

THE HARBINGER OF LIGHT

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

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JULY 1, 1909.

CONTENTS:

Editorial Notes.....	97
Wm. Stead and Julia's Bureau of Communication (Portrait).....	98
Our Foreign Exchanges.....	99
Mr. T. W. Stanford's Seances with the Medium Charles Bailey.....	100
Spiritual Healing in America and elsewhere (Portrait).....	103
SUPPLEMENTS—	
The Exploration of the Other World, by W. T. Stead. Photo. Reproduction of "Apport" at the Bailey Seances	
Nature's Divine Revelations, W.H.T.....	105
Miss Louie Stacey (Portrait).....	106
An Inquirer's Questions.....	106
Oahspe, and Reminiscences of J. B. Newbrough.....	107
Reviews..... 108 Personals.....	110
Reports of Spiritualist Societies.....	111

TO SUBSCRIBERS.—Although distasteful to have to make repeated appeals for money due to "Harbinger," the laxity of some of our patrons in this respect compels us to do so; for while we are encouraged and helped by the great majority of our subscribers, who not only appreciate the "Harbinger" but promptly meet their engagements in regard to subscriptions and advertisements, the neglect of others in these particulars occasions much avoidable embarrassment. The Proprietor has promptly to meet her business engagements, and it is imperatively necessary that all arrears of subscriptions (both by individuals and agents) be paid without delay, or further deliveries will have to be stopped.

EDITORIAL NOTES.

It has been a surprise to me to receive a handful of letters concerning "Colonel Olcott's Present View of Theosophy," in the June issue, above the well-known signature "J.S.," our highly esteemed contributor and controller of "Our Foreign Exchanges" column in which it appeared. For I am never weary of advising my readers to accept no alleged message from the Unseen unless it satisfies their own reason and judgment. Indeed, in another column of that same issue, I say that any such, even if given by exalted names, can only be "revelations to the individual receiving them," and should not be forced on another's acceptance. My own judgment of Col. Olcott's and Madame Blavatsky's work in the Theosophical Society is formed from my own observation, and would not be affected by any purely outside deliverances. This position is greatly strengthened, in this instance, by the fact that a prominent leader among Theosophists in Melbourne told me that a message that had been received from Colonel Olcott by some one in their own ranks entirely contradicted the one published by "J.S." This is quite likely, and for the same reason that where doctors differ as to the mode of treatment, it is time for the patient to use his own commonsense; so I would enjoin on all to follow this course in the present instance. One thing is certain, that during the lifetime of Colonel Olcott and Madame Blavatsky, they would have been the last to attach an infallibility to their sayings and doings, now apparently claimed for them. There is a growing tendency to canonise individuals that will have to be carefully watched if societies of whatever name are to be ensured a prolonged existence. So while thanking correspondents for letters which would almost fill a single issue of this paper, I would assure them all that while I always abstain from combating any misrepresentations of the work being done by Spiritualism by their own speakers and writers, it is my constant endeavour to show that all of us are fighting the one great enemy of the Spiritual advance of the people—Materialism.

In her broad-minded way, Mrs. Besant says in one of her London lectures, "When we find the man who does not label himself 'Theosophist,' giving any of those truths to the world, we rejoice. . . . We have no desire to take the credit of it, nor to claim it as ours at all; it belongs to every man who is able

to see it, quite as much as it does to anyone who may call himself 'Theosophist.'" This is exactly the position that should be taken by all enlightened persons. There is not one spiritual experience that I hear given from what is termed the theosophical standpoint that has not come to myself through a long period of striving after the light. I am, indeed, a Mystic and an Occultist, as set forth in the pages of Rudolf Steiner's delightful volume, "The Way of Initiation," reviewed on another page by W. J. Colville. "Steiner's intellectual mission," says Schuré, in his introductory pages, is "to re-unite Science and Religion—to bring back God into Science, and Nature into Religion." This is exactly the aim of my work, as all who read this paper will at once recognise. It was the flashing into my consciousness of the truth concerning religion some thirty years ago that eventually led to the entire surrender of everything else in life, save the dissemination of what I believe is destined to restore to the world its fading belief in great spiritual realities. This came to me through Spiritualism, and although the name is often wrongly identified with much that does not belong to its ethics or philosophy, it is our manifest duty to go on presenting its true aspect to the world.

Again, on page 79, Rudolf Steiner says, "He who seeks for higher knowledge must create it within himself; he must himself instil it into his soul. It cannot be done by study; it can only be done through life. He who wishes to become a disciple must therefore assiduously cultivate the devotional mood." This is the straight and narrow path that leads to what is called Occultism, but as Christ, the great Occultist, terms it—to Eternal Life. There is not a so-called Occult book that I have studied but there I find my own experience—the ultimate of all the "mystery" being to develop the Christ within. And when we go to the fountain head—to the teachings of Jesus or Buddha, this truth is stated in words so simple that the learned and unlearned alike can understand. We must indeed become as little children if we would enter into the greatest of all mysteries—the Mystery of Godliness.

Can there be a more glorious Gospel to give to the world, then, than this which came to me in the first instance, as also to Myers, through "the derided phenomena of Spiritualism"? It is so important a mission that it could not be performed save for those Divine experiences which cannot be given in detail in these pages, but which are the inspiration of my daily life, the mainspring of my work. In my outer life come daily corroborations of these mandates from the Invisible—"Masters"—if it is necessary to give a name to these high controlling Intelligences. Therefore, I claim no praise for work I could not do but for these Invisible Helpers, and only pray to be more and more receptive, more obedient to the heavenly vision that points the way.

Everyone can help in this great work of enlightening humanity. By every mail come letters testifying to the great work done at Mr. Stanford's circles. People write from all parts of the world to ask for information concerning them, for copies of the pictures or for volumes of the addresses which, like "Man's Glorious Inheritance," published in this issue, give a spiritual teaching not to be found elsewhere. Sometimes the way is hard, the labour almost too great and unceasing,

"Yet there is left for us,
Who on the valley's verge stand, trembling thus,
A light that lies far in the west—
soft, faint, but luminous."

WILLIAM STEAD
and
JULIA'S BUREAU OF COMMUNICATION.

BY ANNIE BRIGHT.

In the supplement of this issue will be found a second article, "The Exploration of the Other World," from the pen of W. T. Stead, the distinguished editor of the *Review of Reviews*, written for simultaneous publication in this paper, the *Fortnightly Review*, *La Revue*, Paris, and some American journals. It gives the history of the founding of the Bureau of Communication advocated some fifteen years ago, as readers of "Letters from Julia"—now called "After Death"—will remember. This little book has passed through many editions, and has now become a classic for those wishing to give inquirers a rational and sympathetic statement of how the next life appears to the newly-born spirit. It is impossible to over-estimate the value of Mr. Stead's fearless advocacy of what he believes to be the truth. In him there is no variableness or shadow of turning, even in the face of the most adverse and prejudiced criticism, and readers of his splendid article will rejoice, therefore, with the editor of this paper in the privilege of giving it the fullest publicity possible in these Southern lands. As will be seen in the closing paragraph of "The Exploration of the Other World," with its sub-title, "How to Bridge the Grave," Mr. Stead's son, who passed to the Higher Life about a year and a half ago, is now his most active co-adjutor on the "Other Side," and in conjunction with F. W. H. Myers, will assist Julia in the management of the "Bureau of Communication." So, as this number is, essentially, a "Stead" issue, it seemed that a portrait of the son whom the grave has failed to separate from the close companionship of his beloved father, would be the most fitting illustration for this brief article. In all my experience it has not been my lot to read a more touching article than the one in the *Review of Reviews* for March, 1908, in which the bereaved father tells of the early hopes, the fulfilled desires regarding the earthly career of this son, and his cruel bereavement. He had been trained by his father from his earliest years as a journalist, had won his spurs as a writer on the *Daily News*, *Westminster Gazette*, and other papers, as well as in the office of *Review of Reviews*, and was about to take the editorial chair of the paper he had helped his father to establish on its present firm foundation, when death came after a few days' illness to claim him for its own. It is the knowledge that his son, though passed from mortal sight, is more alive than ever, that has inspired Mr. Stead's article, "How I Know the Dead Return," and the establishment of Julia's Bureau of Communication. As he says in words that have been read all over the world concerning his communications with him, "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 the subject is



WILLIAM STEAD, son of W. T. Stead.

henceforth impossible." At the close of his article, entitled, "My Son," mentioned above, Mr. Stead quotes some lines expressive of the joy that comes to a father's heart from the knowledge that his son is with him still:—

" I heard a voice :
My father, here am I !
Close by thy side—closer because I died,
As men do call the passage into life ;
And henceforth I am ever by thy side,
And death, instead of parting, doth unite."

SOME DETAILS CONCERNING THE BUREAU.

By the latest mail came a letter from Mr. Stead, enclosing a pamphlet, "Julia's Bureau" and "The Borderland Library," from which he hopes I may be able to quote something in this article. So much has he the success of this undertaking at heart that he tells me he has "undertaken to guarantee all the Bureau and its officers and staff for £1,000 for the first year." If we had three cases a day, and passed them through the clairvoyant and three mediums, and sent a stenographer to attend each séance, this would involve an expenditure of £2,000 a year. Julia, however, will not hear of making any charge for the cases. Each must be told we are out of pocket two guineas for each case, and if anyone wishes to pay two guineas, they must not pay it for their own case, but for somebody else's. She says we must work by faith, and all persons who have succeeded in establishing communications will contribute quite sufficiently to cover all expenses. Julia takes the most active part in the management of the Bureau. She is present every morning at our little circle, which opens with prayer and closes with a hymn, and answers questions and takes part in the discussion just as if she

were here in the body. I will keep you advised of the progress that is made."

RULES AND REGULATIONS.

Sincerity is regarded as the *sine qua non* in those who desire to get into communication with those loved ones in the Beyond, and, also, a fair knowledge of the literature of the subject. For, as is stated in the opening pages of the pamphlet:—

"If any one earnestly desires to communicate with those whom he loves in the other world, he must be anxious to hear something of the testimony of those who claim to have succeeded in establishing such communications. In other words, one test of sincerity in this quest is a determination to read the best works that have been written by those who have made the question a subject of earnest study and patient investigation. Hence, as a preliminary test to which every suggested subject for the experiment must be submitted is the study of certain books which every one must desire to read who wishes to approach the subject in a becoming spirit.

Among such books may be mentioned:—

- The Letters of Julia.
- The Writings of Stainton Moses.
- Mr. Myers's "Human Personality."
- The Phantasms of the Living.
- Dr. Minot Savage's "Life Beyond Death."
- "Do the Dead Depart" and "Seen and Unseen," by Miss Katherine Bates.
- The Books of the Rev. Thomas Chambers.
- &c.

It is not necessary to have read all these books to be accepted as a suitable subject. But to have read none of them is *prima facie* evidence that the desire to communicate is not very keen—unless, of course, there had been no opportunity to obtain these books or any of them.

To remove the latter objection, there has been established, at Mowbray House, Norfolk Street, London, a small library of books relating to the subjects, to which any person may become a subscriber by the payment of a guinea a year."

Under the headings of "Its Origin," "Limitations of its Use," and "The Dangers of the Bureau," much the same information is given as in Mr. Stead's article. Under the lastnamed heading, however, there is such wise counsel as to the necessity of training one's own spiritual nature, rather than being directed by spirit messages, that some of it must be quoted. That this is a most important matter in the present materialistic views concerning spiritual messages, is constantly being demonstrated. In one of the provincial towns of Victoria, a circle conducted by one of our most earnest spiritualists had to be discontinued, as the chief interest taken by the sitters was in question as to whether "Tom would get a job soon," or "if another person would find a suitable husband." The advice written by Julia is identical with that given unceasingly by one of our great leaders in this city, and must be quoted almost in full:—

"But there are many spirits but lately disembodied whose communications, even though framed with care and inspired by love, would be mischievous and not helpful. Why, my dear friend, when you ask me for guidance, I often feel that I might be a great curse to you if I gave it you as you wish to have it. What I can do—all that I can do is to tell you how things seem to me, to remind you that while I often see more than you, you, who are living in conditions that do not prevail here, are in a better position to judge as to many things than I can be. Occasionally I am permitted to tell you things in advance for purposes of test and to give you assurance. But I should be nothing but a curse to you if I were to attempt to tell you what to do. It would be like a mother always carrying a child. It would never walk. Besides, I do not know. You must not think me omniscient because I have not got my body—my old body.

Oh, my friend, if you would but see and understand what is the purpose of life, you would understand how fatal it would be to allow any and every cry for direction and guidance and help to be answered. And there are many on this side who will, if the communication be opened, forget this and give advice and will attempt to direct those who consult them, and who will make sad trouble. For it is not for us to steer you. *The object of life is to evoke, to develop the God within.* And that is not to be evoked by allowing others to direct you."

After speaking of other dangers that will beset the managers of the Bureau, Julia says, in answer to Mr. Stead's question as to dropping the idea:—

"My dear friend. What nonsense you talk! Do you propose to drop navigation because you hear of storms and rocks and quicksands? No! no! no! What is necessary is to recognise that the Borderland is (at least) as important to cross as the Atlantic, but that it is not any more safe. What you seem to forget is that the Bureau, with all its risks, will do what is the most important thing of all. It will practically abolish the conception of death, which now prevails in the world. You have become mere materialists. We must break through the wall of matter, which is stifling your souls. And the Bureau will make a way for the light from beyond to shine through. That is enough to justify the facing of any risks, such as I have described."

A CENTRAL MEETING PLACE.

What is a most important aspect of Mr. Stead's work in establishing the Bureau is that it will form a centre in London where the phenomena will be under the strictest test conditions, and gradually develop, possibly, into something greater than even Mr. Stead imagines. More details will be found in the article on another page, and from Australia should go from our readers those helpful thoughts which are more potent for good than the average person imagines. In his letter, Mr. Stead tells me that "the only thing that seems to cause the controlling spirits any anxiety is my health, as the strain is naturally very great." We are assured, however, that spiritual force, which is Love, is given without stint to those who surrender their lives for the dissemination of truth.

Do not some of us realise daily the truth of the words that "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint."

OUR FOREIGN EXCHANGES.

VINDICATION OF A PERSECUTED MEDIUM.

