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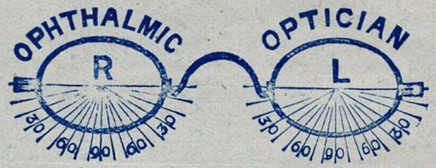
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NOVEMBER 1, 1910.

CONTENTS:

Editorial Notes 161
Lilian Whiting, Author of "The World Beautiful," "The Life Radiant," "Elizabeth Barrett Browning," etc., etc. (Portrait) 162
Mr. T. W. Stanford's Seances with the Medium Charles Bailey 164
The Most Wonderful Medium in the World (Portrait) 167
Supplement—Can Telepathy Explain All? With Latest Results of Julia's Bureau. By W. T. Stead
Illustrated Supplement—Photo. Reproduction of Apport at Bailey Seance
Re Oahspe. By W.H.T. 169
What Leading Americans think of the Grenoble Seances 169
Personals 172
Reports of Spiritual Societies 173
Reviews 174
Infinitude 175
Psychic Truths 175

EDITORIAL NOTES.

In the chapter on the "Physical and Ethereal Worlds," included in Lilian Whiting's just published book, "Life Transfigured," occurs this most suggestive sentence:—"It is to the scientist and not the seer that man must look for the actual proof and demonstration of the ethereal world." When it is recognised that vital religion consists in the conscious link which connects the individual soul with the unseen spiritual world, we need not be surprised to find the leaders of orthodox churches on every side deploring that their creeds are fast losing their hold on the people. The more spiritual minded among the clergy of every denomination constantly deplore the absence of any real belief even among their most steadfast adherents. Words are of no use if the spirit has gone out of them. There is not a sadder sight to those with open vision than the time of mourning among orthodox believers. They have simply no knowledge whatever of that larger life into which their beloved have entered. Everything is vague and uncertain to them, and yet if they would turn their attention to a study of what matter really is, it would lead them as it is leading all great thinkers, to a rational basis for a genuine, not a feigned belief in immortality. It is useless to expect that this will be gained by psychic phenomena of the ordinary type. It is common knowledge that people who have been running after so-called "tests" for many years have, as they approached the Borderland, avowed themselves as destitute of faith in what was awaiting them at life's close. Those also who rely solely on mediums, not realising that these can only help in awakening their own inner consciousness to a belief in some power outside themselves, protest, if they find misleading or fraudulent messages, that they have done with spiritualism and lost all faith in a future life. There is something radically wrong here. This is well stated in Charles Dawbarn's valuable communication in another column. "It is indeed to the scientist, and not to the seer," as Lilian Whiting says, "that man must look for the actual proof and demonstration of the ethereal world."

It is the last thing, however, to which clergyman with but few exceptions turn their attention. If they did we should not find the Chairman of the Congregational Union, Rev. J. Legge, impelled to state the position of orthodox religion as follows in his Inaugural Address at its Jubilee Celebration in Melbourne a few weeks ago. "They all perceived," said Mr. Legge, "that power had gone out of the Church. . . . . There was activity but it was the feverish energy which marked the consciousness of weakness. . . . The supreme need is the rediscovery of her redemptive function." In the same week the Anglican General Synod commenced its sittings in Sydney, and Dr. Mercer, Bishop of Tasmania, when speaking to a motion affirming the desirability of closer identification with the social and natural aspirations of the young Australian Commonwealth, made a still more abject confession of weakness. "He believed the Church of Australia was in a very parlous condition," said the Bishop, "they were losing opportunities of making the Anglican Church the really national Church." Both these clergymen may rest assured that it is as hopeless as whipping a dead horse to attempt to put life into their out-grown creeds and dogmas by their present methods. Those clergyman who, like the Rev. R. J. Campbell, are putting a vital religion before their listeners, have congregations that are simply overflowing, and yet his brother ministers in England have excommunicated him as far as their power extends, although they cannot touch his relations with his own congregation as can be done in denominations with strict Church government. In a remarkable sermon contributed to *The Inquirer*, on "Following Christ," Mr. Campbell says, after speaking of his belief in a Christ living now in the spheres as a natural sequence to his probable life on earth, "There is more in the City Temple to-night than you can see. . . I can imagine," he went on, "how the glorious beings on the other side, who once walked this earth as we do now, must smile to hear us speak of them as dead. It is we who are dead, we whose true life is wrapped up and shut in like that of the trees in winter, we whose proportions are all wrong. What a tiny speck of life is ours, and how little we can imagine of the joy and wonder of a life that is no longer conditioned by mortal clay! I say you are just beginning to live, if, like these Galileans of ages past, you are beginning to lift your eyes to what is beyond the veil of sense and your thoughts to a good which has nothing to do with the ordinary joys of this world."

