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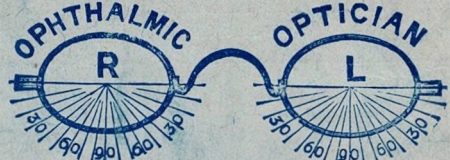
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NOVEMBER 1, 1909.

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EDITORIAL NOTES.

It would be impossible to overrate the importance of the work done by Professor Caesare Lombroso, Alienist Professor of Psychiatry at the University of Turin, who, as the cable informed us last week, has passed to the life of extended vision, greater freedom, and greater opportunities. As readers of the Melbourne daily newspapers will have noticed, not a single word was said in the notes concerning his scientific achievements, which earned for him the title of the greatest criminologist in Europe, of those later and more important studies of his which carried him beyond the threshold of matter as discerned by our five senses and revealed an unseen world he had not even suspected. Before the advent of men like Lombroso, Spiritualism was sinking in public estimation to the level of fortune-telling and phenomena hunting, in spite of the example of men like Dr. Alfred Russel Wallace, F. W. H. Myers, and thousands of others who had deduced from the phenomena a religion worthy of the name. It is the discovery of radio-activity, and its adoption by Lombroso and other scientists as the basis of psychic phenomena of all kinds, that has raised spiritualism to the rank of a science. More than twenty years ago, Gladstone said: "Faith finds, and science follows with heavy-laden footsteps, but the two are partners. The future of science lies in the investigation of latent and dimly perceived psychic forces." These words read now in the light of a prophecy, for on every hand comes fresh evidence of the rapid approach of physical and psychical science. Quite lately, as will be seen in another column, a demonstration of the immense power of cohesion possessed by "atoms" and of their power of disaggregation, explained, as was pointed out by the editor of the "Annals of Psychical Science," how "apports," "materialisations," and "dematerialisations" were the result of natural laws. This has been the aim of those undertaking the exposition of the "passage of matter through matter" at the Bailey circles, and Mr. Stanford's work is receiving the fullest corroboration from discoveries of this kind, and of researches like Lombroso's into the different forms of radio-activity. It is science that Spiritualism claims as its strongest ally. On that firm and unassailable foundation will be built that religion within Nature that the world is waiting for.

Scientists are beginning to see also that the results they are obtaining lead them naturally right away from materialism. Lombroso is a striking illustration of this. It is only when the devotional side of the nature is awakened that scientists obtain the best results. So we find Lombroso through his researches gaining such glimpses of the Future Life, and those who had preceded him thither, that he was able not only to declare that he had seen his own mother in spirit form, but gave to the world the conclusions he had reached in his article, "Why I Am a Spiritualist." But confirmations of our cherished beliefs are coming now on every hand. In one of the most im-

portant books that has lately come into my hands, "Is Death the End, or Conscious Personality After Death," the author says: "There is no absolute separation between those who have crossed the borderland and those who are still in the flesh." If we accept God as the Centre of Intelligence, then all intelligences are rays from that Centre. Soul relationships in this life are stronger than mere ties of flesh and blood. . . . We must combat the tendency to look for the World of departed Spirits in some far-off sphere beyond the seen Universe. The Unseen is also about us. But for the accident or design which gave us the limited but wonderful faculty called Sight, everything would be Unseen." It is one of the hopeful signs of the times, one that gives added zest, if that were necessary, to this great work of pointing out to man the wonderful Universe in which he lives and his own limitless destiny that the greatest thinkers are being brought back to the simple truths of Christianity and are beginning to see after all how simple is the "mystery of godliness." F. W. H. Myers declared that a study of the "much derided phenomena" had brought him back to the essential truths of Christianity, which he had perforce renounced for want of evidence. For that great central fact of the resurrection of Christ, he said, there wanted some more positive evidence than that to be found in the pages of the Gospels. If, said he and the band of investigators who commenced their work a quarter of a century ago, such things as recorded by Swedenborg and others ever happened in the world's history they ought to happen now. Those who have read Myers' wonderful epilogue to his monumental work, "Human Personality," will remember how evidence "pressed down and shaken together, and running over" came to him, and that he wondered after all his wearisome research to find the so-called dead there ready to speak to him. The volume mentioned above, "Is Death the End?" is as deeply scientific and as ably written as Mr. Myers' two volumes, but with only 136 pages of large type is within the reach of all. Among others who have written to the author concerning the book he was undertaking is the Right Hon. Arthur J. Balfour, late Premier of England. This gentleman was one of Myers' co-investigators, and has gained the same religious outlook. He says that it is not Christianity that will pale in the light of increasing knowledge. "After making all allowance," Mr. Balfour goes on, for the disputed authorship of the Gospels, "the fact remains that some one wrote them, and that these books express the awe, the wonder, the love with which a certain Personality had impressed them. . . and that this Personality after death was able to make on them an impression that opened out a new world to their souls. . . . We must seek the force that lies behind it all—and it is more than human force."

Its most important development, however, comes to the individual when he has found out the illimitable power of his own spirit. We are told in one of our inspired books that every God, Lord, or Ruler in the Ethereal Heavens has been once a mortal upon earth and has worked his way to supernal heights through a pathway open to all. It is safe to say that the daily records of suicide, race-suicide, and all the deplorable evils of society that call so loudly for reform will only be done away with when man has learnt to know something of his place in the divine Cosmos, and that he must and can be his own saviour. There are no spiritual heights to which he cannot attain.

"Thou wilt be thine own judge in all things."

"A perpetual judge created I thee, not only to judge thyself, and all the world beside, but thou shalt judge Me, thy Creator."

DUDLEY WRIGHT.

EDITOR OF 'THE ANNALS OF PSYCHICAL SCIENCE.'

Author of "The Fourth Dimension," etc., etc.

BY ANNIE BRIGHT.

Some articles on Spiritualism, which appeared in "Light" and "The Two Worlds" a year or two ago, by Dudley Wright, at once attracted my notice as putting before the world its true position as the great harmoniser between Science and Religion, which will eventually transform the religious ideas of the world. And since, by correspondence, and a study of some of his notable volumes, "The Fourth Dimension," "Was Jesus an Essene?" have come to regard him as a type of the coming exponent of a Religion within Nature, founded on a scientific exposition of psychic phenomena. That this outcome of Spiritualism is looked for by the cultured and gifted men, who are turning their attention to its ethics and phenomena is attested by volumes pouring from the press on every side. Just as Mr. Stead in his address, "The Unseen World a Reality," tells us that "Religion depends chiefly in reliance on the Unseen," so Dudley Wright in his article, "Is Spiritualism of Practical Benefit to Humanity," says the real meaning of the term religion is "to link man with the Supreme," and proceeds to show how this can be reached by a study of psychic phenomena. "One of the aims of Spiritualism," he says in an article contributed to "Reynold's Newspaper," "is to demonstrate the fact of the persistence of life after death, of which there is no tangible proof apart from the phenomena of the seance room. In one of the ablest books that has come into my hands as an exposition of scientific Spiritualism, and what it means to the world—"Is Death the End?" by "a Well-known Writer" just published by Francis Griffiths, London, this author says, referring to the usual cry of imposture, "Are such world-wide scientists as Sir William Crookes, Sir Oliver Lodge, Professor Lombroso, the leading scientist of Italy," and a host of others too many for quotation, are they of a type easily taken in? These master minds have brought within view a mass of facts, that are not hopes merely, or aspirations, but facts which are just as solidly based as any others, which science feels called upon to investigate, and which give the verdict for conscious life after death. Amid the thousands of impostures it is one fact that counts—one single message from the unseen world, and that unseen is proved as actual." This is also the attitude of Dudley Wright, and in common with F. W. H. Myers and the author of "Is Death the End?" recognises prayer as a power of the highest order by which the human spirit gains kinship with the unseen forces. He says in one of his published articles:—"Jesus taught with authority, not as the Scribes. The one gave to the world what he had himself experienced, the revelations which came to him on the mountain side where he was wont to spend his nights in prayer. We read in Luke xxi. 37, 38: 'And in the daytime he was teaching in the temple, and

at night he went out and abode in the mount that is called the Mount of Olives. And all the people came early in the morning for to hear him.' And again in Luke vi. 12: 'And it came to pass in those days that he went out into the mountain to pray, and continued all night in prayer to God.'" It is, therefore, with great satisfaction that my request for a few notes and a portrait of himself on assuming the editorship of the "Annals of Psychical Science" a short time ago was cordially acceded to.

TRAINED FOR THE CATHOLIC PRIESTHOOD.

Some months ago an article by Dudley Wright came into my hands on "The Roman Catholic attitude towards Spiritualism," which showed not only an intimate knowledge of the inner workings of that Church, but was a most fair and unprejudiced statement of its position. This was fully explained when I found on reading his notes that he was intended for the Roman Catholic priesthood. Dudley Wright was born in Cheyne Walk, Chelsea, London, in 1868, when Thomas Carlyle, in a neighbouring house, would be writing some of his world-famed philippics against the shams of modern life. At nine years of age he learnt shorthand, and sent his first literary contribution to the press when he was 11 years old. He was educated at St. Joseph's College, Chapham; St. Edmund's College, Ware; King's and University Colleges, London, and in view of his destination as a priest was a student for a time under the direction of Bishop Butt, R.C. Bishop of Southwark and H. E. the late Cardinal Manning, R.C. Archbishop of Westminster. Having relinquished the idea of the priesthood he entered upon a journalistic and tutorial career, and numbered among his personal and intimate friends, the late Revs. Luke Riving-



DUDLEY WRIGHT.

ton, D.D., Ethelred Taunton, author of several works on Catholic history, and Mgr. John S. Vaughan, recently consecrated as Assistant Bishop of Satford.

BREAKING ORTHODOX FETTERS.

Dudley Wright does not say how long it took him to break away from the fetters always cast around a young mind by Catholic dogmas, and the repression of freedom of thought. Victor Hugo tells us that it was not until he was 40 years of age that he was able to shake himself entirely free from the dogmas imprinted on his youthful intellect, and we may be sure that in the case of Dudley Wright the same difficulty would be experienced. In one of his letters to me he speaks of my having experienced, as shown in "A Soul's Pilgrimage," the same difficulties that he had in arriving at the light, and also with much the same suffering. He must have been over thirty years of age when he became interested in Spiritualism. He tells me that he was led to study its phenomena through personal experiences, and first contributed to *Light* and *The Two Worlds* in 1901. In one of his letters he speaks of his early struggles on leaving orthodoxy, and how he was rejoiced at finding his place as a lecturer on the public platform, and in the way that avenues of useful work were opening out before him. In 1907 he was appointed on the staff of the Christian Commonwealth, and in the early part of 1908

became Assistant Editor of *The Annals of Psychical Science*, succeeding Mrs. Laura I. Finch as editor-in-chief in July, 1909. By the time this article is published the first number of this new quarterly journal for October, November and December will have doubtless reached Australia, and much interest is sure to centre round it. At the close of his address on "The Roman Catholic attitude towards Spiritualism," Dudley Wright says, "The whole front of our offending appears to be that Spiritualism dares to set on one side some of the dogmas of that Church by teaching that Christianity cannot be regarded as a revelation of a unique and specific character, that there is no priesthood specially set apart, and that man is, in fact, in the truest sense of the word, his own Saviour. I do not think," he goes on, "that Spiritualists have any cause for shame or regret in the fact that as the result of their efforts a great mass of the old edifice of dogma and bondage to religious leaders and sects is crumbling away, and that man is finding his way out from underneath that weight, which has oppressed and crushed him. We rejoice and thank God that we are free, and having tasted the delights of freedom we want others to share in them. Do not think," says Dudley Wright in conclusion "from any remarks to which I may have given utterance, that I despise that Church. That body, more perhaps than any other, possesses a vast mine of Spiritual truth, but it has become so over-clouded with materialism as to be hardly perceptible. We, as Spiritualists, say we do not want those material props, we have no use for them. We want to bask in the sunshine of God's love; we can hold intercourse with all His creation, and this without the intervention of any priest or sacrament."

DUDLEY WRIGHT'S FUTURE WORK.

With these noble words appealing as they must to all Spiritualists who have got to the very heart of Christian teaching through a knowledge of the truth of spirit communication, it is satisfaction to find that Dudley Wright is likely to be found in the foremost rank of writers in the great metropolis. In addition to his literary activities, he is greatly interested in the establishment of an "International Club for Psychical Research" in London, with Mr. Wynton Hope as secretary. Suitable premises have been secured close to Piccadilly and Pall Mall, and the opening ceremony was to take place early in October. It is hoped to secure as president a man of scientific qualifications and authority, under whose direction the committee will arrange for lectures to be given at short and regular intervals. To his co-workers in Australia, however, the greatest interest attaches to his presentation of Spiritual truths on the platform or in the columns of the press. For Dudley Wright is one of the earliest examples of what Spiritualism will produce in the future as writers and speakers. He speaks with no uncertain voice. In answering the oft-repeated question *cui bono?* he said lately in the columns of an English newspaper—"Spiritualism will have a greater influence upon life than the whole of the physical sciences; its effects will be seen, not only in morality, but in art, literature, and science. To quote Oliver Wendell Holmes: 'You cannot have people of cultivation, sensible enough in common things—large-hearted women, shrewd business men, men of science—professing to be in communication with the spiritual world and keeping up constant intercourse with it, without its gradual reacting on the whole conception of that other life.'"

On every hand psychic enquirers of the cultured class are rising up. It is only a question of time when writers and speakers of calibre like Dudley Wright will put Spiritualism and its philosophy in such a unique position that it will no longer have to appeal for a hearing, but will be welcomed as the herald of a new and better era for every department of life.

Special attention is called to advertisement "Astrological Instruction." Those wishing to gain a knowledge of this science under the best auspices should apply to Miss E. R. Hinge for particulars without delay.

OUR FOREIGN EXCHANGES.

SPIRITUALISM ABROAD.

New periodicals devoted to the propaganda of spiritual truths, and to record the striking phenomena which are being observed in all parts of the civilised world, are continually making their appearance, and our list of exchanges is already so full, and embraces publications in so many foreign languages with which we are unacquainted, that we regret our inability to comply with all the requests made to us for exchange. One handsomely-printed magazine reaches us from Russia, and as it is printed in the Russian character, the very name of the place in which it is published, and even its title, are illegible.

Among the new books which have just been issued in French:—"Materialised Apparitions of the Living and Dead," Vol. I., by G. Delanne; "Psychic and Super-normal Phenomena: their Observation and Experimentation," by Dr. P. Joire, President of the Universal Society of Psychic Studies; "Telepathic Hallucinations," by Dr. N. Vashide; and "The Wonders of Hypnotism," by Dr. Gerard Bonnet.

According to the "Luz y Union," of Barcelona, the spiritualists of Gibraltar have joined themselves into a Society, which was successfully inaugurated on the 25th of June last, under the Presidency of M. Robert Randell, and the Vice-Presidency of Señor Jose Pallas.

