

THE HARBINGER OF LIGHT

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

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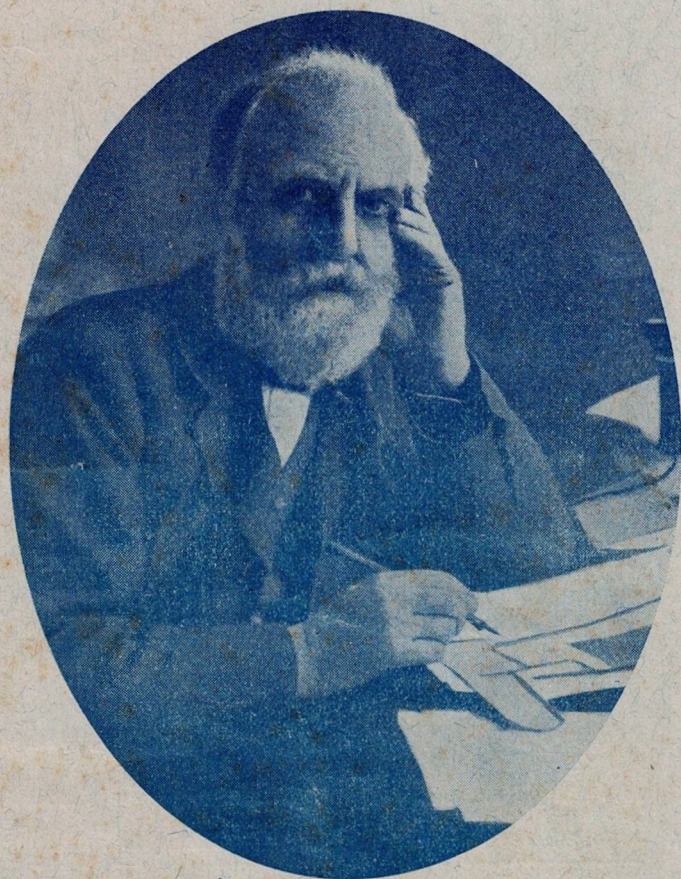
"LIGHT, MORE LIGHT."—Goethe.

Edited by Mrs. Charles Bright.

Vol. 38. No. 469.

MELBOURNE, MARCH 1st, 1909.

SIXPENCE.



W. T. STEAD,

Distinguished Journalist and Avowed Spiritualist.

SPECIAL ARTICLE IN THIS ISSUE

By **W. T. STEAD,**

**"How I know the Dead Return:
A Record of Personal Experience."**

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MARCH 1, 1909.

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EDITORIAL NOTES.

It is striking testimony to the dense ignorance that prevails on psychic subjects that when such an event occurs as "The Strange Case of Dr. Astley," as printed in another column from the London *Times*, that very few who rush into print on the subject are aware that the existence of the "Double" has been proved scientifically, and is just as demonstrable as the law of telepathy. That the soul, the "spiritual body" spoken of by Paul, is able to leave the body of flesh—does leave it in a natural way, as Myers tells us, when sleep supervenes—has been proved over and over again. His great work, *Human Personality*, abounds with instances. *Phantasms of the Living*, that well-known volume of Psychical Research, is filled with well attested cases, and it is a common experience for sensitives to leave their bodies and actually see them lying on bed or sofa after doing so. As is known, too, the spirit travels as quick as thought, so it was nothing surprising to psychic students to read that the Rev. Mr. Astley should appear at his Vicarage in astral form, when the accident in Africa would probably turn his thoughts in that direction. This is such a common occurrence that the wonder is that leader writers in our daily papers should be entirely ignorant concerning it. Nearly forty years ago, when a leading pressman of Melbourne was commissioned to write a series of articles on Spiritualism for the *Argus*, with a view to exposing the fallacy of its pretensions, this writer, one of the best read men of his day, was astonished to find when preparing his articles that an important literature outside of his own reading existed, of which he had never dreamed. Since then psychic investigation has advanced by leaps and bounds, and it is now unpardonable for any writer to presume to write upon a subject which he has not taken the trouble to study, as books can be found at any bookseller's throughout the civilised world dealing with it.

Among the mass of correspondence that has flooded the London dailies concerning this appearance of Dr. Astley at Rudham Vicarage, Norfolk, when wintering with his wife at Algiers, a letter by Dr. Brock, his *locum tenens*, to the *Times* of January 4, and one of the three witnesses to the apparition, is the sanest. After speaking of the mass of letters on the subject that had reached him, Dr. Brock says:—

"I had no previous experience and predisposition—no feeling of anxiety whatever, for I had been informed that the vicar had not been seriously injured. My misgivings were a consequence of and not the predisposing cause of what I saw. I believe myself now, after knowing the state of the vicar at the time, that he was here in his imaginings, and that thus he was visible

to his housekeeper first and only incidentally to anyone else. My reason for this conclusion is that I have been informed that there are several recorded instances of similar appearances. . . .

I am no visionary, I am an invariably abstemious man, and I am endowed with a very full share of what is termed common sense, and I am absolutely deficient as to nerves. I have an open mind, as every thoughtful educated man must have, on questions such as Hamlet addresses to Horatio, but I am neither credulous nor easily convinced. Still there remains the trite saying, 'Seeing is believing.' The sceptic and the ignorant are not open to conviction, and must be ignored."

Dr. Brock is evidently as convinced that he saw Dr. Astley in his study as was Goethe when the figure of a friend who he thought was miles away appeared suddenly to him as he was walking with another friend one rainy summer evening. The friend did not see the vision, and the great German poet, looking round, said in a dreamy tone, "Yes, I understand, . . . it is a vision. What can it mean? Has my friend suddenly died? Was it his spirit?" Returning to his house, Goethe found his friend there. Startled at first, he exclaimed with much emotion, "Ah, this time it is not a spirit! it is a being of flesh and blood." His friend explained that he had arrived soaked with rain at Goethe's lodgings, had put on dry clothing, fell asleep and dreamed that he had gone out to meet Goethe and saw him on the road, and said the words Goethe had heard. "From this time," adds Gabriel Delanne, the gifted author of "Evidences for a Future Life," from whose volume this incident is taken, "the great poet believed in a future life after the present."

It is most important, as has been pointed out constantly in these columns, that the first lesson inquirers should study is the fact of the soul being independent of its outer covering—this mortal body, which is merely its envelope. Stainton Moses records how he was able to present himself to a friend seated at his fireside one evening, and how he suggested that on his next visit his friend should speak to him, which was carried out. Evidence of this sort, and of the ability for people to put themselves into communication with those in close sympathy by telepathy, is what is destined to place Spiritualism above empiricism and on a scientific basis. It is within the power of every individual to prove this by actual experiment, which is now being done in Melbourne and everywhere that the potencies of the spirit are recognised. It is this subtle power that enables the magnetic healer to perform his cures, and it is the fact of the oneness of the individual spirit with the Universal Source of all light and strength that accounts for every form of spiritual communication. When this is more generally recognised, and it can only come through individual spiritual development, the illimitable future of man, as so exhaustively and brilliantly set forth in Edward C. Randall's latest volume under that title, will be recognised. This book, "The Future of Man," is a further study by Edward C. Randall on the lines of his first book, "Life's Progression," reviewed in these columns some two years ago. The April number of this paper will contain a review of this gifted author's just issued book as chief subject, with portrait. With E. C. Randall I can say, "I look into the future and see the creeds and dogmas that, for centuries, have enslaved the human race dead and obsolete laws in life's great statute book. . . . I see the awful fear of death banished from every human heart. . . . I see a world of thinkers teaching . . . the religion of nature."

W. T. STEAD.

Distinguished Journalist and Avowed Spiritualist.

BY ANNIE BRIGHT.

It is over fifteen years ago that I came across an article in the *Review of Reviews* by Mr. Stead concerning his remarkable automatic writing, by which he could receive messages alike from relatives or friends still in the flesh or those who had crossed the Borderland of the spiritual world. In all my previous experiences nothing had so keenly excited my interest as this announcement of latent spiritual powers in the individual, and I saw at once its immense importance in the future development of psychic knowledge. There comes a time in the experience of all earnest investigators when mere message-giving reaches its limits. But here was an unsuspected power which could be accurately gauged, and which, like telepathy, was universal in its adaptability.

When F. W. H. Myers and his co-investigators announced in 1888 that after exhaustive experiments the fact of telepathy had been established, it was felt that their oft-derided work had resulted in something of highest value, the full extent of which was not recognised till Myers declared in his *Human Personality* that in his own case the telepathic law had carried him over spaces vaster than earth or ocean until he had got into conscious communication with spirits beyond the veil. It is the universality of this law and the latent power in *individuals* to use it and get into telephonic communication with the spheres that gives it such transcendent and overwhelming value to the human race. For those who have learnt to make use of it find that a natural spiritual development open to all who enter the path is the only requisite, and as all our modern writers insist is to

be desired rather than abnormal gifts that one so often sees unaccompanied by a corresponding intellectual and moral upliftment. In Edward C. Randall's just published book, "The Future of Man," an amplified statement, as it were, of his first valuable work, "A Life's Progression—There is no Death, There are no Dead," he emphasises constantly that what he has got to know by seventeen years' careful experiment can be attained by all. Mr. Randall's experiments are on another line to Mr. Stead's, and "spirit speech" instead of "spirit writing" has been the result. "Possessing no psychic powers myself," Mr. Randall writes, "and such force being necessary to spirit speech, seventeen years ago I obtained the assistance of Mrs. Emily S. French, the finest psychic in the world to-day, and she has been a co-worker with me ever since. This splendid woman of culture and refinement, now 76 years of age, has, without compensation, devoted the evening of her life to aid me in solving the great problem of dissolution. She contributes to the experiments such psychic force as is required, while I give the physical force that makes speech possible. . . . Any can hear as I do." Both Mr. Stead and Mr. Randall have arrived at similar conclusions, and are equally courageous in giving their

views to the world. Both would affirm what should be the basis of all spiritual teaching, that "The next life in its inception is the sum total of this life, and nothing more. And the structure fashioned by our acts and deeds here is that which we must inhabit when we enter the spirit-world."

"HOW I KNOW THE DEAD RETURN: A RECORD OF PERSONAL EXPERIENCE."

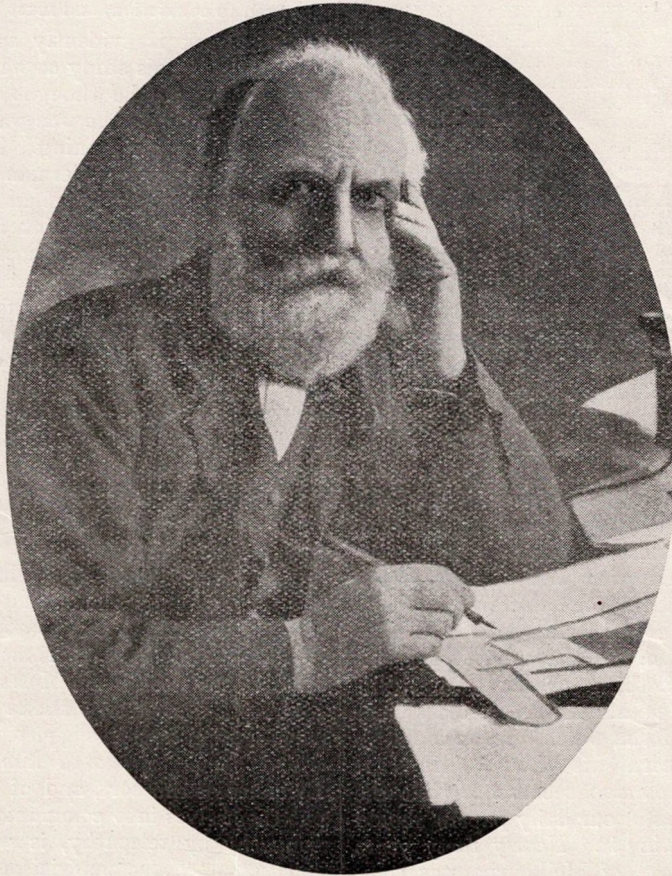
Knowing all this, and having received all my later spiritual development through Mr. Stead's incentive by these wonderful experiences of his, it was with unqualified delight that I received from him the manuscript of his article printed in the supplement of this issue, with a letter hoping it would be in time to appear simultaneously with the *Fortnightly Review* and three other papers. In his letter he says: "I think it one of the most important pronouncements on the subject I have made," and readers will fully agree with this. Not only does it give his experience in communicating with friends in the

flesh, but he tells us that the passing over of his eldest son twelve months ago has brought for him the final test for which he waited, and that for him "doubt on the subject is henceforth impossible." It is this courageous and candid avowal of his belief in spirit communication that gives to his article its supreme value. Those who are bearing in these southern lands the brunt of the battle in setting before an incredulous public the facts of a future life, will stretch hands across the sea to our brave co-worker in warmest comradeship. But in every question which Mr. Stead studies it only needs for him to be convinced of the righteousness of it to become its whole-souled and courageous advocate. After sixteen years of editing the *Review of Reviews*, he wrote in July, 1906, of the ideals which he had always set before his readers. The second on the list is one that may well be quoted in refer-

ence to this article, as it reveals the high motives actuating him in his investigations. It is indeed a "Religion within Nature" he is seeking to establish, and one that will commend itself to all workers for humanity. It runs as follows:

"The Re-union of all Religions on the two-fold basis of the union of all who love in the service of all who suffer, and the *scientific investigation* of the laws of God as revealed in the *material and spiritual world*."

It is when men and women set to work to study psychic problems in a reverent spirit that the very heavens seem to open out before them. Tests come unsought, the soul grows into intimate relation with the psychic world, and we get into natural telephonic communication with spiritual entities that every spiritual advance on our own part brings closer. It is this aspect of spiritualism that will bring it before the world in its full radiance. We are but on the eve of a great spiritual unfoldment that will lift us above contradictions in communications, uncertainties and test-hunting, into a region of knowledge that outsiders can hardly conceive to be possible. Edward C. Randall well says: "It is not the past, but the future that commands our attention." It is the new dawning light coming into the world that



W. T. STEAD.

claims our first attention. A study of ancient histories may help us to understand the possibilities of our own nature, but must never be accepted as authorities without the sanction of our own deepest convictions. And let it ever be borne in mind that "there is no mystery but the mystery of godliness," and so to attune our lives that the inner veil may be gradually drawn aside, and by prayer and aspiration we may enter the sanctuary.

"Speak to him thou for he hears; and spirit with spirit can meet—

Closer is he than breathing, and nearer than hands and feet."

OUR FOREIGN EXCHANGES.

A MEDIUM FIVE MONTHS OLD.

The "Toekomstig Leven," of Leyden, Holland, in its issue of the 15th of December last, quotes from the "Medium and Daybreak," of the 8th of May, 1874, an account of a remarkable phenomenon which occurred in the house of Mr. H. D. Jencken, of Brighton, Sussex, in the presence of himself, his wife and a nurse. Some invisible intelligence placed in the hand of a baby boy, less than six months of age, a pencil with which the child wrote these words, his hand being apparently controlled by spiritual agency: "I love this little boy. God bless his name. L.B.J." The letters are all well formed, as shown in the facsimile which accompanies the narrative, and resemble the writing of an adult. The fact is attested by the child's parents in the following memorandum, of which a facsimile is likewise given:—"The writing on the other leaf was written by our infant child, aged five months and eighteen days, in our presence, in a clear light, the pencil having been placed in his right hand by an invisible agency.

11 March, 1874.

H. D. JENCKEN.

K. F. JENCKEN."

On the previous 28th of February the baby's hand was controlled to write a sentence in the Greek character; and this took place in the presence of the child's parents, and in that of Mr. James Wason, Solicitor, of Wason's Buildings, Liverpool.