The "Journal," a daily paper published in Paris, contains the following telegram received from its Berlin correspondent:—"In Glasendorf, near Glatz, resides a medium named Frau Winter, who is famous all the country round. One day she evoked the spirit of Fraulein Sammeek, daughter of a Burgomaster, in the presence of her brother. The spirit exhorted the latter, in pathetic terms, to take counsel with his father to make restitution to the poor of the money he had robbed them of, as the lamp of his life was on the verge of extinction in eternity. Greatly annoyed by the incident, the Burgomaster, who failed to obtain any retraction of the charge from his late daughter, took proceedings against the medium for defamation of character. In the first instance, Frau Winter was sentenced to three months' imprisonment. The decision was appealed against, and the most celebrated practitioners in Berlin, who are versed in a knowledge of psychic disorders, were summoned as witnesses. They attested that the medium while giving sittings was in a state of auto-hypnosis, and therefore of absolute unconsciousness, that she had not the least idea of what was being spoken through her, and was, for that reason, irresponsible for the statements she made. At the same time numbers of the poor people of the town and district came forward and confirmed the truth of Fraulein Sammeek's assertions with respect to her father; alleging that he was accustomed to deduct ten per cent. from every payment he made to them from the funds of the Commune. Ultimately he confessed his culpability. The result was that Frau Winter was discharged from custody, amidst the warmest acclamations of the crowd.

MR. STEAD'S ARTICLE "HOW I KNOW THE DEAD RETURN."

We observe, with the utmost satisfaction that Mr. Stead's convincing article on the best method of entering into communication with those who have passed the boundary line which separates the spiritual from the material world, is being translated into most of the European languages, and is making the tour of the world, its Spanish and Portuguese versions confronting us in our exchanges from Mexico, Peru, Brazil and the Argentine Republic. This argues that it is being perused by millions of readers in both hemispheres.

A PREDICTION BY RENAN.

Through a medium of repute in Italy, Signor Candiotti, a lengthy communication has been received purporting to emanate from Ernest Renan. It concludes with a prediction which is sufficiently interesting to justify me in translating it with a view to its verification or otherwise, in the time to come. It is as follows:—

"Onward, my brothers. Be not ever dismayed. The Aurora draws nearer and daybreak is at hand. Priests and tyrants are terrified to behold the coming of the light, and that immense flight of bats and ravens prepare for flight to such dark caverns as will protect their eyes, so long accustomed to the gloom, from being blasted by the unaccustomed light. Already, my brothers, you may discern behind the rosy Aurora a shining legion of your spiritual brethren and consolers, who will free you from the sorrows of life, and guide your footsteps along that pathway of goodness which will conduct you to that happiness which you will enjoy with them. Gently and tenderly will they eradicate from your hearts those deep roots of hatred, egotism and bitterness, engendered by injustice and crime, which are now the causes of so much human suffering. . . .

"My brother, great cataclysms will shake the earth in the near future, and mourning and sorrow will be universal; for millions of our fellow creatures, both good and evil, will be sacrificed on the altars of Mars, to glut the ambition of one man—the Emperor of Germany! Very shortly Germany, France, Austria, Italy,

England and Russia will become one vast conflagration. Nevertheless, have no fear that injustice will triumph. No, my dear brothers. Rejoice, for justice will prevail. Pacific rulers like Edward the Seventh, Victor Emanuel, and the President of the French Republic, will emerge victorious from the strife, and immediately afterwards there will be a universal disarmament, then will follow an era of socialistic government, the precursor of one more perfect. This is the day-dawn I am permitted to announce to you. It is not possible to fix the precise date, but I can assure you that this chain of events will commence during the life time of the present generations. Again I say, ye will witness the Aurora, my brothers."

SURVIVAL OF ANIMALS.

The Reverend George Tenney, of Sterling, Kansas, U.S., writes as follows:—"In 1869, I left my home in Ohio to pursue my studies in the Biblical School of Eddytown, New York. In my father's farm I left a faithful dog, who used to follow me everywhere. Shortly afterwards he died. . . . Many years later, at a spiritual séance, my friend, George Bailly, said "Mr. Tenney I see a dog beside you." I asked for a full description of him, and I recognised in it the loyal friend of my childhood, who, although he died so many years ago, had still preserved his old affection for me." The writer adds that no doubt whatever exists in his own mind of the survival of animals, as the spiritual form of other dogs have appeared at various circles. I may add what may be regarded as a test case within my own experience. A few years ago, a trusty clairvoyant said that she saw a small white dog laying its fore paw on my knee and looking affectionately up into my face; but what struck her most was that the animal had only three legs. This enabled me to identify it at once. It was a little Italian greyhound, named Fido, which I had owned upwards of sixty years ago in England. It had broken one of its fore legs in a trap. I could not bear to allow it to be killed, and had the limb amputated at the knee joint and it continued to be my loving companion until its death. Of this circumstance the clairvoyant knew nothing. Again, in one of eleven conversations which I have been privileged to hold with Walter Scott (it was on the 21st of August, 1903) he leaned forward and pointing to a spot upon the floor said, "You don't see this deer hound, do you? He is lying here at my feet just as he used to lie upon the hearth rug while I was writing." ("Which dog is it?" I asked). "Maida. He was more than human to me. He shared my every joy and sorrow. I knew this without speech on his part, and that he understood my troubles. It was a relief to pour out to my dog what I could not confide to others. There are things which a man cannot communicate to another man whereas he can entrust everything to his dog."

DAVID DUGUID'S PICTURES.

The "Verdad," a theosophical magazine, published monthly at Buenos Aires, devotes an article of seven pages, embellished by five illustrations, to an account of the life and works of this gifted medium, who, without any artistic training whatever produced nevertheless, under spiritual guidance, and with wonderful rapidity and ease, many hundreds of drawings and paintings of remarkable ability. Among those who controlled his hand were Jan Steen and Jacob Ruysdall. Side by side are given a photographic reproduction of a waterfall by David Duguid, and a highly characteristic treatment of the same theme by Jacob Hobbama, whose influence over his medium is clearly visible on a careful study of the two. A pretty good knowledge of the works of the Dutch master in Amsterdam and other continental cities enables me to state that the resemblance in the treatment, composition and general tone of both is very striking. It may be interesting to add, with respect to Jan Steen, that speaking to me as far back as the 31st of May, 1896, this artist, after referring to the scenes of bibulous conviviality which he delighted to depict during his earthly career,

he went on to say, "I have painted similar scenes through the hand of David Duguid in order to prove the truth of spirit return, and to establish my own identity,—for no other reason. I will never paint such scenes again, should I have to return to the earth again in human form, for I am still an artist and always shall be so." A picture, or rather sketch, executed by Duguid under the control of Jan Steen, and reproduced in "La Verdad," gives a striking illustration of the change which has come over the mind of the whilom painter of Dutch boors indulging in a drunken carouse. It represents an oriental landscape, with palms in the foreground, and the domes and minarets of a temple in the distance. Eight figures are introduced, those in the centre of the composition being Jesus of Nazareth and Hafed, Prince of Persia. Two Brahmins, occupied in conversation, stand to the left of them. In the middle distance the half-submerged figure of a man is lying in a stream of water and close by a woman, holding an infant in her arms, is kneeling. Behind her the spirit of the drowned man is seen rising into the air. Compositions of this kind were usually completed by the artist in a very few minutes. J.S.

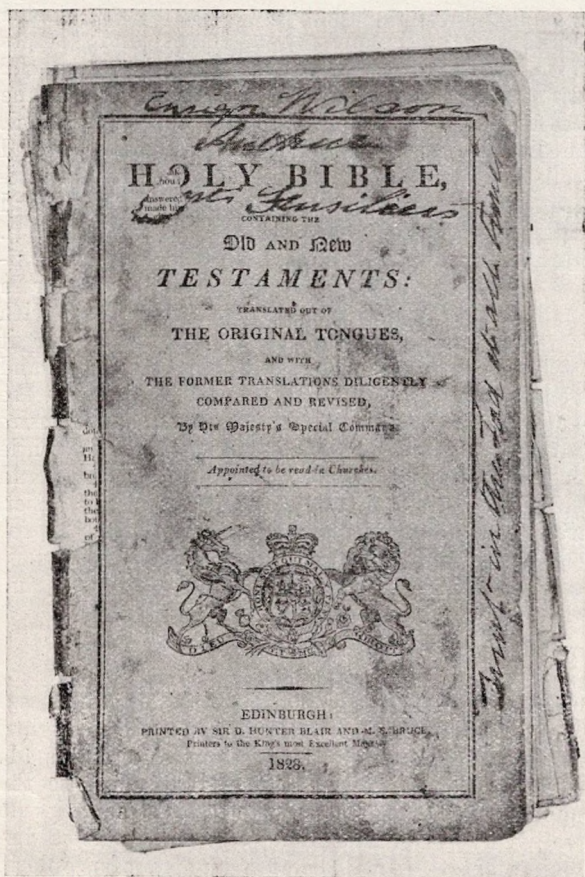
MR. T. W. STANFORD'S SEANCES WITH THE MEDIUM CHARLES BAILEY.

BY ANNIE BRIGHT.

One of the most interesting occurrences of the last month has been the introduction of a new "control," George Smith, the celebrated Assyriologist. Quite unexpectedly the name of "George Smith" was given as one who had been selected as speaker, and it was said that on this evening he would speak briefly on "How I Found the Deluge Tablets." To most of the sitters even his name was unknown, and it was familiar only to others as one who, now more than 30 years ago, was associated with exploration work in Assyria. He told of his travels, saying "My little day was all too short. I remember the last memories of my earth life in the town of Aleppo. I had got the fever, and struggled from the mounds. Oh, how well I remember the struggle and the effort I put forth to reach Aleppo, which I did, but that was the last of my earth's experiences. It was in 1876 that the pestilence got hold of me, and if I did not get back to civilised lands I should die. These are the last incidents in my earth life that I remember." Speaking of the finding of the tablet that gave him fame, he said "One day I came upon a tablet. I got my brush and gently moved away the grit until I could partially decipher the inscription, when I saw these words, 'and the raven returned not again.'" Clearing away more of the grit until the whole inscription was clear, he read "He sent forth a dove which returned, and after a time he sent forth a swallow, and as there was no land wherein it could plant its foot, it returned again, and he sent forth a raven, which returned not again." "Instantly it flashed across my mind 'I have found a record of the Deluge in almost similar language to that of the Mosaic account.'" This is one of the wonderful corroborations to the universality of the accounts of a deluge to be found in the history of most nations, and which relate probably to the destruction of such continents as "Pan" in "Oahspe" and the later submerged "Atlantis."

As the sitters listened to the cultured accents and voice of the new control, differing entirely from the others, none knew if the dates given and names of places were correct. It is a wonderful corroboration of the incidents taking place at Mr. Stanford's circle that the whole of the statements have since been verified for the editor of this paper by Cavalier James Smith, who was not present, after consulting the books of reference in his library and George Smith's published volumes. A longer address is to

be given on some future occasion, and it is proposed to include in the account of it a most interesting communication from George Smith on June 27, 1902, in this city, when he spoke of his friend, Dr. Edward Robinson, whom he also mentioned on the evening he first spoke at Mr. Stanford's circle as having brought him there.



Fragment of Bible found in wallet, reproduced in Supplement.

For the supplement a quite unique "apport" has been selected—a wallet belonging to a young ensign who fought in India in 1864-5—and whose name is written on the fly-leaf of the fragment of a Bible found inside the wallet. Full particulars are given under the picture.

The following is a brief account of addresses and "apports" since the June issue:—

125TH SEANCE. May 13th. Address by Dr. Robinson on the text "For the spirits of the prophets are subject unto the prophets." Phenomena. Two tablets from Babylon. Large quantity of Indian millet seed. Manuscript from Thibet, with sacred signs.

126TH SEANCE. May 20th. Address by Signor Valetti on "The Unknown God." Phenomena. Two tablets from Babylon. Spear-heads in clay from Central Australia. Malay chief's head-dress.

127TH SEANCE. May 27th. Address by Dr. W. E. Channing on "Man's Glorious Inheritance," reproduced below. Phenomena. Manuscript from Thibet, which Dr. Robinson translated. It had five Phallic signs found among all nations—in Astec temples, in Persia, Mesopotamia. "The blessing of the illuminated unto those who love and to those who are loved. When a man loves one woman, and one woman loves one man, then will the angels sit at that man's hearth, with increased wisdom and knowledge," were the chief sentences after the invocation.

128TH SEANCE. June 3rd. Address by Professor Denton on "Mediums and their Gifts." On this evening the new control, George Smith, the Assyriologist, was introduced, and gave a preliminary address on "How I found the Deluge Tablets," mentioned above. Phenomena. Two tablets. Jibbah from the Soudan with crescent and writing, "There is no God but Allah." Tablet.

ADDRESS BY DR. W. E. CHANNING.

"MAN'S GLORIOUS INHERITANCE."

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

For a short time to-night I desire to give you some instruction concerning the spiritual life, and

how our spirit friends pass their time. Let me say at the outset that the spirit world is just as real as the world in which you live—that it is the real, the true, the self-subsisting which passeth not away—but the material world is the world of change and instability. The spirit, functioning through matter for a short time, lives in one world and is then transported to its own place—the spirit's own country. Try to realise that you are but strangers and sojourners upon the earth plane and that of a truth your native land is the spirit world, out of which you came. We can truly say of every man, in the words of Scripture, as it was said of the Christ—You "came forth from the Father." "For in Him we live and move and have our being." The very fact that we came forth from the Father, that we live in Him, should be sufficient guarantee for us that finally the whole human race will be at one with God.

LIFE'S TRANSITORINESS.

Man's true birthday is the one on which he enters the spirit world. When we look from our side of life on the years we spent upon the earth plane what a fleeting show it appears. Some of you who are in the flesh realise the truth of this, and the instability, the uncertainty of life. When it is over it can be summed up in the words of the preacher, "Vanity of vanities, all in vanity." It does not matter how rich a man may be or what his position in society, these things are of no use to him in the hour of death. He must leave them all behind, and become as the poorest of God's children. But if he be spiritually rich, he carries with him that which the world cannot take away, and of which death cannot rob him. If he has the memory of good deeds done for humanity, if he has the consciousness of having filled his days with good, he is carrying with him a treasure of more value than all the diamonds and precious stones and metals that have ever been delved from the earth. How many men would have given their fortunes to have had but a few days more of earth life; and they could not buy one hour, one single moment. The spirit realm is not composed of matter as the world in which you dwell. If it were so it would be the abode of material beings, but it is a spiritual realm with the spirits of men dwelling therein. What is this spirit? Is it something that is evanescent and passes away with breath? No. It throws aside its covering of clay, and is clothed upon with a more glorious habitation, an eternal home in the heavens. Paul said, "Not that we would be unclothed, but clothed upon, that mortality might be swallowed up in life."

SEVEN PLANES OF PROGRESS.