The celebrated centre, the "Deutsche Spiritisten Verein," of Cologne, is making great preparations for the International Congress of Spiritualists, which is to be held next year in the city of Leipsig. It is gratifying to learn that the study of psychic science is becoming increasingly popular in Germany, especially among the educated classes of society, whose consciences revolt alike against the dreary doctrines of Materialism, and the demands made upon their faith by the incredible dogmas put forth by the two great Churches of Christendom.

We learn that Professor Ochorowicz has discovered a remarkable medium in the person of a Polish young lady named Stanislawka, through whom he has obtained important results, such as the translation of objects without personal contact, etc.

DREAMS AND THEIR FULFILMENT.

The late D. Hole, Dean of Rochester, in that entertaining volume entitled "Memories," related the following remarkable narrative of a tragedy which had occurred within his own knowledge, in the county of Lincoln:—"Two sisters who kept a toll-bar in the neighbourhood, both dreamed in the same night that an attempt was made to break into their house. They were greatly alarmed, and next day confided their fear to a carrier returning from the market at Stamford. He lent them a large dog which always accompanied his cart as a guard, but the animal got away soon after his master had left, and rejoined him on the road. The carrier had been so impressed by the nervous anxiety of the two women, that he left his conveyance in the care of his passengers, returned, and taking off his outer coat, and placing it on the floor close to the window, he bade the dog watch, and said, "He'll stay with you now until I come again." In the middle of the night they heard a noise outside, and silently leaving their beds, they escaped through the back door into a side lane, and hurried to the nearest dwelling, then occupied by a blacksmith. He was not at home, but his wife gave the poor creatures shelter, and soon after sunrise the trio went back to the toll-bar. There they saw a strange sight—the lower part of a man's figure outside the window, the upper part being evidently in a stooping position within the house. The form was motionless, and when, accompanied by some labourers who were going to their work, they entered the apartment and found that the burglar had forced open the window, and that, as soon as he had thrust in his head and shoulders, the dog had seized him by the throat and held him until he died. The dead man was the husband of one of the three women—the blacksmith!"

OTHER PSYCHIC PHENOMENA.

The foregoing dreams and their accuracy as regards the burglary seem to have not a little perplexed Dean Hole, who asks "Are they coincidences only?" and goes on to speak of some of his own personal experiences at page 202 of the volume above referred to:—

"They are marvellous, be this as it may. In a crisis of very severe anxiety, I required information which only one man could give me, and he was in his grave. I saw him distinctly in a vision of the night, and his answer to my question told me all I wanted to know; and when having obtained the clearest proof that what I had heard was true, I communicated the incident and its results to my solicitor, he told me that he himself had experienced a similar manifestation. A claim had been repeated after his father's death, which had been resisted in his lifetime, and retracted by the claimant, but the son was unable to find the letter in which the retraction was made. He dreamed that his father appeared and told him that it was in the left hand drawer of a certain desk. Having business in London, he went up to the offices of his father, an eminent lawyer, but could not discover the desk, until one of the clerks suggested that it might be among some old lumber placed in a room upstairs. There he found the desk and the letter.

"Then, as regards coincidences," continues Dean Hole, "are there not events in our lives which come to us with a strange mysterious significance, a prophetic intimation, sometimes of sorrow and sometimes of success? For example, I lived a hundred and fifty miles from Rochester. I went there, for the first time, to preach at the invitation of one who was then unknown to me, but is now a dear friend. After the sermon I was his guest in the Precinct. Dean Scott died in the night, almost at the time in which he who was to succeed him arrived at the house which adjoins the Deanery. There was no expectation of his decease, and no conjecture as to a future appointment, and yet when I heard the tolling of the cathedral bell, I had a presentiment that Dean Scott was dead, and that I should be Dean of Rochester."

There can be very little doubt of the spiritual origin of the information so opportunely conveyed to the late Dean Hole and his solicitor, and of the "impression" spoken of as a presentiment; and the question naturally arises, are not spiritual phenomena of this kind repeatedly occurring in private families, of which no public mention is ever made? If the church dignitary just named had not happened to write and publish his "Memories," the probabilities are that we should never have heard of the remarkable incidents related and authenticated by so excellent an authority.

J.S.

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

BY ANNIE BRIGHT.

By the latest American mail came a letter from a prominent clergyman of the United States, asking for photographs of "apports" brought to Mr. Stanford's circles to use in slides for illustrating a series of lectures he proposes to give on these circles. From his own investigations, conducted under similar conditions some years ago, he says that he "knows that the phenomena of 'apports' actually take place," and adds that "the work being done under the supervision of Mr. Stanford has a significance and importance that cannot at the present time even be imagined. It will revolutionise the current conceptions of Science. It has already broken the backbone of materialism. It demonstrates that matter cognisable by the five senses contains nothing, produces nothing, evolves nothing; that matter of itself, per se, is inert; that there is a "substance" unnamed, unrecognised by Science, which ungrids, permeates, envelopes, what is termed 'matter' by materialistic Science—Life, Spirit (whatever it be named), intelligent, ceaselessly active, whose potentialities are in-

finite and whose expressions are phenomenal in all worlds as well as on the present plane of manifestation. Through the Open Door of the Unseen at Mr. Stanford's circles will come, and is coming, a flood of light and knowledge concerning the constitution of matter, its imponderability, its phenomenal transformations by chemical changes, and other revelations of the higher, finer forces of nature, operating in the Unity of Universal, Cosmic Law."

Side by side, however, with this valuable scientific illustration of the spiritual basis of what we call matter is given teaching, as in Dr. Robinson's address reproduced below, on "Good and Evil Spiritual Communications," whose value cannot be overestimated. It is the most important lesson that spiritualists have to learn that psychic gifts are not to be confused with spiritual development, and that the former are often used for questionable ends. It is just a question between self-development, and being the victim of any spiritual entity, who may assume to control the actions of one still in the flesh. Just as our greatest inspired book says, "Nor is the testimony of a spirit more valuable to you than is the testimony of a mortal," so we find Ella Wheeler Wilcox giving in a recent article, "The Wrong Side of Seances," similar advice and also to that which will be found in Dr. Robinson's address. Ella Wheeler Wilcox says almost in identical language, "Whenever an individual gives over his will, his reasoning power and his independent faculties, and submits himself to the control of another will, whether in the body of a hypnotist or in the shape of a disembodied intelligence, he is breaking a divine law and committing a sin for which he must eventually pay the price." Day by day it is seen more clearly that if spiritualism is to do a divine work in the world, it must be first placed on the scientific basis as set forth in the letter quoted above, and it must be emphasised without ceasing that man's status in the spiritual world depends solely on himself, and that phenomena are only useful when they tend to promote the spiritual life. Dr. Robinson's address is in this respect one of the most important yet given at these circles, and shows that trance-speaking when the vehicle for the highest intelligences is lawful, in which Ella Wheeler Wilcox would doubtless agree.

ADDRESS BY DR. ROBINSON.

"GOOD AND EVIL SPIRITUAL COMMUNICATIONS."

Delivered on Thursday evening, May 13th, 1909.

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

I desire to take as my text a few words in St. Paul's Epistle to the Corinthians: "And the spirits of the prophets are subject to the prophets." Few spiritualists appreciate their true import, and I venture to say that orthodox people do not understand them at all.

In the days that have passed away, in what was known as the Old Dispensation, there cannot be any doubt that among the Jews communication with the spirit world was a quite common occurrence. But, as usual, corrupt men for place, power and position, prostituted their gifts, and sold the truth, while others, desirous of getting much of this world's goods, sought from the spirit world knowledge and information which would help them in their quest for riches. Those persons whom you so frequently hear called prophets, were seers, or, as you would say to-day, sensitives. The word "prophet" does not necessarily mean one who foretells events in the future—it means one who, receiving information from a spiritual source, delivers that message for the benefit of the world. The approved order with the seers or the sensitives of the past has been by inspirational speaking, clairvoyance, clairaudience, and through dreams as many sensitives are impressed at the present time. And will you kindly note that the messages given to the world were not frivolous: but of vast moment to the welfare of humanity. I do not ask you to

believe the Old Testament letter perfect, nor to accept what is apparently legend, fable, and myth. Those of you who have investigated the claims of spiritualism will readily agree with me that many of the signs and wonders, called miracles, of the Old Testament have been performed in modern times.

HOW THE HIGHEST SPIRITUAL INTELLIGENCE IS CONVEYED.

In the spirit world there are seven spiritual planes of progression. Those whose mission or work it is to speak to humanity directly, as I speak to you to-night, are instructed by higher intelligences who dwell upon a higher plane of existence, and who receive their instructions and information from the messengers of the Most High—the angels. It has been a puzzle to some people to understand how the spiritual intelligences are instructed by the angels. But as in the house of an earthly king, so in the Father's House there are, as is told in one of your spiritual books, ministers, ambassadors, officers—those who do His will and fulfil His behests. Now, the spirits of the prophets who, we are told, are subject unto the prophets, were the spirits of highly developed beings who had made distinct progress in the spirit world. They were not undeveloped spirits upon the lower planes of spiritual existence. No such important work could be delegated to spirits of this class. You could not expect on the earth plane great spiritual truth or spiritual upliftment from a man who frequents the public house, and lives low down in the scale of humanity. You would look to the exalted spirits, and it is exactly on the spirit plane as on the earth plane. The prophets are the spirits of those who have made distinct spiritual progress, and who daily receive instruction and inspiration from higher intelligences. They have a distinct mission to man upon the earth plane. Some will say—Do they come down to the earth plane and prophesy of future events as we receive such things through fortune tellers and those who forecast future events? No! As I told you, the name does not necessarily mean one who foretells the future, but one who gives to the world or to those whom he is instructing the spiritual truth which he receives from higher intelligences. He may also be prepared to give certain directions, and it may be necessary to forecast in a measure certain events that must necessarily happen. I am not sure that all the prophecies and events foretold by sensitives or media upon the earth plane in the first dispensation were true prophecies, for I find some of them must have been delivered or written after the events foretold had taken place. But there cannot be any doubt that certain events have been foretold and for a certain purpose.

ONLY THE SPIRITS OF THE PROPHETS TO BE INVOKED.

Men and women upon the earth plane at the present time, as well as those who have lived in the days gone by—those men and women who have true spiritual gifts and spiritual power—should preserve their own identity and their own will power. It is important to recollect in this connection that there are some media who give themselves up entirely to any control who chooses to take possession of them. This is wrong. A sensitive should know something about his controls and the spirits who take possession of him that they work not evil to him or to anyone else, that their influence is good, and that their teaching is uplifting. Some mediums are controlled by spirits who are yet undeveloped, living on low spiritual planes, and many sensitives do not take proper precautions against such influences. Then they lose their own identity; they have no will power and do not assert themselves. Let me impress upon you that a spirit dwelling in the spirit life is only a discarnate being. You yourselves are spirit men and women, and I venture to say that every intelligent man and woman present would regard it as an insult to his common sense, his understanding and integrity, if one should suggest that he be entirely led by any persons in the flesh, even if he were bound

to them by ties of the greatest friendship or blood relationship. Any man who permits himself to be entirely led away sometimes against his own reason and common sense, has lost his will power, and has become a mere creature. In the same sense all media who permit controls from the spirit world to take possession of them and give questionable messages to the world, questionable advice, have lost their will power, their identity, and self-possession. They have surrendered it, and it cannot be ever regained. Upon the earth plane there are hundreds and thousands of people desirous of communicating with spirits and to receive from them some information that will benefit them temporarily. Spirits who give such advice are living upon low planes of existence, and it comes not from the spirits of the prophets or those who are commissioned to minister unto the world, any more than from the spirits who are shut up in the houses of darkness. But the spirits of the prophets are the spirits of the exalted ones who have been commissioned to teach, to instruct, to benefit, and to uplift mankind. Now we are told in the text that the spirits whom we have just been describing, are subject unto the prophets, and not that they are at the beck and call of any sensitive in the flesh; but are subject unto him only to fulfil the work that they have been commissioned to do. At any time, if such sensitive desirous of helping humanity calls upon them, it is their bounden duty, being subject unto the prophets, to give that help in whatsoever way is practicable. This may be by direct impression or by taking possession as in the trance state, by appearing in vision or speaking directly or by writing. In any way that is lawful to spirits of the high intelligences who have passed on, it is their duty to answer the call of true mediums, sensitives, or prophets at any and every time.

INVISIBLE HELPERS.

Realising this, it is extremely comforting to know that everyone, every prophet, every sensitive, has round about him, though unseen, spiritual guides. If such an one desire to do some work for the good of humanity, he has within reach, so to speak, powerful beings who will respond to his call. Someone will ask, "How will such a sensitive call upon those spiritual beings?" In many ways. It may be through the thoughts and into the heart there may rush the desire for an uplifting spiritual control to take possession, and help him to do something which will be for the good of humanity. It may be to help some poor, downtrodden individual. Here is an illustration of what I mean. In the streets of New York on one occasion a Quaker, who was a sensitive and a true prophet, for he foretold events of the future as well as giving spiritual truths to the masses, was passing along one cold, winter's evening, when he came upon a man under the influence of drink. He was passing by, desiring to get to his warm home, when a great yearning came into his heart to speak to this drunken man. But when he spoke to him, the man suddenly struck out and hit the Quaker upon the face. He stepped back for a moment, and said: "Friend, I forgive thee because thou dost not know what thou art doing," and passed on. Then the thought came to him, "This man is an immortal spirit," and he said within himself: "Oh, that some power could come and show this man the error of his ways." He turned and walked on, and had not gone many paces before he felt a hand upon his shoulder. He heard footsteps, and looking back, saw the man who had just assaulted him. With thick speech, he exclaimed: "Gov'nor, I am sorry I hit you, for I should not, because I can see that you are a good man. Forgive me!" Years after, when the Quaker had grown old, he was sent for to visit a man in the hospital. Going into the ward, he was surprised to find it was he who had struck him upon that evening so many years ago. He had met with an accident, and was dying, and had sent for the Quaker to tell him that he had not lived an evil life since that even-

ing. He had signed the pledge and had tried to reform. Unfortunately, he had met with a terrible accident and felt he would like to meet the Quaker again. He had seen him once or twice previously, but had not spoken to him. After talking for a while the man said: "You will remember, my friend, the night when I was intoxicated and struck you on the mouth. I had no sooner done it than I saw by your side the face of a most beautiful woman looking at me piteously. I thought at the time it must have been delirium, for it was the face of my mother. The sight of her caused me to come after you and ask your forgiveness." You will remember that the Quaker had desired some influence to help him to subdue this man, to turn him away from his evil life, and instantly the wish was complied with. Here we have an instance of the spirits of the prophets, of the spiritual messengers, being subject unto the prophets or the sensitives in the flesh.

THE SOLEMNITY OF SPIRITUAL COMMUNICATION.