A GLIMPSE OF THE LIFE BEYOND.

The New York correspondent of the "Revue Spirite" writes as follows:—"Mrs. W. Moulte, of New Britain, Connecticut, has just had a narrow escape from being buried alive. For more than an hour her heart had ceased to beat, and her medical attendants had pronounced life to be extinct. Her family were making the necessary preparations for her interment, when one of the assistants noticed a slight tremulous movement of the muscles of the face. The doctors were immediately recalled, and they proceeded to apply electric treatment, lightly and gradually, to the region of the heart, with the gratifying result that Mrs. Moulte gradually regained consciousness. She states that, during her cataleptic condition, she had a vision. She saw immense spaces, illuminated by thousands of resplendent lights, and received the impression of travelling through vast ethereal regions of unimaginable beauty. She met numbers of persons, both young and old, including some whom she had formerly known on earth, one of these being her own mother, and another a relative who passed away thirty years ago. Mrs. Moulte, who is seventy years of age, and has never been credited with an exuberant imagination, describes death as being a delicious sensation."

SPIRITUALISM IN THE PRESS.

"La Constance" makes the extremely important announcement that a daily paper favourable to the psychic sciences is about to make its appearance in Paris, and one of its features will be articles devoted exclusively to these.

"Ars et Labor," the splendidly illustrated magazine issued every month by the great publishing house of G. Ricordi and Co., of Milan, continues to make a special feature of Signor Jacchini-Lureghi's contributions, entitled: "In the Field of the Unknown." In the

December number of this periodical he deals with cases of spirit identity, quoting one related by Lady Radnor to the late Frederick Myers, and another contributed to the Society for Psychical Research by Professor Barrett.

The most widely circulated journal for ladies in the world is undoubtedly "The Delineator," of New York, which would no doubt be as popular in Australasia as elsewhere, but for the fact that it can only be obtained here at a price 125 per cent in advance of the four shillings per annum charged for it in the United States. But what I wish to call attention to is that the December number of the "Delineator" contains no less than three articles upon psychic subjects. The first is the third of a series under the title of "Are the Dead Alive," by Mr. Fremont Rider, and deals with the psychic phenomena produced through the mediumship of Eusapia Paladino, accompanied by seven illustrations. The second is headed "We are at the Dawn of a New Religion," and is from the pen of Dr. V. Maxwell. Its general purport may be judged of from the following extract:—"The results of my labours, added to those of such men as Richet, Myers, Lombroso, Hodgson, Lodge, Flammarion and others, make a tangible beginning on the threshold of a science which, if not altogether new, is still almost unexplored. Perhaps—I say perhaps—out of this will come the unravelling of the *au dela*—the future life. I feel sometimes as if I were on the dawn of a new religion, one in which all humanity will be united, one without a ritual, one where no propaganda will be necessary." The third article, by Professor Lombroso, of the University of Turin, is entitled: "Spiritualistic Phenomena are Authentic." It is a translation, if I mistake not, of what has already appeared in Italy; and contains the welcome announcement that the Professor is just finishing a book in which he relates many and graphic demonstrations connected with Spiritualism, together with his psychological chemical studies. An English translation of it will appear simultaneously in Great Britain and the United States. And so the truth grows and spreads.

The "Giornale d'Italia," a secular newspaper of considerable influence in Italy, opens its columns to a series of illustrated articles on Spiritualism by Signor Monnasi.

A DRAWING MEDIUM.

My good friend Professor Falcomer, of the Royal Technical School in Venice, writing to me from that city on the 8th of January, states that he has had some highly satisfactory sittings with a lady, Tedesca by name, and a resident in Constance, Switzerland, to whom he was introduced by Professor Feilgenhauer, an ardent and cultivated student like himself, by whom the books of the distinguished Venetian have been translated into German. Madame Tedesca's hand is controlled by some unseen agency, and she produces designs with remarkable facility, rapidity and correctness. She likewise possesses the faculty of what the French call "dedoublement," and can project her secondary personality through the walls of her chamber into the next room. But her gifts appear to be still in process of development, and much is expected from them.

SAVED BY A DREAM.

I am indebted to the same gentleman for a copy of the "Carriera della Sara," of the 10th of January last, in which Professor Casciani, a member of the Italian Chamber of Deputies, relates how a friend of his, an officer in the Infantry, quitted Messina just before the earthquake, and returning, found the house of the young lady to whom he was engaged to be married a heap of ruins. After a fruitless search, he fell asleep the same night and dreamt that she appeared to him and indicated the precise spot in which she was buried alive. Early the next morning he procured the assistance of a number of excavators, and was enabled to extricate the young lady, who had been lying for nine days, immovable in her bed, without sustenance of any kind. A rift in the superincumbent mass of masonry had enabled her to

detect the coming and going of each morn and night, but her cries for help never succeeded in reaching the outside of her tomb. It is satisfactory to add that the young lady, who is only seventeen years of age, was rescued without injury, and is making good progress towards recovery. Professor Casciani adds, "If I had not been an eye witness of the episode, I could never have believed it." Those who know how frequently the spirit leaves the body while the latter is in a deep sleep, will readily understand how the dream was occasioned.

J.S.

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

BY ANNIE BRIGHT.

Perhaps the most noticeable thing in the circle since the February issue has been the bringing of a manuscript on Friday evening, the 12th of February, in the light. Most satisfactory has been the production of "apports" within the cage, as although two de-materialisations have to take place to admit of objects passing through the wall of the room and the cage, and the best of conditions are required, there has been no lack of objects. It was announced after the bringing of spear-heads in clay from Central America, on that evening, that Selim had gone for a manuscript. The usual request for singing was about to be complied with, and it was expected that the light would have to be lowered, as usual, when Abdul exclaimed, "I have it!" and many of the sitters, including new inquirers, saw the manuscript fall from the top of the cage into the medium's hands. It was so clear to those whose eyes happened to be fixed there that all present could have easily witnessed what has been always aimed at in these circles—indisputable evidence. Dr. Whitcomb said afterwards that the conditions were good, and he told Selim not to wait for light to be lowered, but to drop it at once. Many people question the origin of these "apports," and though the majority are evidently from the places mentioned, it is well for people to recollect that it is the "passage of matter through matter," and its scientific bearing on the spiritual basis of this universe, that it is intended to uphold in these circles. This is indeed the *raison d'être* of the demonstrations.

For the supplement, a mat, which was said to be brought from a mosque near Simla, in India, and made of native grasses, has been photographed. It is 10 feet 6 inches long, and 20 inches in width, and was found enveloping the medium on the light being turned up on the second evening the cage was used, December 30th.

Many requests have been made for the printing of Dr. Robinson's Christmas address, which is a marked illustration of the spiritual teaching of these addresses, and of their varied character, so it is reproduced below for the benefit of readers everywhere.

The following is a brief record of Addresses and Phenomena continued from February issue:—

114TH SEANCE. January 8th. Address by Dr. W. E. Channing on "The Language of Flowers." Phenomena. Fresh flower brought, not crushed at all, but as if freshly gathered. Dr. Whitcomb said "the test in bringing live flowers consists in not one leaf even being so much as pressed out of shape." Spear heads in clay. Native dress from Malay made from a palm tree growing there.

115TH SEANCE. January 15th. Address by Professor Denton, "Does Evil Really Exist, and How will it be Eradicated?" Phenomena. Seaweed with live insects. Lump of stone. Mango seed, which was taken away by a medical man present to be marked by him before being grown at the next sitting.

116TH SEANCE. January 22nd. Address by Professor Denton on "Sports that Kill." Phenomena. Growing of a plant from Mango seed marked by a medical man. Mahomet, only Hindoo present, said that he took the elements from sun, air, earth and water necessary for the growth of plants, and accomplished in a few minutes that for which unassisted Nature would require three weeks. Dr. Whitcomb said that Abdul and Selim were not present, as their attendance was required in the spheres. Spirits are not allowed to wander always at sweet will, and this was only the second time in these circles that they had been absent.

117TH SEANCE. January 29th. Letter to Dr. Robinson from Dr. Peebles read, and his questions relating to "Atlantis" answered. These are reproduced in full in another part of this issue. Phenomena. Three important tablets 4,000 years old, certified to at British Museum, and the further growing of the Mango tree. Meeting disturbed by the presence in the cage of the uncontrollable spirit of Nana Sahib, of the Indian mutiny. The tree was broken off, and apports taken away by the controls to prevent injury to these tablets.

ADDRESS BY DR. ROBINSON.

A CHRISTMAS EXHORTATION.

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

For several years I have had the privilege and the pleasure of speaking at the Christmas-tide season to waiting hearts—to those who seek to know more of the mysteries of the kingdom of God. To-night my address will take the form of an exhortation. For that reason I desire to quote from one of the epistles written by John and highly valued in the primitive church. In the 4th chapter, 1st epistle of John, we read: "Beloved, let us love one another; for love is of God: and everyone that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love." (v. 7, 8.)

At this festive season upon the earth plane, many are showing forth the love of their hearts by gifts. With them it is a greater pleasure to give than to receive, and if the gift is accompanied by the love of the giver it is doubly precious. Now, I desire to speak to you to-night concerning that bounteous love which should be in the heart of every person here, for it would undoubtedly transform their whole lives. Love is the greatest regenerator and transforming power in the universe—not only upon this mundane sphere, but in every star and constellation, and the Source and the Fount of this love is God Himself. I must of necessity speak of Him as personal, but I would dwell on the fact that our Father, God, is that great Essence and Principle, that great Influence and Power, omnipotent, omnipresent, just, the Fount of Love and Justice, the All Perfect pervading the Universe. It is from this great Source that we receive the love, which, shed abroad in the human heart, regenerates and transforms the whole man. The text which I have just quoted to you declares that he who loves is "born of God." A great deal of confusion exists in the minds of thousands of people concerning this being born of God—the new birth. It is true that the whole world lieth in darkness—not that darkness which is the outcome of sin perpetrated by our forefathers, or by one man, but a state of spiritual darkness and ignorance exists, which is entirely opposed to true spirituality, and is, in truth, a condition which can be truthfully called "dead in trespasses and sin." It is our mission on the spirit side of life, and I trust it is on yours, to lift mankind out of this spiritual darkness, and spiritual death, in which we have been informed the whole world lieth. God has given man reason to weigh well every question and problem submitted to him; God demands that man shall use his divinely given reason and weigh the evidence. And I desire to point out to you that there are other heathens—hundreds and thousands of them—besides those who live in far-off lands, who are in spiritual darkness, not far from your own doors. If you go forth to-night bearing the message of truth, and any of these poor souls shall listen to you, and shall receive the sure word of truth, and resolve to live according to the light they have received, at that moment do they receive spiritual help.

WHAT THE SPIRIT OF LOVE CAN DO.

This brings me to the work of the Spirit of God, which in the Old and New Testaments has been called the "Holy Spirit." You, as spiritualists, should realise that there is an all-pervading and powerful influence which theologians and others call the "Spirit of God," whose work is to bear witness

with the spirit of man. I am sorry to say that there are very few people, even among professed spiritualists, who realise the importance and truth of what I have just stated. It was through the Spirit of God—the Emanation or Influence which entered into the person of Jesus and His immediate followers, that were wrought the mighty signs and wonders which brought hundreds and thousands of people unto the truth. This is as true as that you are sitting in this room to-night, living, conscious, entities; and if you do not realise in your souls that the Spirit of God is co-operating with your spirit then you have not entered into that state described by the Apostle John as being born again. “Verily, verily,” said Jesus unto Nicodemus, “except a man be born again (born of the spirit), he cannot enter into the kingdom of heaven.” I cannot conceive of any man receiving the truth and not having a change of heart. I have myself witnessed the flinty heart regenerated, the hard heart that refused comfort and love to all. Out of that heart there went forth streams of love, and the man’s whole life was devoted to works of mercy, and why? Because he had realised the change spoken of by Jesus. Love had entered into his heart; he was born again, and his whole life was a reflection of this great truth. Just think, my friends, if you can, of a world without love. It could not exist; it would go back to chaos. The love of the mother for her child, or the love of the husband for his wife, is one expression of it; but there is a love, universal, all-powerful, far-reaching, which is Divine Love, and a measure of this Universal Love takes possession of the hearts of all those who are regenerated, enabling them even to be good to their enemies. God’s love for man is made manifest, not through a vicarious sacrifice, which could not show forth the love of God for man, because justice could never be satisfied with the punishment of the innocent for the guilty, but it is manifest everywhere, and we are assured that ultimately God will bring to pass the regeneration of the whole of humanity. By the word “regeneration,” I mean He will bring them out of spiritual darkness and ignorance into marvellous light. God will turn their sorrow into joy, their pain into happiness and pleasure. The crooked shall be made straight, and love, pure, eternal, will reign supreme. The apostolic teachers never lost an opportunity of impressing upon the brethren that love was the fulfilling of the law. “Little children, love one another.” They realised that without love no good can be done in the world—no lasting good. It was love, all-pervading, powerful love, in the hearts of the first Christians, which enabled them to beat down the barriers of doubt, ignorance, darkness, pagan licentiousness, and to set up in the seat of the Caesars that pure and simple faith which revolutionised the whole world, which, after 2000 years, is a living power, not in the teachings of the church, but in the hearts of mankind. This is the salt which savors the whole: it is the leaven which leaveneth the whole lump, and I would state for the benefit of those who are working in the cause of truth, that they should never be cast down, never be disappointed about the final issue, for the whole universe is ruled over by righteousness. God has given us the promise that love never faileth, the blessed assurance that love, which worketh no ill to its neighbour, will bring about the final regeneration of the whole human family. Then shall they realise as David when he sang, “I shall be satisfied when I awake in Thy likeness,” for his love and His mercies are new every morning. He realised that the love of God followed him throughout the whole of his days, and I wish you to realise to-night that if you have entered into the secret places of the Most High, if you are living in the spiritual, you are encompassed round about by a great angelic host; that you also have the in-

dwelling spirit which bears witness, with our spirit, that we are the sons of God. It is this Spirit bearing witness that brings love and joy and peace into the human heart, that urges its possessor to tell what he knows to the world, so that others may be participants in the peace and the happiness and joy which is his. If you have experienced that change of heart; if you can say within yourselves, the worldly things in which I delighted in days gone by, give me now no pleasure; if it produces in your life the fruits of the spirit, causing you to be a missionary, a helper to those whom you call unfortunate, then you are showing forth the works of the Spirit, and you can say, “I have been born again.” This is indeed the new birth.

PRESS TOWARD THE MARK OF THE HIGH CALLING.