It is interesting, my friends, to know something about the conditions of spiritual life and of the many mansions in the spiritual planes. I have heard numbers of people inquire as to the spiritual planes of progress. In the "house of many mansions" there are seven planes of spiritual progress; they have also been called the seven heavens. I do not wish you to think that the first stage of progressive existence on the spirit side of life is alone filled with the spirits of unregenerate men who are ignorant and earth bound. Upon the first spiritual plane there are numbers of some of the best of earth's sons but who are spiritually ignorant and unenlightened. Upon the earth plane they have lived close to their conscience but their light was limited. Upon the first spiritual plane, we will find many of that class enjoying to the full all that they can comprehend of spiritual happiness while on that plane of existence. It is natural to think of this spirit world as like unto the world in which you dwell because you have never lived in any other world, and if to-night I try to make you understand the glories of the kingdom of heaven, I must neces-

sarily speak of the beauties of your own world, so as to impress you with the delights of the world celestial. Supposing that I should take such a one as your revered conductor. Coming down upon the earth plane, I should wish to make him happy. So I should take him to see the grand scenery of earth, the brilliant rising and setting of the sun, the glorious lakes, the rushing torrents, the rivers. I would then take him to see the works of man—the great masterpieces of the ancients and the moderns in picture and in sculpture. Then we would travel to see all that was most wonderful, curious and interesting in this world of yours. Such things would delight the heart of any intelligent person, but with it all there would come a sense of weariness and oppression. It is through the eyes of the soul, per medium of the physical senses, that man delights in all the beauties of the earth. He realises that he is to make use of those organs which God has given him before he can fully comprehend all that is beautiful in life. But on the spirit side of life he is not dependent upon the physical organs. He comes in direct contact with that which is beautiful through the medium of a spiritual sense which every man possesses, but which is not fully developed while he is in the flesh. When liberated from the thralldom of the flesh, however, he is enabled to realise, to comprehend, and to sense all that is good and beautiful and perfect. Through this avenue or channel he is able to recognise his friends and relatives. Not having a physical organism, he has no need of speech, and yet on the spirit side of life there is an universal language—a language that is not uttered by lips. Spiritual vibrations produce all that is necessary, so that the spirit man both hears, sees, speaks and takes delight in all that is around him.

REST IN THE SPIRIT WORLD.

There are some persons upon the earth plane whose natures are opposed to society. There are, in fact, some people who are fitted by Nature for a hermit's life. Then there are others who delight to retire from the madding crowd into their secret places and their own homes, and be shut out from the noise and turmoil of the restless world. Even when in the flesh, looking out on the busy multitude, they have thought, "In that glorious land to which we are all travelling I shall have to be greatly changed to take delight in the great companies which I am sure exist there." But let me tell you that the happiness which that person receives in the flesh through being able to retire into the quiet and silence and into the bosom of his own home, will not be violated on the spirit side of life, for there we have houses for recess and retirement. Not that they are permitted to shut themselves up in exclusiveness because they object to the presence of others, but to retire as Christ said to His disciples, "Come ye yourselves apart into a desert place and rest awhile." He found it was good that they should retire from the outside world at certain periods, and on the spirit side of life we too may retire from the great company for meditation and spiritual upliftment. The second and third stages of spiritual progression are rapidly passed through by some spirits—those who have lived in what the world calls ignorance, but according to their light. How cramped is man upon the earth plane! He cannot soar very high into the atmosphere, he cannot delve very deep into the earth, but now in the days of steamships he can traverse the world in a short space of time. Realise that the spirit man has before him an illimitable and vast universe. There exist in that wonderful spirit life such things as the mind of man has never conceived of. For this reason it is declared, "Eye hath not seen nor ear heard; neither have entered into the heart of men

the things which God hath prepared for them that love him."

THE JOYS OF SPIRIT LIFE.

Throughout the countless ages of eternity, the inquiring mind seeking perfection and to be at one with God, can explore His vast dominions, each day bringing new joys and new delights. Some good folk have conceived that heaven will be a vast camping ground where men and women will be assembled holding meetings, some with harps and others crowned with crowns. But that would be a material heaven. If the spiritual man delighted while on the earth in music, he is charmed with the song celestial. The divine symphonies of Beethoven will be found excelled. If he delighted in the beautiful in pictures, in statuary, the originals of all that the mind of man has ever conceived will be placed before him. Think, my friends, of an illimitable and vast universe where he can wander as man might wander in his spacious grounds, in his beautiful gardens, with everything to delight and nothing to offend. But it is only as man casts aside the grossness of earth and becomes truly spiritual that he is able to enjoy the beauties of heaven. No man is coerced. The desire must spring from within, as it must also do while you are still in the flesh. Spiritual teachers and helpers are ever at hand to enlighten and to assist, but each one must have for himself the desire for progression and upliftment. As soon as the effort is put forth there are spiritual helpers willing and waiting to help him onward and upward.

THE SEVENTH HEAVEN.

Passing over the other stages of existence, all of which bring increased happiness to mankind, we come to the seventh heaven, the home of delights, and there the spirit of man is purified and made perfect. There are enthroned—if I may use the language of earth—the glorious personages who have lived for God and humanity. Ah, what a disappointment there will be to a number of people if they are expecting to see certain persons enthroned there. Think of those who have worn the tiaras and mitres in earth life and have persecuted their brethren for conscience' sake. They will not be found there. But the poor, the lowly and the oppressed who have given the cup of cold water in God's name with a single eye for the good of humanity—they will be found there. Kings and princes, popes, cardinals and priests, vicars of God upon earth have to work out their salvation in fear and in trembling. No high places, no crowns, for such as these. In one of the European galleries is a very fine painting representing two hills. In the valley beneath there are a number of persons lying dead. Upon the highest hill stand the great and mighty and the glorious of earth—popes, cardinals, the persecutors of the good and faithful. On the other eminence stands the Christ looking down upon his dead friends with eyes full of sympathy and love, with hands outstretched towards them, and as we look at the great crowd upon the hill opposite, we find them stretching forth their hands and exclaiming, "Look what we did for Thy honour and glory, what we did in the name of God." And underneath the painter has written the following words, "I told ye to love one another." These mistaken individuals would court the favour of heaven because they had persecuted unto the death those who disagreed with them on matters of religion. But Christ, as the representative of God, has declared, "I told ye to love one another." Let it be understood clearly and distinctly that Christ is not God. "Hear, oh Israel, there is one God." There have been many saviours at various epochs of the world's history. God has sent men filled with wisdom and His spirit to teach and to preach the truth. He is continually revealing Himself, and will continue to

do so until the whole human family are united in heaven.

MAN'S GREAT INHERITANCE.

This is the great inheritance that belongs to man. He can stand erect and say, It is mine, a glorious gift to me by my Father. Justice has not been abused; it was not necessary that blood should be shed to appease the wrath of an angry God. He makes no distinction among persons; all are His. It matters not what may be the colour of their skin, nor what their creeds are. God says, They are My children, and I have told you to love one another. Do not go forth to the heathen or to the poor around you, and tell them that they are undeserving, totally depraved, for if there is one doctrine I hate and abominate above another, it is the doctrine of total depravity. A woman has a son and he turns out bad. He wanders over the earth and, after a time, his heart goes back to his forlorn and lonesome mother. He pictures her grey hairs and her widowed state, and he says, "I will return." One day she sees him walking up the garden path. She rushes out, falls upon his neck, and smothers him with kisses. If the doctrine of total depravity were true, every kiss, every tear of that loving mother, is vile. It is not so. Teach men that they are the sons of God, that they have a great inheritance reserved in heaven, but that they must work for it. Tell them the work will eventually become a labour of love. Do not speak to them of hells and purgatory. They do not exist as the church teaches. Don't tell them of cross and crucifixion for their sins. There is no need of them. But tell them of infinite love, tell them that God will reconcile all men unto Himself, for we are all the offspring of God in the sense that we came forth from Him. We are so much part of the Divine nature that each man can truly say "I am a god," and can say it reverently and without blasphemy. Realising this, every day and every hour should be with you a jubilee, a time of blessing and invigoration. When life's little day is done, there will be no fears, no doubts, no desire to stay upon the earth plane, but a great looking for the opening of the doors of the House Beautiful. And God shall dwell with man, and we shall be His people, and He shall be our God. This is Man's Great Inheritance.

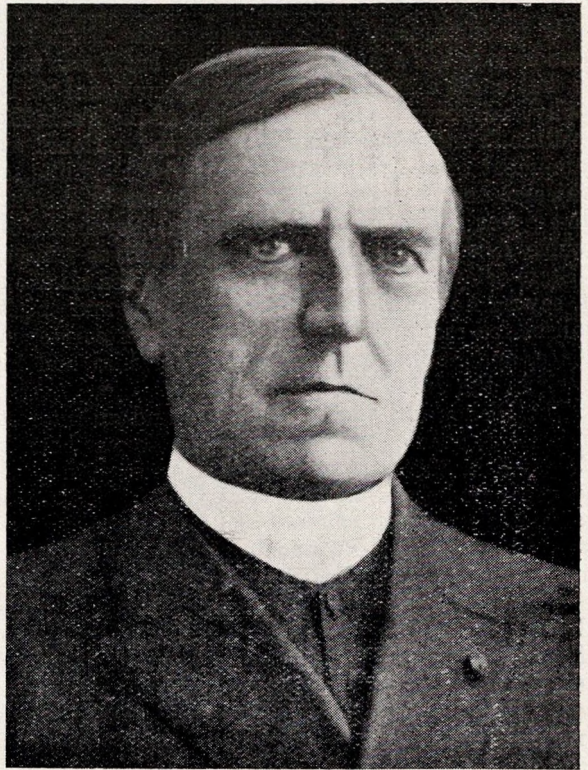
A SPIRITUALISTS' YEAR BOOK.

Edited by Mr. Dudley Wright.

It is proposed to issue for 1910 a "Spiritualists' Year Book." The work will be prepared and issued under the auspices of the Spiritualists' National Union. Mr. Dudley Wright has consented to act as editor, and would be glad to receive from the secretaries of all societies in the United Kingdom the following particulars:—(1) Name of society; (2) time and places of meeting; (3) name of Chairman or President; (4) name and address of secretary; (5) it should also be stated whether or not a Lyceum is attached to the society. Space will also be given for names and addresses of public speakers and mediums, for which a nominal charge will be made, but it must be understood that the S.N.U. reserves the right to exclude the name of any society, speaker or medium, without assigning any reason for such exclusion. Particulars are also desired of spiritualistic federations, societies and periodicals in the colonies and abroad. Communications should be addressed to Mr. Dudley Wright, Authors' Club, Whitehall Court, London, S.W., but, in order to minimise the cost of production, all letters involving reply should be accompanied by stamped addressed envelope."

To ensure inclusion in this important publication, Societies in Australia and New Zealand are recommended to at once send particulars direct to Mr. Dudley Wright, at address given in his circular above.—[Ed., "H. of Lt."]

SPIRITUAL HEALING IN AMERICA AND ELSEWHERE.



BISHOP FALLOWS.

We are indebted to Mrs. Addie Ballou, of San Francisco, whose stay in Melbourne some twenty years ago has familiarised her name to many public workers in this city, for the following interesting account of Bishop Fallows' work as a prominent representative of spiritual healing in the United States. As the author of "Health and Happiness," published last year, his name has become more closely identified with the movement, and in the foreword of this volume he says it is written to answer the requests that come from all sides as to this new spiritual healing movement. He writes, of course, from the standpoint of a Bishop of the Episcopal Church, and wishes, he says, "to emphasise the importance of uniting the physician and the clergyman in the great work of teaching and healing." Mrs. Ballou writes as follows:—

THE NEW CHRISTIAN PSYCHOLOGY IN AMERICA.

By Addie L. Ballou.

For "The Harbinger of Light."

The interest the clergy and the churches of this country have of late been manifesting in the new "Emmanuel" movement is best represented in the West, by the Rt. Rev. Samuel Fallows, D.D., LL.D., of Chicago, and is worthy of more than a passing notice. The "Chicago American" says:—

"A great wave of sympathy with the Christian Psychology (religious therapeutics) movement, given impetus locally by Bishop Samuel Fallows, is to-day sweeping over Chicago. Without respect to denominations, the churches of the city have joined the ranks of the mental healers."

Bishop Fallows is plentifully endorsed by the press and pulpit all over the country. The "Literary Digest," New York, says:—"Bishop Samuel Fallows has organised, in Chicago, a movement in 'Religious Therapeutics' parallel to that carried on at Emmanuel Church, Boston. . . . The work is not altogether a new departure for the Chicago divine. The subject has interested him for years, so he tells us, and he has been teaching these principles to the graduate physicians of a Chicago medical college."

Personally I have known the Bishop for many years. During the stormy days of the Civil War,

he left a fashionable congregation, to go as chaplain, and I left a lap full of babies to go as matron and nurse in the same Wisconsin regiment of volunteers. We were thus brought together several times daily in our mutual work for the soldier. At that time he was not a little conservative, but I was even at that early date familiar with the spiritual philosophy and phenomena. At the time of the Paris Exposition, I met him on my way, at the national encampment of the Grand Army of the Republic, at Chicago, and he expressed great pleasure in the fact that I was going to the International Psychological twelve days' Convention, as a National as well as a State delegate. He wished to be informed all about it, saying he had been investigating that and spiritualism for many years. We are still in correspondence, and I predict great things for him and his work in the future.

The Bishop has had a varied life and an interesting career, both civic and military. He was born in England, in 1835. Coming to this country in 1848, he graduated from the University of Wisconsin as valedictorian, at the age of twenty-three. He afterwards became Vice-President of Galesville University. He was also Professor of Natural Sciences at Lawrence University, Wisconsin; President of the Illinois Wesleyan University of Bloomington, Illinois, where he held the chair of psychology and mental philosophy. For several years he was Regent of the University of Wisconsin, and for nearly four years he was State Superintendent of Public Instruction for Wisconsin. Several times he was elected President of the General Council and Presiding Bishop of his church.

During the Civil War he was successively chaplain, lieutenant-colonel, and colonel of Wisconsin regiments, and was breveted brigadier-general.

He holds, or has held, other positions of honour in many large and popular organisations. He is a fluent speaker and a versatile writer, and a man greatly honoured and esteemed wherever known."

What is called "The Emmanuel" Healing Movement, in Boston, America, mentioned above by Mrs. Ballou, has already branches in Great Britain, and Bishop Fallows' organisation of Religious Therapeutics in Chicago is on the same lines.

WHAT THE ENGLISH CLERGY ARE DOING.