Although it is perfectly true, as Lilian Whiting says, that "it is to the scientist and not to the seer that man must look for the actual proof and demonstration of the ethereal world," there yet remains for each individual a long process of spiritual development which commencing here has endless possibilities before it. But nothing can help this more than a rational use of psychic phenomena, combined with a study of its philosophy in the literature that abounds on every side. In this direction Mr. Stead is doing valuable work. No one is allowed the use of "Julia's Bureau" unless the mind of the inquirer has been opened sufficiently to a conviction of the possibility of communication with their beloved. How difficult it is to get the average man or woman to believe in a future life has never been more admirably put than in Mr. Stead's article in this issue, "Can Telepathy Explain All?" It is a common experience of many to have our accounts of that spirit home awaiting all of us treated as travellers' tales, as Mr. Stead so ably puts it in his Apologue. People will not even believe their own senses when "apports" like those photographed for this issue are brought under strict test conditions. This is giving the world, however, as nothing else can, the first and most important lesson in psychology, namely, the demonstration of the spiritual basis of all matter. If people will learn this, and also that their bodies are but spirit materialised for a season, the first step will have been taken in an upward course. We should not then speak of

"The Dead! Nay new processions now are passing overhead,
Not to leave a fellow mortal at the grave,
But to welcome the supernal
Home again to life eternal,
To lead to higher realms the set-free slave,
Higher far than e'er the most aspiring mortal dared to crave."

LILIAN WHITING.

Author of "The World Beautiful," "The Life Radiant," "Elizabeth Barrett Browning," etc., etc.

By Annie Bright.

From time to time during the last few years have come delightful and highly prized letters from Lilian Whiting, who can turn from her absorbing literary life to send greetings to those who are drawn to her in deep sympathy by her published volumes. These now number twenty, all published since 1894, when "The World Beautiful" appeared, placing her at a bound in the first rank of contemporary writers on these exalted themes. My first introduction to her writings came in "The Life Radiant," in which was pourtrayed as by the hand of a master the meaning of life and the infinite possibilities of the human soul. Since then all that are obtainable in Australia have been eagerly looked for, including "Kate Field," a charming biography, "The Spiritual Significance" or "Death as an Event in Life." This last-named points to the scientific investigation with relation to immortality, and, on similar lines to those followed in this paper, shows how physical and psychical science are approaching nearer to each other by every fresh discovery, so that ultimately immortality will be capable of scientific proof. It is because we have met on the same plane of thought that such warm sympathy in my work has ever been extended by Lilian Whiting. Those who know me best are aware that beyond any merit that may come from an entire surrender of my life to the dissemination of what I believe to be the Coming Religion of humanity, I claim no praise for the manner in which it is set forth in these pages. The more effectually I can appeal to my readers the more receptive have I been to the divine influences that control my life. Spirit can then speak to spirit, and it is just prayer and love—a desire to bring the light that has transformed my own life to others—that makes this possible.



LILIAN WHITING.

"Since Love and Prayer have drawn me to this place
I'll trust the combination still to guide;
And if I wend my way with any grace,
Or shed a ray of lustre on my race,
'Twill be because in these I did confide."

In a letter received from Lilian Whiting early this year, written on board the steamer which was taking her to Italy, she said that she would write something for the *Harbinger* when occasion offered. In her latest letter by the American mail, written from Boston and dated August 22nd, she gives me some psychic experiences similar to those sent to London *Light* this year, which will greatly interest readers everywhere. There are so many friends now in every part of the Commonwealth, New Zealand and still further afield to whom I would like to read Lilian Whiting's sympathetic reference to my work, that I have decided to include it in this article. It is, as I have said, because we both see the trend of scientific discovery and know that the New Psychology is opening the minds of intellectual people everywhere to an appreciation of what Life means here and its unlimited possibilities, that a letter like Lilian Whiting's has come to me. It will be seen that even in her psychic experiences as recorded below, she is not deflected from the daily life of strenuous work by any messages from the Unseen. But these get remarkable corroboration, perhaps months afterwards, through some direct inspiration of work that has to be undertaken. This is my own experience. In this legitimate way comes the full assurance of spiritual direction, but the will-power is not emasculated nor the growth of a strong personality checked. It was in February, 1909, that the spirit message was sent to Lilian Whiting through Minnie M. Soule of an important work to be written on "The Brownings." It was not until the following September that confirmation came.

Letter and Psychic Experiences.