Let each one at this season of the year examine himself spiritually, and I venture to say that every conscientious man present will feel dissatisfied, and will realise that though he has done something, he might have done much more. If that is so how happy are ye, for it should lead you to strive after that spiritual state which gives peace, joy, and satisfaction. I beseech you therefore, to-night, to make fresh resolutions for the incoming year, and not only to resolve but to put your resolutions into practice, and make the coming year a better, brighter, and grander one in every sense, not for yourselves alone, but for your fellows. The life that is well pleasing to the spirit world and to God is the life of self-sacrifice, and let me tell you that if there be any here who live for themselves alone, you are wasting your precious existence here, for a man’s life consisteth not in the abundance of things which he possesseth. In death’s dark hour what will they avail? If you desire to live in the hearts of men, it will be by your work for humanity. In the years to come, when Alexander of Macedon, Hannibal, Julius Caesar, and Napoleon, are almost forgotten, the names of men who have lived for humanity will be remembered engraven upon the hearts of humanity. I would sooner be a John Howard, a Wilberforce, or a William Lloyd Garrison than any of those mighty military men, who are simply monuments of murder and bloodshed. “Beloved, let us love one another.” Not only will it be good for those whom we love, but it will be good for ourselves. It will enable you to breast the waves of a busy life, and the trials and troubles that sometimes cross your path. The irritable man will be able to put aside many of the petty annoyances of life, for it will produce a calmness and peace in his soul, which will enable him to rise above all petty meannesses and annoyances. He will live in the sphere that is grander, nobler and better, for he will live upon that plane which is truly spiritual. His heart will be filled with love, and he becomes meek towards his fellows, and like unto the Master. We read, “And when He, the Spirit of Truth, shall come, He shall lead you into all truth.” If a man will say, “I am nothing, but I desire to be led by the Spirit of God,” he will never go far wrong; he will never make many great errors or blunders spiritually. He will have an intuition, a spiritual guidance, which ultimately will lead him into truth. “And whosoever loveth not, knoweth not God.” If there are any present to-night, who hearing my voice feel condemned within themselves, they must realise it is the voice of the Spirit speaking within to their condemnation. Supposing that to-night the Reaper should come and gather you in: you will be met on the spirit side of life by friends and relatives, and they will realise that they have met one of their own who is unspiritual. Apart from the fact that we should always be prepared to enter into the spirit world, it is good for the present life. I remember some years ago, just as I was about to set out on my second journey to Palestine, meeting in New York city with an elderly couple, who were

truly children of God—not rich in worldly possessions, but rich in the love of God, and in the fruits of the Spirit. They had brightened the lives of hundreds of people. No one ever saw them in a despondent mood, or irritable. Is it not the truth that there are some persons among you who are never two days alike? When you looked upon the face of the old couple you realised that their hearts were filled with love, with spirituality; they scattered seeds of kindness. The blessed sunshine of God's love was revealed in their countenances, and I remember the old lady saying to me, "I hope that you will return safe, doctor; but supposing you should not, don't be troubled, the sudden transition from the earth plane would mean sudden glory." Could my hearers present to-night say that in their heart, solemnly and truly, that sudden death would be sudden glory? If not, then I beseech of you to examine yourselves, and resolve to-night that you will be spiritual.

HOW LOVE SHOULD AFFECT THE LIFE.

God is love, and here is the great secret of human happiness. Oh, my friends, I cannot understand, after having been a number of years in the spirit world, how some people should attend meetings like these, and then go away and believe that God will ever be unjust; that He will destroy and annihilate the spirit of man, that He will torture in an endless flame, when the text says that God is Love—not is loving, but "is Love." At this festive season of the year, in which you are celebrating the birth of the Master Christian, remember that God is responsible for every human soul, and that if He is responsible you cannot be cast away. The teaching and the preaching of this truth will regenerate the whole human family. Put aside your controversies, your disputations and arguments, and go out into the world to the fallen, to the downtrodden, to the oppressed, and tell them that if man is cruel, if man is unjust, that our Father, God, is Love, and though they labour in the salt mines of Siberia, though chained in a dungeon and fretting out their lives in confinement, that deep down in the inmost recesses of the heart the spirit of God can come and heaven can begin below. God is Love. Had I the tongue of angels and a thousand years before me to proclaim it, I could not sufficiently impress upon you how great is God's love for humanity. "For eye hath not seen nor ear heard the things that God hath prepared for them that love Him." Think of it! He has yet to reveal to His children many things which will cause the whole universe with one accord to bless His sacred name. "Beloved, let us love one another," and we will find our lives brightened, purified, ennobled: we shall have the joy and satisfaction of seeing other hearts regenerated, other lives made happy, and at last, when we come to enter into the spirit life, it will be with joy and with pleasure. We shall have the boundless satisfaction of knowing that we did what we could, that we left the world in which we lived better than when we found it, that our lives abounded in works of mercy and charity, that we give out of our storehouse as God had given us, bountifully, so give we to others, and you will realise with Wesley, the great founder of Methodism, that what you give away you still have, but what you retain you have lost.

DR. J. M. PEEBLES AND MR. T. W. STANFORD'S CIRCLES.

During Dr. Peebles' last visit to Melbourne he was a constant sinner at the above circles, and received himself on this and previous occasions abounding evidence as to the genuineness of the phenomena, and grew to be an honoured friend of the various controls, being under special guidance as it were, during his travels, of the Indians, Abdul, Selim and Abdullah. Many were the conversations

held by Dr. Peebles with the various speakers at these meetings, and Dr. Robinson, who gave an important address on Atlantis, has been appealed to by Dr. Peebles, in a letter which appears below, to refute some of the criticisms of Hudson Tuttle and others as to the existence of such a continent. In a private letter to Mr. Stanford by last American mail, Dr. Peebles forwarded the questions which were read at the circle on January 29th, and answered the same evening by Dr. Robinson.

"Rev. Dr. Robinson.

Highly esteemed and honoured spirit Brother,— Though dwelling in the upper courts of immortality, and aflame with love for humanity, you frequently come to us through Mr. Bailey with words of instructive encouragement and wisdom. . . . Permit me as one of the humble missionary workers to thank you again and again—and also Abdullah, and others of your spirit co-workers. I am afraid that we do not fully appreciate your efforts in temporarily leaving your bright home in the heavens and coming to our Earthland of moral darkness to bring the good tidings of immortality—to lift clouds from the desponding—to strengthen the weak—to tell us of the occupations that obtain in the varied spirit spheres of existence, and show the way—the better way of life in the mortal—helping us to hear when disrobed of the flesh, the welcome words "well done, thou good, and ye good and faithful servants."

But I just take the pen to say that while the Priests of Egypt, while Solon and Plato describe the sinking of the great Atlantis Isle some 13,000 years ago, and while our mediums affirm that they have clairvoyantly seen and conversed with these Atlantean spirits—and while that noted spirit artist, W. P. Anderson, a few years ago, painted a number of those fine looking Atlanteans; our friend Hudson Tuttle and a few other spiritists, pronounce "the whole thing a myth"—some of your companions in these higher spheres must be cognisant of this great cataclysm; Can you—and if so—will you give us some information upon this subject?

Apropos to this matter, permit me to say that the American "Antiquarian" of October, 1908, has the following:—Prof. M. Merlin, the director of the excavations in Turin, relates some remarkable discoveries at the bottom of the sea. "The divers," he said, "had come on to ancient ruins, at a distance of about four and a half miles from the shore. These proved to be erect marble columns, bronze statues, etc. Some in comparatively good preservation. Several of these, especially a fine statue of a youth, have already been secured for a museum. Many columns, monuments, and beautifully carved gods, have been seen by these divers." Now then, what deep sea buried ruins are these? This is as yet the unanswered question.

Doubtless there are hundreds of ocean buried cities, towering temples and magnificent islands, such as great Pan in the Pacific and the Atlantis so graphically described by Solon and Plato.— Most sincerely yours,

J. M. PEEBLES, M.D.

Battle Creek, Michigan, U.S.A."

DR. ROBINSON'S REPLY.

It gives me great pleasure to answer any questions, Dr. Robinson said, that have been put for the advancement of truth and knowledge. A friend in the flesh, J. M. Peebles, has inquired of me if I could give him and the world, I presume, some information concerning the lost continent, Atlantis. In a previous address, published in the "Harbinger" I am told, I gave you an outline of the history of Atlantis, its submergence, and the cataclysm that produced it, which probably gave rise to the legend of the Deluge. Had we here to-night a map of the world it would help in my illustration, but

as we have not, I will draw for you roughly on the table an outline of the American continent. This rough map shows the respective positions of the continents. You have here on the left Florida, the Gulf of Mexico, Yucatan and South America; while on the right there is Portugal, with the Mediterranean, the West Coast of Africa opposite the Canary Islands, and away to the north the Azores; then to the S.W., about half way between the two coasts, lie the Bermudas. Atlantis, as it appears on the bed of the ocean, lay between these two continents. Permit me to say that I personally believe, because I know, that the continent of Atlantis once existed, and that in days long gone by it was sunk beneath the ocean waves in a great cataclysm. Some of the inhabitants escaped, and they were the people—or their descendants—who built the huge stone temples which are found scattered throughout the civilised world, notably those in Norway and Sweden, at Stonehenge on Salisbury Plains in England, and in other parts of the world. There is one fact not often noticed to which I will draw your attention. The fauna and flora of Europe, that is the ancient fauna and flora, found in the strata of the earth, are identical with the fauna and flora of South America, and you will remember that in my previous address I told you that from Yucatan I have no doubt was a connecting point of land in the West Indies, and thence onward to a point of Atlantis. This great continent stretched from the West Coast, or N.W. coast of Africa, and it connected the Bermuda's and the Azores in the North, with a portion of the land probably which is submerged.

CONFIRMATION BY DEEP SEA SOUNDING.

Some years ago the "Challenger" and the "Dolphin," English ships, were sent out to take soundings of the Atlantic Ocean. The French also sent a vessel on the same errand, and it was found by scientists on board that at 3000 fathoms the soil was distinctly volcanic. Various soundings gave from 3000 down to 30 fathoms depth near the coast where they anchored—2000, 1800, 1000, 800—right down to 30 fathoms. The islands known as the Azores and the Madeiras are portions of the ancient land which is now submerged. In the great and awful cataclysm which submerged the continent of Atlantis, these points of land, now islands, were left practically untouched. It was, so to speak, the mainland snapped asunder. This has happened in other parts of the world before to-day. This scientific fact will account for the fauna of Europe being found in South America, for the reason that they would pass over from the mainland to the Azores by connecting points of land, to the Bermudas, the West Indies, and then to the point of land at Yucatan. I will also draw your attention to this fact, that the extinct Musk Ox, the Cave Bear, the Elk, and nearly all the extinct quadrupeds and other animals of Europe, have been found in South America. An eminent countryman of mine has conclusively proven that North America is the home of the horse, and he has traced its evolution and development up from an animal about the size of a fox, right away up to the one-toed horse, evolved out of the three-toed horse. And I also desire you to know that all these remains are post glacial. I have seen myself, with the spiritual eyes, the bed of the Atlantic Ocean, and I have noted the mountains, the plains, the chasms, the valleys, of that huge continent now submerged.

The profile view, if it could be obtained, of the great continent of Atlantis in the bed of the Atlantic Ocean, would appear like this, and is in fact borne out by the deep sea soundings of the Challenger and the Dolphin. (Draws.) There is a gap in the bed of the ocean 1000 miles long, and we find that we have here a great mountain, and here a vast valley. There are others of course in the North

and in the South, but this is an illustration of what has been proved by actual soundings. It has been asked by some persons in the world if it is possible to recover anything that would show that there had been a civilisation existent at some period of the world's history. I do not think so, because it is utterly impossible to bring anything like that up from this vast depth of 3000 fathoms, another reason being that the Atlanteans were giants, most powerful and well developed specimens of humanity. In the Book of Genesis we are told that at a certain period of the world's history there were giants upon the earth, and it is possibly a reference to dwellers on the continent of Atlantis. I draw your attention likewise to the fact that there are evidences that "Pan," a large island at all events, if not a continent, once existed in the Pacific Ocean. The ancients were aware of these lands which have now been submerged. Plato, in one of his writings, declares that Solon, who lived before him some 200 years—Plato lived about 400 B.C.—affirmed that the priests of Egypt had told him that many thousands of years before there existed a continent in the Atlantic Ocean, and the men who dwelt on that land were giants. Now, the huge cromlechs and dolmens, the ancient monoliths, found in various parts of the world, would lead one to suppose that in one period of the world's history there existed giants, because of the mechanism required to raise such huge stones. If we go down into Mexico, into Peru, bearing in mind that there was connection between Europe and America through Atlantis, among the Astecs and other ancient races, we find certain characters engraven on the stones which are closely akin to characters found in the valleys of Mesopotamia. I cannot go into this to-night, but I would draw your attention to one picture which has been found, namely, that of an elephant, on the wall of one of the old temples in Peru. There are no elephants now in South America, but at one period of time it must have existed there, or how could these people have represented the elephant on the walls of the temple. Some while back a learned Jesuit priest made a study of the language of the Astecs, and published a translation of a manuscript made out of the fibres of the aloe. His translation reads thus—I will give you the gist of it. He tells us that one of the great Mexican gods brought confusion upon mankind, and the waters descended, and the land, the great dry land, sunk beneath the waters *in one day*. To my mind this refers to the dreadful disaster which submerged a continent. In the cuneiform language of the old Babylonians we find it recorded that the inhabitants entered a boat, and the heavens were opened and the rain came and the fountains of the deep were broken up, and that the boat floated upon the water. Also that they sent forth the raven, and the dove, and so on. It is from this account that the record of the deluge as found in the Book of Genesis has been taken. But the Babylonish account states also that in one day the land was utterly submerged and the people destroyed. In the book of Genesis it is said that for a number of days the rain descended upon the earth and the foundations of the deep were broken up; but in the account I have quoted it states "in one day." I believe that this awful event took place thousands of years ago, and "in one day," just as the Italian towns have been destroyed lately in two or three moments. There are other evidences that such a continent existed, which I have no time to mention to-night. On some future occasion I will show you there is a connection between the language of the Mexicans, the Astecs, the Toltecs, and other races such as those who dwelt in the valley of Mesopotamia. Certain words have the same derivation, and there must have been some connection between the dwellers not only in Europe but in Asia. It

could only have been by crossing over the continent of Atlantis that this connection was possible.

Dr. Peebles asks me about certain remains, bronze and marble statues, that have been found about four miles from the shore, but I feel certain that he refers to the Italian coast, for he speaks of a certain Professor of Turin, who is making the investigations. At the present time on the coast of Greenland there is a subsidence, and the inhabitants know by experience it is very dangerous to build their houses too near the water. At the ancient Pateoli there have been in the past submergences of the land, and the traveller at the present time can look on a clear day into the water and see beautiful marble columns. And so it is on the North-West coast of Italy. There has been a submergence of the coast, and the remains are being found which once belonged to some old temples erected by some ancient people before Roman times, and these remains are being brought up from the bed of the ocean about four miles from the shore."

J. M. PEEBLES TESTIFIES TO THE GENUINENESS OF THE STANFORD-BAILEY SEANCES.

By the same mail came in the *Progressive Thinker* of Chicago, of December 5th, an article by Dr. Peebles four columns long, concerning these seances, and certain comments thereon by Hudson Tuttle and James Fletcher. As being of special interest to our readers the extract quoted below gives our veteran friend's impressions as a visitor of these world-famed gatherings.

"The outspoken position of agnostics and Spiritualists towards spiritual phenomena which they have not witnessed, are infinitely more amusing than interesting or educational.

One James Fletcher, whom I knew intimately in Melbourne, Australia, and later, if memory serves me aright, in Brisbane, writes to Hudson Tuttle, asking if the Stanford-Bailey seances in Melbourne "are held under test conditions."

Mr. Tuttle has never professed to be judge and jury touching "test conditions." Like the rest of us, he falls infinitely short of omniscience and infallibility; and so, that was a funny, a very funny question of Mr. Fletcher, to put to a man who had never been in Australia, never had the honour of Mr. Stanford's acquaintance, and who had never personally witnessed any of Mr. Bailey's wonderful spirit manifestations. Seeing, studying, comparing and analysing, is knowing, and the Bailey seance sitters do all of these very things.

I knew nothing of this Fletcher-Tuttle article appearing in the "Progressive Thinker" of Sept. 12 until in New York, and later when one of our prominent speakers and a delegate to the N.S.A. convention in Indianapolis called my attention to it. This delegate, in connection with three or four others standing by, expressed the wish that I would write the Bailey seances with the "conditions" of the sittings, as I had personally and frequently witnessed them.