Every one should realise that it is a sacred and solemn thing to communicate with the unseen world. As I go abroad upon your earth plane I am shocked and surprised to find how many people attend meetings for this purpose, but with frivolous and questionable motives. They do not seem to realise the solemnity and the seriousness of the occasion. When they get on the spirit side of life, the fact that they have trifled with the powers that be in the spirit world will come to them and will cause them trouble. As it was in the Old Dispensation when the Jews had frequent intercourse with the spirit world, there came a deterioration or degeneration, as I told you at the opening of this address. The solemnity and seriousness of communicating with the spirit world seem to pass away from them, and in many cases they regard it as something from which they might receive benefits in the flesh life. I am afraid that this is the same at the present time. Let me impress upon you that it is wrong, distinctly wrong, to seek unto the so-called dead for frivolous purposes. When you seek unto the spirit world, let your object be that the whole of humanity, as well as yourselves, will benefit thereby. That the spirit world has much knowledge that you do not possess is true, but if you get that knowledge and do not use it for the good of humanity, you are committing a wrong against society, a wrong against yourselves, and the spirit world, for which you will be judged accordingly. But if you have resolved that the mighty spiritual power or force, which is round about you can be used to make the world better, then you will realise the truth of my text, that the spirits of the prophets are subject unto the prophets. If you be one of those prophets or sensitives, I impress upon you what a serious matter it is to live a frivolous life or one which is not strictly in accordance with what you profess, for it is calculated to bring down upon yourselves the indignation of those spirits who may be subject unto you. We know the weaknesses of men in the flesh, their ignorance and simplicity; and all allowance is made for it. But if you wilfully do that which you know to be wrong, that which is likely to cause the truth to be reviled, or anything that is calculated to injure your neighbour, you cannot consistently call upon the spirits of the prophets to help you, for you are not using that power for the good of all mankind. Perchance, there is someone present who has that best gift of all—the gift of healing. For their edification, let me say that the spirits of "the prophets who are subject unto the prophets" will help them at all times. Realise that they are subject unto you—not a menial subjection, but as a servant who is on a mission of love, one entrusted with the most important office. Realise that they have the power to help. This should make those happy who possess this power. They should realise that they are doubly blest in having a gift, and in having the spirits of the prophets to help them on all occasions when it is desirable that they should

interfere for the good of mankind. "For the spirits of the prophets are subject unto the prophets," and shall be until the glorious consummation when there will be no need of prophesying when the spiritual gifts which are now in operation shall have ceased. Paul says there is coming a time when the gifts of prophecy, the gifts of healing, the gifts of discerning of spirits, shall all fail, but there is something that will never fail, and that, the great apostle says, is Charity, or Love. If Love permeates the individual life with a mighty power for good, will those go forth in the mission field who have been selected by the spirit intelligences to carry the words of salvation to the uttermost parts of the earth for the glory of the spiritual realm and the salvation of the whole of the human race.

THE MEETING OF PHYSICAL AND PSYCHICAL SCIENCE.

HOW "APPORTS" ARE PRODUCED.

Molecular Attraction at the Académie des Sciences in Paris.

The immense power of cohesion possessed by atoms, molecular attraction, though admitted in theory by savants, had not been demonstrated in a concrete and positive manner. This demonstration, however, has just been supplied, not by any physical experiment, but, curiously enough, through mechanical operations in the industrial world.

At the recent meeting of the Academy of Sciences of Paris, M. Carpentier, the learned mechanical engineer, demonstrated this force by exhibiting a series of test surfaces absolutely plane and parallel, executed by a Swedish mechanic, M. Johansson. It is the wonderful perfection of these plane surfaces, almost amounting to absolute exactitude, which has enabled the power of molecular attraction to be seen. It had hitherto been difficult to obtain absolutely plane surfaces. It only needed a few slight inequalities, invisible even to the eye, to prevent the two surfaces from adhering when brought into contact and to keep their molecules at a distance, one from the other.

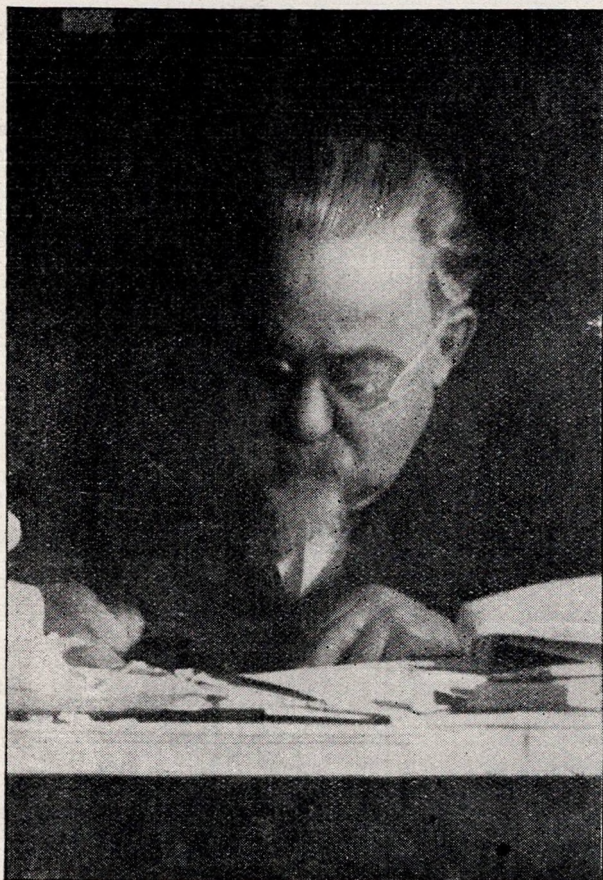
The surfaces obtained by M. Johansson were so perfectly polished that a complete adhesion was manifested between two of these plane surfaces when placed together. Two of these pieces of steel, even several, may thus be said to have formed only one piece. When held vertically the pieces of steel did not come apart, yet no electro-magnetic current was passing through them. These heavy pieces of steel were no longer obedient to the laws of gravity.

"This," says M. Carpentier, "is because the force of attraction between the molecular atoms which touch each other owing to the perfect contact of the two surfaces, is superior to that of gravitation."

The pieces of steel remained united. This adherence increased with the duration of the contact. Two pieces having a surface of half a square inch in area, placed one upon the other for several minutes, could not be separated by a tractive force of eighty pounds applied for forty minutes. At the end of a longer period the molecular cohesion is so strong that the joined pieces form a solid block and become inseparable.

"Practically," concluded M. Carpentier, "M. Johansson has obtained test surfaces only differing by one-tenth of a micron—that is, by one hundred-thousandth part of a millimetre, or two-and-a-half-millionth of an inch."

Everyone will understand the interest presented by this new demonstration of the disaggregation of the molecules composing bodies, and of their successive re-cohesion, from the point of view of certain mediumistic phenomena—particularly the "apports" and the "materialisations" and "dematerialisations" of human forms, etc.

CÆSARE LOMBROSO.ALIENIST PROFESSOR PSYCHIATRY UNIVERSITY OF
TURIN.

In both the Melbourne "Age" and "Argus" of October 21st, was announced the passing over to the Great Beyond of this great scientist and spiritualist. Both papers gave in a footnote a long list of his splendid achievements in the domain of psychology, as it applies to the mental conditions of criminals and other abnormal individuals, and he is styled "the most eminent criminologist of Europe." Not a word, however, is said of the wider outlook he gained during the last 18 years of his life by a scientific study of psychic phenomena. And yet it is doubtless through these later researches that his name has gained its present world-wide prominence, and by which he will be remembered in coming generations as the first scientist who applied the theory of radio-activity to his explanations of the psychic phenomena he had witnessed through Eusapia Paladino.

HIS FIRST SITTING.

It was in 1891, about three years after Eusapia Paladino had first attracted the attention of Italian scientists, that at the request of Professor Chiaia, Lombroso consented to investigate for himself. M. Flammarion, the noted French astronomer, has, in his volume "Mysterious Psychic Forces," given a record of these first formal investigations of Eusapia. All sorts of physical phenomena occurred, such as the ringing of bells, the throwing of objects about the darkened seance room, the materialisation of ghostly hands; while in full light a rough deal table a yard long and nearly two feet wide, was raised and suspended several inches above the floor without the hands of the medium or the five sitters touching it. Lombroso was forced, after many similar sittings, to acknowledge some occult force at the back of the phenomena, and in writing to a friend, said, "I regret that I combated with so much persistence the possibilities of the facts called spiritualistic." Since then, and up to the present time, Lombroso has pursued his investigations, and, best of all, deduced therefrom a whole-hearted belief that resulted in the publishing of that wonderful article of his in the "Grand Magazine," "Why I am a Spiritualist,"

which has been translated into every European language, and found readers in every quarter of the globe. In one of his publications, he says in reference to a materializing circle, "I had the happiness of seeing my deceased mother again, and of embracing her and conversing with her." It has been announced lately in the English papers that Lombroso was about to publish a book on "Spiritualism," and of this he wrote, "I am just finishing a work which contains many experiments and graphic demonstrations, together with my psychological and chemical studies. This book will be published in English. I have attended," he goes on, "at least a hundred spiritualistic seances at Genoa, at Turin, at Naples, and at Venice. . . . I am perfectly convinced of the authenticity of the phenomena produced by the medium Eusapia Paladino."

PSYCHIC ENERGY A FORM OF RADIO-ACTIVITY.

It is, however, in connection with Lombroso's important declaration concerning the relation of mediumistic powers to radio-activity that his name will stand out in future generations, as the herald of the approaching union of psychic and scientific facts. At the meeting two months ago in Winnipeg, Canada, of the British Association for the Advancement of Science, it is noteworthy that the convention was chiefly interesting as a demonstration of Nature's finer forces, as shown by experiments in Radio-activity. In another column, Edgar Lucien Larkin, who was a visitor, tells his impressions concerning this, and enthusiastically describes some of the wonderful experiments made by leading scientists, including Professor Rutherford, the New Zealander. In answer to the question, "What is the nature and cause of these luminous appearances, not uncommon at spiritualistic seances, but rarely, if ever, before under expert scientific observation?" Lombroso said, "Might they not be some form of radio-activity?" Flammarion noticed a "diaphanous luminosity" round Eusapia's fingers when about to perform some phenomenon. Lombroso noted that by merely holding a photographic plate, masked by three thicknesses of light-proof paper, in the medium's hand, an X-ray-like print of her index finger was made on the plate, as if there were radio-activity therein. He advanced the daring theory also that "the spiritual agents themselves are composed of radio-active matter. This is the first occasion," he said, "that we have come into intimate experimental contact with these phenomena—I will even say with the organism called spirit—with those transitory, impalpable representatives of the life beyond, the existence of which is both maintained and disputed, through fear or through respect for universal tradition, renewed, as it is, by thousands of facts which occur constantly under our very eyes; and we find that these bodies belong to that other state of matter, the radiant state, which has now a sure foothold in science, and which is the only hypothesis which can reconcile the ancient universal belief in the persistence of some manifestation of life after death with the results of science." Further, Lombroso maintained that some theory of discarnate spirits is the only one adequately explaining all the phenomena."

LOMBROSO'S THOROUGH CONVICTION.

It would be difficult to estimate the value of this distinguished scientist's bold advocacy of spiritualism, as in that respect he stands almost alone in the ranks of the ultra-scientific. Dr. Alfred Russel Wallace is a notable exception, but the world has to wait long for similar testimony from men like Sir William Crookes, Sir Oliver Lodge, and Professor William James. Sir Oliver Lodge thinks we probably hear the pickaxes of those tunnelling from the other side of life, but Lombroso says, "I had the happiness of seeing my deceased mother again, and of embracing her, and conversing with her," and has given to an unbelieving world that out-spoken article, "Why I am a Spiritualist."

PRESIDENT ELIOT AND THE NEW RELIGION.

What ELBERT HUBBARD, author of "*The Philistine*" and "*Little Journeys*," has to say of it.

There was put forth on July 21, at Cambridge, Mass. (as set forth in the "*Chicago Daily Examiner*") a sort of Religious Declaration of Independence by the most eminent teacher and scholar in America.

I refer to the address of Dr. Charles W. Eliot, given before the Harvard Summer School of Divinity.

The importance of Lincoln's Emancipation Proclamation was on account of the man who put it forth and the time at which it was issued.

John Brown issued a like proclamation, and got himself quickly hanged for his pains.

The marvel is not what Dr. Eliot says, but in the fact that he says it, and that the people listen without resentment—millions of them having themselves come to the same conclusion.

The truths that Dr. Eliot now expresses were first uttered by Pythagoras six hundred years before Christ; by Socrates; by Jesus of Nazareth; by Seneca the Aristocrat; by Epictetus the Slave; by Marcus Aurelius, the Roman Emperor; by Hypatia, the first martyr to the New Thought—torn limb from limb in a Christian church; in degree by Cassiodorus; by St. Benedict and Francis of Assisi; by Bruno and Galileo; by David Hume; by Thomas Paine, Benjamin Franklin and Thomas Jefferson; by Voltaire and Jean Jacques Rousseau.

All these stood for the grandeur of the human intellect, and the sweet reasonableness of allowing men to use their brains. And against them, the church, the army and the state, have ever been in league. For them the hemlock was brewed, the cross erected, the scaffold built; dungeons, fetters, gyves, hunger, disgrace, were their portion, and for them the fagot fires lighted the heavens.

The few who escaped torture did so only by veiling their thoughts and saying things in a language which the many could not understand. All this down to the days of Robert Ingersoll, who sacrificed nothing but the governorship of Illinois.

Dr. Eliot, president emeritus of Harvard, is the most conspicuous intellectual figure before the American people to-day. His position is one of singular dignity.

He resigned his office as active president of Harvard, not on suggestion, request or demand, but of his own free will. No word of reproach has ever been brought against him.

In his presence the quibbler has been quiet and the carper dumb.

Dr. Eliot has ever been alive and alert in the best interests of society, but in expression he is the prince of diplomats. He has never laid himself open to the charge of being a crank. He is not erratic nor verbose. His appearances are as studied and as carefully timed as were those of Pericles. His utterances are thought out before they are delivered, not afterward.

Dr. Eliot represents high and sane conversation in pedagogy, finance, and the whole social order. He, of all men, knows that organisation should precede dissolution. Upon his official toga is no smirch nor stain, nor upon his personal and private escutcheon is there a blot.

A million intellectuals in America look to him for guidance. For them he keys the Cosmic Symphony.

Dr. Eliot has always been a conservative, in the sense that he has conserved everything which is valuable, never tearing down the scaffolding as long as it was needed. He represents the established order. He keeps step with the procession. He is in the front rank—but never ahead of it. He is a mouthpiece, not of radicals or dreamers, but of practical, educated men of affairs.

He is a teacher of teachers.

His social and intellectual position is secure and unassailable.

So much for the man.

As for the audience to whom he delivered his pronunciamento, it was, bear in mind, a divinity school, made up of preachers, old and young, representing various Protestant denominations.