Lilian Whiting's experiences are so similar to my own, representing the fullest belief in spiritual direction, but strictly maintaining the supremacy of the individual soul, that they are a most valuable object lesson for all inquirers. It is advisable also for the many thousand readers of this journal to know that the combination of scientific psychic investigation and advanced spiritual teaching as put forward in its columns is commending itself to leading minds everywhere. For many years it has been my settled conviction that it is the only presentation that will compel the attention of thinking people, and events are rapidly showing that this conviction has been based on truth Lilian Whiting sees this so clearly that her letter will be as welcome to the many readers who write constantly of the enlightenment they have received from the illustrations of the "passage of matter through matter," and its scientific explanation as to myself. And I am simply the instrument for the transmission of these great truths. Lilian Whiting says:—

The Brunswick, Boston, Mass, U.S.A.,
August 22nd, 1910.

Dear Mrs. Bright,—

Two most prized letters from you—of Jan. 30th, 1907, and Aug. 2nd, 1909, lie before me, never lost sight of; but, O, this rush of life! What are we to do? Really, it seems that with every new invention or appliance to facilitate work, the demands rush in greater than before. I have hardly taken breath these past sixteen years. In 1894, my first book "The World Beautiful," appeared, and since then I have written twenty, eighteen of which have been published, and the other two ("Louise Chandler Moulton, Poet and Friend," and "Life Transfigured") to appear in Sept. and Oct. respectively of this autumn. Since my first trip to Europe, in 1896, I have made twenty-six crossings (thirteen trips), of some months each; I have been three times to the "Far West" of our country (Colorado, Arizona, New Mexico, Southern California). I have passed three winters in Washington (D.C.), our capital, in a rush of social life, and now I am soon sailing for Europe again, and all this bare outline, with the things that "fill in,"

will be divined by you whose life is filled with such great and significant work. I do not think any one publication has ever so materially contributed to the enlightenment and development of the world as your "Harbinger of Light." You make it a journal of such conspicuous ability, and such fascinating interest.

I have followed with keen ardour the more recent scientific discoveries—especially those of Sir Oliver Lodge in the Ether, and does there not seem to be in these an illumination on the nature of the environment after this change we call death? It has seemed so to me.

I am infinitely indebted to the generous goodness that provides me with a regular copy of the "Harbinger." I cannot express the gratitude I feel in the reading of every number. These past two years, or, at least, from October of 1908, to the November of 1909, I was caught away in a most absorbing and exacting piece of work, writing the biography of Mrs. Louise Chandler Moulton, who died in the August of 1908, and left a request that I should do this. I went over more than 5000 letters—and tons of other data. As soon as I had completed it—in November of 1909—I went to Cornell University, and to Washington (D.C.) for visits, and in January of this year sailed for Naples, passing the winter in Rome and Florence, and the summer—up to two weeks ago—in Paris. In Italy, I have been preparing material for a book for 1911, to be called "Robert and Elizabeth Barrett Browning," the son of the poets, Mr. Robert Barrett Browning having given me access to data and to portraits, letters, etc., etc., never before used, and this I tell you, dear Mrs. Bright, just to "lead up" to a psychic experience, which I can but believe is genuine.

Some years ago I had published a "Study" of Mrs. Browning's life and poetry, which, with the exception of a little biography of her by John Ingram (full of errors) is the only attempt ever made at any biography of E.B.B. Of Robert Browning there are four biographies—that of Prof. Dowden's being supremely able, but in all these there are hardly more than incidental references to Mrs. Browning, In my forthcoming book, I aim to trace the lives of each until their marriage, she then being thirty-eight, then the fifteen years of that idyl of wedded life in Florence, ended by her death, and then the twenty-eight years of his life that he survived her. And now for my psychic experiences—In Feb. of 1909, I received a note from Mrs. Minnie M. Soule (psychic), then living in Cambridge, near Boston, but who is now at 110 Dartmouth-street, Boston, saying she had a (spirit) message for me, and would like to come in and bring it. I appointed an evening; she came. The message purported to be from both Kate Field and Mr. Browning, to the effect that I was to write (an "important" work, they termed it) on the Brownings. It made little impression on me, because I had already written this other book on E.B.B., and the several able biographies of R.B. did not seem to leave room for any further work. In the following September, it occurred to me that I should like to revise and add some new matter to my "Study" of E.B.B., and I so wrote my publishers. I had no reply for some days, and concluded they did not care for the suggestion, when, presto! they wrote they had been thinking it over, and they believed a new work, including both the poets in one volume, would be desirable, focussed from Florence, fully illustrated. On that, I decided to go to Florence again and gather photos, material, and all necessary data.