THE QUALITY AND CULTURE OF THE BAILEY SEANCES.

Mr. James Fletcher, who, pushing a question half-way around the world, solemnly inquires of Mr. Tuttle if the Bailey seances are held under "test conditions," is quite an ordinary man on excellent terms with himself; and yet was never invited nor privileged to attend these remarkable Melbourne seances.

Mr. T. W. Stanford, a gentleman in the very best sense of that word, is a highly esteemed citizen of Melbourne, and a financially successful business man, whose moral integrity was never questioned, and is withal, a scholar, a critical investigator, an omnivorous reader, and was for many years connected with the United States Melbourne consulate. Once while in conversation with him, he informed me that the whole "Stanford family" was a family of

Spiritualists. We all know that the Hon. Leland Stanford, once governor of California, a United States Senator, and the builder of that magnificent structure, the Leland Stanford, Jun., University, was a firm Spiritualist. A communication from his spirit son was the incentive to this great monumental work.

The Bailey seances are in no way mercenary; there is nothing flippant or frivolous about them; the moral bearing is dignified and religious; they are financially free to the sitters, numbering usually from twenty to thirty or more. These seances, opened with singing and prayer, are made up of thoughtful, candid and cultured people—business citizens, physicians, editors, authors, writers, clergymen, university students, city officials, and worthy working men.

Vividly do I see before me in memory the last seance but one that I attended before leaving Australia for my native land. I was honoured with a seat next to the medium. Across the long table in front of me sat Mr. Stanford; to his left the brilliant editor of the "Harbinger of Light" (the "Progressive Thinker" readers will remember my brief review of her great book, "A Soul's Pilgrimage.") On my right sat a prominent journalist, next to him a Presbyterian preacher from the country. At Mr. Bailey's left, sat a prominent physician, American by birth; next to him a city official, etc. Such constituted the general make-up of the seance. The singing was excellent. An invocation was offered by a spirit clergyman, through the lips of the entranced medium. A number of apports fell upon the table. Soon John B. Gough, whom I had heard lecture many times in America, delivered a brilliant address through Mr. Bailey's lips; the gestures, the style, the pathetic stories, were John B. Gough right over again only on a higher plane of consciousness.

EXAMINING BAILEY'S PERSON.

It may be proper to state at this stage that Mr. Bailey never steps into the seance room, which is the large office of Mr. Stanford, without being carefully examined. Some one, a stranger being preferred, is invited to critically examine the medium. His coat and vest are removed, stripped of everything. He is examined in a well lighted room. Incredulity has gone so far as to bring another suit of clothes in which he appeared during the Sydney seances. What will not doubt, unbelief and materialism gone mad do? The apports brought into this seance room, the windows fastened and doors locked, may be numbered by the hundreds. They could not have been concealed upon this man's person, because of the preliminary search. These apports were brought from far away localities, many of them being very ancient, and of a character that Australia could not imitate. The birds brought have been those which frequent India and hot Oriental countries. These seances are not held in darkness but in a subdued twilight—as suggested by the controlling intelligences.

Distinctly do I recollect that at one of these seances in a light sufficient to see the forms and faces of those present, Mr. Bailey, entranced, rose up, and walking half way around the table, threw up his arm and the hand vanished. There was a vacuum—the hand was gone!—but in a moment the hand was rejoined to the arm, holding in it a live bird. It was a bird that frequents India, and was caged and kept. More or less of these apports are brought at every evening seance, and often is heard the exclamation, "How wonderful!" But none are silly enough to say, "Impossible!" Once I asked the controlling spirit "how they brought these things through solid walls?" The quick reply was: "To us there are no solid walls. Tell me how a ray of light passes through a pane of glass, and you have partially answered your own question."

SOME RECENT PROSECUTIONS.

The recent raid made by the police on fortune-tellers, psychometers, clairvoyants, and Mediums, though it caused consternation among a section of the spiritualistic community, and regret amongst others, at the methods adopted by the informers, is not regarded as a calamity by the large body of Spiritualists who have proved the facts of spirit phenomena and intercourse upon which their religion is founded. Indeed, some are inclined to rejoice that the field is cleared of a class of people who are confounded with spiritualists, and thus bring spiritualism into disrepute. Clairvoyance and psychometry are spiritual faculties, and may be possessed and exercised without the individual possessor being a spiritualist, or being assisted in any way by disembodied spirits. On the other hand, persons may be sensitives, and subject to the control of both embodied and disembodied intelligences, without possessing in themselves either clairvoyant or psychometric faculties.

Confident and honourable clairvoyants or psychometers would not be easily entrapped by a wily policeman with lies in his brain and mouth, because they would sense his motives, and be on their guard; but the professed psychometers who were hailed before the magistrates recently, though some of them are known to have exhibited the quality, were lamentably ignorant of its nature, being unable to give any lucid definition of it. Under these circumstances, it is not to be wondered at that the court should look upon them as impostors. With the only partially developed medium, the case is somewhat different: they have discovered that disembodied spirits can impress them, and sometimes take full control of them. Friends and acquaintances who have received some evidences of the facts congratulate them, and often from their novelty (to them), magnify the facts, so that the new-fledged medium gets an inflated notion of their importance, and, if not following at the time any lucrative pursuit, starts business as a professional medium. It is, however, not necessarily the business motive that causes them to do this, but not unfrequently a religious one; and the pity of it is they fail to study and reason on the subject, resigning themselves to spirit intelligences, who are often no wiser, and occasionally less honest, than themselves; especially where the clients who consult them are on a lower plane and instigated by selfish motives, or mere curiosity. The class of spirits who come to such are unreliable, and their influence lowers the mediumistic tone, leaving them open to the intrusion of mischievous and untruthful intelligences, and cut off, at times, from the more truthful, but still comparatively ignorant ones who usually control them. This is largely the fault of the mediums themselves; if they exercised their reason, could they imagine that wise and reliable spirits would attach themselves to them and be at their beck and call to answer questions and give information about stray wives, lost dogs, and purely worldly matters, for no other purpose than to put money into their pockets? A medium who has no higher object than this is a disgrace to Spiritualism, and unworthy of recognition. The wise and good in the spirit world are unselfish and thoroughly philanthropic in their conduct. They always respond to the call of the earnest truth seeker, and provided he gives the necessary conditions, transmit to him all the light he is capable of receiving. Many years ago it was said by one of such, to the writer, in answer to a question, "We do not, as a rule, interfere with purely worldly affairs, but where anyone is working with us, and for us, we feel it to be a duty to see that they do not lack the necessities, or even comforts of life." This impressed us at the time as reasonable and just; we had faith and our faith has been justified, but just as soon as selfish-

ness takes the place of duty, the wise and good are relieved of their responsibility. Good intentioned, but unwise, ones may come sporadically, or intellectual ones who retain the desire to speak and make an impression may utilise a medium whose organisation is adapted to them, independent of their moral character, but the true medium is a servant of the angels, and co-operates with them for the enlightenment of humanity.

We sympathise with those mediums who have thoughtlessly yielded to the importunities of their clients in asking spirit aid in purely mundane matters, and trust that the trouble that has come upon them will cause them to realise more fully the responsibility of their mission, and acquire a better knowledge of their relation to the intelligences who communicate through them. W.H.T.

THE PHYSICAL PHENOMENA OF SPIRITUALISM: ARE THEY NATURAL OR SUPERNATURAL.

BY GEORGE P. YOUNG.

(President of the Spiritualists' National Union).

An Address delivered to the Members and Associates of the London Spiritualist Alliance, on Thursday evening, May 28th, in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, Mr. H. Withall, Vice-President, in the chair.

(Continued from February issue.)

VI.

THE SPIRITUALIST VIEW.

I have spoken throughout from the standpoint of a Spiritualist. No other theory save the spirit hypothesis can cover the ground and include all the facts. Some propound the theory that all the physical phenomena are caused by the extrusion of the etheric body of the medium animated by his subliminal consciousness. The medium, who is often fully conscious when the materialisations occur, would seem thus to resemble a generating or explosive engine, and the distance to which the form was propelled would be a measure of the strength of the generative force. With George Spriggs the materialised form on one occasion travelled fifty-one feet from the cabinet, whilst with a good materialising medium three feet is a creditable distance for the form to advance from the cabinet. The relationship in these two instances is 3: 51 or 1: 17. The square of 17 is 289. George Spriggs must therefore have been 289 times more powerful than ordinary mediums for materialisation. The modest George Spriggs would smile at such a flattering but absurd conclusion. As Madame d'Espérance, in her famous lecture from this platform, so well said:—

"This appears a very difficult and unsatisfactory explanation. To say the least, it gives one a vast amount of trouble to understand it; and when one has succeeded to some extent in grasping the idea, one finds one's self involved in a maze of new theories, and complications of theories, till one is bewildered. Why should we throw aside as untrue the statements of the spirits that they are the spirits of persons who lived, and who died to find death but a change of life, and that they have found means to come and acquaint us with the fact? Why, instead of believing this, should we prefer to invest mediumistic persons with such fabulous powers as those of being able, by the exercise of will and concentration of thought, to produce a human form, and having produced it, to endow it with the genius of a clever actor, the craft of a Machiavelli, the memory of the person whose rôle it plays, and the duplicity of the father of lies himself? They who accept such theories are in many respects like the dog in the

fable, who dropped his piece of flesh into the stream in order to grasp the shadow which was reflected there."

As the physical phenomena of the séance room are manifestations of *mind*, Spiritualists might legitimately inquire as to when the English Society for Psychical Research is going to justify its existence by a comprehensive and systematic investigation of this class of phenomena. The time for vulgar "detective" investigation is past. Reconstructive work, generalising of facts and deducing principles, is required. Frederic Myers, in his "Scheme of Vital Faculty," pointed the way, and the Society would be fulfilling his high and honourable traditions by thoroughly undertaking the investigation.

If allowed to speak in a personal strain, I may say that I have enjoyed some advantages as an observer. The demands of my professional work, training and experience have made it necessary for me to be a close observer, to possess a rapid-working and alert mind, and quick sympathies, and to cultivate that physical health and independence so helpful in maintaining calmness of mind and nervous equilibrium. Like pioneers in unpopular realms of thought, I have had to live the lonely life of an Ishmael, and as the inquiry is one of entrancing nature, the *scientific* interest has always reigned supreme. If I may be allowed to add a word of counsel and appeal to Spiritualists, I might urge that the impersonal attitude should be more fully cultivated. The discipline of life is beneficial, and the subject should not be degraded and prostituted to personal ends.

But I have said enough to show that these manifestations are worthy of the deepest and most painstaking scientific study. All may rightly say that our bodily manifestations reveal the incarnate human mind, the manifestations of the séance room reveal presence and power, and the phenomena of Nature reveal the Immanent Mind of the Universe. All alike, being indissolubly linked, deserve our reverent study. There are borne in on the illuminated mind the majestic words of a present-day philosopher, Sir Oliver Lodge, who speaks of this earth-life as—

"a mere point of contact between this material frame of things and a universe higher and other than anything known to our senses: a universe not dominated by physics and chemistry, but utilising the interactions of matter for its own purposes: a universe where the human spirit is more at home than it is among these temporary collocations of atoms: a universe capable of infinite development, of noble contemplation, and of lofty joy, long after this planet—nay, the whole solar system—shall have fulfilled its present spire of destiny and retired cold and lifeless along its endless way."

Already the race seems to experience in fuller measure the nearness of the larger world of life and love, by the uplifting of the spiritual faculties which follows the advance of truer knowledge and the liberation from the entrancing and effete conceptions of the past. Men and women are living purer lives, and slowly recognising the value of the development of those natural psychic powers, linking them on to a higher mode of existence. This is paving the way for a more abundant manifestation of spirit power as insight into Nature's processes is intensified and the purview enlarged.

Each human individual, feeling the truth of 'the Divine ordering of the Universe and its harmony with the highest aspirations of man,' will become his own priest, doctor, and lawgiver, and the saying of the Nazarene will be universally realised when each shall reverence the Father "in spirit and in truth." (Loud applause.)

THE END.

At the close of his able address Mr. Young was accorded a hearty vote of thanks.

SCIOAHSPE.

By EDGAR LUCIEN LARKIN.

VI.

Written for "HARBINGER OF LIGHT."

(Continued from February number.)

COSMOGONY OF OAHSPÉ.

The Creator in Oahspe, through the hand of its automatic writer, does not attempt to reveal how he created matter. Man's mind in its present phase is either too weak to understand if told; or the Creator does not desire him to know. Oahspe, by every art known to language, strives with consummate skill to set and fix in the very texture, in the warp and woof of the fabric of the mind of the reader, one overpowering fact that there is a Creator. It matters not what the student believes or imagines he believes, or what facts in nature he thinks he has discovered by means of the telescope, spectroscope, microscope, or retort, he cannot cast out of mind for an instant the idea that a Creator exists while reading Oahspe; and the thought may abide with him until the body dies. Many physical science authors and teachers cannot see any place in the Universe for a Creator, or find any reason for the existence for such a Being. We are in the midst of the sidereal Universe, a unit—one gigantic whole—made of ether in which move suns, planets, satellites, comets and meteors. The most obvious division of the cosmos, according to the language of man, is into two parts, the seen and unseen, a dividing based on light and vision. But there is another way of dividing Nature into two parts, one based on matter and the other, not on light, but on a far different kind of illumination, the mental or spiritual. Oahspe calls these two grand divisions Worlds, the spiritual and physical, and also often uses the term seen and unseen. But the unseen to eyes becomes seen by a higher or spiritual vision. The Universe as now known is so vast that the trained minds of the highest mathematicians, knowing their limits, do not even try to think of its immensity. This applies to the visible part; but according to Oahspe, the mental, spiritual or invisible is so much greater, that all that is visible may be almost ignored. In this series entitled Scioahspe, I shall apply the three words, Create, Creating and Creation to the visible or material part of the Universe; and the word Creator to the invisible, mental or spiritual part.

The real author of Oahspe was a discarnate human mind. This fact stands out so clearly, and with such self-evident certainty, that I shall not attempt to offer proof. Then this mentality knew nothing of the processes of creating; the discarnate minds that are still on planes low enough to communicate with incarnate minds are as ignorant of creating as are we the denizens of flesh. Light due to vibrations of matter caused by heat is of comparatively late origin in cosmical evolution. Rare matter must be condensed into heavy gases, liquids or solids before heat sufficient to cause light can develop. Thus matter existed for eons before light due to heat could be emitted. Cold light is known to science, but this subject cannot be entered upon here. Oahspe does not know, nor does it seek to tell us, how the Creator created matter; but I quote what it does reveal.

"By virtue of My presence created I the seen and the unseen worlds. And I commanded man to name them; and man named the seen worlds Corpor, and the unseen worlds Es; and the inhabitants of Corpor man named corporeans. But the inhabitants of Es he called sometimes es'eans and sometimes spirits and sometimes angels" (1). "Jehovih said: 'I created the earth, and fashioned it, and placed it in the firmament; and by My presence brought man forth a living being. A corporeal body gave I him that he might learn corporeal things; and death I made that he might rise in the firmament and inherit My etherean worlds'" (2).

Now, in all of the other fifty-one bibles of mankind, there is no such clear statement of why man, the personality, was given a body capable of death. Where man came from will be told in subsequent chapters.

Here we have the great and awe inspiring reason given why man was placed on earth, "chained to flesh." Compare all world bibles, ancient and modern, with these sublime ideas.