And now comes a man who has been at the head of Harvard College for just forty years and explains to the students of this divinity school that its teachings of the supernatural have been founded on a fallacy and that God is the Great Unconscious, working toward the Conscious, with man as His chiefest instrument.

So here, then, is printed the principal points in the proclamation by Dr. Eliot. The title of the address is "The New Religion."

"The New Religion will not be based upon authority. The future generation is ready to be led, not driven.

"In the New Religion there will be no deification of remarkable human beings, and the faith will not be racial or tribal.

"The Christian Church has substituted for human sacrifices the burning of incense. The New Religion will get rid of these things, for they give a wrong conception of God.

"The New Religion will not think of God as a large and glorified man, or a king, or a patriarch. It will not deal chiefly with sorrow and death, but with joy and life. It will believe in no malignant powers.

"God will be so immanent that no intermediary will be needed. For every man God will be a multiplication of infinities. This religion rejects the idea that man is an alien or fallen being who is hopelessly wicked.

"It will be a religion of 'All Saints.' It will respect all lovely human beings. It will have no place for obscure dogmas or mystery. It will include and comprehend all persons of good will, for, after all, they alone are civilised.

"In past times, to the sick and down-trodden, death has been held out as compensation. The New Religion will not make such promises. In the New Religion there will be no supernatural element; it will place no reliance on anything but the laws of nature.

"It will admit no sacraments except natural interpretations of such rites. Its priests will strive to improve social and industrial conditions. The New Religion will not attempt to reconcile people to present ills by the promise of future compensation. The advent of just freedom for mankind has been delayed for centuries by such promises.

"Prevention will be the watchword of the New Religion. It cannot supply consolation as offered by old religions, but it will reduce the need of consolation.

"Pain formerly was considered a just punishment, but now human suffering will be attacked surely and quickly. The New Religion will not even imagine the justice of God.

"Based on the two great commandments of loving God and one's neighbour, the New Religion will teach that he is the best who loves best and serves best, and the greatest service will be to increase the stock of good will.

"One of the greatest evils of to-day is that people work with hearts full of ill will to the work and the employer.

"The New Religion will foster the new virtue—to love the truth. The true end of all religions and philosophy is to teach man to serve his fellow man, and this religion will do this unceasingly. It will not be bound by dogmas or creeds; its workings will be simple, but its field limitless. Its discipline will be the training in the development of co-operation, kindness and good will."

ELBERT HUBBARD.

A MOVE FORWARD.

The establishment by Mr. W. T. Stead of "A Spiritual Bureau," the particulars of which are given in his contribution to the present issue, forms an important epoch in the demonstration of the facts, philosophy and religion of Spiritualism, which is likely to heighten the appreciation in which it is held, and lead to more rational methods of investigations. It is a step in advance of any previous movement, and the conditions, whether dictated by "Julia" or Mr. Stead, display excellent judgment in demanding preparation and some study of the essential conditions for success on the part of those who desire or demand personal demonstration of the reality of spirit communion. The mass of those who express a desire to investigate spiritualism are actuated more by curiosity than by an earnest desire to solve the great question of a future life, and seek for sensational manifestations, or demand of those who would help them "proof positive," regardless of the essential conditions, and in this unreasonable attitude they are sustained by the mass of scientists who are themselves ignorant of Psychic Science, and wish to test it by material laws. The ancients knew better than this, and gave to their Oracles and Pythonesses such conditions as few modern mediums enjoy or are expected to need. Though the literature of spiritualism is very extensive, and a large proportion of a high order, affording overwhelming evidence of the facts, and appealing not only to the intellect, but to the religious sentiments—its ethics being comparable with the highest known—the real spiritualistic student forms but a small percentage among the investigators and believers. Even among mediums there are but few who are familiar with the standard literature. To get a grasp of any physical science people often devote years of study, whereas to this much more important subject few devote months or indeed any systematic study. And here lies the great weakness in spiritualism, namely, the number of adherents who are unable to give a philosophical explanation of their belief.

Advanced spirits discountenance proselyting. Belief in the facts of spiritual intercourse is of no value unless it enlarges the believer's conceptions, or affects his moral conduct, but those who come to a belief in spiritualism by a study of its philosophy and ethics cannot fail to profit by it and become more or less active diffusers of the knowledge they have attained. Too much time and energy is wasted in the effort to convince skeptics, but a demand such as is made in connection with Julia's Spiritual Bureau acts as a filter, excluding an element which is detrimental to the greatly needed growth of a clean and Holy Spiritualism which would, by its inherent and manifest qualities attract the thoughtful and religiously inclined.

Physical phenomena transcending known laws deemed in the past miracles, have accompanied the introduction of most religions—they compel attention and in proving discrete intelligences behind them have forced the facts on the minds of a number of the most

eminent scientists of Europe and America. One of these, Dr. Alfred Russel Wallace, affirmed some years since "that the facts were proven" beyond peradventure. This is a solid foundation to work upon. The superstructure is now being erected, and it behoves us to build it firmly and beautifully. To do this we need earnest and disinterested workers, inspirational speakers, all aglow with apostolic fervour, and mediums impressed with their high office as intermediates connecting this mundane plane with the spheres of spiritual knowledge and heavenly wisdom. Thus will be brought to mankind a knowledge of spiritual things otherwise unobtainable, and comfort also to the bereaved, who grieved for the dear ones they had deemed as lost, but whom they find had only preceded them to a brighter and happier world.

W.H.T.

"OAH SPE."

So many letters reach me from readers of the selections from "Oahspe," asking for more, and also for information concerning the book that for this number the chapter concerning Jehovih has been selected as conveying the idea of the Central Source of Life and Love which has been so constantly set forth in these pages. Indeed, in every verse are found truths that have been borne intuitively into the souls of many of its students who find for the first time what has been long sought for. In answer to many inquiries, it may be stated here that "O-ahs-pe," a word of three syllables, means sky, earth, and spirit, the sum of corporeal and spiritual knowledge as at present.

JEHOVIH, THE CREATOR,

That man might distinguish Me, I commanded him to give me a name; by virtue of My presence commanded I him. And man named Me not after anything in heaven or on earth. In obedience to My will named he Me after the sounds the wind uttereth, and he said E-O-IH! Which is now pronounced Jehovih.

The Lord said: And yet, O God, who can attain to know Jehovih? The mortal saith: When I am dead and risen in heaven I shall see the Great Spirit; but he faileth, being still helpless, yea, as helpless in his place as he was helpless on the earth. Then he saith: When I am strong and wise, like Lords and Gods, and can traverse the wide firmament, then will I see Jehovih. But when he riseth and can shape his vessel through the whirlwinds of the vortices of heaven, and he is called Lord or God, lo, he findeth the arcs and the ethea standing before him still. More and more is he appalled at the thought of the great I Am Who liveth still beyond.

He hurrieth down to the corporeal earth to teach mortals and spirits of Jehovih, and His endless worlds and exalted heavens. But, lo, the darkness of men! they say: I see Him not, I hear Him not, I believe not in Him.

Who can attain to know Thy wisdom, O Jehovih? Who can comprehend the millions of Thy Sons and Daughters? And yet Thou knowest every one, and carriest them by a breath, so gently they feel Thee not, nor know Thee. To a very hair's-breadth Thou takest them; and in time of desperation, Thy hand cometh to the rescue of the righteous.

Man saith: Now will I fortify myself with riches and houses, and all manner of possessions; adversity shall not come upon me; I have more faith in my possessions than in Jehovih. Mine is a kingdom I can see; but Jehovih is afar off. But Thou art suffering him, in his vanity, to go away from Thee for a season. Sooner or later Thou bringest him in with a short turn; either on earth or in heaven. And he

goeth down as an example to hundreds and thousands who envied him.

Thy wisdom standeth before man's wisdom; not one hath found a failure in Thy word, as it speaketh to his own soul.

Whether ye call the Light, Eolin, or Ormazd, or God, or Sudga, it mattereth little, provided the idea eliminated hath reference to that which is The Highest conceived of, Who is Ever Present, and is the Person from whom all persons sprang.

Jehovih said: I am knowledge; come thou to Me. I am the Unseen. Behold thyself, O man! Canst thou put thy finger on the place, and say: Here is knowledge? Hath wisdom bulk and a place?

Why sayest thou nature? Now I say unto thee the soul of all things is Jehovih; that which thou callest nature is but the corporeal part.

Jehovih said: Through the flowers of the field I express Myself in colour and perfume; through the lion and mastodon I express Myself with power and voraciousness; through the lamb and the dove I express Myself in meekness and docility. Through man I express Myself in words and actions; and all men, the wise and the ignorant, are channels of My expression. Some have thick tongues and poor speech, nevertheless, they are My babes, My Sons and Daughters.

Inasmuch as all the living are persons, so is Jehovih the All Person of all things. Inasmuch as His Ever Presence quickened into life all that live, so is His Ever Presence with the living; seeing, hearing and feeling every word and act of all men, women and children on earth or in heaven.

Jehovih said: He who knoweth not Me, proveth not Me; he who knoweth Me cannot prove Me. Thy All Highest is Me; thy all lowest is sin. Two things only set I before thee, O man; the Self that is Myself and the self that is thyself. Which wilt thou serve?

Jehovih saith: I am the sum of the Voice of all the lower heavens; the doings of Gods and high officers; the Person of the word of three thousand years.

I have seen men who would pull the Creator to pieces and weigh His parts to know His worth, but such men end in disbelief in Him. One such man who accomplished any good in the world, I have not found. He is in the presence of goodly men like a fly that delighteth in breeding maggots; pretty enough for himself, but a breeder of vermin in the state.

To try to find the Creator with love and adoration, instead of with a dissecting knife; this leadeth man on the highest road. To trust in Him, wherein we strive to do our best; this is good philosophy.

Behold, inhabitants of the earth now look upward and ask: May there not be other worlds? How long hath been the earth standing? Could the Creator of thousands of millions of worlds, which have stood for thousands of millions of years, be so young as any one of these pretended Gods? And descend to the earth, and do a work so imperfectly, that only one small kingdom heard of him?

Thousands of millions of years are the works of My hand! I go not about turning water into wine, like a magician, or professing to raise the dead!

But yet I raise the dead, the souls of the dead, into worlds shining, brilliant, full of loveliness! I take them not backward to toil and sorrow; but upward, onward, to heavens of delight, that perish not forever.

Whom I quickened into life are Mine and I watch over them Fatherly and in great wisdom. Nor suffer I them to go out of being forever. And I provide My heavenly places broad, boundless, so that the soul of man can never reach to the boundary thereof.

Then God descended to the earth, incarnated himself in a woman, and was born of a virgin, becoming Christ, the saviour of the world!

Jehovih said: Had I weakened since the time of Moses, that I need to incarnate Myself in order to make man understand Me?

VICTOR HUGO'S SEANCES.

So widespread is the interest taken in psychic phenomena that the French paper, "Le Matin," published on September 14th an article by Mr. Jules Bois, editor of a spiritualist paper in Paris, on Victor Hugo's experiences. This article was telegraphed to the London "Daily News," from which the following interesting items are taken:—

It has long been known that, like Goethe, the level-headed, and, in these days, Mr. W. T. Stead, and in the same fashion as the latter, Victor Hugo was wont to send his "Soul through the invisible, Some letter of that After Life to spell." His medium was his son Charles, and sometimes Madame Hugo. In this morning's "Matin," M. Jules Bois writes a curious description of the Victor Hugo seances in the poet's island retreat during his days of exile, and says that a full record of them, kept up day by day by the Hugo family, is preserved.

For years, says M. Jules Bois, Victor Hugo talked with the dead—with the greatest of them—from Æschylus to Shakespeare, downwards to the choice spirits of the nineteenth century and with spirits who were not great. At any rate, the spirit-talk sometimes excited laughter, and was sometimes sublime and beautiful, both in poetical and philosophic form. Sully-Prudhomme and Paul Meurice agreed with M. Jules Bois in pronouncing some of the spirit-answers equal to Victor Hugo's finest verse. The noblest denizens of ghostland hovered in crowds about the little round table, where they rapped out their answers to the questions put by Victor Hugo and his friends—questions and answers written down by the poet himself, and by Madame Vacquerie.

It was Madame de Girardin who began it. This was in 1853. But at first Victor Hugo was incredulous, and even indignant at what he characterised as "sacrilege." He was incredulous because the first experiments totally failed. "You cannot," exclaimed Madame de Girardin, pettishly, "you cannot expect the spirits to be as submissive as cab-horses awaiting the good pleasure of a customer." But at last a spirit answered. "Can you tell me the thought in my mind?" Mme. Vacquerie asked. According to the proces-verbaux, duly signed in the Hugo family, the spirit told it correctly. "Who are you?" was the next question.

The table spelled out the name "Leopoldine," and, says M. Bois, the reply caused an indescribable emotion. Madame Hugo wept, for Leopoldine was her daughter but lately dead. Victor Hugo's grief for the loss of the daughter he worshipped lasted his life long. Now, Leopoldine's brother Charles was the medium. Was he trifling? M. Jules Bois, M. Meurice, and M. Vacquerie afterwards discussed this question among themselves, only to reject the supposition, for they knew the son's character, knew that Charles was incapable of making sport of his dead sister, and playing with the feelings of the parents whom he venerated.

Charles, says M. Bois, could not have cheated, for at least on one occasion he gave an answer in a language he did not understand—English. A young English visitor at Hugo's house "called up" Byron's spirit. But Byron "refused to speak in French." He stuck to his English. Charles complained, but got at the Bard's spelling. Then Walter Scott was "called up." And the Wizard's reply spelled itself as follows:—

Vex not the bard, his lyre is broken,

His last song sung, his last word spoken.

"I don't understand a word of it," said Charles, the medium, when the spelling was finished.

WHAT THE LONDON PRESS SAYS OF "JULIA'S BUREAU."

From Mr. Stead's article in the supplement to this issue, "Bridging the River of Death," it will be seen that the above is in full working order. By the latest English mail accounts have come of what the

great London dailies have to say on this new departure, and its results up to date. From the "Daily News," of September 11th, the following has been selected as specially interesting for readers in Australia:—

There is now in full work in London—there has, indeed, been in operation for several months—a regular office for communication with the spirits of the departed. It is known as "Julia's Bureau," was established by Mr. W. T. Stead, and is conducted by him jointly with a regular staff.

A friend of Mr. Stead's, Miss Julia A. Ames, who died fifteen years ago, and who, it is stated, communicates with him to this day, has never ceased within that period—writes a "Daily News" representative—to urge him, for the sake of those "who mourn and sorrow for their dead," to bridge their graves for them, as it were. Scarcely a year ago, this spirit became more urgent than she had ever been before.

"But, Julia, I cannot do it without funds!" Mr. Stead pleaded in a letter to her; and she replied: "The necessary money will come. It will come on the 24th of December." And it did.