Now, while in Washington, I went one morning, sans any appointment, to a psychic, a Mrs. Stephens, whom I had never seen before, and who, I am quite sure, did not know me by sight. The seance was a rather remarkable one, in many ways, and Mrs. Browning purported to come (the conversation seemed so like her, so far as I know her personality, from her poems, letters, and from her son). Much was said of the work, and many details spoken of. In January, just before sailing, again came Mrs. Soule of her own accord, and Mrs. Browning seemed to come, to say "she would go with me every step of the way," and other assurances. As a matter of fact, while all my voyages and visits have been beautiful, this one was exceptionally so, and a thousand details fell out like a mosaic toward helpful encouragement. Mr. Browning, the Countess Rucellai (the daughter of Robert Browning's great friend, Mrs. Bronson), the Marchesa Peruzzi di Medici, and other friends, all greatly aided, so that (whether I can use the material well or ill) the material itself, at all events, is very rare and precious. But all this is part of life, is it not?

I am venturing to send you one or two chapters in proof-sheets from my new book, "Life Transfigured," that part more especially referring to the scientific discoveries. If I am still to enjoy the privilege of seeing the "Harbinger," could the address now be changed to that of The Lyceum Club, London, as per card? Do you ever come to London, dear Mrs. Bright? Are you a native of Australia? How I should love to visit that country! Do remember me, with grateful and faithful regards, to Mr. Stanford, and believe, me, with affection and every dearest wish and word,

Yours, most affectionately,

LILIAN WHITING.

I am hoping to sail for London either September 20th, or October 4th, but, at all events, by the latter date.

In the Ether of Space.

This is the title of the first of the two chapters of Lilian Whiting's new book, "Life Transfigured," to be published last month, in Boston. She says:—"It is in the ether of space that one must search for those conditions that surround the next phase of life immediately following the change we call death. . . . All these latest results of scientific research into the phenomena of matter suggest, if they do not actually lead to the theory, that interpenetrated with this visible world in which we live is another world of an ethereal nature, not divided from it by any definite barrier, but, instead, related to it by an unbroken evolutionary progression. . . . With the law of evolution established by the concurrence of the world's greatest authorities, it would be a strangely arbitrary and untenable position to hold that the process called death was an exception to the supreme law of the universe. . . It is a misleading phrase to talk about a 'discarnate spirit.' The ethereal body is real—even far more real than the physical body. It is not acquired by death, but revealed by death. . . . So far as the ethereal realm being to man a mere fantasy, we have the positive assertion of the greatest specialist in investigation of the ether that recent information leads its investigators 'into a region of great certainty and knowledge.' Sir Oliver Lodge pronounces the ether to be—not only the 'most substantial thing—but, perhaps, the only substantial thing in the universe.' And he adds that in comparison with this ether the densest matter, such as lead or gold, 'is a filmy gossamer structure; like a comet's tail, or a milky way, or like a salt in a very dilute solution. . . . To talk of 'dismembered' and 'discarnate' spirits is to make the conception obscure; but to realise that the spiritual man, while temporarily sojourning in the physical world, is clothed with an outer physical body, corresponding to the environment in which he sojourns, is to grasp the conditions clearly. And as the physical body is related to and in correspondence with, the physical world, so is the ethereal body related to, and in correspondence with, the ethereal world. . . . Scientific research forces upon one the possibility that in the ether is the source of all matter and the medium of the divine ruling. What if the ether is a manifestation of spirit? and that from the spirit there comes life through the media of the etheric and electric channels?

Ether and Psychic Communication.

"It is now more than half a century since manifestations of unseen intelligences, and of unknown and unaccountable powers began, in the modern sense," says Lilian Whiting, further on. "For these phenomena are familiar in the Bible, and no age of history has been without their records. Does not, then, the discovery that there exists all about us in space a realm whose conditions correspond to the conditions of the ethereal body, offer a strong presumption, to say the least, that these intimations and manifestations cannot be other than the efforts of those who have passed on into this realm to communicate with friends here, and to manifest their presence, and to demonstrate its close relation to the life in this realm?" All this is confirmed by other scientists, and Lilian Whiting directs attention to Professor J. J. Thompson's inaugural presidential address before the British Association for the Advancement of Science, held in Canada, in August, 1909. Professor Thompson said: "The potential energy of the visible universe may, in reality, be the kinetic energy of an invisible one connected with it." Is not this indeed the meeting ground of physical and psychical science? Lilian Whiting says, in regard to this, "The ethereal world interpenetrates all the physical world. The horizon line of the unseen, the incalculable, is constantly receding, and we are increasingly utilising the ethereal forces. All these are a part of the conditions of which communications with 'the dead' is one of the possibilities. Between the physical and the ethereal realms there are no hard and fast lines. It is all a matter of what Swedenborg calls 'discrete degrees.' The territory of the unknown is conquered, and becomes the known; the mysterious becomes the familiar process of daily life. . . . Man is a spiritual being temporarily clothed in a physical body—his instrument, by means of which he comes into relation with the physical world. . . By the process we call death he is released from this physical body and environment." This is the teaching that is permeating the best literature of the time, and is the foundation of the New Psychology, and is one of the first lessons that should be given to enquirers.