"To Es I gave dominion over Corpor; with Es I filled all place in the firmament. But Corpor I made into earths, and moons and stars and suns; beyond number made I them, and I caused them to float in the places I allotted to them" (3). "Es I divided into two parts, and I commanded man to name them, and he named one etherea, and the other atmosphaera. These are the three kinds of worlds I created; but I gave different densities to atmosphaeran worlds, and different densities to the etherean worlds" (4).

Look at this: the great order, the Essenes, of vast antiquity, and a society for ages the wonderful repository of the wisdom of the Arcane and higher truths, was in name very like the primeval Es'seans, the inhabitants of the Es world in existence long before the earth was formed. I wonder if the ancient Essenes of all Asia and Egypt were aware of the origin of their name. If so, then their esoteric and arcane teachings loom up as of great importance, for Jesus was an Essene. But I must leave this fascinating subject until near the close of this volume. "For the substance of My etherean worlds I called Ethe, the most rarefied. Out of Ethe made I them. I made Ethe the most subtle of all created things, and gave to it power and place, not only by itself, but also power to penetrate and exist within all things, even in the midst of the corporeal worlds. And to Ethe gave I dominion over both Atmosphaera and Corpor" (5). Oahspe, Book of Jehovih, 1-5. Thus the Universe is composed of three divisions, Etherea, Atmosphaera and Corpor. Ethe is the modern ether, now looked upon as being one universal mass of corpuscles of pure electricity, each corpuscle being in motion inconceivably of rapidity. There are etherean worlds thus: "In the ALL HIGHEST places created I the etherean worlds, and I fashioned them of all shapes and sizes, similar to my corporeal worlds. But I made the ethereal worlds inhabitable both within and without, with entrances and exits" (6). "Atmosphaeran worlds I also created in the firmament, and I gave them places and orbits and courses for themselves. But atmosphaeran worlds I created shapeless and void of fixed form, for they are in process of condensation or dissolution, being intermediate in condition betwixt My etherean and My corporeal worlds. Of three degrees of density created I them, and I commanded man to name them, and one he called A'ji, and one Ji'ay, and one Nebulae" (8). "But all of them are composed of the same substances, being like the earth, but rarefied" (9). Book of Jehovih, Oahspe, p. 7.

All these revelations coincide with the most recent science in its deductions. But that ether rules the atmosphere and solid worlds is new to science. With Oahspe, as quoted, ether is conceived to exist within all matter as water in a sponge. But it was not known that it has dominion over all gross matter. But see this, hear, listen. Every substance known can be reduced to gas. This gas can be separated into corpuscles, made to pass out of containers through solid walls of metal, and vanish beyond the scrutiny of man. This is the astonishing discovery of late scientific men. But no discovery has been made that ether, that is, the cosmical mass of electrons or corpuscles, "has dominion over both atmosphaera and corpor." But let us make a slight change and say corpuscles (ethe) are atmosphaera and corpor, and all else that these words can include—that is, all things in existence. Then we arrive at once at the greatest generalization of science for all ages—the modern concept of the electrical base of nature—or the assertion that nothing exists but corpuscles of electricity. And Ethe was created first. Verse 5, in speaking of all worlds, says: "Out of Ethe made I them." The most accurate text-books on modern electricity, physics and chemistry cannot hope to make a better definition. I must refer again to the fact that when corpuscles pass out through the metal sides of the

Crookes' tubes, they are for ever lost to man and beyond recovery. And the familiar doctrine that all suns and worlds were formed by the condensation of gas, first into nebulae and then into suns and planets, appears in verse 8. But totally new words, A'ji and Ji'ay, appear. These are states or conditions of matter before nebulae, states unknown to science. These two phases cannot be detected by any instrument so far invented. A'ji is the first condensation of ethe, does not emit light, and is therefore unknown to science. But it can be shown by that most powerful engine in possession of man, the higher mathematics, that the quantity of matter actually in existence is so great that all within range of the largest telescopes may be considered a mere fraction of the whole. Photographic plates of the entire celestial vault reveal about one hundred million suns, commonly called stars. Many thousands or millions of these are more massive than our little star, the sun; yet it contains 333,426 times more matter than is in the entire earth. Therefore, the 100,000,000 suns, as massive as they are, contain a quantity of matter so small in comparison with that already weighed as to be practically inappreciable. Then nearly all the matter in existence is invisible by the physical eye of man, but visible to that imperturbable eye, the higher mathematics. And the quantity of matter visible in the shining nebulae, white, tenuous masses in space is also comparatively small. They are nearly all composed of gas. From the motions of comets it is known that if there is a resisting to motion medium in interstellar space, its density is so small that it has not affected the velocity of comets dashing through it, sufficiently to be detected since the invention of the telescope and perfection of that branch of mathematics dealing with orbital velocities. A'ji must be excessively rare and tenuous. But whatever it is, it falls on the earth and sustains life thus: "Fragapatti said: 'To thee, O Thulæ, will I speak in the name of Jehovih, whatsoever thou shalt require at my hand, I will send to thee; and if thou needest A'ji, I will send it.'" (15). "Be less concerned about the spirits in thy heavens than about mortals on the earth. Mortals must have sufficient a'ji, that the race become not extinct" (16). Book of Fragapatti, 15-61, Oahspe, p. 261. This brings up a mighty problem under the name of a mystery in chemistry called catalysis. This is one of the most obscure phenomena in nature yet encountered by science. Briefly, it is a process where an exceedingly small quantity of matter can accelerate a chemical action in other matter without itself being affected. Thus there may be two or more chemical substances in contact, striving to unite and form a new compound. Let this action be very slow; then in a number of well-known cases, bring near a catalyzing substance and the chemical action will be greatly increased, the chemicals will unite at once, and at times with explosive violence. But the catalyzers suffer no change, merely act by their presence, and can repeat the process for all time, so far as science now knows. A fact to be noted is that of the extremely minute quantity of the external agent required in many reactions. Now strange things are mentioned in history. Epidemics affecting not only the bodies but the minds of the people have occurred without known cause. This subject is one of the strangest in literature. I have wondered about it. But now comes Oahspe explaining all by revealing the fact stated in positive language, that at times the earth passes through cosmical masses of a'ji and also other substances. Astronomers might become interested in the Oahspic account of these waste places traversed by the earth in its flight through space-deeps, while at other times its path is in clear, cold frigid voids, swept bare of matter save a few meteors. But when the earth, moving at the terrific speed of 18½ miles per second, dashes into an expanse of a'ji and is immersed within it for a number of years, there follows a general breaking up of human institutions. Jehovih said to assembled hosts: "When a'ji cometh near a dawn of dan, let My loo'is be swift in duty, far-seeing in the races of men. I not only break up the old foundations of temples and cities in those days, but

the foundations of the abuse of the castle of men. My voice is upon the races of men." Book of Divinity, xiv. 1, Oahspe, p. 300. This sounds like a far-seeing prophecy, and it is. For the human races—the nations of the earth—are fast becoming slaves to the caste of grinding wealth concentrated in blood-drinking hierarchies.

"This A'ji is semi-dark. There are places in the firmament of heaven not all light, nor yet all dark—Ar'ji. When the earth passeth through A'ji it aggregateth and groweth. An abundance of Dar'ji in the firmament giveth a cold year upon the earth. In the years of Ar'ji mortals become warriors." Book of Saphah, Oahspe, 598, 56. Can it be that gigantic wars suddenly blaze up without apparent cause, when millions of men and also women become war mad? And can it be true that the real cause is cosmical, and that a dreadful catalytic substance falls on the earth from space, driving man to the insanity of war? Such is the set assertion of Oahspe. The spectroscope teaches that the earth and all suns are made of like materials. The cosmogony of Oahspe states this to be a fact.

Lowe Observatory, Echo Mountain,
Calif., U.S.A., Dec. 1, '08.

[As we go to press, Professor Larkin writes to say that as "Oahspe" is over the prescribed weight for postage, that he will send a box as ordinary freight by April 15th, containing orders received up till that date. These will be then forwarded to their respective destinations.]

THE STRANGE CASE OF DR. ASTLEY.

AN APPARITION OF THE LIVING.

What *The Times* calls, with reason, the Strange Case of Dr. Astley, was arousing great interest in London at latest advices. "Happily, it is not what is commonly known as a ghost story," says the London *Daily Telegraph*, "for Dr. Astley, whose figure has been seen by his locum tenens and housekeeper at his Norfolk vicarage, is alive in Algiers. The story, then, belongs to that large class well known to psychical investigators as 'apparitions of the living.'

As related to a representative of *The Times* by Mr. Brock, and afterwards confirmed in essential particulars by the housekeeper, Mrs. Hartley, it is briefly as follows:—

Dr. Astley, who has been vicar of East Rudham since 1896, left England with Mrs. Astley on December 10 for Algiers. Mrs. Astley had not been in good health of late, and Dr. Astley accepted the chaplaincy of Biskra, Algeria, for three months in the hope that the residence in a warmer climate would be of benefit to her. It was arranged that the Rev. R. Brock, vicar of Criggion, should come to East Rudham to act as locum tenens. Mr. Brock met Dr. Astley for the first time in London on December 9 and spent half an hour with him before coming down to Norfolk. He heard nothing more of Dr. Astley until Saturday last the 26th. On that day he received a letter from the English chaplain at Algiers, announcing that Dr. Astley and his wife had sustained injuries, not of a very serious character, apparently, in a railway accident in a tunnel near Mansourah, on the line between Algiers and Biskra.

THE FIRST APPARITION.

On Saturday, while Mr. Brock was seated in the dining-room at East Rudham Vicarage, the housekeeper summoned him to 'Come and see Dr. Astley' in the study.

The housekeeper, according to her own story, had gone into the study, which adjoins the dining-room in order to close the window shutters.

Now, the study is a small room with a door opening on to the lawn. The upper part of the door is of glass, and there is also a large window adjoining the door. On the left of the door outside is a glass conservatory at right angles with it. On the right is a blank wall (part of the dining-room) also at right angles with the study.

Mrs. Hartley had no sooner approached the door window than she saw through the glass a figure which

she declares was that of Dr. Astley. The figure was so clear that, forgetting for the moment that the Vicar was in Algiers, she opened the door to admit him. He turned to the right, however, and went in the direction of the blank wall.

Then it was that Mrs. Hartley summoned Mr. Brock from the dining-room and took him to the study window. They both saw Dr. Astley's figure clearly outlined against the blank wall.

It must be remembered that they were looking through glass, and Mr. Brock is of opinion that what they saw was a picture of the study with its book-lined walls and the writing table in the centre, and Dr. Astley seated in his customary attitude at the table.

'I saw a clergyman,' Mr. Brock says, 'whom I recognised as Dr. Astley. He wore a beard and moustache (Mr. Brock is clean-shaven), and I noticed particularly his clerical collar and a gold chain across his chest. I did not know at the time that Dr. Astley carried a chain in that position, but Mrs. Hartley assured me that he did. I looked closely and saw the face clearly.

'I said, 'We will go and look outside,' and, taking a lantern, we did so. There was nothing to be seen on the wall or in the grounds. When we came back everything had disappeared.'

It should be added that the housemaid who accompanied Mr. Brock and Mrs. Hartley into the study also saw Dr. Astley's figure seated among his books.

A SECOND APPEARANCE.

Feeling considerable uneasiness about the vicar, Mr. Brock telegraphed on Monday to Mr. Muriel at Algiers, asking how the two patients were. Yesterday he received the following reply, 'Both progressing satisfactorily. Have written.—Muriel.'

This message relieved the fears of the household at the vicarage, but, strangely enough, the vicar's figure, or his double, was again seen in the same position last night. When Mrs. Hartley went with her candle to close the window shutters of the study she perceived the same picture on the blank wall.

Once more she summoned Mr. Brock from the dining-room. 'Come quick,' she said; 'Dr. Astley is there again.' 'I went with her,' Mr. Brock told *The Times* representative, 'and sure enough there was the same scene outlined on the blank wall—the books and the table, and Dr. Astley seated in the same position. The picture remained a few minutes, and then faded away.'

Some two hours later *The Times* representative accompanied Mr. Brock and Mrs. Hartley into the study, the candle was placed on a chair as before, and on looking through the door window, the book-lined study was dimly reproduced, apparently on the blank outer wall of the dining-room.

The housekeeper asserted that once more she could see Dr. Astley. This time she said in his robes with a stole over his shoulders.

Mr. Brock was not so positive, though inclined to think that the figure was there. *The Times* representative, however, could perceive no figure whatever, though the books were plainly to be seen. After a time Mrs. Hartley said that the figure had gone.

'I was not surprised at the apparition,' said Mrs. Hartley. 'Since I was a child I have seen various apparitions, and as I put my hand on both Mr. Brock's and Florry's I may have transferred the ability to see the vision to them. I am not a spiritualist, but I have been a trained nurse for years, have sat by many deathbeds, and have seen people before now.'

The maid bears out the story of the vision."

SPECIAL NOTICE.

This issue of the *Harbinger of Light* is the largest yet printed. Not only does the rapidly increasing circulation demand this, but W. T. Stead's splendid article published as supplement must prove a great attraction. Subscribers and agents requiring extra copies are asked to send early, as the February edition was disposed of within a few days of publication.

PERSONALS.

W. T. Stead writes under the heading, "The Power of Things Unseen," of some dozen books dealing with the Occult in the January issue of "Review of Reviews," and in "The Other World," its last section, relates some remarkable facts in his own knowledge of children having "invisible playmates," as in that charming story by this title of Mr. Canton. Similar experience could be given by the editor of this paper, whose little grand-daughter of five years old always had a little invisible playmate in the garden with her whom she called "Leafy," as she was so fond of flowers.

Sudermann's play of "Hannele," says Mr. Stead in the same article, depicts Hannele, the heroine, a poor, tortured, miserable girl, seeing on her death-bed a beatific but very material vision of the world, on whose threshold she is hovering. This play, running at His Majesty's Theatre, London, lately, was witnessed by thousands, who were awed by the extraordinary power and pathos of the play, even though it jarred on their preconceived ideas concerning a future state. But of all such narratives, Mr. Stead says that he hopes to publish early in this year one of the best which sets forth the facts of the life beyond the grave as told by a twelve-year-old boy on the other side. It is entitled, "Rachael Comforted; being Conversations of a Mother with Her Son, Who was not, but Whom She has Found." "I think," says Mr. Stead, "what the little lad told his mother of his life in the Sixth Sense is true."

Mr. John Lobb's just issued volume, "The Life Beyond," has caused quite a sensation in English literary and other circles. The "M.A.P." reviewer calls it, "The Novel of the Week." "The Baroness Burdett-Coutts," says Mr. Lobb, "frequently appears to me . . . On one occasion when she manifested, she said, 'Had I known of Spiritualism in my earth life, I would have devoted a large portion of my income to the spread of its light and knowledge. Clairvoyant eyes,' he goes on, 'see the tall, thin spirit-form of the Baroness on the platform at our services.' As the reviewer says, 'Mr. Lobb's experiences about the life beyond make it a real geographical place, so clearly are its constituents and inhabitants described. E. W. Cole announces copies on sale at the Book Arcade.

Edward C. Randall's new volume, "The Future of Man," an advance copy of which was received by last American mail, has gone a step farther on in his elucidation of spiritual things than in his first volume, "Life's Progression," which was an immediate and complete success. In a future issue it is hoped to give a complete review of "The Future of Man," one of the most delightful, logical, and convincing volumes that has yet been printed. Not only does E. C. Randall show that the spiritual development of each individual is to be aimed at, but that it is open to all who will take the trouble to inquire the way for themselves. With others, he sees the great future awaiting Spiritualism in these lines: "We are swinging away," he says, "from the old moorings; new views come with changing times and conditions."