Apart from the "Emmanuel" movement, and the Christian Science, there is a Church Association called the "Guild of Health," founded in 1904 by Rev. E. S. Lombard, now English chaplain at St. Petersburg, Mr. Hickson, editor of the paper, "The Guild of Health Quarterly," and others. The Rev. Francis W. Boyd, of Clifton, is the present warden, and many influential names are among the workers. Although spiritual healing is actually one branch of spirit phenomena, as the Psycho-Therapeutic Society, London, demonstrates continually under its President, Mr. George Spriggs, and a long list of healers, these church organisations are most explicit in declaring that spiritual healing has nothing to do with such. Mr. Lombard said, in reply to a question concerning help being received from those under spirit control, "The Guild strongly and emphatically repudiates recourse to any method connected with what are known as spiritualistic phenomena." And yet cures are effected daily by direct messages from the Unseen, as in my own experience, or by direct spiritual power. These are indeed blind leaders of the blind.

WHAT THE DOCTORS ARE DOING.

It is not surprising that the announcement of cures on every side, by other agencies than drugs and operations, has aroused the attention of the medical authorities in Great Britain. The "Daily Mail" and other London papers of late date, announce that this

subject is considered of sufficient importance for making a special inquiry into the position. The following is a paragraph concerning this, from the London press:—"The British Medical Association has appointed a committee to consider the subject of Spiritual Healing. The Association is a body of about 21,000 medical men practising in various parts of the British Empire, and includes the majority of British registered medical practitioners. Its interest in the matter is of course the interest naturally felt by such a body in any subject affecting the prevention, diagnosis, or treatment of physical or mental disorders. The questions obviously arising for consideration by such a committee are to what extent the processes known by such names as Spiritual Healing, Faith Healing, or Psychic Healing can be brought within the category of those natural forces which it is the ordinary business of members of the medical profession to study, and how far they are to be regarded as due to extra-natural agencies which might be held to be outside the ordinary province of the doctor; and as regards the practice of methods of the latter order, what is to be their relation to those which fall within the ordinary range of medical practitioners. The Association has considered it worth while to undertake from the medical side an investigation into these questions, in which it has already gratifying assurances of co-operation from the leaders in the religious world who have given special attention to the subject."

That wrong diet and want of moderation in eating and drinking are causing a deplorable degeneracy in the health of this generation can be seen by a casual glance merely at the people who walk the streets of this city. Some of the greatest physicians have attempted to show what health means to the individual. In a lecture given by the late Sir Andrew Clarke, on January 29, 1886, he said, in replying to his own question, "What is health?":—

"It is that state in which the body is not consciously present.

"That state in which it is a joy to see, to think, to feel, to be.

"That state in which work is easy, and duty not a very great trial.

"That state in which one goes forward along the journey of life getting and giving joy."

How few there are who experience this blessed experience, save those who have learnt to know the power of the Spirit to heal "all our diseases," is shown by the entire lack of perfect health in the average citizen, including doctors. The true physician of the future will be a teacher; his mission will be to keep people well, instead of endeavouring to cure them when disease has commenced its inroads, and they will find unseen spiritual power their most potent ally.

A.B.

B. F. Austin, of the Spiritual Church, Rochester, New York, sends an announcement of the purchase by the Austin Publishing Co., of that city, of the whole of the plates of Andrew Jackson Davis' works, and that the first edition would be out on June 1st. Twenty-seven volumes will form the complete set, which will be sold at £6. This is the lowest possible price, as the cost of printing, paper, etc., has advanced 25 per cent., and the purchase involved a sum of £300. For a long time copies have been out of print, and it is expected that this new edition will be largely availed of. Circulars can be obtained from this office on receipt of address and postage (1d.). Separate volumes will be sold.

Mrs. Morrison has been engaged for a further series of lectures in Christchurch, N.Z., next November, and also to be present at the Annual Convention to be held in that city next April.

NATURE'S DIVINE REVELATIONS.

RE-PUBLICATION OF A. J. DAVIS'S WORKS.

Those engaged in the active propaganda of Spiritualism have observed with regret the gradual disappearance from the current literature of numerous standard works of the earlier period. Professor Hare's "Spiritualism Scientifically Demonstrated;" Robert Dale Owen's "Footfalls on the Boundary of Another World," and "The Debatable Land;" Dr. Eugene Crowell's "Identity of Primitive Christianity and Modern Spiritualism;" Revd. Saml. Watson's four volumes; Professor Zöllner's "Transcendental Physics;" Professors Denton and Buchanan's works, and last, and most lamentable of all the whole twenty-seven volumes of Andrew Jackson Davis, the John the Baptist of Spiritualism, and founder of "The Harmonial Philosophy." Messrs. Colby and Rich, of "The Banner of Light," Boston, U.S.A., were the publishers for many years of Mr. Davis's books, and Mr. Davis some twenty years since transferred the copyrights to them, conditional on their undertaking to keep them always in print. This they complied with, but after the decease of Luther Colby, the veteran editor of "The Banner of Light," the business passed into other hands less interested in Spiritualism, and evidently less competent to carry on the business successfully. The new firm rapidly got into difficulties, failed to renew publication and, ultimately, their estate was wound up, with some legal complications which apparently impounded the stereotypes and right to publish Mr. Davis's books; and he informed us a year or two since that he could not compel the publication without entering into an expensive lawsuit. It is, therefore, most gratifying to know that The Austin Publishing Company, of Rochester, New York, have succeeded in securing the whole of the type, and with Mr. Davis's permission are about to re-issue them. The whole set of 27 vols. are by this time ready for publication. Of these "Nature's Divine Revelations" is the most remarkable.

As many present day Spiritualists will be unaware of the circumstances under which the contents of this remarkable volume were received, it is necessary for us to give a brief sketch of Mr. Davis's antecedents up to the time of its commencement. He was born in Blooming Grove, Orange County, N.Y., in August, 1826. His parents were simple folks in humble circumstances; his education was limited to the village school; writing a fair hand and doing simple arithmetic were his only accomplishments. From early youth he was engaged in manual employments, contributing by his earnings and affectionate attentions to the family support. He had no knowledge of science, literature or history, and was never known to frequent libraries or take up a book for serious study. Testimony, which has never been impugned, certifies that up to the time of his speaking the contents of the Divine Revelations he had no opportunity for, or inclination to, study. He was apprenticed when about twelve years of age to Mr. Ira Armstrong, a bootmaker at Poughkeepsie, who at the end of two years, when, by request, he released him from his indentures, says "His faithfulness is not to be surpassed and seldom equalled." At this time Mr. Grimes, a lecturer on Animal Magnetism, excited some attention in Poughkeepsie; young Davis presented himself for a subject, but the opera-

tor failed to mesmerise him, but later Mr. Levingston, a local tailor, succeeded in doing so, and soon elicited wonderful clairvoyant powers. He read with bandaged eyes a closed book, went in spirit to places he had never seen, and described them accurately. After submitting for some months to these tests, the young seer, while in the mesmeric state, protested against being further used in this way, informing Mr. Levingston that the great purpose of his powers in their present state of development was to enable him to examine and prescribe for the diseased. Mr. Levingston having faith in this, withdrew from his business and devoted himself to his protégé. He was surprisingly successful, and during the next few years thousands flocked to him for diagnosis and treatment. Soon after this his scientific powers became unfolded, so that there seemed to be no science the general principles and even minutæ of which he did not comprehend. Dr. Lyon, of Bridgeport, consulted him in difficult cases, and, after a while, Davis, while in trance, intimated that he was to be his magnetiser and accompany him to New York to make arrangements for him to give a series of important lectures. The doctor's faith was so strong that he relinquished a remunerative practice, accompanied Davis to New York, enlisted the co-operation of the Rev. Mr. Fishbough as scribe, and others as a committee of witnesses, and at the latter end of 1845 the first lecture was given and reported. One of the witnesses, James Victor Wilson, says in speaking of Mr. Davis after the completion of the volume, viz., "Nature's Divine Revelations":—

During the past year, this uneducated, unsophisticated, and amiable young man, has been delivering verbally, day by day, a comprehensive, well-planned, and extraordinary Book—relating to all the vast questions of the age, to the physical sciences, to Nature in all her infinite ramifications, to Man in his innumerable modes of existence, to God in the unfathomable abysses of his Love, Power and Wisdom. No human author, in any department of literature or science, has ever electrified mankind to the degree that the eloquent yet simple reasonings, the lofty and sublime disclosures, will, that constitute this great compend of universal philosophy. Perhaps over four thousand different persons who have witnessed him in his medical examinations or in his scientific disclosures, live to testify to the astonishing exaltation of mind possessed by Mr. Davis in his abnormal state. **The two new planets of our system recently conjectured were described in Davis's manuscripts fourteen months ago (March 15 and 16, 1846). I have seen him discoursing in a most angelic manner for more than four hours in succession "**

Professor Bush commends it as eulogistically.

It may be mentioned that though this remarkable book of over 700 large 8vo. pages was only advertised in the publisher's catalogue, the copy in the library of the V.A.S. is the 36th edition.

The five volumes of "The Great Harmonia," which followed, viz., "The Physician," "The Teacher," "The Seer," "The Reformer," and "The Thinker" were all written by inspiration without the aid of a magnetiser; they embody the Harmonial Philosophy, and are profoundly interesting and instructive, yet so lucid as to be readily assimilated. So many inquiries have been made for these classic works of Andrew Jackson Davis, that it is expected this new edition will be greatly in demand everywhere.

W.H.T.

Stanton Moses is the subject of one of a series of articles appearing in the "British Weekly," entitled, "The Problems and Perils of Mediumship." He is spoken of as "the most remarkable medium of the last generation," and "there is reason to believe that much more will yet be written on him." Three columns are devoted to his life and work. "Tennyson talked with him about the next world. Roden Noel, Laurence Oliphant, Crookes, Wallace, were his friends. Mr. F. W. H. Myers and Mr. Gurney found their first interview with him at the house of Lady Mount-Temple 'epoch-making.'"

MISS LOUIE STACEY.



There are many kinds of healing, many schools of thought concerning it. In a state of nature little medicine and few doctors are necessary. The healing power of Nature is enough. But without this *vis medicatrix naturae* no cure is possible, but with it, energised by faith, it is difficult to set a limit to the power of cure. And that cures are effected by every cult devoted to healing shows that this is what is wanted—faith to set this great natural power in action.

And Miss Louie Stacey has the strong, magnetic power of utterance, the absolute faith in her methods that always command success. She has cured herself, and desires that all the world shall learn the way.

Most interesting is it to chat with her of how she found health. It is eleven years ago that she first began to read pamphlets from America by those two great leaders of thought—Mrs. Cady and Helen Wilmans. "It was Mrs. Cady," said Miss Stacey, in our brief interview, "who led me into practical Christianity, and Mrs. Wilmans taught me about the power of mind over matter. From that time I have realised that the power dwells within me, and also every human being, 'to compel the perfect action of every function of my body.' The power to do so came from Mrs. Cady, who showed me the love underlying Jesus' words, 'Ask and ye shall receive.' I then knew that I should not have to rely on any outside help—priest, pope or doctor—the process lay between myself and God."

HER NURSING EXPERIENCES.

For twenty years Miss Stacey had been a trained nurse, a member of the Royal British Nursing Association, when she began her role as a lecturer. At the end of the Boer War, her last nursing experience, and when for two years she had been privately exhorting all she met to learn this method of acquiring health, having regained her own by these methods, she was asked to speak in public on this great subject. It required courage to give up an assured income to do so, but she decided upon this public advocacy, and came to Australia, speaking first in Sydney. For 2½ years she travelled, visiting Brisbane, New Zealand, United States, and thence to London, where she joined the Higher Thought Centre, in Kensington. She is, however, a missionary *par excellence*, is always travelling, and after speaking in all parts of Great Britain, started again on a 2½ years' tour of the world from New York. Melbourne is almost her last stopping place. She will speak here for

the next four weeks, and then goes to Adelaide and Perth, whence she again starts homeward.

Miss Stacey has accepted an invitation to be present at my "At Home," on Wednesday, July 7th, at "Harbinger of Light" office, and friends are cordially invited to meet her, and to attend her lectures, which are full of interest and instruction.

A.B.

AN INQUIRER'S QUESTIONS.

From Prospect, S. Australia, came, since our last issue, a letter from an inquirer to a leading Spiritualist of this city, giving a series of ten questions, to which he desires answers. This shall be done as fully as is possible in necessarily brief replies, but it must be remembered that spiritual philosophy is as wide as the Universe itself, and cannot be summed up in a few words. We are all learners. Many of us have been getting more and more knowledge during a close study of these things for the last thirty years, and just feel that we are on the fringe only of a great subject. Neither Spiritualists, Theosophists, nor any of the cults that have sprung up since the Rochester Knockings, 50 years ago, aroused a materialistic world to the fact of potent unseen powers at our very doors, have, as yet, advanced beyond the threshold. If any of these pretend that they have acquired all knowledge it is simply evidence that they have failed to gauge the mighty possibilities of the Universe. There is a literature so vast in connection with this subject that should be known something of by every inquirer, and no better list of books could be recommended for beginners than those mentioned by Mr. Stead, in the first article of this issue.

With this necessary explanation this gentleman's questions are herewith given, and what can only be termed approximate answers will be found below.

"Dear Sir,—

I trust I am not intruding too much upon your time in addressing you.

The little pamphlet, "Science and the Soul," which I have read carefully, covers a phase of Spiritualism which is interesting in many ways, but there are features of the subject in which I am much interested, and would be glad if I could get an expression of your understanding of them; so you will pardon me if I ask you a few questions regarding the principles and philosophy of Spiritualism.

1. Is the Spiritualism of which you are an advocate the same as that which originated with the Fox sisters in New York in 1848?

2. Do you hold that there is a personal agency which Christian people call the devil? And that he influences men and women to do wrong?

3. Do you hold that he has any connection with Spiritualism?

I understand that Spiritualism has for its fundamental the communication or materialisation of the dead.

4. Now in regard to the dead. Do they continue in the same character as while upon earth; that is, do those who are wicked continue to possess a wicked character, and do they influence persons to do evil, while those of noble character influence individuals in the right?

5. Is there no way whereby a medium can know whether he is influenced by a good or an evil spirit? Does an individual's attitude or character have anything to do in determining whether he is influenced or controlled by a good or an evil spirit to do right or to do wrong?

6. From a philosophic standpoint, what do you regard as the advantages offered by Spiritualism?

7. Do you consider it in harmony with the Bible

and the religion of the Bible, or independent of that Book?

8. Do Spiritualists accept the Bible as the Word of God, and make it the basis of doctrine, or is it disregarded as an ordinary book?

9. What is the position of Spiritualism in regard to the Lord Jesus Christ, and the Atonement? As He is regarded as a medium, what position is He supposed to occupy in regard to other mediums?

10. How many spheres are there in the spiritual realm? Does Spiritualism hold that there is one Supreme Being set forth in the Bible as the Creator which overrules and controls all, which Christian people recognise as God?