The Physical and Ethereal World.

Speaking of the great advance in the knowledge of the powers of the soul, Lilian Whiting says, in the second chapter of "Life Transfigured," under above heading, "The telescope and the spectroscope have infinitely multiplied the power of the eye to see; the telephone carries the voice over vast distances; but to the innate power of the soul to flash its own thought through space, who shall set any limit?

> "Star to star vibrates light; may soul to soul
> Strike through a finer element of her own?"

Telepathy is the language of the spirit, and man, still an inhabitant of the earth, is beginning to learn to exercise it. "The phenomena of the seance room are no more marvellous to-day, no more incapable of being related to laws of science, than are those of many of the recent inventions."

These two chapters alone from "Life Transfigured" are so full of that suggestive teaching which leads the soul onward and upward that nothing but grateful thanks and loving sympathy will be extended to a writer like Lilian Whiting, who presents these truths in such attractive literary guise. She quotes Victor Hugo, as saying, "You say the soul is nothing but result of bodily powers; why, then, is my soul the more luminous when my bodily powers begin to fail? Winter is upon my head, and eternal spring is in my heart." This is the experience of those who have gained access to spiritual spheres and know that all these new psychic truths are but showing the way to the fuller life in the ethereal realms of which Lilian Whiting writes so lucidly.

> I tell you we are fooled by the eye and the ear,
> These organs muffle us from that real world
> That lies about us."

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

By Annie Bright.

Since our last issue have occurred some of the most important meetings that have ever taken place. As will be seen also in another column, letters from Mr. Edward C. Randall, author of "Life's Progression," "The Future of Man," and "Psychic Truths," Charles Dawbarn, and Dr. Peebles have, from America, sent strong testimony to the truth of the passage of matter through matter, as occurring at these circles, and the incompetency of most of the so-called scientists, as at Grenoble, to investigate the finer forces of nature. And in the circles themselves, where the utmost harmonious conditions prevail, fresh evidence of the wonderful powers of the medium are constantly in evidence. As a proof of this, the address delivered by J. B. Gough on October 6th was most striking. There is a marked individuality about each of the speakers controlling the medium from the other side of life, and on this occasion, after the opening hymn, given out and led by Rev. Gilbert White, "Oh, think of the Home over there," it was announced that Mrs. Edward Robinson would give the invocation. In a sweet and low voice scarcely audible to those at a distance, this devout spirit gave a prayer instinct with aspiration and love. J. B. Gough began his address shortly after, and in stentorous tones that might be heard on the other side of the street, gave the address, "My Brother's Keeper," reproduced below. It occupied almost an hour in delivery, and was an oration that, for style and vigour, would have graced any platform in the city, and has had to be slightly curtailed to bring it within the limit of space.

On October 12th the "apport" photographed for this issue was brought. To give readers a proper idea of its importance, it has been found necessary to have a two-page supplement. On one side is the bag with beads belonging to a Mohammedan priest, brought from Persia, and on the other the manuscript, also enclosed in the bag, photographed almost full size, so that readers can have the opportunity of inspecting the whole, as did the sitters at Mr. Stanford's circle. The writing in Arabic is said to be the quintessence of a chapter from the Koran. It is quite a priceless exhibit, and could not be obtained away from Persia. The beauty and perfection of the parchment scroll and the whole workmanship made it unique in every respect.

A record of the addresses and "apports" brought since our last issue is given below.

145th Seance. September 1st. Address, Dr. Witherow "For the gifts and calling of God are without repentance. Phenomena. Number of freshly-picked flowers, brought as arranged from the garden of an invalid lady. Musical instrument worn on the arm of Mexican Indians when performing their scalp dances. It is made from the dry husks of small gourds and rattled when moved. Power exhausted by long address; no further "apports" could be brought.

146th Seance. September 8th. Address by Signor Valetti: "The Dwellers in Heaven," printed in October issue. Phenomena Lump of clay with bone spear-head from Mexico. Bird caught in light. Fetish Head and cloth from a Totem Pole of Mexican Indians. Nest belonging to bird brought; its mate killed by cobra.

147th Seance. September 15th. Address, Dr. Robinson: "The Hope of Immortality." Phenomena. Skull of Lemur engraved with Tecuan characters. Nest, with two eggs of the jungle pigeon. Both father and mother birds had been killed in the jungle, and the eggs were fresh enough for setting. MSS. brought, said to be from the Island of Crete, and of the time of King Minos.