Annie Besant's Australian Lectures, delivered during her 1908 Australian tour, have been published by G. Robertson and Co. for the Australasian section of the Theosophical Society, whose head-quarters are at 132 Phillip-street, Sydney. The volume will be on sale at booksellers, and Theosophical centres throughout Australia and New Zealand, and is sure to be eagerly read by those who recognise the spiritual significance of her message to the world.

Leopold Dauvil, who suffered, a year ago, a severe domestic affliction in the loss of his only son, retires from the editorship of "La Revue Spirite," from

the end of last year. This journal was founded more than half a century ago by Allan Kardec. He was followed in the editorial chair by P. G. Leymarie from 1870 to 1894, whose son, Paul Leymarie, is now general manager of this paper and the publishing house. Mr. Dauvil seeks, with his wife, a milder climate for health's sake.

Mr. James Moore Hickson, president of the "Society of Emmanuel," an organisation for spiritual healing, with which an ex-Indian bishop and several clergymen of the Church of England are connected, has been doing some wonderful cures in London. The society has been formed "to develop the divine gifts left to his church by the Master, and especially the gift of healing by prayer and laying on of hands," and is backed up by several titled ladies and Anglican clergymen, who are on the committee. The London "Morning Leader" of December 31st, in a column-long report, says that during the year, 1086 treatments have been given to poor persons for physical, mental, and spiritual troubles.

"The Healer," edited and published by Mr. Hickson, 22 Talbot-square, Hyde Park, London, W., gives details of eleven typical cases cured by himself, including Cancer, Locomotor Ataxy, Rupture, etc. In an editorial note it is stated that a stained glass window, depicting Jesus healing the sick, has been placed in St. Alban's Church, Hindhead, by some who have been healed by Mr. Hickson's gift.

Mr. Herbert G. Paull, member of the Board of Directors, and secretary of the Canadian Society for Psychical Research, delivered an important address before this society on the "Psychic Research Factor in Science," a report of which, five columns long, in the Toronto "Sunday World" of December 6th, was kindly sent last mail, by Dr. King, president. It is brimful of interest, and can be seen in the Reading Room of the office of this paper.

Mr. J. J. Morse, editor of "Two Worlds," Manchester, writes of his great interest in the cuttings sent to him from newspaper reports of the claim on possible dutiable "apports" brought to Mr. Stanford's circles, and "Science and the Soul," by Mr. Britton Harvey. Mr. Morse would print in a succeeding number of the "Two Worlds" an account of the same, with portraits of Mr. Stanford and the medium, Charles Bailey.

Mr. E. W. Wallis, editor of "Light," has reference to the same in the January 16th issue, and under heading of "Spirit Smugglers," gives an account of the claim for duty made by the Customs on Mr. Stanford. "We have heard," says "Light," "of smuggled spirits, but not of spirit smugglers until now."

Mr. Dudley Wright's book, "Was Jesus an Essene?" tells, in a way not hitherto attempted, who were the Essenes? Christianity not a New Religion, etc., that is particularly interesting in view of the probably occult origin of the Essenes as indicated in Prof. Larkin's article, "Scioahspe," in this issue. It is published at 1s., and can be obtained or ordered through Miss Hinge, 178 Little Collins-street.

Arthur Bushby writes of a most successful tour on the way of himself and wife to Los Angeles, where they are at present located. His address is, care of J. H. Nichols, P.O., Box 197, B.R. 4, Los Angeles.

Dr. O. L. M. Abromowski announces, in our advertising columns, that he may be consulted at 32 Collins-street, Melbourne, and that his private address is "Reform Food Sanitarium," Coronet Hill, Beach-road, Sandringham, where he is prepared to receive patients.

William Bugby, of Tasmania, sends, by courtesy of a friend, a most interesting article by himself on the late Dr. Le Plongeon, the renowned explorer of

the ruined cities of Yucatan, and the greatest authority on the language of the ancient Mayas. Recent references to "Atlantis," in the "Harbinger," by Dr. Robinson, of Mr. Stanford's circles, add interest to the article, whose length precludes at the moment more than passing notice.

Mrs. Loie F. Prior, after visiting Sydney, leaves for South Africa on March 4th, to fulfil an important engagement with the Durban Spiritualist Society, South Africa.

Mr. and Mrs. Weeks have resumed propaganda work in Sydney, and desire to thank their many friends in Melbourne for their kindness during their recent visit to this city. Every Sunday these indefatigable workers are speaking for societies or lyceums in and around Sydney, and would be invaluable to newly-formed societies in country districts.

Madame Nordica, after 3½ years' successful platform work in Sydney, left for New Zealand early in February, and intends later to proceed to New York and London.

W. J. Colville's article on Cora Richmond in type, and, with others, held over till April issue.

Mrs. Bright will be "At Home" to friends and subscribers from 3 to 5 on Thursday afternoon, March 4th, at "Harbinger of Light" Office, Austral Buildings, 117 Collins Street. Dr. O. L. M. Abramowski has kindly consented to speak on "Breathing and Eating."

REMARKABLE CASE OF PREVISION AT WAIHI, N.Z.

Mr. W. M. Wallmitt, J.P. and District Coroner, sends the following remarkable incident. The resident referred to is Mr. Wallmitt himself, who is one of our most earnest co-workers, and also evidently a "seer of visions." Our account is taken from the Waihi *Daily Telegraph*, of December 17th, 1908.

The result of the Webb-Arnst sculling match verifies a remarkable vision which to investigators of the psychic phenomena and science is known as a demonstration of spiritual subjective clairvoyance, proving (as it is held by students of the same) the existence of unseen intelligences around us. On the night of the 7th April of last year, ten months since, a well-known local resident saw the following scenes in the waking hours of the morning. The first scene represented a large town. The streets were thronged with people all surging about in great excitement. On the top front of a large stone building were erected the following letters in large capitals:—ARNST. The name was fixed in an iron frame, and stood out distinctly. Excited people rushed about, placing their hands on each other's shoulders, exclaiming "Arnst!" "Arnst." The whole scene showed that something unexpected had happened. This passed, and the next scene showed a portion of a river near a bend; the ripple and blue tint of the water could clearly be seen. Nothing else could be noticed, but the senses became conscious that something extraordinary was happening, and that Arnst had the advantage, and rowed in the winner. The impression was most vivid, and the remarkable point was, that nothing but the water and bank of the river could be seen. This passed, and the final scene showed in white outline the shorthand tracing for the name "Arnst." This concluded the vision, and it may be taken as a remarkable psychic experience. The description of this vision was written down and certified to by an officer of the Waihi Magistrate's Court next day (April 8th) and the document can be examined on application, and the name of the resident obtained if necessary. It may be mentioned that at the time the match between Arnst and Webb had not been definitely arranged, nor had the receptive of the vision been thinking of the match. During the last two scenes he was practically awake. The bonafides of the occurrence may be tested, as the signed and certified document is now in the hands of the clerk of the Court.

*"CLAIRVOYANCE, AURAS AND COLOURS."

By J. C. GRUMBINE.

Mr. Grumbine, the author of the above three books, is one of those truly gifted seers whose words can only be appreciated by one who reads with the eyes of the spirit. There are a multitude of books just now on the market dealing with the occult, and it requires some discrimination to choose from among them. If the message is to be productive of blessing to the reader, the channel of its transmission must be a pure one. Otherwise the truth it conveys is tainted by its own imperfections. This defect disqualifies many of the writers on occult subjects.

It is therefore a great pleasure to us to find in Mr. Grumbine a man who has been permitted a glance into the sanctuary, and whose words bear the unmistakable impress of their heavenly origin. We therefore hope, in the interest of divine truth, and for the sake of the promotion of spiritual enlightenment, that there will be no lack of appreciation of his work.

The outpouring of spiritual truth that has been vouchsafed to the human race in these latter days makes our hearts hope from day to day for still richer blessings to come. We heartily wish that many of the heralds of the new life, and the writers on it, may express the graciousness and the sweetness of the spirit in such a natural and convincing manner as does Mr. Grumbine.

These books can be obtained direct from the author at prices given below.

E.G.

THE WATSEKA WONDER.

Considerable public interest and discussion among medical men and occultists was excited in America, and particularly in the State of Illinois, some thirty years since, by a remarkable case of transference of personality which occurred in the City of Watseka in that State, the full particulars of which were reported in "The Religio Philosophical Journal" (Chicago), and referred to in several other journals. The narrative was subsequently published in pamphlet form, but the edition was soon exhausted, and has long been out of print. As a well attested fact illustrative of spiritual intervention for beneficent purposes, a wider publication of the particulars is deemed to be of interest not only to occult students, but to all who are interested in spiritualism, and with this idea The Austin Publishing Co., of Rochester, New York, have published a neat 72-page booklet, giving the full details of the case, extracts from several newspapers, and the attested testimony of the witnesses, whose integrity is vouched for by several notable people, including the Mayor of Watseka. The circumstances are briefly as follows:—Laurency Venum, a girl of fourteen, after some brief illness, was taken with what were supposed to be cataleptic fits, but which were really irregular spirit controls or obsession, and the medical men attending her, failing to understand her case, advised her removal to a lunatic asylum. The parents were loth to take this step, and a gentleman named Roff, a comparative stranger, who, being a spiritualist, had some idea of the true nature of the case, strongly advised them to consult Dr. Winchester Stevens, who had experience in a similar case. The advice was followed, the obsessing spirits dismissed, and Laurency controlled by an amiable spirit, who proved to be the daughter of Mr. Roff, deceased about twelve years, and who informed the parents that she would remain in possession till Laurency was quite cured. This she did for about four months, during which time there was an entire change of personality, Laurency Venum becoming to all intents and purposes Mary Roff. She not only looked upon Mr. and Mrs. Venum as strangers, but addressed the Roffs as pa and ma, gave them her affection, remembered all the incidents of her earth life, recognized relations and friends, reminding them of many incidents which

*"Clairvoyance" 8/., "Auras" 2/., and "Colours" 2/.. Easy lessons in Occult Science, by J. C. F. Grumbine, P.O. Boston, America.

occurred from twelve to twenty years previous. She was occasionally controlled by Laurency, who described herself as being in heaven. As the time drew near for the return of Laurency to the body, Mary bid an affectionate adieu to her relatives, and Laurency Vennum resumed possession of what was then, and continued to be, a healthy body. The narrative is particularly interesting, the evidence of its truth is conclusive; the facts were investigated and confirmed by the late Dr. Richard Hodgson.

VICTORIAN ASSOCIATION OF SPIRITUALISTS.

On Monday, February 8th, Mr. Donahay, one of the vice-presidents, gave an interesting address on "Astronomy," illustrated with limelight views. In Mr. Donahay's address, which was chiefly explanatory of the beautiful objects seen through the telescope, he dwelt on the elevating character of a study of astronomy, especially in relation to the scientific aspect of Spiritualism now presented by leading minds of the day. A cordial vote of thanks was accorded the lecturer, and a programme of music and recitations followed. Miss Smith ably presided at the piano as soloist and accompanist.

On Sunday Evenings, Mr. J. Macleod Craig has lectured to large audiences, and on Tuesday evenings given addresses on Healing, with practical illustrations, to any suffering ones present. On Wednesday and Friday evenings the occult class and developing class respectively—the latter under Mrs. Waschatz's direction—have been doing useful work.

Invitations have been issued to members and friends of the V.A.S. by the committee to a "Social" to celebrate the silver wedding of their respected president, Mr. Otto Waschatz and Mrs. Waschatz, on Monday evening, March 15th. It is to be held at the Austral Hall, Victoria-street, and a very large and influential gathering is expected.

MELBOURNE P.S. LYCEUM.

Good attendances are reported at the above, and it is announced that on Sunday evening, March 7th, Mrs. Schultz, president of the Spiritual Church of N.S. Wales, will commence a month's engagement. Mrs. Schultz will arrive in Melbourne on March 5th, and her private address can be obtained from the secretary of the Melbourne P.S. Lyceum, 21 Bouverie-street, Carlton.

On Thursday, March 18th, the Lyceum hold a Social and Pound Night to welcome Mrs. Schütze.

SPIRITUALISTIC CHURCH OF VICTORIA.

"Church Worker" writes:—

On Tuesday, the 6th of February, a farewell social was given to Mr. Moorey, and a handsome silver fruit dish presented to Mr. and Mrs. Moorey as a token of the great esteem in which he is held, and of over two years' earnest work on the platform. It was a most successful meeting, and during the interval in an enjoyable programme, a presentation was made to Mr. and Mrs. Prince of a handsome enlarged photograph of themselves. The evening was concluded by the singing of "Auld Lang Syne," and the next day a large number of friends bade farewell to Mr. Moorey at the Spencer-street Station. It will be difficult to fill Mr. Moorey's place on the platform, but his successful building up of an audience should result in important engagements for him elsewhere.

Mr. Moorey's last lectures in Melbourne, "An Appeal to Spiritualists," "Is a lie justifiable?" and "Does it pay to be honest?" (the final address) were among the best given by Mr. Moorey. On the last occasion a large and enthusiastic audience assembled, and before it dispersed a hearty vote of thanks was tendered to Mr. Moorey, and a verse of "God be with you" finished what is a memorable course of lectures in this city.

Special thanks are tendered to the afternoon speakers and to Mr. Kitto, who, at Mr. Moorey's last lecture, kindly assisted on the platform with a short talk on "Clairvoyance."

PSYCHOLOGICAL SOCIETY.

A highly successful *Conversazione* was organised and carried out by the President and his wife, Mr. and Mrs. Kitto, on January 29th, at Scourfield Chambers, Collins Street. There were present representatives of various Melbourne Societies, and the evening was enjoyably interspersed with songs and recitations.

Visitors will be cordially welcomed at the lectures any Friday evening at the above address, and all possible information given to inquirers on psychological subjects.

MRS. PRIOR IN MELBOURNE.

A fitting close to Mrs. Prior's season in Melbourne was a farewell social tendered to her at the Guild Hall on Tuesday evening, February 9th, when a most enthusiastic gathering of friends and admirers testified to their appreciation of her efforts. On the platform, which was tastefully decorated by willing hands, were Mrs. Prior, Mrs. Redfern, Mr. and Mrs. Bennett (of Drysdale), and Mr. Pearson (of Ballarat), who officiated as chairman. There was an excellent musical programme arranged by Miss Lenz, songs being contributed by the Misses Lenz, Jarratt, and Anderson, and Mr. West. Specially interesting items were supplied by the Melbourne Banjo Quartette Company, who were encoered for every number.

During the evening, a set of silver-backed brushes was presented to Mrs. Prior, on behalf of subscribers by Mrs. Redfern, who made an excellent speech; and after a grateful response had been made by Mrs. Prior, she presented to Mr. Arthur, the indefatigable secretary of the Guild Hall meetings, a watch, in token of her appreciation of his services.

Mrs. Prior's lectures during the last month of her stay had maintained their high standard of excellence, and she expressed the hope in saying farewell to her friends, that she might, after her visit to South Africa, return for a season to Melbourne.

SPIRITUALISM IN NEW SOUTH WALES. CHURCH OF SEERS, SYDNEY.

Mr. A. J. Bush, Hon. Secretary, writes:—"Since my last I have to report excellent attendances, and much good work has been done. Now the recently formed N.U. takes the night platform, and we are having splendid audiences. I took the platform for the opening night ("Man's Idea of God"), with Madam Perry as demonstrator from flowers. February 7th Mr. and Mrs. Weeks reviewed the recent debate on "Spiritualism v. the Subconscious School," defended by Wilson Wilson. For the 14th and 21st we have Mrs. Loie Prior; "Is Spiritualism Religious or Scientific?" for the 14th, when a very large congregation were delighted with her able defence of the spiritualistic philosophy; on the 21st Mrs. Prior's subject was "The Benefits of Organisation." Cordial greetings to yourself and all co-workers in Victoria; every success for your paper."