I would be glad if you could spare sufficient time to give me an answer to these questions; or, if there are publications brief, yet sufficiently comprehensive to make them plain and inexpensive, I would be glad of them. I am a busy man, and have not the time to go into extensive publications on these subjects.

REPLIES.

Question No. 1.—Yes. Modern Spiritualism, from which have sprung Theosophical Societies, Christian Science, New Thought, and other branches of metaphysical science all owe their origin to the rappings of the Fox sisters in 1848.

2. There is no personal devil, but evil spirits, as well as good ones, are present everywhere, whose influence can be avoided by "living the life" and persistently striving after perfection.

3. The fundamental belief of Spiritualism is that spirits can and do communicate with mortals—that the Spirit World is that of Causes, and this mundane one of Effects.

4. There is no change in the character of a person by the process called death. As was said in No. 2 answer, evil spirits can only affect those who lay themselves open to their influence. Many instances could be given of the spirits of murderers, for instance, inciting those of the criminal type on the earth plane to murder.

5. As the tree is known by its fruit, so every supposed message from the Unseen should be tested by reason. It should be the aim of the individual to develop his own spiritual nature rather than be led by "messages," the origin of which can only be surmised. Very little is known of what is going on "behind the scenes." We do know, however, that this existence is a training place, and that our position in the spheres will be exactly in unison with the spiritual development we have attained. This has nothing to do with what is generally termed mediumship.

6. The advantages offered by the spiritual philosophy are chiefly that the soul can come into personal contact with the spirit world without need of mediator or priest, and that each one must be his own Saviour, not leaning on another. This can be attained solely by prayer of the vital kind, whereby we draw on the great reservoir of spiritual power open to every soul. In casting aside prayer on account of the cant and hypocrisy mixed up with it, the world has lost its hold of the "great spiritual lever of the Universe," and will not come back to any high spiritual condition until it is seen that prayer is the vital breath of the soul. This needs no set times or attitude of body. You can pray in a theatre as well as in a church, where often the densest materialism prevails.

7. The Bible is full of Spiritualism from cover to cover.

8. The Bible is regarded as one of many books given to the world for its enlightenment. But as written by men like ourselves must not be regarded as infallible. True Spiritualism takes us to the very heart of the Christian teaching, and corroboration

of one's own spiritual experiences is to be found on every page of the Bible. But, again, reason must guide us.

9. Spiritualism teaches that each man must be his own Saviour—so the doctrine of Atonement as taught in the orthodox churches falls to the ground. The shedding of an innocent man's blood for the sins of mankind came from the old idea of sacrifice. "What does the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" said the old prophet, when protesting against the ancient idea of sacrifice, to appease an angry God. Jesus was undoubtedly a medium of the highest order, and in the sense that all are mediums. Did not Jesus say that greater things than He did could be done by those who believed in His teaching?

10. It is universally taught by our seers that there are seven spheres in the immediate spiritual zone surrounding the earth. As the Universe is without end, progress is unlimited. All worlds, and the Universe itself, are dependent on the Central Source of Light and Love, whom men call God. The Religion of the Future will be based on this central idea, and the fact of spirit being the basis of all we call matter.

"OAHSPÉ."

There are many now in these Southern Lands who have found in the pages of this wonderful book a demonstration of the spiritual forces controlling this Universe not to be met with elsewhere. To some it is the revelation of a lifetime. For those who have persistently maintained that the soul can alone gain strength from the great Central Source of Light and Love, it is found that it is only in name that this statement differs from the Jehovih of "Oahspe," the central power of all. One gentleman writes this week:—"I have the book, "Oahspe," and am delighted with it. I have only had a peep into it here and there, but that is like a peep behind the clouds of heaven." And it is found, moreover, that there have been "Faithists" from the foundation of the world. All are Faithists who, by choosing the higher life, grow spiritually, believing that this earth life is but a training place for souls.

In the "Harbinger" of October, 1908, Dr. Newbrough's own account of the way "Oahspe" was given through his hands may be found. His daughter's account, given below, is a simple statement of how he looked to her childish eyes, and will be doubtless read with interest. American mails are responsible for the non-delivery of a further instalment of "Scioahspe," by Edgar Lucien Larkin, and the opportunity is taken of publishing Miss Newbrough's paper, hitherto excluded by want of space.

REMINISCENCES OF MY FATHER, DR. JOHN BALLOU NEWBROUGH.

By JUSTINE BALLOU NEWBROUGH.

For "Harbinger of Light."

"I was very young when my father died. About the strongest impression that now comes to me is of his extreme gentleness and kindness, but intense firmness with me. He was always ready to play with me, tell stories and carry me on his shoulder. He believed in treating children as though they were reasonable human beings instead of little toys to be imposed upon. He never lied to me in the tiniest particular. He held that the best way to teach me to tell the truth was to always tell the truth to me. I looked up to my father as something between a god and a chum. When I was about three years of age he made a tub about ten feet square of wood lined with zinc. This was secluded, but still in the sun; and here he took me daily for a swim. He never left home without bringing back some little gift for mother and me. But not alone to his own child was he so devoted. So great was his love for all children

that his heart bled to think of the poor little ones not wanted or cared for, who are thrown into foundling homes, or left in ash barrels or on door steps. So he gave up a large and successful dental practice in New York city, and with my mother and me, a young infant and twenty others went down to New Mexico and founded Shalam. This was about four years after Oahspe had been written, and his idea of Shalam was taken from a scheme in that book. This was that to better mankind, and so the world at large, one can succeed better by taking young children and infants, and teaching them what is right, than to try to correct adults. New Mexico in those days was indeed primitive, so we all lived in tents. For my mother, who had been city-bred, it was hard to rough it, with a young babe. My father was then a little past middle age, but he did all that the young men did, and went without all they went without. He was a superb specimen of manhood, six feet four inches in height with large and well-proportioned shoulders and massive head. His blue eyes looked through the surface and saw the soul of things. His voice was gentle and low; and he had a sense of humour, and always knew when to tell a funny story. He was an ardent lover of music, and taught himself to play the flute. He had travelled all over the world, had lived in California, and later in Australia. He was a good conversationalist and disliked personalities; and never was one to speak of himself. "I did this," or "I never do that" were phrases that I never heard pass his lips. He was very modest and reticent about his connection with "Oahspe" and the paintings. He was cheerful and very gentle with people who tried to hurt him. When I was past three, we went to New Orleans and lived there a year gathering up children. Two were coloured, but he was above all partiality, and loved and played with us all. It was always the sick who got the best attention. Many and many a night has he sat the long night through holding a little sick babe in his arms by an open door for air. Once a woman came to criticise, but the sight of this gentle-voiced, kind-hearted giant so patiently, tenderly tending those little homeless, helpless, unloved babies, shamed the selfishness in her, and she went away and wrote that the unselfish gentleness of the man nursing frail babes back to life made her think of him who said "Suffer little children to come unto me, for of such is the kingdom of heaven."

Somehow I will always associate Abraham Lincoln with my father. Both were farm-bred, both were tall, and with a quaint dry humour and with hearts that ached for the wrong and suffering of the world; both alike in sinking the thought of self in righting the wrongs that others were suffering. A striving, toiling, gentle, patient, simply unselfish man is something this world cannot understand; and he was misunderstood. The Saviours of the world are always crowned with thorns. Another side to his character was his devotion to his mother.

HIS INTEREST IN SPIRITUALISM.

People may wonder how he first became interested in Spiritualism. In his boyhood he had the gift of what the Scotch call "second sight." He saw people doing things when he was in one place and they in another. Once he saw his brother break something on a farm in Ohio, while he (my father) was in town with my grandfather, who insisted that this was impossible and a lie. My Father then got the only whipping he ever had. He went out under a tree and cried, and prayed that the gift might be taken away, and strange to say, it was, and did not return until middle life. When he finished school, he worked his way through college, becoming a physician, but the sight of so much suffering was too much for him, and he gave up practice. He went to California, and upon returning, took up dentistry. At this time many strange unaccountable things began

to happen; so in a spirit of desiring to disprove Spiritualism, he began to investigate. He spent thousands of dollars, saw and tested hundreds of mediums, and after years of investigation, he became convinced that there were truths in Spiritualism. He was for a time trustee for the New York Spiritualists Society. Once he said: "But after all, spirits do not give us any idea of heaven or life after death or the purpose of things; nor any scheme to make this world happier or better. What they give us are meaningless, senseless messages, and the moving of tables and chairs." He became disgusted, and gave up mediums and Spiritualists. The enclosed printed account (already published in the "Harbinger" for October, 1908) of how he was later prepared to write "Oahspe" is more appropriate here than anything else that could be written. I will only add that in the year he wrote "Oahspe" he lived on fruit and nuts, eating one meal a day for one whole week, and fasting entirely the next week. He meanwhile kept up his regular practice of dentistry. As to the genuineness of the remarkable statement that "Oahspe" was written through his hands instead of being the product of his own brain, I can only say that were he the kind of man who would lie, he would find more glory in claiming the authorship than in telling the real means of its authorship, which really robs him of the glory of being its creator. When I was a child I have been many times in his semi-darkened studio with him when he was painting the pictures that appear in Oahspe. He used both hands at once, painting very rapidly. Being only from three to five years of age at this time, I remember only this much. His methods, expressions, etc., were naught to me, for he always supplied me with paints and brushes, and then said "We must not talk to each other." As no one, not even my mother, was ever present at these times, I regarded them as a sort of "treat," which we, as good chums, shared together exclusively. After he had finished a picture, instead of being a "head-in-the-clouds" medium, he would come out of his studio and fall to doing whatever needed to be done. Sometimes it was to tend a sick colony baby, or at others to make or mend something. While I was still a little child the grippe came. My mother was very ill, I, too, became ill, and also the ten other babies. My father became sick, but kept on. My mother was too ill to aid. Day and night he worked and waited on us all. We lived and got well, and he died. So this was the kind of man through whom "Oahspe" was written. A man who thought of others always before himself; who loved little children so well that the humblest task was performed patiently for them. He died just as bravely as he had lived.

REVIEW.

By W. J. Colville.

"THE WAY OF INITIATION."

Among recent books of far more than ordinary excellence, a volume entitled, "The Way of Initiation, or How to attain Knowledge of the Higher Worlds," by Rudolph Steiner, Ph.D., strongly commends itself to all who are earnestly seeking plain, practical advice and luminous teaching concerning the course to be actually pursued, so as to give unmistakable insight into the real nature of the Spiritual universe.

A foreword by Annie Besant, and biographical notes of the author, by Edouard Schuré, add greatly to the interest and value of the treatise, serving as they do to open the minds of readers to the main object of the work, and at the same time throw much light on the special attitude of Dr. Steiner, who is unmistakably rankable among the best type of modern European mystics. This gifted man, by sympathy and avowed standing, belongs to an illu-

mined school of esoteric Christianity which does not depend upon Hindu teachings for enlightenment—seeing that it finds in Western philosophy all that is sufficient to its needs, nevertheless this remarkable man joined the Theosophical Society in 1902, in which he remains an honoured and very useful member.

Mrs. Besant, with her characteristic breadth of view and universality of sentiment, urges upon all members of the body of which she is the appointed head, to regard Dr. Steiner's views, which represent a deep mystical Christian Theosophy, as of very great utility, supplying a side of Theosophical thought which might otherwise miss adequate recognition.

The treatise proper is divided into eight sections, titled:—1. The Superphysical World and its Gnosis; 2. How to Attain Knowledge of the Higher Worlds; 3. The Path of Discipleship; 4. Probation; 5. Enlightenment; 6. Initiation; 7. The Higher Education of the Soul; 8. The Conditions of Discipleship. All the chapters are practical as well as contemplative, but it is in Chapter II. especially that we are furnished with the author's clearest reasoning with regard to setting forth upon the road which leads, when faithfully pursued, to the goal of initiation into the true mysteries of the inner life of the soul, of which all symbols and rituals are at best but faint reflections. A brief quotation will, we trust, whet the reader's appetite for very much that is left unquoted. On page 69, we read, "Many believe that one has to find, here or there, the Masters of the higher knowledge, in order to receive enlightenment from them. In the first place, he who strives earnestly after the higher knowledge need not be afraid of any difficulty or obstacle in his search for an Initiate who shall be able to lead him into the profounder secrets of the world. Every one, on the contrary, may be certain that an Initiate will find him out, under any circumstances, if there is in him an earnest and worthy endeavour to attain this knowledge. For it is a strict law among all Initiates to withhold from no man the knowledge due to him. But there is an equally strict law which insists that no one shall receive any occult knowledge until he is worthy, and the more strictly he observes these two laws, the more perfect is an Initiate. The order which embraces all Initiates is surrounded, as it were, by a wall, and the two laws here mentioned form two strong principles by which the constituents of this wall are held together."

We draw particular attention to this declaration, because it answers briefly and convincingly a large batch of questions constantly rising in the minds of sincere but rather thoughtless people, whose views on Occultism are hazy in the extreme. Dr. Steiner, throughout his admirable series of instructions, all of which are based on knowledge and application of universal and undeviating law, forcefully insists upon the paramount necessity for qualifying ourselves to receive, in place of petulantly complaining that Masters do not seek us out and give. The Way of Initiation must be trod by the individual disciple; no Initiate can tread it for him, though those wiser than ourselves can and do enlighten us by showing us how to work out our own examples far more than by working them out for us.

On page 89 we are treated to an excellent description of the attitude taken by wise teachers, after laying down rules for guidance, toward their disciples: "No teacher wishes by means of such rules to establish an ascendancy over other persons. He would not tamper with individual independence. Indeed, no one respects and cherishes human individuality more than the teachers of Occultism." Calm serenity in face of all provocation to annoyance and resentment is emphasised as one of the chief rules for

spiritual development. Courage, equally with humane temper, is counseled as a matter of necessity.

In fine, we may justly conclude that did we absorb and practise the directions suggested by this admirable book we should attain to many pronounced excellencies of character which would prove as useful for the wise and noble conduct of legitimate secular business as for inducing greater harmony in home life, and, most of all, assisting our endeavours to widen the scope of our perceptions, and penetrate to some extent into the arcana of the universe. On page 173 we encounter an extremely useful definition of signs and symbols employed in ancient script, which are "not arbitrarily invented or imagined," but correspond to powers which are active and efficacious in the world. It is through these symbols or signs that one learns the language of such matters.

The final chapter gives seven distinct conditions to be observed by all who are seriously determined to enter upon the path of discipleship. These are plain and reasonable, and can be followed by all of us if we deliberately resolve to curb our selfish inclinations, and dedicate our lives to the promotion of the general good. The English translation reflects great credit on the translator, Mr. Max Gysi, who has assumed all responsibility for the version in our vernacular. Copies can be obtained from him direct, at 5 Belsize Lane, London, N.W., price 3/6 net, postage 4d. extra; also through the leading booksellers.