148th Seance.—September 22nd. Address by Signor Valetti on "The Riddle of Existence." Tablet from Babylon, from a mound at Babylon, pointed out by George Smith, the Assyriologist, now in spirit life, to the Indian controls. A second tablet, said to be quite different to those destroyed at Stanford University by the earthquake. Red Indian Fish Hook and Line. Large Indian seed vessel the size of a cocoanut brought full of seed, which was to be set complete in a flower pot. It was from the Balwar tree, which bears brilliant red flowers.

ADDRESS BY J. B. GOUGH.

"My Brother's Keeper."

Delivered on Thursday evening, Oct. 6th, 1910.

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

My subject to-night is "My Brother's Keeper." A great many people tell us that we have nothing new to offer, and give only a repetition of old stories. I admit that there is not much new in connection with this subject that I have to bring forward, but the case demands that we should present, time after time, before the public, the facts that we know, and thus give them a timely warning against the great evil that is sapping the life blood of the community.

No Respecter of Persons.

Some people will tell you that it is almost an affront or an insult to speak about the evils of strong drink to a clean,well-ordered body of people. But remember, my friends, that strong drink is no respecter of persons; it destroys the noble and the gifted, as well as the ignorant and the poor. It destroyed Alexander the Great, who, after having conquered the world and sighed for other worlds to conquer, died in a drunken spree after one of his great victories. During my earth life I have come across a great many people who once were lions of society, but who had fallen to the lowest depths of degradation through the fell destroyer, Drink. I was told in my day that I had no authority in the Scriptures for preaching or denouncing strong drink. I am not a Hebrew or a Greek scholar, but I have taken the words of those who were competent to speak, and they tell me that among the ancients there were many wines that would not intoxicate, and I have a right to believe that the wine spoken of in the scripture, which our Lord Himself made at the marriage feast at Cana of Galilee, was unfermented, non-intoxicating wine. If it were not so, I fail to understand how he could have taught his disciples to pray "Lead us not into temptation." I have every right to assume this. I was travelling once in a railway train, and met a gentleman of an argumentative turn of mind, who commenced to tell me that I had no authority from scripture to denounce the use of alcohol. "Ah," said he, "Mr. Gough, the scripture said, a little wine for thy stomach's sake, and that clearly shows that it is permissible." And I said, "My good brother, the Book also says, 'Woe unto him who giveth his neighbour drink.'" This puts me in mind of the story of two clergymen also travelling in a railway train. One was a Universalist, the other a teacher of damnation in fire and brimstone. As they rode along, he who believed in eternal torment opened the Bible and read to his brother, "And the wicked were turned into hell." Shutting the bible with a bang, he said, "Now they are in hell, get them out if you can." The Universalist opened his book, and read, "And death and hell delivered up the dead which were in them." "Now," he said, "they are out, you get them back again if you can."

There is not a family in the land but has felt the effects, either directly or indirectly, of this awful, terrible thing that you call strong drink. I do not care how exalted he may be, drink will drag him down if he once gets in its power. Once I was visiting a place in Scotland, and a gentleman said to me, "Do you see that man standing on the opposite side of the street?" I said "Yes." He said, "That man can speak seven languages; he is a most gifted man." "What," said I, "that gibbering drunkard?" "Yes," was the reply, "he became a drunkard some years ago, and he is falling lower and lower and lower." It is the brain worker who cannot take strong drink.

Alcohol Maddens. It is not a Food.