So with the New Year, Mr. Stead turned the staff and paraphernalia of his "Review of Reviews" out of Mowbray House, and on 27th April of this year the old offices were solemnly opened under the new title: "Julia's Bureau of Intercommunication."

Julia directs and orders everything through her two automatic secretaries, of whom Mr. Stead is one. Anyone who has lost a friend through death and desires to receive some proof that that friend still exists, applies to the Bureau with his request.

The bureau is open every day. There is a service held every morning, at which a vacant chair is left for Julia, who is seen clairvoyantly by the medium, who remains at the bureau (for the purpose of receiving clients for their first sittings) until one o'clock. At the service, after a short prayer, all the auto-messages received by the auto-writing mediums are read, and the business of the day and of the psychic developments discussed.

Although the bureau was only established in April last it is now very busy. Six or seven cases per day are dealt with, and some 80 per cent. of these have acknowledged that they have received evidential proof that they have been put into communication with the departed friend they sought.

In answer to the question as to the kind of people who become clients of "Julia," I was told that they were altogether of the educated and advanced classes.

"I suppose," I asked, "you get more women than men?"

"Yes, but the men we get are of a decided type: doctors, professors, head masters—barristers mostly."

"And you have every hope of success?"

"Oh, yes," said Mr. Stead, "most decidedly. We are confident of success if the funds last, and Julia has promised that they will."

So it remains for this explorer of the other world to convince this world of the genuineness of these messages, which surpass the Marconigramic wonder.

Bishop Samuel Fallows, of the Reformed Episcopal Church of the United States, has caused a sensation in church circles by announcing that we shall soon be able to talk with the dead. He calls his new faith "Immortalism," and is careful to say he has "no sympathy with Spiritualism." His conversion with full-length picture of the Bishop "addressing the congregation" occupies a page of a Chicago paper. It is headed "Immortalism—Spiritualism without the Fake. Bishop Fallows, a convert, gives a new title for our old cult, and predicts wonders." What is the matter with the name "Spiritualism," said Dr. Alfred Russel Wallace to an interviewer, who timidly asked him if he was interested in "occultism." Like this brave old pioneer, it is our manifest duty to raise that name by a persistent advocacy of what true Spiritualism really means to the world.

SCIOAHSPE X.

BY EDGAR LUCIEN LARKIN.

BRITISH ASSOCIATION FOR THE ADVANCEMENT OF SCIENCE,
Winnipeg, Meeting 1909. August 25th to September 1st,
Reception Room,
Winnipeg, Canada.

August 28, 1909.

WRITTEN FOR "HARBINGER OF LIGHT."

Impressive and magnificent is this great meeting of the British Association in the metropolis of Manitoba. This is the fourth time in 79 years that this body of scientific men has convened outside of England. Montreal, 1884; Toronto, 1897; Capetown, South Africa, 1907. This meeting is largely attended, and the numbers are greater than at Toronto even. Every session of a great scientific Congress has a personality, a characteristic. And to me, that of this majestic convention, is radioactivity, radiation, radiant energy, corpuscular or electronic theories of the constitution of matter, and the electrical base of all Nature, the sidereal structure, and all it contains. This grand new doctrine overshadows everything besides. So great is the interest in this chief deduction of all ages, that Section A, astronomy and physics, and Section B, chemistry, united in joint session. Every paper presented for two entire days, in the combined meeting, was on this new electrical concept of Nature. The ablest men on earth dealt with electrons, the primordial, and so far as we can see, eternal entities. I travelled 2,000 miles to look upon the face of Sir Joseph J. Thomson, the president of the Winnipeg meeting, and to hear his awe-inspiring address. This explained the corpuscular doctrine in detail. He may be said to be the founder of this new cosmical science.

I have written for the *Harbinger* often about the Thomsonian concept of Nature, and for many other magazines of technical character, and repeatedly stated that nothing exists but electrons. Now, I wish to repeat this, restate and reaffirm in positive language all that I have written since 1901 on this subject. There is nothing, no entity in existence, but electrons. These are pure electricity. But what electricity is may never be discovered; or its real nature may never become known to science. None knows at present. Electrons wheel into atoms; these build molecules, and these what we call matter. This matter appears as cosmic space-dust, original gaseous nebulae, meteorites, comets, asteroids, moons, planets, and suns. Mine eyes have seen a stream of corpuscles of helium issuing from a pole, a terminal for electric flow, in a Crookes' high vacuum bulb. A professor in the University of Berlin brought the complex apparatus with him, and delighted the double section by the display of gorgeous colors issuing from the streamers and flows of corpuscles. The colors were of supernal beauty. Sir William Crookes is still alive; he has lived to behold his fourth state of matter become the most important discovery ever made. The lecturer also caused lithium, sodium, and strontium, to pour forth streaming floods, trillions and quadrillions of corpuscles, in magnificent glow of radiance. He tore molecules apart into atoms and then into electrons by means of high pressure electricity. Reason, mind, thought cannot deal with electrons. The limitations of our minds are such that we cannot think how small an electron is. The most vivid imagination is also helpless. None is able to think of an atom; but they weigh 1,700 times more than an electron. A Crookes' vacuum tube is a mighty agent, an engine, in the analysis of Nature. In these high vacuua, almost absolute absence of air, matter disrupted by electricity puts on new aspects, puts on corpuscular conditions, assumes not less than a primordial state.

This article is headed "Scioahspe"—strange indeed, but this marvellous book, while it does not include the words electrons or corpuscles, makes all things in readiness for their reception by science immediately they were discovered. For two days the

ablest scientists from Europe and the United States, dwelt on electrons as expressed in cosmic ether. But Oahspe in every possible way known to language, exalts Ether, and makes it of supreme importance. Matter, so called, is of almost trivial import compared to primordial ether. And this was the trend of all the papers presented. Ether is beyond all comprehension of man's mind as now constituted. So is spirit. Thus all that can be seen as matter existing in worlds, suns and galaxies of suns, by numbers, in millions and billions, does not amount to much when compared to ether. Oahspe expresses this idea, as corpor compared to etherea. And varies the concept as spirit in relation to matter or corpor. We listened, saw and thought during the sessions, and watched the scientific genii handle emanations as one would sticks and stones. The darkened room was often lighted up by splendors of electronic radiation. Vacuum bulbs of pure glass, burned and blazed and glowed in colors unknown to artists. Matter was made to vanish and be lost to man. Professor Ernest Rutherford, the New Zealander, in his laboratory, put radium emanation in a capillary tube of glass, then he exhausted all the air possible from another, producing an almost absolute vacuum, then he held this empty tube close to the radium tube. Alpha particles passed through the glass side of the radium tube, through air, and then through the glass wall of the empty chamber. This action went on for some time, when lo! the chamber was no longer empty, it was filled with the gas helium. Thus radium emits the wonderful helium, discovered on the sun long before it was found here on earth. For wonderful is modern science.

PERSONALS.

Cesare Lombroso, Alienist Professor of Psychiatry at the University of Turin, also a convinced Spiritualist, who has led the way to a successful definition of mediumship by its connection with radio-activity, crossed the Borderland of spirit life on October 20th. A brief notice of his valuable work in raising the status of Spiritualism through his scientific investigations of Ensupia Paladino's mediumship will be found in another column.

Princess Karadja is announced to speak under the auspices of the Psycho-Therapeutic Society, London, of which Mr. George Spriggs is President, on December 6th. The lecture will be given at the Caxton Hall, Westminster, and the subject will be "The Ancient Therapists."

Rev. John Page Hopps is continuing the services lately held in Little Portland-street Chapel, at University Hall, Gordon Square, London. During September and October his subjects dealt with "The Destiny of Man in a Future Life."

Professor and Madame Curies' researches that led to discovery of Radio-activity, were begun in a glass-roofed shed, which imperfectly protected these two gifted workers from the rain. Since then its value as affording explanation of Nature's Finer and Unseen Forces, has grown so rapidly in appreciation that Radio activity was the topic at the meeting of the British Association for the Advancement of Science, held two months ago at Winnipeg, Canada.

President Eliot, of Harvard University, America's most eminent teacher and scholar, gave as the concluding address at the Harvard Summer School the most important statement concerning what he terms "The New Religion," which has ever been put before the world by an equally eminent scholar. It is a "Religion Within Nature" that is outlined over and over again in these columns. President Eliot says, "It will have its communions with God and the spirits of the departed, it will be a training in the matter of co-operative good-will."

Elbert Hubbard, whose publications, "The Philistine," "Little Journeys," and "The Fra," have made his name

familiar to Australians, has a splendid article in the *Progressive Thinker*, of Chicago, on Professor Eliot's declaration to the students of "A New Religion." "The marvel is," says Elbert Hubbard, "not what Dr. Eliot says, but in the fact that he says it, and that the people listen without resentment—millions of them having come to the same conclusion."

Dr. J. M. Peebles sends a new pamphlet just published at Dr. Peebles' "Institute of Health," Battle Creek, entitled, "Buddhism and Christianity Face to Face." It is a report of an oral debate held in 1873 at Pantura, Ceylon, between a Buddhist Priest and the Rev. Mr. Silva, a Methodist Minister. It extended over two days, and was listened to by an audience numbering from five to seven thousand. It has a valuable introduction of nearly 20 pages by Dr. Peebles, and can be had post free for 1/6 from our venerable friend at Battle Creek, Michigan, or from Miss Hinge, Little Collins Street, Melbourne.

Mrs. Besant, in the course of an "interview" with a representative of the *Christian Commonwealth*, said that "when lecturing in public, and however large the audience or abstruse the theme, she speaks without a single note. First," she said, "I thoroughly master the subject. I do not prepare the language, but I generally give about an hour immediately before the lecture to thinking out the order in which I will present the ideas. As a rule," she added, "I am fresher at the end than I was at the beginning."

Fremont Rider's volume, "Are the Dead Alive?" is reviewed at length by John Dickinson Sherman in the *Chicago Daily-Inter-Ocean*. Originally appearing in the pages of *The Delineator*, the book is evidently the result of the widespread interest in psychic phenomena, and is most useful as a book of reference. It is an imposing volume of over 350 pages, with excellent portraits of all the leading investigators of the world, with statements of their personal belief in the genuineness of the phenomena. As is usual in volumes of this kind, there is no expression of the author's own convictions, and in this way closely resembles Dr. Funk's notable volumes. Everything is brought up to date, and an index and reference to books quoted add to its value. As Mr. J. R. Francis, of the *Progressive Thinker*, says, the secular press by its reviews of such books is aiding in disseminating these great truths.

Professor Willy Reichel's interesting account of the Bailey Circles as written by him for *Light*, is reproduced in the American journals, and is directing still more attention to Mr. T. W. Stanford's valuable work in Melbourne. Letters arrive by every mail asking for further particulars.

Mr. W. McLean, under the heading "Spiritualism Commanded by God; Denounced by the Pulpit," has written an able answer in the Wellington press to the Rev. Dr. Gibb's adverse criticism. Both are the outcome of Charles Bailey's visit to New Zealand, and Mr. McLean's address will be printed in our December issue.

Dr. Dusart, in the *Revue du Spiritisme*, Gabriel Delanne's excellent French paper, devotes two columns to a notice of the Bailey Seances as witnessed by Professor Willy Reichel. Each month extracts have been given in this journal of the addresses and lists of "apports" which have been uniformly accepted as genuine. "The Sting of Death," by Dr. Robinson, and "The Source of Inspiration," by Signor Valetti, have been specially noticed as samples of the high spiritual teaching given at these circles.

Mr. W. H. Terry's address on "Death and the After Life," given before the V.A.S., has been printed in full in some of the American papers. *The Sunflower* has it as leading article in a recent issue.

Mr. Frank Podmore, in the *Fortnightly Review* for September, criticises Mr. Stead's "How I Know the Dead Return" in an article "From the Dead or the Living?" Mr. Stead answers this article in the latest

number of the *Review of Reviews*, English edition, just to hand. "When I find," Mr. Stead says, "that I have done almost everything that Mr. Podmore admonishes me I ought to have done, I manage to survive."

Madame Patey, who was speaker in London for spiritualistic societies, and one of the mediums of Mr. Stead's (Julia's) Bureau, will, as advertised in another column, accept engagements in Australia or New Zealand as speaker and medium.

Mrs. Ellen Green opened a lecture season in Adelaide on Sunday, October 24th, under the auspices of "The Progressive Thought Society." Up to the time of leaving Melbourne she had lectured with much success at the Prahran Spiritual Church, and spoke for the united V.A.S. and Lyceum at the Oddfellows' Hall, Melbourne, on the two last Sundays in September. Mrs. Green will leave for England at the end of December, and intends to call at Durban to renew acquaintances with Mr. Knox and other friends.

Mr. M. Talbot, hon. secretary of "The Auckland United Church of Spiritualists" wishes to thank "Levite" (Mr. D. Clay, of Bairnsdale), for the gift of his much-appreciated pamphlet—"The Soul, Whence and Whither."

Mrs. Bright will be "At Home" to friends and subscribers from 3 to 5 on Wednesday afternoon, November 3, at "Harbinger of Light" Office, Austral Buildings, 117 Collins Street. "Spiritual Healing and How to Heal Oneself." Mr. J. Macleod Craig and others will speak. Cordial invitation to all.

SPECIAL NOTICE TO SUBSCRIBERS.

In response to the suggestion of many friends who desire to be reminded when their subscriptions fall due, it has been decided to send marked copies each month when this is the case. If this paragraph is marked thus X in blue pencil, it denotes that the subscription has expired, and we shall be pleased to receive a renewal, when the following number will be posted.

The greatly increased circulation of the paper makes it impossible to communicate directly with each subscriber, and it will strengthen the hands of the Editor to be thus relieved of much financial anxiety.

VICTORIAN ASSOCIATION OF SPIRITUALISTS AND LYCEUM.

On two Sundays of the month, October 3rd and 10th, Mrs. G. Gladys Cooley gave her first addresses in Melbourne at the new King's Theatre. Her opening lecture, "What will the World do with Spiritualism?" attracted a very large audience, who were captivated with her earnestness and broadmindedness. After a few preliminary remarks by the President, Mr. O. Waschatz, he invited Mr. W. H. Terry, as one of the trustees and a pioneer in the movement, to take the chair. At the close of the lecture, which, in spite of indisposition, was given in the most effective manner, Mrs. Cooley gave two beautiful inspirational poems from subjects chosen by the audience, "If We only Knew" and "Childhood." On October 10th Mrs. Cooley's lecture was on "Spiritualism in the Bible," and very graphic and telling were her word-pictures of Saul's visit to the Witch of Endor, pointing out among other things that it is only in the margin of the Bible that the woman he visited was termed a witch being spoken of as a woman with a familiar spirit in the text, and was evidently what is termed a medium. The "Writing on the Wall" at Belshazzar's banquet, was finely depicted, as well as other examples of spiritual manifestations in the Bible. Much regret is felt at Mrs. Cooley's indisposition, which brought on at first through a slight accident, has obliged her to postpone her lectures in Melbourne advertised for October.