Let me conclude this very inadequate mention of a truly wonderful and beautiful book by heartily commending it to all who are seeking clear light on very weighty problems.

London, April, 1909.

SOME OF OUR RECENTLY PUBLISHED BOOKS.

Our veteran friend, Dr. Peebles, writes of "A Soul's Pilgrimage," in "Progressive Thinker," Chicago, as follows:

"The Soul's Pilgrimage," by Annie Bright, editor of the "Harbinger of Light," Melbourne, Australia. This neatly-bound volume of 300 pages is not only intensely interesting, but equally instructive, as involving the processes of the soul's spiritual unfoldment. My first thought upon opening this book was, well, here is fiction; but, upon going deeper into this admirable volume I soon discovered that its real purpose and uplifting principles were based upon those indisputable phenomena that demonstrate an inter-communion between the inhabitants of earthland, and the over-arching heavens. The book, racy and rich from beginning to end, is inspiring in conception, chaste in expression, excellent in its ethics, and cheerily uplifting in its beautiful philosophy of life. The "Progressive Thinker" readers will remember that I briefly spoke of this choice volume several months ago.

Deservedly popular, and religiously edifying, this very charming book should fill its proper place in every spiritual and Lyceum library, not only in Australia, but in America and Great Britain.

Mr. J. M. Moorey has received from one who has greatly benefited by his lectures a letter, from which the following is quoted:—"Last year you gave me a medical reading through a friend regarding my daughter (19 years of age). She passed away exactly as you predicted, and through your opinion given several months beforehand I was prepared and better able to meet the trial. I showed your reading, which you gave in writing, to the doctor attending her, and he stated, fairly enough, that he could not have given a more correct diagnosis. He asked permission to take the reading away to show the hospital doctor and also the doctor who performed the operation."

PERSONALS.

W. T. Stead's article in this issue will be found of absorbing interest. In conjunction with the circle which meets in connection with the Bureau of Communication, experiments in spirit photography are being made. "We find," Mr. Stead says, "that we always get something upon a sensitive plate in the hands of the different members of the circle at each sitting, that we ought not to do in the ordinary way. Traill Taylor has promised that he will impress recognisable faces on the plate."

Princess Karadja's beautiful poem, "Towards the Light," will be published as supplement to the August issue of the "Harbinger." The Princess, in writing to give her consent to this, says, "I am intensely happy that it may thus reach many who would not under other circumstances be able to read it. I was told that this modest little poem would be the means of doing a great amount of good, and it really seems as if the predictions of my Invisible Friends will be richly fulfilled."

Professor Willy Reichel's excellent photo. in the June issue was taken at the "Alice Mills" studio, Elizabeth Street, Melbourne.

Mr. F. D. Thompson, the New York goldsmith, quite untrained as an artist, is producing most beautiful pictures in the manner of the late R. S. Gifford. His work has been examined by Dr. Hyslop, who believes that the hundred or more paintings at present done are inspired by Gifford's spirit. Two charming specimens, "Sheep near the Coast" and "October Afternoon," are reproduced in *The Sketch*, London, of May 5. Mr. Thompson says that he began by seeing "distinct visions of landscapes and faces, and an irresistible impulse overwhelmed me to paint them."

J. J. Morse, the able editor of *The Two Worlds*, has had a rather serious breakdown in health. After announcing his arrangements for a few weeks' rest, the sudden and unexpected passing over of his brother in Surrey, with the fatigue and anxiety consequent on his journey and the superintendence of the funeral arrangements, caused a slight relapse. Latest advices report a slow improvement in his health, and his many friends in Australia will send sympathetic greeting, and hope for a speedy recovery.

Mr. A. H. Deane, M.R.C.S., gave a most interesting address to the Members and Associates of the London Spiritualist Alliance on April 22nd on "Mental and Spiritual Healing," reported fully in *Light*, of May 1st and 8th. The doctor gave some striking examples in his own practice of patients he had cured by simple laying on the hands, as it were, and is evidently a natural healer. As will be seen in an article in this issue, even the British Medical Association is beginning an inquiry into these cures without drugs.

Rev. E. W. Sprague, of Detroit, Michigan, U.S.A., one of America's great workers, sends a most delightful book, "A Future Life Demonstrated," which contains a brief autobiography, and is replete with detailed records of phenomena through himself given in every part of the United States. There are excellent portraits of Mr. and Mrs. Sprague. In a future issue fuller mention will be made. The book can be had direct from the author, Rev. E. W. Sprague, 1082, Trumbull Avenue, Detroit, Michigan, one dollar post free, and is worthy of a wide circulation.

Miss Neville, whose visit to Melbourne as delegate to the Theosophical Convention introduced her to a wide circle of friends, charmed alike with her public addresses and earnestness, is now lecturing in northern Queensland for the Theosophical Society. Her tour began at Cairns, followed by Charters Towers, Townsville, July 1st to 10th, and Rockhampton, 12th to 22nd. It is expected that Miss Neville will become one of the regular lecturers of the Society.

Mr. E. W. Cole has just issued a most unique map called "The Whole World at a Glance," one of which adorns the walls of this office. Most complimentary press notices include one from the *Age*, which says, "Mr. Cole is to be congratulated upon his unique map, both as regards its printing in 15 colours and general technical workmanship," also "the sane cosmopolitanism animating the whole enterprise." Liberal reductions are made to public institutions and schools in the published price.

Miss Louie Stacey has been giving excellent lectures in Melbourne on all kinds of mental subjects, of which health-giving methods for control of both mind and body—are the chief subjects. Miss Stacey will be the guest of the afternoon at Mrs. Bright's "At Home," on Wednesday afternoon, July 7th.

Mrs. G. Gladys Cooley has terminated one of the most successful seasons in New Zealand ever inaugurated by the Wellington Association of Spiritualists, who greatly desire her to permanently reside there. Mrs. Cooley will give a course of lectures under the auspices of the V.A.S. at Temperance Hall, Melbourne, in August, which are sure to cause widespread interest.

Mrs. W. J. McLennan has drawn around her at the M.P.S. Lyceum evening services a large number of earnest sympathisers in her work of putting before the world a spiritual philosophy based on the ethics and teaching of the Gospels. As has been continually pointed out in these columns, our "preaching is vain"—spiritual phenomena are also vain, if they do not lead to the realisation of the Christ ideal within. It is hoped by her many friends that arrangements will be made to continue her work at the Oddfellows' Hall, and to thus further assist the work of the Lyceum.

Mr. W. Stepherson writes that he is at present lecturing for the Auckland Society of Spiritualists at Central Hall, Cook Street, and wishes correspondence addressed as in his advertisement on first page of this issue.

Mr. J. Isherwood commences a series of lectures under the auspices of the Spiritualistic Church of Victoria on Sunday, July 4th. Mr. Isherwood comes from England, and has just completed successful lecturing engagements in every part of New Zealand.

Mr. R. B. Arthur, well known as a successful magnetic healer and teacher of curative magnetism, announces by advertisement in another column that he has resumed his classes and private work in Melbourne. A Ladies' class is starting on Saturday evenings at the V.A.S. Rooms, Austral Buildings. All communications to be addressed to 97 Albert Street, East Melbourne.

Mr. James Meyers, of Eastern Arcade, Botanic Pharmacy, Melbourne, is now sole proprietor of Thermal Essence, one of the most effective remedies for colds and pains of every description. Orders sent to any part of Australia and New Zealand.

Mrs. Bright will be "At Home" to friends and subscribers from 3 to 5 on Wednesday afternoon, July 7th, at "Harbinger of Light" Office, Austral Buildings, 117 Collins Street. Miss Louie Stacey will be the special guest of the afternoon. Dr. O. L. M. Abramowski has kindly consented to speak on "How Disease came into the World." Discussion.

VICTORIAN SPIRITUALISTIC UNION.

Once again we would ask the goodwill and sympathy of every Spiritualist in our State. As our advertisement shows we are anxious to reach all and so fulfil the work given us by the spirit world to do. If you are a member of a Society agitate your officers until you are acquainted with news of this great movement. If you are an officer do not neglect the opportunity our angel leaders are now holding out to you. While if you are a lone Spiritualist in a far-off corner, write, we shall be pleased to hear from you.

A. A. DRAKE, Hon. Secretary.

VICTORIAN ASSOCIATION OF SPIRITUALISTS.

Every Sunday evening Mr. McLeod Craig has been speaking during the month to large audiences in the V.A.S. Rooms, Austral Buildings, and gave a most successful demonstration of Healing on Tuesday evening, June 22nd. At the monthly *Conversazione*, held on June 14th, Mr. Engman, Vice-President, gave a most interesting talk on "Roses." As Mr. Engman is a trained expert in horticultural matters, the address was a most valuable one, and an enjoyable evening was spent.

On the 24th of June a special meeting of members was held to consider the advisability of the amalgamation of the V.A.S., M.P.S. Lyceum, and Spiritualistic Church of Victoria. Mr. Otto Waschatz, President, was in the chair, and after the V.A.S. scheme of amalgamation was formulated, it was agreed that the proposals should be open for one month for further consideration.

The classes, most excellently conducted by Mrs. Waschatz on Wednesday and Friday evenings, are well attended. The Occult Class meets on Wednesday, and the Developing Class on Friday, to which members of the V.A.S. are free.

Much interest is caused by the expected visit of Mrs. G. Gladys Cooley, who comes shortly for a month's engagement to the V.A.S. Her lectures will be given at the Temperance Hall, particulars of which will be duly announced.

MELBOURNE P.S. LYCEUM.

Mrs. W. J. McLennan has been the speaker during the month of June, and has attracted large audiences by her eloquent and earnest addresses. Her subjects have been, "Heaven and Hell—Where are They?" "Spiritualism the Gospel of Life," and "The Relation of Jesus to Spiritualism." The last subject was selected by the audience.

The morning speakers were Mr. Edelsten, "An Occult Student," and Mr. Du Vergier. On June 13th a Memorial Service was held on the passing over of Mrs. Eli Bridge, wife of a late Conductor of the Lyceum, and a most earnest worker in the cause. The speakers were Mrs. Knight McLellan, Mrs. W. J. McLennan, and Mr. Jennings. Mr. Bridge, in responding, spoke of the good Spiritualism had done to the world in taking away the fear of death. His wife was glad to be released, was conscious to the last, and described a vision of loved ones present to receive her before drawing her last breath.

SPIRITUALISTIC CHURCH OF VICTORIA.

Mr. McGeorge, Press correspondent, writes:—

"On the 2nd of June this Society held its Quarterly General Meeting, when it was decided to turn our Sunday afternoon meeting into a lyceum session, and a start was made on Sunday 13th. At the same meeting Mr. Howard handed in the resignation of his position of Secretary, which was received with regret, and Mr. G. Prince, junr, Treasurer, was elected to the office, Mr. Banks being elected Treasurer. Mr. J. Isherwood will deliver his first lecture in Australia under our auspices on Sunday, July 4th, at the Trades' Hall and every succeeding evening until further notice. His manner of working is by an inspirational address, followed by clairvoyant descriptions and clairaudient messages, and has had a most successful tour in New Zealand. The speakers for the month were: Afternoons—Mesdames Redfern, Trew, Sutherland, and Miss Schiebel, and Mr. Muller and Dr. Abramowski; Evenings—Mesdames Barbery and Knight-McLellan."

BENDIGO SOCIETY FOR SPIRITUAL PROGRESS.

Mr. J. A. Baker, Hon. Sec. of the above Society, writes that although their progress is slow, for lack of a medium, still they are progressing, and have recently started a library by the generosity of a friend, who donated £10 worth of books. This is on the right lines, as inquirers will do better by studying the literature of Spiritualism than by looking for tests. A meeting with a good book as a text for discussion, is the most useful

kind of gathering. It is hoped that the Bendigo Society will have the success it deserves.

ADELAIDE PSYCHICAL SOCIETY.

Mr. H. Duckmanton, President, reports steady progress and increase of membership. A monthly social is held and a cordial invitation is extended to friends from Melbourne or other States visiting Adelaide at 138 Flinders Street.

CHURCH OF SEERS, SYDNEY.

Mr. A. J. Bush, Hon. Sec., writes:—"Since my last report the platform has been occupied by Mrs. Ellen Green, who paid us a flying visit on her way to Charters Towers. The Hall was packed afternoon and night, when she gave a splendid address on 'The Ethics of Spiritualism.' Other speakers have been Madame Lamont, J. Wrenn Sutton, 'The Lights and Shadows of Modern Spiritualism,' with clairvoyant descriptions by Mr. Glover. Afternoon speakers were Mr. and Mrs. Sullivan, on their experiences as public workers of many years. Mr. Isherwood, of England, speaks on June 27. Mr. Prendergast and Mrs. Pearce, demonstrator, have also occupied our platform during the week. Cordial greetings to all co-workers, and best wishes to yourself and paper."

SPIRITUALISTS' CHURCH OF NEW SOUTH WALES.

Mrs. Mahony, Recorder, writes:—"Our Anniversary Social was held on the 21st ult., and was most enjoyable and a great success. Miss Sheen, Mr. R. Towns, and Mr. C. Hudson rendering solos on Sunday 23rd. Mr. C. Hudson, ex-President, was presented with an illuminated address by the President, Mrs. E. Schutze, on behalf of the church, who in a few well chosen words thanked him for his past services to the church. Mr. Hudson responded, wishing the church every success, and said he fully appreciated the good feeling shown to him. We have a new speaker in Mr. R. Towns, who has also been elected organist. Our services, both afternoon and evening, have been well attended, the platform being occupied by Mesdames Schutze, Malu, Laceta, Steinman, and Mr. R. Towns.

MRS. ELLEN GREEN IN CHARTERS TOWERS.

Excellent reports have come from the Society of Spiritual Progress regarding Mrs. Ellen Green's lectures under the auspices of the above Society. At the opening lecture, held at the School of Arts on Wednesday, June 7th, between 400 and 500 people were present. The chair was taken by the Hon. E. H. T. Plant, and the lecture, "Evidences of Immortality," was fully reported in the *Evening Telegraph* of next day. On the previous Saturday an "interview" with Mrs. Green, accompanied by her picture, appeared in the same paper. The *Telegraph* said in the report of her lecture that the "talented speaker may be always sure of a large audience," and that she delivered "an impressive and beautiful address with remarkable clearness and force."

THE BRISBANE CHILDREN'S LYCEUM.