Physicians have told me that alcohol is not a food. Experience has proved that it does not form tissue, nor give strength and vital force. Explorers in the Arctic regions and in the torrid zones combine in testifying that it is of no use to humanity as a food. I know that some people take it as a medicine. Once in Cincinnatti a man told me that he took it as a medicine; about a week after I saw him getting his medicine in by the barrel full. In the London Temperance Hospital, where they treat diseases without alcohol, they have testified from time to time that diseases can be combated successfully without alcohol. You have in your midst something that is destroying the brightest and the best in humanity. And, my friends, how callous are some of you concerning it. What has it to do with me? you say. But I tell you that you are your brother's keeper, and in a measure responsible for your brother's welfare. If it be truth that no man liveth unto himself, then you are responsible in a measure for your brother's welfare. Some years ago, in the Midland counties of England, there was a vicar of a Church who was given to wine drinking. In close fellowship with him was a brilliant young man, who was invited to the vicarage, and though he was an abstainer, he took a glass of wine at the invitation of the vicar. That was the commencement. After some time he drank freely. It was the old story; first a moderate drinker, and then he yielded up his will power to the great destroyer, and became a drunkard. Some years passed by, and he lost his position. Things went from bad to worse. He was a married man with one child, a little girl. Returning home drunk one cold winter's night, he commenced to smash what little crockery they had left. The poor wife, with uplifted hands and broken heart, implored him to spare the remnant of the home. With an oath he opened the door and brutally pushed her out. In falling, she struck her head against a stone and lay there in the snow. The little girl was cowering in the bed afraid of him who gave her being. Oh, the crime of it, that a parent should cause an innocent child to tremble with fear. Going to the bedside he looked down at the child and said, "Go to sleep, or I'll kill you." The little thing lay hour after hour awake, wondering where the mother had gone to. Sinking upon a chair, this sot commenced to sleep off the drink. About three o'clock in the morning he awoke. The little child cried for a drink, and said, "Dadda, where is Mumma?" Then it dawned upon him dimly in a confused way that he had done something that he ought not to have done. Very slowly he remembered that he had thrust her out, and going to the window he pulled the dirty blind to one side, and saw in the darkness the flakes of snow falling, falling, falling. Getting a candle, he opened the door and looked out. There was a pile of something lying in front of the door. Stooping down and putting his hand in the snow, his fingers came in contact with a woman's dress. He dropped the candle with an exclamation of horror; there in the snow lay his wife frozen to death. Hastily he scraped away the snow and dragged her corpse into the room. The little child, with her hreat breaking, cried, "Mumma, mumma, oh mumma's dead." Yes, yes, killed by the demon Drink. The father, unhappy, wretched man, staggered back and cried, "Yes, and I did it, I did it, I did it!" Some time later I visited a lunatic asylum, and the custodian said, "Mr. Gough, wait a few minutes, and listen." And presently I saw this man, all that was left of him, raise his hand in his madness and cry, "I did it, I did it!" Night and day he cried "I did it," and down the corridor of the ages the Demon Drink shrieks, "I did it, I did it, I did it!"

Oh, my friends, think of the numbers that are being slain by the Demon Drink, and then be callous if you can. Sit complacently at home and say, "It is no affair of mine." Try and believe that you are not responsible for a neighbour, if you can. Think of the numbers to-night in the prison house, victims of that habit. Come from the gallows, ye murderers with stained blood hands, and testify

against the Demon Drink. Crawl from the dungeons, ye drowned drunkards, and with blue and livid lips speak forth against the demon drink! Come with your clanking chains from the abyssmal pit, ye denizens of hell, and speak against the demon Drink! It is true that this subject has two aspects. Sometimes we are forced to smile, even while we have aching hearts. Once the contractor of a shipbuilding yard was conferring with the owners of a magnificent steamship upon the stocks on a very stormy day. Said the contractor, "I don't feel like taking the responsibility of letting her slip to-day, the weather is too bad." Just at this moment up staggered a drunken man, with hands in his pockets, and he listened. "Oh," said the owners, "I think we might do it." "Well," answered the contractor, "experience teaches me it is dangerous. I do not feel like taking the responsibility to-day." "All right," interjected the drunken man, "let her go, boss, I'll take all the responsibility." But, my friends, while we smile we cannot help but think how many of these men, once so brilliant and now so degraded, are our brothers and our sisters, and that they are also the children of God. You must know, say some, that there are men and women in our churches who have wine upon their tables. Some of them own public houses, and they don't believe in drunkenness, and you have no right, they used to tell me, to come here and talk like that. Once a man paid a visit to a certain town in America. Some of the good people, wanting to do him honour, took him in a buggy and drove him round the city. They came to a magnificent building and said to him, "You see that building; it is a public school. The ground was given, the building was erected, and it is splendidly endowed by Mr. Gold." "And who is Mr. Gold?" was the question asked. "Oh, he is a prominent man in our church," was the reply. "He is a brewer." They drove on a little further and then came to a magnificent church with stained glass windows. "You see that church? Well, Mr. Gold built that church, and put in those stained glass windows. And he also gave us a new organ." They then drove on a little further. "What building is that?" asked the visitor. "That is Mr. Gold's brewery—a very extensive establishment. Would you like to go over it?" "Oh, no," said the visitor, "I will take your word for it." So in the evening they feted the gentleman, and in reply he said, "I must concede to you, that this is the only place in all my travels where education, salvation and damnation were all run by one man!"

A Reformed Drunkard and His Child.