SPIRITUALIST CHURCH OF NEW SOUTH WALES.

The afternoon meetings of the above Church have been so successful since the beginning of the year, that for the future there will also be an evening service. A choir, which promises to be very successful, has been formed by Mr. W. Banks, with Mr. A. Lüben as organist. Mr. and Mrs. Weeks occupied the platform on January 24th, and gave an interesting address on "Rational Spiritualism." On the following Sunday Mrs. E. Schütze, President, gave a splendid lecture on "Creation." On February 7th a spiritual service was conducted by the President, assisted by Mr. Hanlin, to the memory of Mrs. Jacobson, daughter of Mrs. Macfadden, one of the pioneers of the above Church;

Mr. Hanlin gave a short address on the "Kingdom of God Within You." Last Sunday, the 14th, we had the pleasure of listening to an able speaker in Mrs. Loie F. Prior, of U.S.A. She spoke for some length on the "Signs of the Times," and was listened to attentively by an appreciative audience. At the evening service Mrs. E. Schütze spoke on "Spiritual Gifts," Clairvoyance, Clairaudience, and Psychometry, afterwards giving a few spirit messages from flowers.

BURWOOD SPIRITUALISTIC LYCEUM.

Leslie Jones, Hon. Secretary, writes:—"Good attendances have been the rule during the month. On January 24th Mr. Jenkins addressed the children on "The Natural Causes of Earthquakes." As the result of the visit of Mr. and Mrs. Weeks to your State and their advice, our platform was occupied on February 7th by Miss Alice Wright, and February 14th by Master Cecil Tanner, as Assistant Conductors, and we have others who are going to follow. These scholars are two of our most earnest workers. The other speakers have been Mr. and Mrs. Weeks and Mr. Walker. Greetings to all kindred Societies and co-workers in Victoria."

SPIRITUALISM IN BRISBANE.

The Brisbane Association of Spiritualists said farewell to Mrs. W. J. McLellan at a social given in her honour on Tuesday, February 2nd. The B.A.S. Rooms in Moon's Buildings were tastefully decorated for the occasion, and a large number of members and friends were present. An interesting programme of songs and recitations was given, after which the event of the evening took place in the form of a presentation to Mrs. McLellan.

The President, in making the presentation, referred to the great respect, love, and esteem that the members felt for the gifted lady who had for the last four months occupied the position of lecturer for the B.A.S. Expressions of goodwill, regret at parting, together with kindly reference to the beautiful philosophy and high spiritual teachings of guides who work through Mrs. McLellan, were tendered by the assembled friends. The presentation consisted of a beautiful set of embossed silver toilet requisites in case, and a handsome gold cross and chain, all suitably engraved, as mementoes of the occasion.

Mrs. McLellan, who was greatly overcome by the enthusiasm of the meeting, was unable to respond, but eventually two of her spirit guides spoke through her a charming acknowledgment. More songs, refreshments and social intercourse completed one of the most harmonious, happy and delightful evenings ever experienced in the rooms of the B.A.S.

SPIRITUALISM IN NEW ZEALAND.

WELLINGTON ASSOCIATION OF SPIRITUALISTS.

At the annual general meeting, held on January 9th, the following officers were elected for the ensuing year:—President, Mr. W. McLean (re-elected unopposed); vice-presidents, Mr. W. Rough, Mr. W. E. Moore; secretary and treasurer, Mrs. W. E. Moore. Great satisfaction is expressed at the further engagement of Mrs. G. Gladys Cooley, after her visits to Dunedin and Christchurch, where she lectured with immense success. Her tests from the platform are considered next to those of Mrs. Ada Foy, and the committee express their warm appreciation of her services.

SOCIETY FOR SPIRITUAL PROGRESS, AUCKLAND.

Mrs. Harris-Roberts reports excellent progress, and speaks hopefully of the work in that city, where great harmony prevails between the two societies. Mrs. Ellen Green is expected to take the platform in March on her return from Dunedin and Christchurch. Madame

Wearne and Madame Garlick, of Sydney, are working in Auckland, and have kindly assisted the Society at their afternoon meetings. Mr. Roberts frequently conducts a service or circle, and the work altogether seems to be of a highly satisfactory character.

ASSOCIATION OF SPIRITUALISTS, AUCKLAND.

(REGISTERED.)

Mr. Matthew Talbot, Hon. Sec., writes:—

"Mrs. Morrison is most successful as our speaker. The longer she is with us the larger the crowds of fresh faces which appear on each succeeding Sunday. Mrs. Morrison's Tuesday Psychometric evenings are more crowded each week. The meetings are held in our new office in the city, where we have to turn numbers away; in fact, last week tickets were sold a week ahead. We do not know if Mrs. Morrison will be able to stay beyond the 14th March, the end of her second term, or not. If this is not possible, our platform will be vacant. Our best wishes to yourself and paper, and congratulations to the V.A.S. on the splendid work they are doing.

"On Sunday, Feb. 7th, Mrs. Morrison held a dedication service, which was a pronounced success, the new hall being full. The ceremony was a most interesting one, being conducted by Mrs. Morrison's controls."

SPIRITUAL BAND OF HELPERS, WELLINGTON.

(REGISTERED.)

Mr. James Wilson, Hon. Sec., writes:

"I do not know if you have ever heard of our Society, but I would like to say to readers of the *Harbinger* that we are a band that is working with a *will* to spread the truth of Spiritualism. Our platform is at present occupied by Mrs. Praed, and every Sunday evening her lectures are listened to by an earnest and attentive audience, and it is evident that she is doing a grand work for Spiritualism. We send cordial greetings to all kindred societies throughout N.Z. and Australia, and cordially wish you the success and prosperity your paper so well deserves."

SPIRITUAL SCIENTISTS SOCIETY, DUNEDIN.

(REGISTERED.)

Mr. F. Broadbent, Hon. Secretary, writes:—

"Mrs. Ellen Green, of England, is at present occupying our platform, and I am glad to report that she is drawing good and appreciative audiences. Mrs. Green is a real spiritual teacher, and gives what the public require, causing them to think and live aright. Her tests from the platform have been very successful also.

Mrs. Green is with us until the end of February, and after that date we shall be pleased to hear of any good sensitives who are likely to come to New Zealand. We all send good wishes for your paper and even greater success every month."

SPIRIT TEACHINGS.

Communications received at the Circle held at the residence of the late J. B. Motherwell, M.D., from records in the possession of Mr. W. H. TERRY.

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HOW I KNOW THE DEAD RETURN.

A RECORD OF PERSONAL EXPERIENCE.

By W. T. STEAD.

Cecil Rhodes once told me that early in life he had devoted much thought to the question whether or not there was a God. He came to the conclusion that there was a 50 per cent. chance that there was a God, and therefore that it was a matter of the first importance to ascertain what God wanted him to do. In like fashion I would ask the reader to consider whether or not there is any proof that the conscious life of his personality will persist after death. If he examines the evidence he will probably come to the conclusion that there is a certain per cent. chance that such is the case. He may put it at 50 per cent., at 90 per cent., or at 10 per cent., or even at a 1 per cent. off chance that death does not end all. In face of the fact that the immense majority of the greatest minds in all ages have firmly believed that the personality survives death, he will hardly venture to maintain that he is justified in asserting that there is not even a 1 per cent. chance that he will go on living after his body has returned to its elements. Of course, if he should be absolutely convinced that not even such an irreducible minimum of a chance exists that he may be mistaken, if he thinks that he knows he is right and that Plato and the Apostle Paul were wrong, I beg him to read no further. This article is not written for him. I am addressing myself solely to those who are willing to admit that there is at least an off chance that all the religions and most of the philosophies—to say nothing of the universal instinct of the human race—may have had some foundation for the conviction that there is a life after death. Put the percentage of probability as low as you like, if there be even the smallest chance of its truth it is surely an obvious corollary from such an admission that there is no subject more worthy careful and scientific examination. Is it a fact or is it not? How can we arrive at certainty on the subject? It may be that this is impossible. But we ought not to despair of arriving at some definite solution of the question one way or the other, until we have exhausted all the facilities for investigation at our disposal. Nothing can be less scientific than to ignore the subject and to go on living from day to day in complete uncertainty whether we are entities which dissolve like the morning mist when our bodies die, or whether we are destined to go on living after the change we call death.

Assuming that I carry the reader so far with me, I proceed to ask what kind of evidence can be produced to justify the acceptance of a belief in the persistence of personality after death, not as a mere hypothesis, but as an ascertained and demonstrable fact.

I.

The recent applications of electricity in wireless telegraphy and wireless telephony, while proving nothing in themselves as to the nature or permanence of personality, are valuable as enabling us to illustrate the difficulties as well as the possibilities of proving the existence of life after death.

In order to form a definite idea of the problem which we are about to attack, let us imagine the grave as if it were the Atlantic Ocean, as it appeared to our forefathers before the days of Christopher Columbus. In order to make the parallel complete, it is necessary to suppose that the Atlantic could only be traversed by vessels from east to west, and that ocean currents or strong easterly gales rendered it impossible for any voyager from Europe to America to return to the Old World. We shall thus be able to form a simple but perfectly clear conception of the difficulties which I am now about to discuss.

If Christopher Columbus after discovering America had been unable to sail back across the Atlantic, Europe would after a time have concluded that he had perished in an ocean which had no further shore. If innumerable other voyagers had set out on the same westward journey and had never returned, this conviction would have deepened into an absolute certainty. Yet Christopher Columbus and those who followed him might have been living and thriving and founding a new nation on the American continent.

What would have happened in those circumstances? In all probability the faith even of the most ardent believers in the reality of Columbus's great vision would have grown dim. If it did not altogether die out, it would be due to the fact that from time to time, in the dreams of the night, their friends saw him alive and well in a strange new world. But everything would be shadowy and unreal as a dream.

Now let us transport ourselves from the time of Columbus to our own day. We must assume that the original physical impossibility of crossing the Atlantic from west to east still continues. But in the intervening centuries the men who had crossed from east to west have increased and multiplied, and have built up a great nation with an advanced civilisation on the American continent. Like us they discover telegraphy, like us they invent and use the telephone. After a time they discover and apply the principle of wireless telegraphy, and after that they perfect the wireless telephone.

The terrors of the unknown would not daunt for ever the intrepid spirits of European explorers. A ship or ships would be equipped to cross the Atlantic. When their crews and passengers landed on the further shore they would discover, to their infinite amazement, not only that a vast continent existed within five days' steam from Liverpool, but that those who were thought to have perished had founded a great commonwealth in the New World. What would immediately happen?

The newcomers, finding themselves unable to return, would at once endeavour to utilise all the resources of modern science to enable them to communicate their great discovery to the Old World. They would endeavour to perfect and extend the use of wireless telegraphy, so as to enable them to flash the good news to their friends on the European shore. At first they would fail from the lack of any receiving station on this side. But after a while, by some happy chance, a wireless message from America might be caught on some sea coast Marconi station.

When that message arrived, how would it be received? In all probability it would be fragmentary, incoherent, and apparently purposeless. It would be set down to some practical joker or regarded as some random message sent out from somewhere in Europe. And so for a long time the attempt to communicate information would fail. After an interval a more coherent message would arrive. Efforts would be made to answer, but the replies might not arrive when anyone was in attendance at the other side; the instruments might not be properly attuned, the messages might be so mutilated as to be unintelligible. A few cranks who had never lost the faith, traditional and dim, that there was a world beyond the seething waste of waters, would go on experimenting, wasting time and money, and exposing themselves to the ridicule of the scientific world.

At last, after innumerable disappointments, it is possible that the captain of the last exploring expedition

might succeed in getting through a message, clear, direct to the point, such as this:—

From Captain Smith, of the Resolute s.s., to Lloyds, London. Alive and well. Discovered new world filled with descendants of Christopher Columbus and his men.

What would follow the receipt of such a Marconigram? It would probably arrive so many years after the expedition had sailed that no one would at first remember who Captain Smith was. When the records were looked up, and the existence of the ship and its commander recalled, there would be some sensation, and a good deal of discussion. Efforts to reach the unknown land would be renewed, but the majority of practical, common-sense men of the world would regard the message as a practical joke, while men of science would prove to their own complete satisfaction the absolute impossibility of any such new world existing, and, *a fortiori*, of any such message being authentic.

But after a time more messages would come. Some method would be discovered of despatching replies and of receiving answers. At last the scientific world would wake up to the recognition of the fact that a *prima facie* case had been made out for the strange, the almost incredible, phenomena that seemed to point to the possibility that there was another world beyond the Atlantic, and that its inhabitants could by means of wireless telegraphy communicate with Europe. The difficulties they would encounter would be the identical difficulties which confront us in our quest for certainty as to life after death. But with patience and perseverance and careful allowance for the obstacles in the way of trans-oceanic intercourse, the existence of the American continent would in the end be established as firmly as I believe the existence of the Other World is very soon about to be established, beyond all question or cavil.

II.

I will now leave the illustration and address myself directly to an explanation of the evidence which has convinced me of the reality of the persistence of personality after death.

I may make the prefatory remark that I have what is called the gift of automatic handwriting. By that I mean that I can, after making my mind passive, place my pen on paper, and my hand will write messages from friends at a distance; whether they are in the body or whether they have experienced the change called death makes no difference.

The advantage of obtaining such automatic messages from a friend who is still on this side the grave is that it is possible to verify their accuracy by referring to the person from whom the message comes. I may say, in order to avoid misapprehension, that in my case the transmitter of the message is seldom conscious of having transmitted it, and is sometimes surprised and annoyed to find that his unconscious mind had sent the message. As an illustration of this I will describe one such experience that occurred almost at the beginning of my experiments.

A lady friend of mine, who can write with my hand at any distance with even more freedom than she can write with her own, had been spending the week-end at Haslemere, a village about thirty miles from London. She had promised to lunch with me on Wednesday if she returned to town. Late on Monday afternoon I wished to know if she had left the country, and placing my pen on the paper I mentally asked if she had returned to London. My hand wrote as follows:—

"I am very sorry to tell you I have had a very painful experience, of which I am almost ashamed to speak. I left Haslemere at 2.27 p.m. in a second-class carriage, in which there were two ladies and one gentleman. When the train stopped at Godalming the ladies got out, and I was left alone with the man. After the train started he left his seat and came close to me. I was alarmed and repelled him. He refused to go away, and tried to kiss me. I was furious. We had a struggle. I seized his umbrella and struck him, but it broke, and I was beginning to fear that he would master me, when the train began to slow up before arriving at Guildford Station. He got frightened, let go of me, and before the train reached the platform he jumped out and ran away. I was very much upset. But I have the umbrella."

I sent my secretary up with a note saying merely I was very sorry to hear what had happened, and added, "Be sure and bring the man's umbrella on Wednesday." She wrote in reply, "I am very sorry you know anything about it. I had made up my mind to tell nobody. I will bring the broken umbrella, but it was my umbrella, not his."

When she came to lunch on Wednesday she confirmed the story in every particular, and produced the broken umbrella, which was hers, not his. How that mistake occurred in the transmission of the message I do not know. Perhaps by the solitary inaccuracy to emphasise the correctness of the rest of the narrative. I may say that I had no idea as to the train she was travelling by, and had not the slightest suspicion that she had experienced so awkward an adventure.

I may say that since then, for a period of fifteen years, I have been, and am still, in the habit of receiving similar automatic messages from many of my friends. In some the percentage of error is larger, but as a rule the messages are astonishingly correct. This system of automatic telepathy from friends who are still in their bodies and who are in sympathy with me is for me as well established as the existence of electric telegraphy, or any other fact capable of verification every day.

