys Cooley, of Chicago, has been of a most successful character. From her first lecture the Century Hall has had large audiences, and sometimes there is only standing room. Efforts are being made to induce Mrs. Cooley to remain some months longer, as she is not only a very good lecturer but an excellent test medium. It has been suggested to establish a Psycho-Therapeutic Society on the same lines as the English one which, under the presidency of Mr. George Spriggs has rapidly come to the front. Great interest is taken, our correspondent states, in the "excellent reports of the Bailey séances" in the *Harbinger of Light*.

No other reports had reached the office at time of going to press. The Editor would again remind correspondents that reports must be of the briefest description. So much is happening of interest to readers all over the world, and it is with regret that many columns of a highly interesting nature have to be held over this issue for want of space.

TO CORRESPONDENTS.

T. O. Button.—Regret that the inexorable exigencies of space forbid all but purely spiritualistic news.

"Pines," Launceston.—Kindly send name, printed, as it cannot be read.

"Unfortunate," Queensland.—Your letter received too late to answer May issue. Send address in confidence and you shall get reply.

W. Seddon, N.Z.—Received. Thanks. Most interesting.

Mrs. Bell, Sydney.—MSS received. Columns too crowded just now. Will write.

Alexander Fraser, Glebe Point, Sydney.—Regret MSS unsuitable, also delay acknowledgment.

Many articles held over for want of space. Will correspondents, when desiring answers to questions, kindly enclose stamp for reply.

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I remain, yours faithfully, WM. JOHNS."

"Ventor," Walsh Street, South Yarra.

"Dear MRS. MILLAR,—I have very great pleasure in testifying that I was under your treatment for about three months, after four of the leading doctors of the city had given up all hopes of my recovery. By your wonderful power of Diagnosing, Magnetising, Massaging, and other treatment, I was enabled to get up out of bed where I had been for eight months, attended by a trained nurse, who with the doctors felt my case was hopeless. I had lost all use of my body, with the exception of my right arm, being unable to sit up, and being told I had only a week to live. I am now as well as ever I was after the years of suffering I had undergone; my strength improved, and I enjoyed sleep, to which I was so long a stranger.

I am, yours faithfully, ELIZABETH BROWN."

"Dear Madame,—It gives me great pleasure and satisfaction to testify to the great care and attention that you bestowed upon me during a very severe illness of several weeks, the result of a tramway accident. Your method of treatment in connection with my sight and hearing, temporarily affected through an injury to the head, proved most efficacious, and I was soon restored to health. This also was greatly due to your admirable system of nursing and of dieting.

Yours very faithfully, EDWARD T. GALE."

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In addition to the following list of papers, books from the editor's private collection, including "Human Personality" will be available.

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Photo. reproduction of Dress worn by native chief of Borneo, brought to Mr. T. W. Stanford's circle through the mediumship of Charles Bailey.



On March 20th, the dress of a native chief of Borneo made of grasses as photographed above was brought to the circle. It is about 4 feet in length and longer than those usually worn from the waist. It is not possible to reproduce the colouring of the grasses of which it is composed, but as it lay on the table it formed a novel and interesting "apport." Dr. Whitcomb said that this dress and other native garments from Borneo were in fulfilment of a promise made three years ago that articles should be brought from every known land. Up to date such have been received from Africa, America, and several parts of the Continent of Asia. It may be mentioned that, in pursuance of this promise, at the séance held on May 22nd the

most remarkable "apport" ever brought to the circle came from China as mentioned in the séance article. Wonderful as are these things Dr. Whitcomb took the opportunity of reminding the sitters that "the bringing of 'apports' was not the highest phase of Spiritualism." But in this respect the circle is probably a unique one, as the addresses by the various controls contain teachings of such an uplifting nature that it becomes as well a centre of spiritual teaching of a more practical kind than is generally found in the churches. For the rest the scientific exposition of what constitutes matter is similar to that formulated with ever-increasing persistency by the great scientists of the day.