At the Lyceum good progress is reported, and an excellent address to the children by Mr. Otto Waschatz, President, was of quite a unique character. As Mr. Waschatz is a skilled modeller, his work decorating some of the largest buildings in Melbourne, he exemplified "The Moulding of Character" to the children by the aid of clay models which he formed on the ease's showing the

effects on the face of good or bad habits of thought. Much regret was expressed on the following Sunday, October 10th, at Mr. Eli Bridge not being well enough to give his promised address on "Storehouses." It is reported that the number of children is steadily increasing, and that the annual Lyceum picnic will be held on November 15th, at Heidelberg. As this is a children's treat, donations towards the expenses will be gladly received.

At the Conference circles held every Sunday afternoon at 3 at V.A.S. Rooms, 117 Collins-street, interest has been maintained, the principal speakers being Mr. and Mrs. Waschatz, Mr. Engman, and Mr. Bridge. There was a great success at the monthly social held at the Oddfellows' Hall on October 6th, under the management of a ladies' committee and Mrs. Engman's assistance. Classes held during the week at the V.A.S. rooms, and advertised in another column, are all doing excellent work.

SPIRITUALISTIC CHURCH OF VICTORIA.

So much success has attended Mr. J. Isherwood's lectures, that there has been scarcely standing room, and he has been invited by the committee to extend his stay in Melbourne for three months longer than the six months engagement, which terminates in January.

The hon. secretary of the Church says of the Church work generally the Lyceum still continues to grow, and on Sunday afternoon, September 25th, we held our monthly recitation Sunday, when a good programme was successfully carried out, some very interesting items being given by the scholars. Our thanks are given to Mrs. Hutchinson and Mr. Muller for their addresses to the Lyceum.

We are holding a bazaar in aid of the Church funds at the end of November, to which we cordially invite all friends and sympathisers in our work.

THE SPIRITUAL CHURCH OF JESUS.

It is with pleasure I report a decided increase in our audience on Sunday evenings, who listen most attentively to the inspirational addresses of Mrs. W. J. McLennan. On Sunday, October 17th, we were again favored with an address by Mrs. M. A. Redfern on "Influence—Personal and Collective," which was much appreciated. Solos have been given by Mr. S. S. Hartley on two Sunday evenings. "The Better Land" and "The Nightless Land." Three meetings are held during the week at Scourfield Chambers on Wednesday, Thursday and Saturday at 8 o'clock by Mrs. W. J. McLennan. Mr. R. B. Arthur and Mrs. S. S. Hartley respectively.

H. CREDGINGTON, Hon. Secretary.

SERVICES AT GUILD HALL.

Mr. E. Schutze, secretary, reports most successful meetings being held by Mrs. Schutze at Guild Hall, Swanston-street. These meetings prove interesting to a great many, dealing with Spiritualism in a rational and scientific manner. Chairman, Mr. G. Goldie.

OCCULT STUDENTS.

On Monday evening, October 25th, the above Society held one of their successful socials at the Australian Church Lecture Hall, at which the President, Mr. W. P. Sinclair, gave an excellent address on "Radical Occultism." There was a good programme of music, and the large attendance shows that this society is doing a much-needed work in Melbourne.

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

Mr. A. J. Bush, hon. secretary, writes:—

"I have to report splendid attendances, Mrs. Cooley on her farewell Sunday speaking in the afternoon on the 'Evolution of Religion' and 'Personal Experiences in the Trance Condition' in the evening to large audiences. Other speakers have been in the afternoon Madam Levorna, Miss Simmons, and A. J. Bush, who dedicated

two infants to Spiritualism, assisted by Miss Ettie Aito. Miss Walton, of Christchurch, N.Z., also gave an address, followed by clairvoyant descriptions. The evening speakers have been Mr. H. Scott Bennett, who lectured on 'What think ye of Christ' and 'The Roman Catholic Congress Reviewed,' and Mr. G. Wright on 'Mediumship.' On November 12th we celebrated our tenth anniversary with a social on the 19th. Cordial greetings to yourself and all co-workers."

THE SPIRITUALISTS' CHURCH OF N.S.W.

Mrs. T. Mahony, Recorder, writes:—

"I have much pleasure in stating that the above Church is making steady progress, there being a large increase in the number of members. The speakers for the month have been Mesdames Banks, Steinman and Mr. R. Towns. The success of the last-named speaker has been wonderful, considering the short time he has been in the work, and not yet out of his teens, as he is able to attract an earnest and intellectual audience. The Debating Class held every Thursday evening at Leigh House is much appreciated, and a great success, each member being privileged to take one or two friends who are investigating Spiritualism. Many questions are asked, and most satisfactorily answered."

NEWTOWN SPIRITUAL CHURCH.

Mrs. E. Lüben, Recording Secretary of above newly formed Society, writes that great interest is manifested in the services, and that the speakers for the month were Mrs. Malu and Mrs. Turner and Mr. C. M. Hudson. Mrs. Turner made her first appearance as a public speaker on the platform of this church, and is sure to become popular. The membership is increasing, and there are excellent prospects for the future.

BURWOOD SPIRITUAL LYCEUM, N.S.W.

Mr. Leslie Jones, Hon. Secretary, reports excellent progress, and a Children's Tea Party on the 11th of October, followed by a Social Evening for the parents and friends of the children. The Lyceum workers were assisted by the choir of the neighbouring Lyceum at Auburn, another flourishing institution in this district. The chair was taken by Miss E. Basford, the President, who explained the aims and objects of the Children's Spiritual Lyceum, as seen in vision by Andrew Jackson Davis.

There is no more important work than the training of the children in spiritual truth, and our cordial good wishes are sent to these earnest workers.

SPIRITUALISM IN QUEENSLAND.

A new society has just been started in Ipswich, and the three months steady work has resulted in much success. Starting with about 12 members, there were over 200 present on Sunday, October 17th, when a lecture was given by Mr. J. Bostock, who has just finished a most successful lecturing season at Rockhampton. And so the truth spreads. In a future issue we shall be glad to give the names of Secretary and other officers.

SPIRITUALISM IN NEW ZEALAND.

AUCKLAND UNITED CHURCH OF SPIRITUALISTS.

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

"Mr. Charles Bailey is in Auckland, and we had a successful seance in the Central Hall, under test conditions. Arrangements for Mr. Bailey's visit were made by private members, full report of which will be sent when printed in the *New Zealand Worker*, represented by our President. The Rev. C. W. Scott-Moncrieff, one of the members of last year's Anglican Synod, which discussed so warmly the dangers of Spiritualism, is lecturing for the Theosophical Society to-night on the 'Mission of the Theosophical Society.' Questions invited. The latest development is that the Rev. Mr. Moncrieff has been asked to resign by his Bishop, and has done so.

"Mr. and Mrs. Weeks are still speaking for us on the advisability of rising to a higher conception of spiritualism, apart from spiritism, realising at the same time the importance of the phenomenal stage as a means of attracting attention to the glorious truth which lies behind. Mr. Weeks' matter is remarkably good, and their joint work is essentially one of trying to place before the public the effect and power that a knowledge of spiritualism brings to those who develop their latent spiritual gifts. They have the best wishes of every member of the Association. Mrs. Weeks' Psychometric Tests from flowers are most convincing, also the spirit messages. Mrs. Weeks gives an important address to-night, October 17th, on 'The Medium's Mission.' On October 17th a welcome home will be tendered to Mrs. Harris Roberts, who has been on a missionary tour through New Zealand.

"Circles and concerts are being held in aid of the building fund. Glad to hear of the Amalgamation in Victoria. Our best wishes to other Societies, Mr. Isherwood and yourself."

AUCKLAND SOCIETY OF SPIRITUALISTS.

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

"The Auckland Society of Spiritualists is having a great revival. Mrs. Sorenson has just completed her engagement, and her lectures and tests have been highly appreciated by large audiences. A Social was held on Monday, October 11th, as a farewell to Mrs. Sorenson and a welcome to Sister Estelle, who commenced her engagement on Sunday, October 10th. On Sunday afternoon, October 17th, Mr. Charles Bailey, of Melbourne, gave a magnificent lecture in the Royal Albert Hall, which was highly successful in every way. On Sunday evening, October 17th, Sister Estelle took for her subject 'How I became a Spiritualist,' and after the lecture, which was greatly appreciated, she gave some excellent Tests from flowers. Mr. Bailey will hold two seances for the Society, and will give another lecture on Sunday evening. Our progress is most satisfactory."

Mr. J. Moorey writes from Auckland, of New Zealand's work generally, which is, however, included in the Societies' reports to be found elsewhere. Mr. Moorey says:—

"I am pleased to read in the *H. of L.* that the two leading Spiritualistic societies of Melbourne have amalgamated. In union lies strength, and it is to be hoped that this is the first step towards recognition, by law, of Spiritualism and its societies in Victoria. In the recent court cases against fortune tellers in Auckland they were dismissed on the grounds of insufficient evidence, the judge claiming that the method adopted by the police to 'make a case' was unjust and illegal. The police have appealed against the judge's decision, and, needless to say, we are all hoping that the appeal will be lost. The *H. of L.* is highly spoken of, and the reports of the different meetings throughout the Commonwealth much appreciated on every hand. Of my own work I can only say I am busy. I am leaving here on October 1st for Wellington to lecture for three months, then on to Christchurch. Good wishes to yourself and all workers and friends."

SPIRITUAL SCIENTISTS' SOCIETY, DUNEDIN, REGISTERED.

H. Broadbent, Hon. Secretary, writes:—

"I have to report crowded houses at Mrs. S. E. Morrison's lectures. We have had to turn people away every evening. Her lectures have given instruction of a high order, and her platform tests have been simply astounding. Our membership list is growing, and there is every sign of progress in the future. Mrs. Morrison is leaving Dunedin at the end of the month for Christchurch, and arrangements have been made for her to pay us a longer visit in the new year. We send best wishes to yourself and paper."

These are warmly reciprocated by the editor.

THE WAY.

However certain of the way thou art,
 Take not the self-appointed leader's part.
 Follow no man, and by no man be led,
 And no man lead. *Awake*, and go ahead.
 Thy path, though leading straight unto the goal
 Might prove confusing to another soul.
 The goal is central ; but from east, and west,
 And north, and south, we set out on the quest ;
 From lofty mountains, and from valleys low ;
 How could all find one common way to go ?

Lord Buddha to the wilderness was brought.
 Lord Jesus to the Cross. And yet, think not
 By solitude, or cross, thou canst achieve,
 Lest in thine own true Self thou dost believe.
 Know thou art One with life's Almighty Source,
 Then are thy feet set on the certain Course.

Nor does it matter if thou feast, or fast,
 Or what thy creed—or where thy lot is cast ;
 In halls of pleasure, or in crowded mart,
 In city streets, or from all men apart—
 Thy path leads to the Light ; and peace and power
 Shall be thy portion, growing hour by hour.
 Follow no man, and by no man be led.
 And no man lead. But *know* and go ahead.

ELLA WHEELER WILCOX.

IS DEATH THE END?

In a book that is just published under the above title, the author, who veils his personality under the *nom de plume* of a "A Well-known Writer," gives the following account of his first experience in occult matters :—

THE DAWN OF THE NEW SCIENCE.

Twenty-five years ago I had a rude awakening from my agnosticism and my materialism. It took place in this way. I was down from the university for the long vacation, spending the time at home with my parents. The books that appealed to me were not those that favoured any spiritual view of man's constitution.

One night I returned home about eleven o'clock, and after reading the evening paper I went to bed, and being in sound, robust health, sleep came as soon as my head was comfortably settled on the pillow.

Suddenly I awoke with a vision of my father in the act of crossing a bridge, an iron structure. He was walking between the rails, and in front of him, partially obscured by steam, was a gap in the ironwork some four feet wide, through which I saw the river, a tidal one, rushing below. I cried out to him in warning, but he walked on regardless of the imminent danger.

So realistic it all was that I jumped out of bed and inquired for my father. He was out. No one knew where he was; my brothers and sisters could not understand how he could be on any bridge. I dressed, and went to the house of a man who acted as assistant to my father in his official position. This would be about 12.30 midnight. Mr. L. interviewed me with his head out of the bedroom window. He advised me to think nothing more about it, but eventually he dressed and offered to accompany me to the only bridge which answered the description, some two miles up the river. As we stepped upon the bridge we heard footsteps on the other end; we hastened forward, and were just in time to see my father, who, never expecting some of the plating to be up, was calmly walking to destruction.

I might say I had never been on this bridge. The public were not allowed to cross the river by it; my father, holding a commission in the Service, could, of course, make use of it. During the day he had crossed the river by the ferry, but had stayed late with friends, and unable to make the boatman hear, he had decided to cross by the bridge.

I mention the bare facts. They do not prove man's immortality, but they do establish the existence of some unseen power, intelligent and endowed with knowledge apparently transcending mortals', and able intelligently

to impart and direct that knowledge. Here is no case of a professional and paid medium. The subject is a healthy undergraduate not at all dreamy, with all the impudent contempt of youth for anything bordering upon the occult. Since that I have been an inquiring student of the subject, keeping an open mind, exposing fraud whenever I found it—and I found it in abundance—tabulating facts as I discovered them.

"FROM THE DEAD OR THE LIVING?"

Mr. Stead thus answers Mr. Podmore's attack in the September *Fortnightly* on his article, "How I Know the Dead Return":—

When we turn to what Mr. Podmore has to say about my article, I suppose I ought to be crushed by being told that I have not taken pains to lift my records above the level of the fairy tale. But when I find that I have already done almost everything that Mr. Podmore admonishes me I ought to have done, I manage to survive; for it is Mr. Podmore's ignorance, not my neglect, that is at fault. In the *Fortnightly* I was writing not for a committee of experts, but for the public at large; but if Mr. Podmore had taken the ordinary precaution of looking up the records of his beloved S.P.R., he would have found that dates, notes, and all the other particulars which his righteous soul desiderates were supplied by me at the time to no less notable a *Psychical Researcher* than Mr. F. W. H. Myers. "We want to know this," says Mr. Podmore; we want to know that." Well, if he wants to know it very much why does he not take the trouble of getting to know? The materials have been in the possession of his Society for more than fifteen years. "We want to know" in Mr. Podmore's assertion, interpreted by Mr. Podmore's practice, means—"We don't want to know. We neglect to read our own records, and we refrain from asking the one person who could tell us what it is we pretend we want to know." This being so, it is small wonder that Mr. Podmore should pitifully bleat a dozen times over "We don't know," "We don't know." Of course he does not know, and he never will know so long as he persists in the present idiotic method that is called "research" by the S.P.R., the first principle of which appears to be that of never seeking for information where they know it can be found.