Empire day, the 24th May, was the occasion of a kind and thoughtful visit by the members of the Children's Progressive Lyceum to the Sick Children's Hospital. Instead of the usual Sunday School Picnic and Treat, they went on an errand of love to others less fortunate than themselves. Under the guidance of the conductor, Miss Thurlby, the children assembled at the Hospital and were most kindly received by the Doctor, Matron and Nurses of the institution. A visit was paid to the different wards, and each sick child was the recipient of a toy or other suitable gift, even the very little babies were not forgotten. Each little visitor had the pleasure of giving something to a sick brother or sister, and judging by the expressions of delight frequently heard, the old adage, "It is more blessed to give than to receive," was truly exemplified. The Lyceum Children sang a few hymns in each ward before saying goodbye, and all felt that a very happy and profitable afternoon

had been spent. The Children's Progressive Lyceum is connected with the Brisbane Association of Spiritualists, Moon's Buildings, Adelaide Street, Brisbane, and meets every Sunday at 10.45 a.m.

CHRISTCHURCH SPIRITUAL CHURCH.

The Hon. Secretary writes:—"Mrs. S. E. Morrison, V.A.S., is about to bid adieu to Christchurch, after a most successful mission. She has made many friends here. We are all sorry to lose her and are looking forward to her return in November. Last night she gave her last trance address in the form of a dedication service. The Alexandra Hall was packed to overflowing, some six hundred people being present and hundreds being unable to gain admission. The platform was prettily decorated with flowers, and Mrs. Morrison gave a beautiful address, despite the fact that she was suffering very much physically. In consequence of a recent accident, Mrs. Morrison is unable to walk, and will be obliged to rest for the present. She has accomplished most successful work here both spiritually and medically, and her genial personality and bright gifts will long be remembered after she has gone from amongst us. A farewell social is to be held in her honour in the Alexandra Hall next Thursday evening."

WELLINGTON ASSOCIATION OF SPIRITUALISTS.

Mrs. G. Gladys Cooley gave the final lecture of her season in Wellington on June 4th, when the new Century Hall was packed, and expressions of regret at her departure were expressed on every side.

PRESENTATION TO MRS. COOLEY BY PSYCHO-THERAPEUTIC SOCIETY.

Cliff House, Island Bay, Wellington, was overflowing on Tuesday evening, June 6th, with an enthusiastic assembly of 70 friends and students of the Psycho-Therapeutic Society in honour of Mrs. Georgia Gladys Cooley, the celebrated American lecturer, who will shortly leave on a visit to the Commonwealth.

Mr. Morton, the President, after a brief speech, presented the guest of the evening with an artistically illuminated address and a travelling rug of New Zealand manufacture, as slight tokens of the love and esteem in which she is held by the students. Mrs. Cooley warmly expressed her thanks, and said she would treasure the gifts as long as she lived as mementos of the very pleasant time she had spent in the Empire City. An enjoyable programme and dancing and refreshments made up a very pleasant evening.

AUCKLAND ASSOCIATION OF SPIRITUALISTS, REGISTERED.

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

"During the last four weeks of Mr. Isherwood's mission we are holding our services in the church of the sister Society, 'The Auckland Society for Spiritual Progress,' as it is a much larger hall. Two meetings of the respective Societies will be held to-night to confirm the amalgamation which so far has been carried by 90 to 7. We understand the Society we are joining hands with (the A.S.S.P.) have engaged Mrs. Cooley for a month, and as she will arrive about the time Mr. Isherwood finishes, June 20th, she will then take the joint platform of the two Societies. Mr. Isherwood will leave us with our best wishes for his success in Melbourne. Mrs. Morrison, I hear, opens in Wellington on June 20th, finishing in Christchurch on the 13th."

AUCKLAND SOCIETY OF SPIRITUALISTS.

A new Society has been formed in Auckland under the above title, and Mr. F. Lancaster, Hon. Sec., writes that while pleased that the other two Societies have joined hands, a number of the old workers, feeling that the field is large, have started this new one with every prospect of success. Services are held at Central Hall, Cork Street, and Mr. W. Stepherson was the speaker one June 11th and the following Sunday to a crowded audience. The harvest is plentiful, and laborers are

still few, so every effort to spread the truth is cordially welcomed.

DUNEDIN SPIRITUAL SCIENTISTS' SOCIETY.

Mr. H. Broadbent writes that Mr. and Mrs. Weeks are doing excellent work in Dunedin, and drawing large audiences. Very good reports have appeared in the daily press of lectures by Mr. and Mrs. Weeks, who give the address on alternate Sundays. Mr. Weeks' address on "Vedanta or Spiritualism," was spoken very highly of. Mrs. Weeks spoke the following Sunday on "The Lost Chord," and the services, which are taken part in by both speakers, are most inspiring.

THE OCCULT STUDENTS.

A most enjoyable social was held at the Australian Church Lecture Hall on June 14th, when a welcome was also tendered to Miss Louie Stacey. An address on "Mysticism" was given by Mr. W. R. Ray, of the Theosophical Society, and after Mr. Sinclair had introduced the guest of the evening, that lady gave a most interesting address on her own experience of mental healing. A very enjoyable programme of music and recitations interspersed concluded the evening.

MRS. PRIOR IN SOUTH AFRICA.

Latest news from Durban tell of Mrs. Prior's successful lecturing tour, and her further engagement by the Society for another three months. Mrs. Prior has wisely declined to give tests from the platform on Sunday, but the hall has been crowded. Her next destination is Pietermanriburg.

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MELBOURNE, JULY 1, 1909.

The Exploration of the Other World.

How to Bridge the Grave.

By W. T. STEAD.

THE EXPLORATION OF THE OTHER WORLD.

In the March number of the "Harbinger of Light" I stated some of the facts which justified me in asserting that I know the dead return. Those who read that article will not be surprised to hear that, as the natural and logical corollary of that conviction, I have opened an office for the purpose of facilitating communications between those who love each other, but who are temporarily divided by the grave.

This duty has long been pressed upon me. I have hitherto postponed attempting to discharge it for many reasons, some of which no longer exist. I dare no longer delay making experiment in order to settle in simple practical fashion, whether or not those who, from the Other Side assure us that such communications can be established between their world and ours, can make good their promises.

On April 24th I opened a Bureau in London for the purpose of attempting to bridge the abyss between the Two Worlds. It is established in my old office at Mowbray House, Norfolk-street, London, and is under the direct control of the Friend on the Other Side who, for the last fifteen years, has been urging me to allow her the opportunity of making good her words.

Those to whom the conception of the close and constant communication between the incarnate and discarnate halves of the human race is new and strange will naturally regard this announcement with amazement. But to those who know that such communications do take place, the creating of such a Bureau will seem so obvious and proper that the only ground for amazement will be that it had not been established fifty years since.

The experiment, of course, may fail. But it would be both cowardly and inconsequent not to put the matter to the proof. Before entering into detail as to the working of the Bureau, I will set forth the general scheme of Exploration in which it will be an integral if not a fundamental factor.

I.—THE LAND TO BE EXPLORED.

In his latest book, "The Coming Science," Mr. Hereward Carrington says:—

"There is no more fascinating field than the Borderland of the Unknown, the dim, obscure region that lies between mind and matter. The phenomena presented for our consideration are the most vital that can ever be discussed, while the immense significance of their interpretation must be apparent to all who think and reflect at all. . . . Upon the outcome of this investigation may be said to hang the whole spiritual evolution of the race."

Mr. Carrington does not exaggerate the importance of the coming science, "the Science of the Coming Century."

But while the exploration of the barren, uninhabited, and remote regions that lie around the Arctic and Antarctic poles have attracted and continue to attract the fascinated interest of mankind, how few and how fitful the endeavours, and how

meagre the resources of those who seek to explore the mysterious realm, so near and yet so far, that lies on the other side of Death! I am, however, not without a confident hope that when once the work of exploration is commenced in businesslike fashion, it will command the resources needed to equip the explorers who are competent to take part in the investigation.

I postulate as a starting point that there is another world lying close to the world of which we are cognisant by our bodily senses, that into this world our souls pass at death, and that it is possible to communicate with the disembodied intelligences which inhabit that world. I admit, of course, that there may be no foundation for these assumptions. There may be no other world, we may have no souls, and it may be impossible to communicate with the disembodied dead. I do not dogmatise. I merely put forward the above postulate as a working hypothesis constructed to account for various facts which, so far as I am concerned, can no longer be regarded as disputable.

A working hypothesis—even if mistaken—based upon accurately observed phenomena, is often a key to the discovery of other phenomena that would otherwise have escaped observation.

We enter upon our journey of exploration with an open mind. Whatever working hypothesis we may adopt from time to time, it is only a provisional makeshift, which we shall drop the moment any hypothesis is forthcoming, that furnishes a better explanation of the facts. Of one thing only shall we be intolerant, viz., the assumption that anyone knows everything about anything, with sufficient certainty to justify his refusing to admit the testimony of credible witnesses because it runs counter to his assertion. This is the very extremity of insufferable insolence. The dogmatism of materialism, equally with the dogmatism of theologians, obstructs the calm, clear vision of the open mind on the look-out for facts. The search for facts, and ever more facts, the careful and accurate observation and scrupulous record of phenomena, these essentials of every explorer of the surface of this planet are not less essential in the exploration of the other world.

II.—OUR GUIDES IN THE EXPLORATION.

Let us suppose that all the children of men were born with closed eyes, and that the whole race lived and died without ever being able to raise an eyelid. Men would under these conditions have lived in a four-sense world. The classic instance of Helen Keller, born blind and deaf, shows that existence is possible, even for those who live in a three-sense world. Mankind would have adapted itself to its conditions. Smell, touch, taste, and hearing would have enabled them to evolve some kind of a civilisation, even though they lived in the perpetual darkness of those on whose optic nerve the light rays never fall.

Suppose further, that somehow, somewhere, sometime, among the myriad dwellers on this planet, some men or women at intervals of a generation, of

a century, or of a millennium, contrived to raise their eyelids and see. How could they describe what they saw to men who could hear, touch, taste, and smell, but who could not see? If they made the attempt they would expose themselves to ridicule always, to persecution often. For they would deny that the world was dark, or that the surface of the earth was the entire universe. They would proclaim the discovery of a new world, radiant and glorious, sublime and infinite, beyond the loftiest imaginings of the closed-eye race. But if asked where it was, they could only declare that it was all around them. Not another world, but the same world, revealed in a new and entrancing aspect. "Where is it?" the scoffers would sneer, "this new world of which you speak? Can we hear it? Can we touch it? Can we smell it? Can we taste it? You admit that we can do none of these things. Then how can you expect us to believe that it exists? Verily, all the laws of science and all the canons of our most sacred religion compel us to proclaim you as an impudent liar or a poor, deluded lunatic, if indeed we ought not to put you to death as an impious blasphemer!"

Yet all the while these arrogant sciolists of the four-sense world would be warmed by the rays of the sun, whose existence they denied, and would be spending their lives among the flowers whose fragrance they enjoyed, but whose glorious colours they could not see.

And it is possible that after they had killed a few, and imprisoned many of the men of the opened eyes, and had endeavoured to silence the rest by scornful ridicule and abuse, the time might come when, here and there, a few of the men of the closed lids would begin to admit that, after all, there "may be something in it." Shakespeare's hackneyed tag:—

There are more things in heaven and earth, Horatio,
Than are dreamt of in your philosophy.

would be trotted out again to justify a timid and tentative inquiry from the men of the opened eyes for some information as to the world of light and colour in the midst of which they said they were living. It would probably take a hundred years before the knowledge of the five-sense world would penetrate to the consciousness of the men of the closed lids.

We who live in a fifth-sense world are very much in the same position to-day towards those from whose eyes the veil has dropped which conceals from them the six-sense world into which we pass at death. There are many such persons living in our midst. They are silent for the most part, fearing ridicule or persecution. But they exist. While living in this world they also live in the world which lies beyond the frontiers of the five senses. When they reveal themselves they have many names: psychics, sensitives, mediums, clairvoyants, all of which are *aliases* for the one distinctive title of the see-er—the *Man of the Opened Eyes*. The *Man who Sees*.

If we would explore the Other World we must take as guides, as pilots across the uncharted ocean, those who have been in that world, nay, who live in it even now, and who are in more or less constant communication with those who have left our world. On our voyages of discovery and exploration the first indispensable thing is to secure the services of the Men of the Opened Eyes.

III.—THE WHEREABOUTS OF THE OTHER WORLD.

Columbus thought that he would reach India by sailing across the Atlantic. The grave is our Atlantic, the unbridged sea that stretches to the far horizon in every direction. Columbus steered west. The mediaeval notion was that heaven lay above us in the firmament, and hell below us in the depths. But now we know that we neither go up nor down, nor do we journey north nor south, nor east nor west, to reach that "undiscovered country from whose bourne no traveller returns."

For, according to the evidence of those who have been there, and have described what they have discovered of life on the Other Side—after all, it is not another side or another world—but is in very truth a world existing in and alongside of the actual world of things which we see, hear, taste, smell and handle. When our children die they do not depart to a distant, unapproachable place. The little ones do not go away. The world into which they pass is with us here and now, just as the colour and light world of the man who opened his eyelids was the same world as that dark world in which the closed-lidded men lived.

As the boy of a dear friend of mine wrote in reply to a question from his sorrowing mother:—

"Can't you understand? None of us have gone away. There is here."

Exactly so would the fifth-sense man of the opened eyes reply to the four-sense men who asked him to tell them where lay the world of sight and colour. "It lies all around you. I have all that you have, without the darkness and the gloom. I am in the same world, I am living side by side with you, only I see things you don't see."

The men of the opened lids live, more or less, in the same world—the sixth-sense world into which all men pass at death. Many enjoy already many of the same privileges and extended powers which the disembodied dead possess. The first thing that my dear friend Julia told me that struck her after her death when she went out from her death chamber was that everything was exactly as she had seen it before, only "the streets were full of spirits."

The men of the opened eyes do not wait till death to see the "streets full of spirits." The normal clairvoyant is constantly seeing spirits; and, as Julia said, "they seem to be just like ourselves."

Those who have been born again into the new life of which the grave is the portal, possess not only the faculty of seeing spirits; they also enjoy the faculty of travelling with the rapidity of thought. They are where they think themselves to be. This faculty is by no means confined to the disembodied. A popular Scottish novelist told me a short time ago that she had only to sit quietly on a chair for a few minutes, and she could think herself into any place she wished to visit. Her body remained in the chair, but her perceptive intelligence was transferred in the twinkling of an eye to the uttermost parts of the earth. She told me that before writing her last novel, the scene of which was laid in South America, she thought herself into the market square of Valparaiso, and carefully noted everything and everybody, laying in as much local colour as she needed. When her story was published she was congratulated by South Americans upon the extraordinary fidelity of her description of their scenery, their cities, and their people. Nothing would convince them but that she had been there. And so in truth she had. But she did not carry her physical apparatus across the Atlantic.