The next question is whether this system of automatic telepathy between the living—which corresponds to wireless telegraphy on land—can be extended to those who have crossed the river of death—an extension which corresponds to the transmission of Marconigrams across the Atlantic.

Upon this point I will again relate my own experience. I had two friends, who were as devoted to each other as sisters. As is not unusual, they had promised each other that whichever died first would return to show herself to the other in order to afford ocular demonstration of the reality of the world beyond the grave. One of them, whose Christian name was Julia, died in Boston shortly after the pledge was given. Within a few weeks she aroused her friend from her sleep in Chicago and showed herself by her bedside looking radiantly happy. After remaining silent for a few minutes she slowly dissolved into a light mist, which remained in the room for half an hour. Some months after the friend in question came to England she and I were staying at Eastnor Castle, in the West of England, when Julia came back a second time. Her friend had not gone to sleep. She was wide awake, and again she saw Julia as distinct and as real as in life. Again she could not speak, and again the apparition faded away.

Her friend told me about the second visit, and asked me if I could get a message from Julia. I offered to try, and next morning, before breakfast, in my own room my hand wrote a very sensible message, brief, but to the point. I asked for evidence as to the identity of the transmitter. My hand wrote "Tell her to remember what I said when last we came to Minerva." I protested that the message was absurd. My hand persisted and said that her friend would understand it. I felt so chagrined at the absurdity of the message that for a long time I refused to deliver it. When at last I did so her friend exclaimed, "Did she actually write that? Then it is Julia herself, and no mistake." "How," I asked, bewildered, "could you come to Minerva?" "Oh," she replied, "of course, you don't know anything about that. Julia shortly before her death had bestowed the pet name of Minerva upon Miss Willard, the founder of the Women's Christian Temperance Union, and had given her a brooch with a cameo of Minerva. She never afterwards called her anything but Minerva, and the message which she wrote with your hand was substantially the same that she gave to me on the last time when Minerva and I came to bid her good-bye on her death bed."

Here again there was a slight mistake. Minerva had come to her instead of Julia going to Minerva, but otherwise the message was correct.

I then proposed that I should try for more messages. My friend sat at one end of a long table, I sat at the other. After my hand had written answers to various questions, I asked Julia, as another test of her identity, if she could use my hand to call to her friend's memory some incident in their mutual lives of which I knew nothing. No sooner said than done.

My hand wrote: "Ask her if she can remember when we were going home together when she fell and hurt her spine." "That fills the bill," I remarked, as I read out the message, "for I never knew that you had met with such an accident." Looking across the table, I saw that my friend was utterly bewildered. "But, Julia," she objected, "I never hurt my spine in my life." "There," said I, addressing my hand reproachfully, "a nice mess you have made of it! I only asked you for one out of the thousand little incidents you both must have been through together, and you have gone and written what never happened."

Imperturbably my hand wrote, "I am quite right; she has forgotten." "Anybody can say that," I retorted; "can you bring it back to her memory?" "Yes," was the reply. "Go ahead," I answered; "when was it?" Answer: "Seven years ago." "Where was it?" "At Streator, in Illinois." "How did it happen?" "She and I were going home from the office one Saturday afternoon. There was snow on the ground. When we came opposite Mrs. Buell's house she slipped her foot on the kerbstone and fell and hurt her back." When I read these messages aloud her friend exclaimed, "Oh, that's what you mean, Julia! I remember that quite well. I was in bed for two or three days with a bad back; but I never knew it was my spine that was hurt."

I need not multiply similar instances. The communication thus begun has been kept up for over fifteen years. I have no more doubt of the existence and the identity of Julia than I have of the existence of my wife or of my sister.

Here we had the appearance of the deceased in bodily form twice repeated on fulfilment of a promise made before death. This is followed up by the writing of messages, attested first by an allusion to a pet name that seemed to reduce the message to nonsense, and, secondly, by recalling to the memory of her friend with the utmost particularity of detail an incident which that friend had forgotten. No other medium was concerned in the receipt of these messages but myself. I had no motive to misrepresent or invent anything. As my narrative proves, I was sceptical rather than credulous. But things happened just as I have put them down. Can you be surprised if I felt I was really getting into communication with the Beyond?

III.

It will be said by some of those who will not give me the lie as to the accuracy of the foregoing narrative, that it does not carry us beyond telepathy from the living. This may be admitted if telepathy from the unconscious mind is regarded as an actual fact. In this case the unconscious mind telepathed what the conscious mind of the transmitter had entirely forgotten. The hypothesis of telepathy from the unconscious mind of the living can be invoked to account for almost any message said to be transmitted by the dead. But there is one class of messages for which telepathy from incarnate minds, conscious or unconscious cannot account. That is the class of messages which relate neither to past nor present events, but which foretell an event or events which have still to happen.

Julia, on the very day on which she gave me the test messages recorded above, made a prediction, which was given me not really as a prediction but as a friendly warning intended to save another friend from making engagements which she would not be able to keep, as at a certain time she would be three thousand miles away in England. My friend laughed the warning to scorn. The prediction was twice repeated, and both times treated with contempt. Engagements were entered into which, when the time came, had to be cancelled, because my friend found it necessary to go to the distant place which Julia had named, and as Julia had predicted.

It will be objected that the prophecy in this case may have helped to bring about its own fulfilment. Let us admit that for the sake of argument. The same objection cannot be urged against the next item of evidence I am about to produce. Some years ago I had in my employ-ment a lady of remarkable talent, but of a very uncertain temper and of anything but robust health. She became so difficult that one January I was seriously thinking of parting with her, when Julia wrote with my hand, "Be very

patient with E. M.; she is coming over to our side before the end of the year." I was rather startled, for there was nothing to make me think that she was likely to die. I said nothing about the message, and continued her in my employ. It was, I think, about January 15th or 16th when the warning was given.

It was repeated in February, March, April, May, and June, each time the passage being written as a kind of reminder in the body of a longer communication about other matters. "Remember, E. M. is going to pass over before the end of the year." In July E. M. inadvertently swallowed a tack. It lodged in her appendix, and she became dangerously ill. The two doctors by whom she was attended did not expect her to recover. When Julia was writing with my hand, I remarked, "I suppose this is what you foresaw when you predicted E. M. would pass over." To my infinite surprise she wrote, "No; she will get better of this, but all the same she will pass over before the year is out." E. M. did recover suddenly, to the amazement of the doctors, and was soon doing her usual work. In August, in September, in October, and in November the warning of her approaching death was each month communicated through my hand. In December E. M. fell ill with influenza. "So it was this," I remarked to Julia, "that you foresaw." Again I was destined to be surprised, for Julia wrote, "No; she will not come over here naturally. But she will come before the year is out." I was alarmed, but I was told I could not prevent it. Christmas came. E. M. was very ill. But the old year passed, and she was still alive. "You see you were wrong," I said to Julia, "E. M. is still alive." Julia replied, "I may be a few days out, but what I said is true."

About January 10th Julia wrote to me, "You are going to see E. M. to-morrow. Bid her farewell. Make all necessary arrangements. You will never see her again on earth." I went to see her. She was feverish, coughed badly, and was expecting to be removed to a nursing hospital, where she could receive better attention. All the time I was with her she talked of what she was going to do to carry out her work. When I bade her good-bye I wondered if Julia was not mistaken.

Two days after I received a telegram informing me that E. M. had thrown herself out of a four-storey window in delirium, and had been picked up dead. It was within a day or two of the end of the twelve months since the first warning was given.

This narrative can be proved by the manuscript of the original messages, and by the signed statement of my two secretaries, to whom, under the seal of secrecy, I communicated the warnings of Julia. No better substantiated case of prevision written down at the time, and that not once but twelve times, is on record. However you may account for it, telepathy, conscious or unconscious, breaks down here.

IV.

The lady whose initials were E. M., and whose tragic fate I have just described, had promised me that if she died before me she would do four things. She had constantly written automatically with my hand during her life. She promised, in the first place, that she would use my hand, if she could, after death, to tell me how it fared with her on the other side. In the second place, she promised that, if she could, she would appear to one or more of her friends to whom she could show herself. In the third place, she would come to be photographed, and, fourthly, she would send me a message through a medium, authenticating the message by countersigning it with the simple mathematical figure of a cross within a circle.

E. M. did all four. (1) She has repeatedly written with my hand, apparently finding it just as easy to use my hand now as she did when still in the body.

(2) She has repeatedly appeared to two friends of mine, one a woman, the other a man. She appeared once in a dining-room full of people. She passed unseen by any but her friend, who declares that she saw her distinctly. On another occasion she appeared in the street in broad daylight, walked for a little distance, and then vanished. I may say that her appearance was so original it would be difficult to mistake her for anybody else.

(3) She has been photographed at least half a dozen times after her death. All her portraits are plainly recognisable, but none of them are copies of any photographs taken in earth life.

(4) There remains the test of a message accompanied by the sign of a cross within a circle. I did not get this for several months. I had almost given up all hopes, when one day a medium who was lunching with a friend of mine received it on the first attempt she made at automatic writing. "Tell William not to blame me for what I did. I could not help myself," was the message. Then came a plainly but roughly drawn circle, and inside it the cross. No one knew of our agreement as to the test but myself. I did not know the medium, I was not present, nor was my friend expecting any message from E.M.

Is it surprising, then, that after such experiences I have no more doubt of the possibility of communicating with the so-called dead than I have of being able to send this article to the Editor of the *Fortnightly Review*?

V.

I have referred to spirit photography. Let me disarm any sceptical reader by admitting that nothing is more easy than to fake bogus spirit photographs, and further that an expert conjurer can almost always cheat the most vigilant observer. The use of marked plates, which I handle, expose, and develop myself, no doubt afford some protection against fraud. But my belief in the authenticity of spirit photographs rests upon a far firmer foundation than that of the fallible vigilance of the experimenter. The supreme test of an authentic spirit photograph is that a plainly recognisable portrait of a dead person shall be obtained by a photographer who knows nothing whatever of the existence of such a person, and that no visible form shall be seen by the sitter in front of the camera.

I have had such photographs not once but many times. I will here only mention one. The photographer whose mediumship enables him to photograph the Invisibles is a very old and rather illiterate man, to whom this faculty was at one time a serious hindrance to his photographic business. He is clairvoyant and clairaudient. During the late Boer war I went with a friend to have a sitting with him, wondering who would come.

I had hardly taken my seat before the old man said: "I had a great fright the other day. An old Boer came into the studio carrying a gun. He fairly frightened me, he looked so fierce, so I said to him, 'Go away; I don't like guns.' And he went away. Now he's back again. He came in with you. He has not got his gun now, and he does not look so fierce. Shall we let him stay?"

"By all means," I replied. "Do you think you could get his photograph?"

"I don't know," said the old man; "I can try."

So I sat down in front of the camera, and an exposure was duly made. Neither my friend nor I could see any other person in the room but the photographer and ourselves. Before the plate was removed I asked the photographer:

"You spoke to the old Boer the other day. Could you speak to him again?"

"Yes," he said; "he's still there behind you."

"Would he answer any question if you asked him?"

"I don't know," said the old man; "I can try."

"Ask him what his name is!"

The photographer appeared to put a mental question, and to listen for a reply. Then he said:

"He says his name is Piet Botha."

"Piet Botha," I objected. "I know Philip, Louis, Chris, and I do not know how many other Bothas. But Piet I never heard of."

"That's what he says his name is," doggedly replied the old man.

When he developed the plate there was seen standing behind me a hirsute, tall, stalwart man, who might have been a Boer or a Moujik. I said nothing, but waited till the war came to an end, and General Botha came to London. I sent the photograph to him by Mr. Fischer, who was Prime Minister of the old Orange Free State. Next day Mr. Wessels, another Free State delegate, came to see me.

"Where did you get that photograph," he asked, "the photograph you gave to Mr. Fischer?"

I told him exactly how it had come.

He shook his head. "I don't hold with superstition. Tell me, how did you get that portrait? That man did not know William Stead—that man was never in England."

"Well," I replied, "I have told you how I got it, and you need not believe me if you don't like. But why are you so excited about it?"

"Why," said he, "because that man was a near relative of mine. I have got his portrait hanging up in my house at home."

"Really," I said. "Is he dead?"

"He was the first Boer Commandant killed in the siege of Kimberley."

"And what was his name?"

"Pietrus Johannes Botha," he replied, "but we always called him Piet Botha for short."

I still have the portrait in my possession. It has been subsequently identified by two other Free Staters who knew Piet Botha well.

This, at least, is not a case which telepathy can explain. Nor will the hypothesis of fraud hold water. It was the merest accident that I asked the photographer to see if the spirit would give his name. No one in England, so far as I have been able to ascertain, knew that any Piet Botha ever existed.

VI.

What is wanted is that those who profess to disbelieve in the existence of life after death should honestly attempt to define the kind of evidence which they would consider convincing. I have narrated in this paper what seems to me conclusive evidence of the continuance of personality after death. All of these incidents occurred in my own personal experience. Their credibility to my readers depends upon their estimate of my veracity. These things actually occurred as I have written them down. Supposing that they had happened to you, my reader, could you refuse to admit that there is at least a *prima facie* case for a careful exhaustive scientific examination into the subject? What more evidence, what kind of evidence, under what conditions, is wanted, before conviction is established?

I ask no one hastily to accept anything on other people's testimony. It is true that all people are not mediums, any more than all telephones can take Marconi messages. I am fortunate in being my own medium, which eliminates one possible hypothesis. But there are plenty of honest mediums, some possibly in your own family if you cared to seek for them.

One last word. For the last fifteen years I have been convinced by the pressure of a continually accumulating mass of first-hand evidence of the truth of the persistence of personality after death, and the possibility of intercourse with the departed. But I always said, "I will wait until someone in my own family has passed beyond the grave before I finally declare my conviction on this subject."

Twelve months ago this month of December I saw my eldest son, whom I had trained in the fond hope that he would be my successor, die at the early age of thirty-three. The tie between us was of the closest. No one could deceive me by fabricated spurious messages from my beloved son.

Twelve months have now passed, in almost every week of which I have been cheered and comforted by messages from my boy, who is nearer and dearer to me than ever before. The preceding twelve months I had been much abroad. I heard less frequently from him in that year than I have heard from him since he passed out of our sight. I have not taken his communications by my own hand. I knew him so well that what I wrote might have been the unconscious echoes of converse in the past. He has communicated with me through the hands of two slight acquaintances, and they have been one and all as clearly stamped with the impress of his own character and mode of thought as any of the letters he wrote to me during his sojourn on earth.

After this I can doubt no more. For me the problem is solved, the truth is established, and I am glad to have this opportunity of testifying publicly to all the world that, so far as I am concerned, doubt on this subject is henceforth impossible.

Photo. reproduction of Mat brought to Mr. T. W. Stanford's circle through the mediumship of Charles Bailey.



On Wednesday evening, December 30th, the third occasion that the cage for enclosing the medium was used, this Mat or Curtain of Indian manufacture was brought. It is the largest "apport" yet produced in the cage, measuring 10 ft. 6 in. in length and 20 in. in width, and after the lowering of the light for a short time was found enveloping the medium. It cannot be too often mentioned that it is the scientific demonstration of the possibility of the "passage of matter through matter," thus showing the spiritual

basis of apparently solid objects, that is the chief object of Mr. Stanford in conducting these circles. To break down the materialistic preconceptions of people regarding this, as a London friend says in a letter by last mail, is "a thousand times more valuable as evidence than all the trance lectures put together." That this is beginning to be more widely recognised is shown by the letters that come to this office from all parts of the world regarding the important educational work being done at these circles.