As to the rest of the article, it is useful as an illustration of the perverse ingenuity with which every conceivable test as to the authenticity of alleged communications is explained away and rejected as worthless. For Mr. Podmore, whose reason recoils from accepting the simple and obvious explanation given by all returning intelligences as to the origin of their communications, has taken to his soul, as the *diabolus ex machina*, an entity which he names alternately the secondary self, the personified subconsciousness, the trance personality, the dream-self. And this uncanny monster he credits with a lack of morals, an absence of scruple and an abnormal cunning. It is a supreme example of Art for Art's sake. And as we have to deal with an author whose mimicry is as subtle as it is unscrupulous, and one who can withhold read the secret thoughts of the sitters, no evidence either of phrasing memory, idiosyncrasy or even of sealed letters is worth anything. "In short, the only evidence that can satisfy must consist in evidence of the present activity of an active and individual intelligence."

It is well to know that there is some evidence that can satisfy Mr. Podmore. The evidence as to the continuous activity of the actual and individual intelligence of Julia A. Ames is infinitely more abundant, continuous, and convincing than the evidence of the more or less chaotic cross-correspondences upon which the S.P.R. lays such touching stress. The Bureau at Mowbray House is conducted under the constant personal direction of Julia A. Ames. She is present every morning in her chair at the circle, is consulted about every important detail of business, and she gives her decisions with characteristic serenity and

emphasis. Sometimes they are taken by clairaudients, sometimes by automatic writing by different automatists who are proud to act as her secretaries. And whether by clairaudience or by one of three or four different secretaries, there is no inconsistency in her messages. We are in the constant presence of the clear, practical, earnest intelligence which twenty years ago inhabited the body of Julia A. Ames, and can have as little doubt of her identity and her activity as the clerks in an office could have of the identity and activity of a managing director who directed the office through a long-distance telephone.

FROM "IS DEATH THE END?"

It is noticeable that the author of the above book has arrived at similar views as regards Prayer and the government of the Universe as F. W. H. Myers and other writers of the same mental calibre. He writes:

"After the bloody fight at Magersfontein a young officer, a careless, devil-may-care chap, who had never been known to mention religion among his comrades, looked upon the field of slain men; a look of intense pity came into his eyes, and he said solemnly, "My poor lads, may God have mercy on your souls."

That was religion of the genuine kind. That young officer was closer to the heart of the Master of Nazareth than the generality of the fanatics who call Him Lord, but deny him in every act."

"If thou shouldst never see my face again
Pray for my soul. More things are wrought by prayer
Than this world dreams of. Wherefore let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves, and those who call them friend?
For so the whole round world is every way
Bound by gold chains about the feet of God.

MR. COLERIDGE ON "CANCER RESEARCHERS."

The following letter appeared in the London "Daily News"

"I have read the reports of the cancer researchers who have inflicted that fell malady upon innumerable poor animals without eliciting anything in the nature of a cure from a vast welter of misery.

"I have also read the yearly report of the Research Defence Society, and have glanced through the names of its members and associates.

"Is there not one in all this list of reputable men and women who can feel pity and express it for the tens of thousands of harmless creatures done slowly to death with lingering wretchedness, and so treated in vain, utterly in vain, as regards any results beyond the hardening of the human heart? No, not one!

"The humble, helpless sufferers die, in hecatombs, of cancer inflicted upon them by callous men in dull, soulless iteration, and the Bishops, Deans, and other comfortable elect, pass by on the other side and avert their gaze lest they should be disturbed by the miserable spectacle.

"And these reputable men and women, banded together to protect these breeders of cancer, have they a word to say in exhortation towards such mercy as may sometimes by God's Providence creep into the hearts of such men? No, not a word!

"I have read the whole dreary document from beginning to end, and found no phrase of sympathy for the miseries they believe to be so necessary, and not a word of regret that those miseries are in fact endured. Almighty God, and religion, and pity, and loving kindness, find no place in this dreadful congregation.

"They stand unashamed as the defenders of the most squat manifestation of selfishness and materialism that has arisen in the modern world.—Yours, etc.,

"STEPHEN COLERIDGE.

"92 Victoria-street, Westminster, S.W., July 5."

SPECIAL NOTICE.

In the December issue a

SPECIAL SUPPLEMENT

will contain the able reply of Mr. W. McLean, of Wellington, New Zealand, to an attack on Spiritualism by Rev. Dr. Gibb, a prominent clergyman of that city. Mr. McLean's article, which appeared in the *Dominion* newspaper of Wellington, is entitled:

"Spiritualism. Commanded by God; Denounced by the Pulpit."

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MELBOURNE, NOVEMBER 1, 1909.

Bridging the River of Death.

By W. T. STEAD.

One of the great privileges attaching to the uphill task of breaking down the materialism of the present age is the joy that comes from getting into touch with eminent workers in the cause of enlightenment all over the world. It is impossible to overrate the importance of the accession to the ranks of avowed believers of a level-headed and accomplished writer like the editor of the "Review of Reviews." Mr. Stead's position in the world of letters is unique. Many are the unpopular causes that he has championed to his own personal detriment and loss, solely because he has, with the clear vision of a seer, gone counter to public opinion in some great matter of public policy, and has dared to express his convictions. Spiritualism could have no wiser or braver champion than Mr. Stead, as all privileged to read his address, "The Unseen World, a Reality," in October "Harbinger," will acknowledge. The following article has been sent expressly for publication in the "Harbinger of Light" by Mr. Stead, and will appear almost simultaneously in the "International Magazine," published in English, French, and German. It is the first published account of the working of "Julia's Bureau," and illustrates more forcibly than ever Mr. Stead's unflinching devotion and unbounded generosity to any cause he has proved worthy of his support.

BRIDGING THE RIVER OF DEATH.

By W. T. Stead.

For the last three months I have been conducting at Mowbray House, Norfolk-street, Strand, London, an office which is called "Julia's Bureau." This office represents a tentative effort, made systematically, to build a bridge across the grave by which it is possible to communicate with those who have passed over to the other side after the change which is called death. It is named Julia's Bureau, because the suggestion was first made to me by a friend of mine of the name of Julia A. Ames, whose communications received after death by the means of automatic handwriting have been published under the title of "Letters from Julia," which have been translated into many languages, and have met with an extraordinary amount of support among men of all religions and of none. It is called the Bureau because it is in effect an office with a clerical staff, archives and the ordinary machinery of a Bureau. The business of the Bureau is strictly limited to one thing, namely, to endeavour to put into communication those who are sorrowing for their beloved dead with the spirits of those whose bodies have been laid to rest in the earth.

The result of three months' experience has been to confirm my conviction that it is perfectly possible to establish communications with those who sincerely love, even although they are divided by the grave, excepting under certain circumstances, in which it was inadvisable that such communication should be effected.

The modus operandi of the Bureau is very simple, as will appear from the following explanation of the way in which it is managed. In the first place, everything in the Bureau is under the direct personal control of Julia herself. She attends every morning at the short

service with which the proceedings of the day are opened. Her figure is seen by those who possess clairvoyant vision occupying the chair which is reserved for her at the head of the table, and to her all questions of importance that arise during the day are referred for decision. Her decisions are given in two ways, both direct and simple. When a clairvoyant and clairaudient on the staff is present, they are received clairaudiently, but in the absence of the clairvoyant and clairaudient, her decisions are given by automatic handwriting, communicated sometimes simultaneously and sometimes not, through the two automatic writers who act as her secretaries. Julia does not interfere with the discretion of her staff, but on the vital question of who should be permitted to take advantage of the machinery of her Bureau her opinion is always taken. For instance, let us suppose that Mr. A., who has lost his wife, passionately desires to ascertain whether or not intelligence can be obtained as to her existence on the other side; whether any message can be received from her, whether in short he can have the joyous realisation of the fact of the continual existence of her personality, and of the continuing consciousness of her affection. He addresses his letter to the Secretary at the Bureau, Mowbray House, Norfolk-street. In reply he receives a communication asking him whether he has taken any steps to inform himself concerning the investigations which have already been made into the existence of an invisible world beyond the grave. If not he is told that he should make himself familiar with the literature on the subject, and facilities are suggested whereby he can obtain the books needed. If he has taken pains to ascertain what is already known on the subject, he is furnished with a copy of a pamphlet explaining the working of the Bureau, which he must read. He must also read "Letters from Julia," a copy of which can be obtained for 1s. under the title of "After Death." Not until he has read the pamphlet and "Letters from Julia" can he make an application for the use of the Bureau. After having done so he must fill in and sign and forward to the Secretary the following applications:—

APPLICATION FORM.

I....., being a member of the Borderland Library, or having otherwise informed myself as to what has been written concerning communications with the other world, hereby make application for the use of the Bureau in order to attempt to enter into communication with....., late of....., who passed into the spirit world on..... This application is solely prompted by motives of affection, in the belief that, if it be permitted, the deceased would desire such an opening up of communication as earnestly as does the applicant. I have read the pamphlet entitled "Julia's Bureau and Borderland Library," and also the first series of "Letters from Julia." With a full understanding of conditions, limitations, and dangers therein defined, I make this application, and I am willing to submit in all things to the decision of the Director of the Bureau conveyed to me by one or other of her amanuenses.

Signed.....

.....190....

The application being correctly made out, it is then submitted to a psychometrist, who, holding the form in

his hands, senses the aura of the applicant, and endeavours to sense the state of mind, and present condition, of the person with whom communication is desired to be opened up. Having done this the psychometrist fills in and signs form B. At the same time the application form is passed on to each of Julia's secretaries, who writing independently, often at a distance of many miles from each other, take Julia's instructions as to whether or not the prayer of the applicant should be acceded to, and an attempt made to put him into communication with his beloved dead.

Nearly one hundred cases have been thus dealt with, and in no case has Julia's opinion, dictated to the secretaries, differed as to whether or not the case should be taken. In some cases her decision is conveyed in identical language, in others the language differs, but the purport is always the same. The decision yes or no is often accompanied by advice as to whether the personal attendance of the applicant is required, or whether it be sufficient that some article belonging to the deceased were sent to the Bureau to enable the sensitives to get into touch with the person with whom it is hoped to get into communication.

If Julia's decision is favourable the applicant is notified of the fact. At this point I would ask the sceptical reader, who utterly disbelieves the continuous existence of the soul after death, to admit as a possible hypothesis that the faith entertained by many of the greatest men who have ever lived in this world, from Plato and St. Paul downwards, may possibly have some foundation. It is at least a conceivable possibility that our personality survives death. If so it becomes a practical question as to what proofs would be adequate to satisfy the minds of the survivor as to the reality of his friend continuing existence. In other words, what tests are there which would satisfy a rational man as to the identity of any intelligence claiming to be a disembodied spirit of his friend. The majority of men have never thought this question out seriously. They often say: "If I could have only one clear proof, if I could hear his voice, if I could see his form, if he would give me any message that I could recognise as coming from him, it would suffice." But experience shows that in nine cases out of ten when all those tests have been supplied the enquirer is as incredulous as ever. It was, therefore, thought necessary by Julia that before the application was sent to the sensitives the applicant should think out seriously what he would regard as evidence sufficient to convince him that he had been placed into communication with his dead friend. Therefore:—

Communicating to the applicant the information that the Director has approved of his application, the applicant is asked to fill in and sign the following Form H, which he will then enclose in a sealed envelope, and retain in his possession until the experiment is complete:—

FORM H.

which is to be enclosed in a sealed envelope and retained by the applicant until he returns it with the annotated reports to the Bureau, is as follows:—

WHAT WOULD BE SATISFACTORY TESTS.

From.....
Address..... Register No.....

In submitting to the Bureau the case of..... I would regard it as satisfactory evidence that I had been put in communication with my beloved one if the sensitives could give me any of the following particulars:—

- (1) Personal particulars.
 - (a) Name in full, (b) date of birth, (c) date of death, and (d) place of death.
- (2) Personal appearance of deceased. Specifying
 - (a) Approximate height, (b) apparent age, (c) general aspect, (d) colour of hair and eyes, (e) expression of features, (f) any peculiarity.
- (3) Description of death, specifying
 - (a) Apparent cause of, (b) any scene at death, (c) any incidents or messages.
- (4) Reference to any of the following incidents in past life known to deceased and myself.
- (5) Giving (a) any pet name of deceased's or of my own, as for instance
 - (b) or the names of any relatives or friends, e.g. _____ ; or, _____
 - (c) the names of any place, house, &c., known to us both, e.g. _____
- (6) Giving any message to me about affairs not known to the sensitive.

(7) The use of any characteristic words, phrases, slang, nick-names, as for instance.....

If all or any of the above are obtained from the sensitives, I will be satisfied that, if telepathy be excluded, I have been put in communication with my dead.

If the sensitives were to give me a message containing information known to the deceased, but which was not in my possession, and which I subsequently verified as true, I should regard it as suggesting that in the other cases telepathy was not the explanation.

To further ascertain whether the telepathic hypothesis is to be relied upon I undertake, as each sensitive is drawing to the close of the sitting, to try to impress as strongly as I can upon their mind the name of.....who has no connection whatever with my beloved dead.

I sign this and will seal it before going to the sensitives, and undertake to forward the envelope with seal unbroken to the Bureau after annotating the reports of the sittings.

On receipt of the following form D, signed by the applicant, the experiment begins.

FORM D.

I hereby inform you that I have filled in Form H, and have enclosed it in a sealed envelope, affixing the seal on 190 . When I have received and annotated the reports of the three sensitives I will forward this envelope with seal unbroken to the Bureau, together with the annotated reports.

Signed.....

They are then either personally or indirectly through some letter, portrait or other article, which has been in contact with the deceased, passed in succession to three sensitives or mediums. These mediums have been selected by the Bureau after long and careful examination as to their honesty and their ability. They are not informed in any case of the name of the applicant, nor is any information given them as to the person with whom it is sought to enter into communication.

The method of procedure is simple. A stenographer from the Bureau accompanies the applicant to the medium with strict instructions to give no information whatever as to his identity or as to the person with whom he wishes to communicate. He is simply introduced as a case from Julia's Bureau. The sensitive or medium then describes clairvoyantly the person or persons whom he sees in company with his visitor, and communicates to him any message that he may receive clairaudiently. In cases where the sensitive is a trance medium he will sometimes be controlled by the spirit with whom the sitter wishes to enter into communication. The applicant is straightly charged to give no clues, to ask no leading questions, but to remain as passive as possible, merely assenting or dissenting to any statement that may be made by the medium, to which he is requested to reply. Every word spoken by the medium or by the sitter is taken down in shorthand, and the reports of the three sittings (Forms, E.F. and G.) are carefully typed out and submitted to the applicant for annotation and correction.

After the stenographer has typed out the report of the sitting the applicant undertakes to—(1) go through it carefully, line by line, stating exactly what is correct and what is not, (2) append to the report in each case his own impression as to how far the communications made by the medium could be explained by telepathy from the conscious mind or from the unconscious mind, or whether he suspects that the accurate information could have been conveyed to the mind of the medium by any other means, and (3) give his final impression as to whether or not he thinks they have been brought into communication with their loved ones.