Another faculty is possessed by the dwellers in the Beyond, and that is the ability to read past events and to foresee much that will happen in the future. The capacity to recall the past so that the events of long ago are as vividly enacted before the eyes as if you were looking at a cinematograph is one of the most widely diffused of all psychic gifts. Professor Denton's story of his stable-boy who, being given a bit of a burnt bean wrapped up in paper, which had been brought from Herculaneum, saw the whole stupendous tragedy of the destruction of the doomed cities unfold itself before his eyes is a well-known instance of this capacity. It is called psychometry. The capacity to foresee what is to happen is rarer. The disembodied only possess it to a limited extent.

But even those who are still in their bodies are occasionally vouchsafed glimpses into futurity.

The ability of the dwellers in the Beyond to directly convey their thought without resorting to the machinery of speech or writing is also shared by many who are on this side of the grave. So we might go on. But I have said enough to illustrate my point—that the Other World into which we pass at death is no far-distant, unapproachable place. Jesus taught, the Kingdom of Heaven is within you. It is not less true, if the men of the opened eyes may be believed, that the other world is all around us. It is the same world. "There is here." Only a veil will be removed from our eyes. Our eyes will be unbandaged by the Angel of Death, and we shall all live in the sixth-sense world in which many of us are living now.

IV.—HOW TO EXPLORE THE OTHER WORLD.

If these things be so, if the Other World is in very truth our world, and if there are those who, being on this side Death, do already habitually dwell on the other side, what is more simple and more obvious than to interrogate these favoured mortals as to what kind of a world it is in which they spend so much of their time. It seems like the familiar story of the egg of Columbus. It is easy enough to make it stand on one end when you have been shown how to do it. The only wonder is that no one thought of the solution before Columbus tried his hand.

But here we are confronted by a difficulty. No one will accept the evidence of anyone whom he or she does not know. Second-hand testimony they dismiss. They must have everything at first-hand, excepting, of course, all scientific knowledge about everything, from the number of the stars to the constitution of the atom. It is true that ninety-nine hundredths of all the sum of our knowledge upon which we order our lives from the cradle to the grave comes to us second-hand, if not a hundredth-hand. But with regard to this matter of the Other Side, on that no second-hand testimony will suffice.

It is necessary to convince the ordinary man that there is such a place as Africa or Australia, that he should either go there himself, or that he should hear from someone whom he knows that he has been there, and that the atlas and the geography can be relied upon. So with regard to life after death, it is necessary either that the ordinary man should visit the Other Side before death, which he can only do if his eyes have been opened, or he must be put in communication with someone whom he knows who is actually living upon the Other Side. It was to secure this object that my friend Julia proposed the opening of a Bureau of Communication between this world and the next.

It is nearly fourteen years since she wrote, after being two years on the other side:—

I wanted to ask you if you can help me at all in a matter in which I am much interested. I have long wanted to establish a place where those who have passed over could communicate with the loved ones behind. At present the world is full of spirits longing to speak to those from whom they have been parted. It is a strange spectacle. On your side, souls full of anguish for bereavement; on this side, souls full of sadness because they cannot communicate with those whom they love. What can be done to bring these sombre, sorrow-laden souls together?

What is wanted is a Bureau of Communication between the two sides. Could you not establish some such sort of office with one or more trustworthy mediums? If only it were to enable the sorrowing on the earth to know, if only for once, that their so-called dead live nearer than ever before, it would help to dry many a tear and soothe many a sorrow. I think you could count upon the eager co-operation of all on this side.

We on this side are full of joy at the hope of this coming to pass. Imagine how grieved we must be to see so many whom we love, sorrowing without hope, when those for whom they sorrow are trying in vain every means to make them conscious of their presence. And many also are racked with agony, imagining that their loved ones are lost in hell, when, in reality, they have been found in the all-embracing arms of the Love of God. See what can be

done. It is the most important thing there is to do. For it brings with it the trump of the Archangel, when those that were in their graves shall awake and walk forth once more among men.

For a dozen years and more I was unable to do anything to carry out this suggestion. As recently as 1905 I wrote:—

I have been willing, but I have not felt the imperious call which impels me to thrust aside all obstacles and say it must be done. I am a public man, immersed in public affairs, and I have felt that call in relation to mundane things, which left me neither means nor leisure to attempt to found the Bureau.

Now, however, I find myself in a position to make the attempt. But before explaining how I hope to work the Bureau for the purpose of exploring the Other Side, I had better say a few words as to the identity of Julia, and my reasons for accepting her authority.

V.—THE PERSONALITY OF JULIA.

Julia was the first name of Miss Julia A. Ames, formerly on the editorial staff of the "Union Signal," of Chicago, the organ of the Woman's Christian Temperance Union. She was of New England stock, born in Illinois in 1860. When she visited Europe in 1890, she called upon me, both going to and coming from the Continent, and we became good friends. She returned to America, and in the autumn of the following year she fell ill at Boston, and died in the hospital there.

Like many another pious soul, Miss Ames had made a pact with her dearest friend, who had been as a sister for years, that if she could she would return from the Other Side and manifest herself in order to afford proof of the continuance of the soul after death, and its ability to communicate with survivors. Many have made that pact. Few have kept it. Miss Ames was one of the few. She kept it twice over, and on the second occasion I happened to be staying at the castle where her apparition had been seen. As my hand was then beginning to write automatically, I placed it at the disposal of Miss Ames, and she has used it as her own ever since.

The evidence that convinced me as to the identity of Julia may be divided into two classes:—(1) Internal; (2) external.

The internal evidence may be briefly summarised under six heads:—

(1) The beginning of the communications as above described. (2) The giving of a test in the first message of an affectionate soubriquet bestowed by her on her death-bed, which was known to her friend, but unknown to me. (3) The minute description of an incident which had occurred in or about 1885, of which I had never heard, and which her friend herself had entirely forgotten until her memory was revived by the mention of details of place and time, which were quite unknown to me. (4) The writing down with my hand of names, Christian and surnames, entirely unknown to me, who were her friends in her native land. (5) The intense personal and affectionate interest taken by the user of my hand in persons and movements in which my interest was by no means so deep as was Julia's. (6) The strongly marked and unvarying personal idiosyncrasies of the writing of these letters, which is certainly not my own, is, I am afraid, in many respects very superior to my own. The external evidence falls under six heads also, viz.:—(1) That strangers who had never heard of her existence have described her as standing near me when my automatic hand was writing. (2) That several of them have not only described her, but have given her name. (3) That one here and one in her native land have also given her surname, which I have refrained from publishing, and which I had in vain endeavoured to telepath to the minds of other mediums. (4) That in one case the seer picked Julia's portrait out of a score, from which there was

nothing to distinguish it, and identified is as "the lady who writes with me." (5) That in another case details were given in the description by the seer which I believed, and asserted, were mistaken, but which, on reference to her more intimate friends, were admitted to be correct. (6) That, by arrangement, Julia has kept appointments with seers at great distances from me.

To these may be added the evidence of my own son and other friends who have passed beyond, who have borne uniform testimony to the reality and the delightful personality of Julia.

VI.—HOW THE BUREAU WILL BE WORKED.

The problem is a serious one. The proposal to construct a bridge across the abyss will stagger most people by its audacity. Some will regard it as profane. But all those who have taken any intelligent interest in the progress of psychical research will admit that the time is at hand when such an enterprise ought to be taken in hand by serious investigators, and resolutely prosecuted to its final conclusion.

The only question is what are the facts? Can we or can we not organise such a service of trustworthy persons whose eyes have been opened, to undertake the guidance of the pioneers who are endeavouring to build the bridge between the living and the dead?

I think that with patience and perseverance it can be done. Julia, who fifteen years ago first insisted upon the duty of opening such a Bureau of Intercommunication, has now undertaken to direct its operations from day to day.

It may amaze some people that I should thus gravely write of the possibility of opening an office in the heart of a great capital which can only succeed—if it succeed—by the constant, conscious direction of the invisible intelligence of a human being who died and was buried seventeen years ago. But if there be any truth in the fundamental doctrine of modern spiritualism, there is nothing incredible in this. Certainly I should not dream of undertaking a duty so onerous, entailing such certainty of ridicule and abuse, were I not firmly convinced that we can confidently depend upon the businesslike co-operation of those on the Other Side.

Before allowing the Invisible Director of the proposed Bureau to set forth the salient lines upon which the Bureau should function, I shall briefly state the fundamental hypothesis on which it rests, and the practical fashion in which this is to be applied. I believe that when our friends and relatives die they are merely liberated from their mortal bodies. They go on living, without losing their sense of personality. In some cases after death there is unconsciousness which lasts for some time. But in most cases the dead are very much more alive than they were before they ceased to breathe, and usually whenever they loved much they are extremely anxious to comfort their sorrowing friends by assurances of their welfare and of their continued existence.

That is the hypothesis. The Bureau proposes to act upon it as follows:—A Directory of competent Sensitives, a muster roll of those whose eyes are opened, will be compiled after careful and continued investigation, test, and experiment. When anyone who has lost a beloved friend or relative wishes to ascertain whether or not he can communicate with him, and applies to the Bureau, he will be informed of the conditions under which alone such an attempt can be made. Should he assent, the sanction of the Director must then be obtained. *It will be refused to all who do not seek to hear from those whom they have loved and lost.* On this point Julia is very positive. She writes:—

"The watchword of the Bureau is to help those who love to find each other again after the change called death. It will be a kind of Dead Letter Office, in which missing messages will be sorted out and re-delivered. Where there are no messages of love and of longing from either side, there is no place for its work. Or the officer at the Bureau may also be compared to a kind-hearted policeman who exerts himself to find a child lost in the crowd and restores it to its sorrowing mother. When he has brought them together his work is done. There will be a constant temptation to transcend this function and to constitute the Bureau a centre for the exploration of the Other World. To yield to this would be fatal. Not that I have any objection to

such exploration. It is the natural and necessary and most important outcome of your work. But the Bureau, my Bureau, must not undertake it. It must confine itself to its first duty, the building of the bridge, the re-linking of broken ties, the establishing of communication between the bereaved."

When the Director has approved, and the applicant has subscribed to the regulations of the Bureau, the experiment will begin. Accompanied by a stenographer, sworn to secrecy, the applicant will be sent in succession to three Sensitives of proved integrity, but of differing gifts. The first might be a natural clairvoyant, the second a trance medium, the third an automatic writer. The sittings would be held apart. No communication would be allowed between the mediums. The stenographer would report every word spoken on either side. The stenographic report would be submitted to the applicant for confirmation or otherwise of the accuracy of its contents, and an attestation of the success or failure with which the Sensitives had been able to obtain communications which could be recognised as coming from the deceased. If in only 10 per cent. of such cases the applicant were convinced that he had obtained authentic communications from beyond the grave, the experiment would surely be worth trying. But judging from preliminary experimental tests, the proportion would be much greater than 10 per cent.

VII.—DEVELOPMENT OF THE BUREAU.

Julia's Bureau, as she is never weary of repeating, must stick to its own proper business, which is that of putting those who love into communication after they have been severed for a time by the change called death. But out of this will spring a vast series of new developments. For instance, Julia writes:—

"Outside, but growing from the Bureau, there will be an Exploration Bureau, for the record and the compilation and the comparison of facts of our life on the other side, which demands men of encyclopaedic grasp of mind, of catholic sympathy, and of piercing insight. And directly springing from the work of the Exploration Bureau there will come what is the most important of all—the Bureau for the study of the inter-relation of the Two Worlds. How does your life on earth mould your life here? How do we on this side influence you? How can the influence of the good spirits called ministering angels be made more potent and the influence of evil spirits diminished?"

Here indeed is a field wide and fertile enough to demand the energies of innumerable workers.

It will be Julia's Bureau, not mine, although, of course, I accept the responsibility for seeing that her directions are carried out. The staff at first will be small, consisting of a sub-director, with stenographer and archivist. It will be in constant touch with psychics, or those who possess the sixth sense, and it will search for the most gifted of those Sensitives as for hid treasures. In the beginning there will be no attempt to do more than to deal thoroughly with cases which, in Julia's judgment, are suitable for submitting to the threefold test. It will be better to do half-a-dozen cases thoroughly with careful record of both successes and failures rather than to scramble through a hundred cases.

I would not assume the responsibility of making the attempt if Julia had not assured me that she will personally decide which cases the Bureau shall take in hand.

Those who believe that Julia is only a phase of my subconsciousness will be puzzled to explain how it is that she communicates with equal ease through me or through two or three other Sensitives. For the proper functioning of the Bureau my personal attendance will not be necessary. Nor is Julia alone. Many others are actively co-operating with her in this effort to bridge the abyss. If any reliance can be placed upon assurances and communications received from the Other Side, both my son and Mr. Myers are actively interested in making this Bureau a success.

I shall be extremely glad to hear from any Sensitives whose eyelids are opened, who sympathise and are willing to help in this work. Nor shall I be less glad to hear from those who are personally interested in the quest and are willing to aid me in this great enterprise.

If it fails it will not be for lack of earnest and sincere co-operation on both sides. But if it succeeds—!

W. T. STEAD.

Photo. reproduction of Soldier's Wallet brought to Mr. T. W. Stanford's circle through the mediumship of Charles Bailey, June 17, 1909.



One of the most interesting "apports," bearing as it does a personal interest, is the soldier's wallet photographed for this issue. It was said to be brought from near the famous Cashmere Gate, India, and evidently belonged to a young English soldier who fell in one of the fights in that country. It is made of canvas, and has two badges, as can be clearly seen in the photograph. It was explained by a military officer present at the circle that these badges were given for shooting, and they bear the dates 1864 and 1865.

Inside the wallet was found the portion of an old Bible, photographed for the séance article. It is yellow with age, and bears the printing date on the fly-leaf of 1824. Wilson Arthur

is the name written in the Bible, but a hole in the paper makes it uncertain if it is the 21st or 91st Fusiliers to which the young ensign belonged. Dr. Whitcomb said, "I am inclined to think the Bible was given by a pious mother, for on the title page is written, 'Trust in the Lord at all times.'" Between two of the leaves are a number of pressed flowers. It is almost superfluous to add that the medium was seated in the cage, locked and sealed by inquirers present, and with the usual test conditions.

As a result of the persistency with which this extraordinary phase of mediumship has been put before the world at these circles, a gradual breaking down of the materialistic view of the universe is noticed in many quarters, and a desire to study scientifically the spiritual basis of matter.