These Reports, together with sealed envelope containing Form H, are then sent to the Bureau, where the envelope is opened and its contents compared with the results obtained from the mediums.

These three annotated reports are carefully filed in the archives, and the Bureau reserves to itself the right to publish these reports either in full or in extract, so long as the names and addresses of the persons concerned are omitted, unless special permission is given by the applicant for the publication of all particulars.

What has been the result up to date? Briefly this, that the majority of applications have been proved as genuine by Julia, although a few have been rejected, and some have been sent back until the applicant has fully complied with the conditions of the Bureau. Of those

that have been passed through the three-fold test, I should think at least seventy-five per cent. have received evidence which has been the source of infinite satisfaction to them, and at least in half the number of cases the applicants have expressed themselves absolutely convinced that through one or other of the mediums they have received tests satisfying them beyond all gain-saying as to the fact that they have been brought into communication with those whom they have loved and lost.

My only difficulty arises at present from the prospect of coping with the inevitable expansion of the business of the Bureau. At the moment I am meeting all the expenses of the Bureau out of my own private pocket, which will considerably exceed £1000 a year. This is all very well so long as the number of applications is small, but it would be utterly inadequate if we had even five cases a day to deal with. The reason for this is obvious. Besides the cost of the stenographer and typist every case is submitted to three mediums. Now mediums are rare, and they must be paid for the time which they devote to the cases of total strangers. As a rule in London a good medium who gives a careful sitting is paid one guinea by the sitter. It is possible that by the Bureau terms could be arranged so that the medium's fee might be reduced to half-a-guinea, which means 3s. 6d. out of pocket expenses for payment of mediums, to which must be added the cost of stenographer and typist. It is not too much to say that what with postages, etc., every case costs me £2 out-of-pocket expenses, besides the rent of offices, salaries, etc. Five cases a day, therefore, entail an out-of-pocket expenditure of £60 a week, or £3000 a year, over and above my initial £1000 a year.

Where is that money to come from? That is a question upon which Julia's opinion has been definitely declared. She refuses to allow me to make any charge to applicants to the Bureau. No difference must be made between applicants who are rich and those who are poor. The benefit of her Bureau must be extended impartially to all persons who are mourning their dead. If anyone offers to pay the £2 out-of-pocket expenses entailed in dealing with his case the money must be refused. No applicant, therefore, can say that he has paid a penny for any service rendered him by the Bureau. If, however, after the case is complete any applicant should feel disposed to make a freewill offering of gratitude to the funds of the Bureau he is allowed to do so, but on no other consideration is money to be taken. This is very heroic, and I sincerely hope that Julia's confidence may be justified by the results. It is somewhat absurd to think that the human race, which spends scores of millions in burying the corpses of its dead, should grudge the funds which will enable the bereaved to secure a conclusive demonstration as to the continuous existence of those whom they love.

This brings me to a much more serious question than the lack of funds, and that is the lack of mediums. Mediums are among the most valuable members of the community. They are like a seeing man in the world of blind. They need to be sought for as hidden treasure, and preserved and cared for as the only instruments by which it is possible successfully to undertake the exploration of the other world. Instead of that, they are as a rule sneered at, derided and treated as if they were knaves and liars. Sometimes they are thrown into gaol, and everything, in short, that collective society can do to discourage the development of mediumship is being done and has been done for many years. Under those circumstances, it is not surprising that good mediums are few and far between. Any considerable increase in the demand for their services would inevitably drive up prices, for exceptional genius always demands exceptional reward when once the value of its gift is appreciated by mankind. I hope, however, that with increasing intelligence, the growth of the scientific spirit and the decay of superstition in spiritualism, those individuals who are so much more highly evolved than the rest of their fellows as to be able to see what is invisible and inaudible to the majority of men may be discovered in increasing numbers. In any case Julia pro-

fesses to have a buoyant confidence that both funds and mediums will be forthcoming. Anyhow, I am going ahead.

II.

Those to whom the subject is entirely new may rub their eyes in amazement, and ask whether it is possible that a responsible journalist who, like myself, is actively engaged in the affairs of this world, conducting his own business, and maintaining his journalistic position, could speak gravely of bridging the grave, and holding communication with the other world as if it were as practical a proposition as tunnelling the Channel or cutting the Isthmus of Panama. The best answer to those persons is to describe the following case which occurred within the last twelve months. It is one of many such, but it is so complete in itself that I prefer to select this as an illustration of the kind of evidence that is convincing an ever-increasing number of inquirers as to the reality of the bridge across the grave.

A lady friend of mine in a good position, well known in the world of letters and society, had the misfortune last winter to lose by sudden bereavement an intimate and much-beloved friend. She was as one distracted, the light of her life seemed to have gone out, and for days she could neither eat nor sleep. In her distress she communicated with me, not really venturing to believe that it was possible that out of the darkness and blackness of the great shadow she might be able to receive some cheering word that would tell her of the continuance of the life and the love of her friend. But even before she met me she had received the evidence for which she sought. As I knew all the parties concerned I can speak at first hand as to what happened. My friend knew an Eastern lady, who, seeing the extremity of her distress, thought that it would be well to hold a meeting with a well-known medium in London of the name of Williams, whom I have frequently met at the seances at General Turner's. She went listlessly into a darkened room in which the medium was sitting with her friend and two other ladies. The medium shortly afterwards went into a trance, and in the eerie silence and darkness of the room my friend vainly wondered, half despairing, whether there could be any truth in the theory of the return of the dead. Thus musing, she was suddenly startled by hearing herself addressed in clear terms, audible to all those in the room, by her pet name. The voice was the voice of her dead friend. She answered, he replied. She felt the touch of his hand upon her shoulder. Then the invisible hand touched the watch of the deceased which she was wearing in her bosom, causing a thrill as of a powerful electric shock to pass through her body. The voice continued to speak to her, assuring her of his unflinching devotion, of his desire to watch over her welfare, to advise her concerning a mutual acquaintance, and finally taking leave of her in the same terms with which they had always been wont to part. The deceased was a total stranger to everyone in the room excepting my friend. They heard what was said, but they did not understand what was meant or to what it alluded. But to my friend there could be no doubt she had talked with him whose body she had seen laid in the grave but a few days before.

Fired with a new-born faith, she desired to have more permanent evidence than the memory of the vanished voice. She went to Mr. Bournell, a septuagenarian photographer in Shepherd's Bush. Her identity was strictly concealed. I saw Bournell afterwards and closely questioned him, and found he had no idea as to who had been his sitter. He had a vague idea that she was a duchess, which she was not. Hardly had she seated herself in the studio when Mr. Bournell, who is clairvoyant and clairaudient, told her that she was accompanied by a gentleman who had only recently passed over into the spirit world. He said that she was wearing something that belonged to him. With this gentleman was another who resembled him in appearance. He had passed away some years before, and the elder gentleman said, "Tell her that I have met Reggie" (I have altered the name). Now Reggie was the name of her friend's brother who had died abroad some years before. My friend then asked Mr. Bournell whether he thought he could get his photograph. As always Mr. Bournell expressed his inability to say whether or not the spirit form could impress itself upon the plate, but he said

he would try. When he was doing so he said he received another message from the invisible sitter which he at once recognised as referring to the circumstances in which he met his death. Nothing whatever was said to Mr. Boursnell to give him a clue as to the identity of the person for whom his sitter was sorrowing; but to her immense delight when the plate was developed his portrait appeared plainly visible standing beside her. There was no doubt as to the resemblance. It was he, and no one else than he, yet he had not been in the spirit world a week when he returned and was photographed in the way I have just described. After that many communications were received from time to time, but to only one of these I will refer for two reasons. First, because it proves the reality of the guardian care which is sometimes exercised by those who watch over us on the other side; and second, because it was one of the cases directly connected with Julia's Bureau.

Julia's Bureau has one office in London at Mowbray House, and also a quiet residential retreat in the suburbs, a house standing in its own ground amid trees, near water, in surroundings which are conducive to free and undisturbed communication with the other side. Sitting at a table in the Library one Monday night one of Julia's staff was surprised to hear a name rapped out. She was not a physical medium, and not accustomed to receive messages otherwise than by automatic hand-writing. That evening her hand refused to write automatically, and the movements of the table attracting her attention she asked who was present, and received in answer the name of the deceased friend of the lady whose story I have just told. The recipient when the name was rapped out had nothing to lead her to associate it with anyone. It was a christian name, but she had no information as to the identity of its owner. On asking why this person had come she received by the process of question and answer, the table rapping out the words letter by letter, a warning addressed to the lady in question, begging her not to use her motor car for a week, and saying that if she did use it in that week she would have an accident and would be run down. Whereas if she postponed her journey till the following week no casualty would happen.

My colleague in the Bureau carefully noted the contents of this strange message, and reported it to me the next day, saying that she had no idea from whom the message came, nor did she like to send it on being an anonymous warning of an improbable accident. There might be nothing in it, and if the lady acted upon the warning and postponed her drive until the following week no one could say whether there was a justification for the warning. On reading the message, however, I recognised at once the name of the friend of the lady, and, therefore, sent the warning on to her advising her to check it by direct communication through automatic hand-writing. The lady lived some fifty miles out of town. The letter was posted between one and two o'clock on Tuesday morning. I heard nothing more about it until 6 o'clock on Wednesday night, when I received a telegram from the lady in question, stating that she had just received my letter, and was much surprised at its contents, for she had left home on Tuesday morning before my letter arrived, and had only found it on her return. On driving through London on her way home on Wednesday afternoon a motor omnibus had turned the corner of the street on the wrong side of the road, and the street being slippery and wet with rain it was impossible to avoid a collision. The motor bus struck the rear of her motor car, completely wrecking it, and the occupants of the car had a narrow escape from sudden death. The remains of the car were left in London, and its occupants in a more or less bruised and wounded condition were forwarded home by train to find waiting the warning which had arrived too late to avert what might easily have been a fatal catastrophe. All the documents concerning this case of prevision are in order, and will be submitted to proper authorities. The evidence is complete in every particular, nor is there a weak link in the whole chain.

What do these facts suggest? Unless the whole narrative is a tissue of romantic fiction; here is a case in which a friend was able to return from beyond the grave within a week to comfort the survivor, to manifest his presence by touch, by a direct voice, by conversation touched in the old familiar terms which could not have

been known to the medium. Further, that he was able to show himself to a clairvoyant, to bring with him his brother who had pre-deceased him, and to impress his picture upon a photographic plate in the studio of a photographer who never heard of his name or knew of his existence. Further, that he promised to watch over the safety of his friend, and in fulfilment of that promise sent a warning nearly two days in advance of the event as to a motor car accident which actually happened, which he had foreseen, and from which he had in vain endeavoured to save her. If such things, oh! sceptical reader, had happened in your experience, so that you knew the truth of them beyond any manner of doubt, would you continue to deride the idea of bridging the grave? Would you not, on the contrary, feel that we were within measurable sight of establishing communication with the other side on a firm and scientific basis?

One more incident and I have done. It illustrates the possibility of holding intelligent conversation with disembodied spirits of friends under circumstances which preclude all possibility of fraud or hallucination. In the year 1884 it was my good fortune to meet General Gordon at his sister's house at Southampton. The interview which took place led directly to his throwing up his appointment on the Congo and accepting the commission to go to Khartoum to extricate the garrisons from the Soudan. It was an historic interview which made an abiding impression upon my mind. There was with me a brother officer, a great personal friend of General Gordon's. Nineteen years after Gordon had met his death, when Khartoum was captured, in company with the same officer, I had a sitting with a medium well known on the Continent, of the name of Mr. Alfred Peters. Towards the close of the Seance, greatly to my astonishment, without the slightest expectation either on the part of my friend, or myself, Mr. Peters was controlled by an intelligence, whose identity neither of us could for a moment doubt. It was exactly as if General Gordon himself had taken his seat in the chair. His mannerism, which was very marked, his quick, brusque, humorous mode of speech was exactly reproduced. He took up our old conversation at Southampton 20 years ago, asked me if I remembered about matters, some of which I did remember, and some of which I had forgotten, and none of which the medium could possibly have known. He talked away with the same keen intelligence, political acumen and dogmatic assurance which distinguished him during his physical life. He recognised us both, spoke to us both in the same friendly fashion, and poured out a stream of conversation that was a mixture of theology, mysticism, and high politics, and his personal reminiscences bore in every sentence the true Gordon stamp. I have had many remarkable sittings in my life, but I do not remember any seance in which the control was more absolutely perfect. The character of General Gordon was strongly marked. He was intensely original, full of personality, and at the same time he had been dead so long that the medium, Mr. Peters, who was a mere boy when Gordon died, could not possibly have acquired his habits of speech, his mode of thought, or his recollection of the topics which he discussed with me twenty years before, nor does he (Mr. Peters) to this hour know who it was that controlled him, for General Gordon in his usual peremptory fashion said, "Don't tell this boy who it is that has been talking through him. I want to use him again, and I can use him more easily if he does not have any idea as to who I am."

I saw Mr. Peters the other day and asked him closely about that seance with a view to holding another, but I found him in utter ignorance as to the spirit who had made such vigorous and effective use of his organs of speech.

Those and other things give me every assurance, based upon absolute knowledge, that the veil between this world and the next is wearing very thin, and that I think we may be on the verge of a development of human faculties which will render it possible for that which is now the privilege of a very few to become the common inheritance of the whole race.

I shall be very glad to communicate with any of your readers whom these pages have set athinking, and especially those who are conscious of being among the elect few who possess the sixth sense.

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Photo. reproduction of Tablets and Flint Spear Heads brought to Mr. T. W. Stanford's circle through the mediumship of Charles Bailey.



It was on the evenings of June 3rd and 10th that the tablets photographed for this supplement were brought. On June 3rd Mr. George Smith, the Assyriologist, gave an address for the first time at this circle, entitled, "How I found the Deluge Tablets." "To mark the occasion," said Dr. Whitcomb, "we will bring two tablets different to anything you have had before." They were partly covered in clay, as will be noticed. As the medium left shortly after for New Zealand, a translation has not yet been given by Dr. Whitcomb, but possibly some archeologist may from these photos. decipher their meaning. A fortnight later, on June 10th, when Professor Willy Reichel was present, the other tablets were brought, one falling in the light into the cage, beside which the Professor sat, with medium searched and locked and sealed therein. The

spear heads, brought in lumps of clay, often wet, from Central America, have been photographed at the special request of the Indian controls. A large lump of clay is dropped from vacancy, as it were, at many of the sittings, containing three or four of these flint spear heads, which are carefully removed when the clay is dried.

There is no means of verifying the statements made concerning the places from which apports are brought. This is, however, a secondary matter. The work of these circles is to demonstrate that rare phase of mediumship, "the passage of matter through matter," and it does not affect the validity of the phenomenon whether the "apport" comes from the next street or some thousands of miles away.