Some years ago, in a town where I was lecturing, I was taken to the house of a gentleman who had been a great drunkard. The lady who took me to his home said, "Mr. Gough, this man was the terror of the town. He is a widower. How he became converted is very interesting, but you must hear it from his own lips." They introduced me to him, and he said, "Mr. Gough, I know something of the curse of intoxicating drink. I was brought up in the church, and took to drink when about nineteen, as a result of being in company. It got the upper hand of me, and I became its slave. I married a good woman," and as he mentioned this fact the tears began to steal down his cheeks. "She was good, gentle and pure, and, Mr. Gough, I broke her loving heart. Night and day she begged me to give up the drink. I tried, Mr. Gough. God knows I tried, but I could not." Just as he was speaking to me my thoughts rapidly flew back to the time when I, too, tried, when the demon's fangs were imbedded in my soul. I, too, remembered how I stood at the bench and the demon Drink whispered, "Just one more, you cannot resist, you cannot say no." I remembered when I took off my apron I felt that I must give up. I remembered when my employer spoke to me the word that helped me gain the victory. I felt all that man had passed through, as he described the terrible scene of his wife's death. I realised it again; I lived over again the days, months, years I had wasted when I writhed in the grip of this damnable craving. I realised it, my God, I did! This man, continuing, said, "She died and I was left with a little girl, her sainted child. I continued to drink," he said, "after my wife's death worse than before. I had the delirium tremens several times. I was completely in the grip of this damnable drink. Some ladies from the mission came and tried to get me to sign the pledge, and they said, 'If you won't sign the pledge, let your little girl come to the mission.' I said, 'I want none of your pledges, but the girl can go to the mission.' She went, and they gave her a little Testament. One day she fell sick. There was no money for physician, no money for the necessities of life, and then no money for the drink—everything had gone out of the house. Coming back about noonday with my throat parched and my stomach aflame, opening the door I went in. There was my child just dozing, and on the old coverlet lay a little Testament that the ladies had given her at the mission. 'Ah, the Testament,' I whispered, 'it will buy a dram; it will buy a dram.' Looking closely to see that she was asleep, I stretched out my hand and, hastily stealing it, I went into the town and sold it for one penny—just for a dram! Ah, Mr. Gough, perhaps you know what it is to feel that awful craving that you must have the drink or die. 'Yes,' said I, 'I have realised it all.' " Oh, my friends, you who are free and at liberty; you who are not under the evil spell and influence of the destroyer, you don't know what it is to feel the parched tongue cleaving to the roof of the mouth, the dry throat, the blood stagnating in the veins, the stomach aflame, and the craving that if hell stood between you and the drink, you would go through it. You don't know, but the poor drunkard knows and realises and feels all this. Then he said, "I felt like another man after that one dram. I sneaked back again, and my little girl was awake, and I sat down by the side of her bed. She put out her thin, wasted hand, and in a little voice, she said, 'Dadda, dadda, I am going to Jesus soon. I saw the angels last night, and I know I am going to Jesus soon. I want to go to mumma, and when I get there, if Jesus should ask me what you did with my little Testament, what shall I tell him?' Said the gentleman, 'I could see an accuser going out in the person of my darling child, right to the footstool of the living God, and my head drooped upon the coverlet; I groaned in agony.' Continuing, she said, "Dadda, won't you promise me to give up the drink? Won't you sign the pledge, Won't you do it, now, so that to-night I can tell mumma you did it, and that you are a better man, and some day we will wait for your coming, and we won't be separated.' Said the man, 'My heart broke there and then.' Out of the mouth of babes and sucklings Thou hast perfected wisdom. Don't tell me that it is a good creature of God, with such scenes as this upon the earth plane? Don't tell me that the man Jesus countenanced the drink shop and the dram house! It is not true! Oh, my Father, this night send Thy messengers to speak and to wage war against that which is destroying Thy children. Am I my brother's keeper? Oh, the power of example! Don't you know there are crowds of people who simply do what they see others do, and if you have an influence for good or evil, there surely will be someone who will follow you and do as you are doing.

In Conclusion.

To-night in the unseen world there are millions of souls who passed from earth to the spirit world and are now shut up in the realms of darkness. Ah yes, my friends, why are they incarcerated there? Because they wasted their existence, because they were victims of appetite, and who is responsible? I'll tell you. It was the sleek, mug churchgoers who owned tied houses; it was the millionaire, and perhaps the

wealthy clergyman who taught in the pulpit on Sundays and who sold strong drink in the week days. It was some of you who, in your velvet slippers, cared nothing for your brother's welfare; it was some who could have stretched out a helping hand and refused to do so. This world is full of moans and heartaches. To-night, as I go abroad, I look down into squalid houses, dens of vice. I see the shameless woman, and if it was not for the drink I know that her occupation would fail. I know that most of the crimes are committed under its influence. A celebrated judge once told me that there were more crimes caused through drink than any other evil, most of them directly or indirectly. And yet the frightful havoc goes on, and people say, "You are making too much noise about it." Millions of earth's sons go to a drunkard's grave. Oh, my Father God, while Thou shalt permit me, no matter in what sphere of existence I may be, I will warn men against this awful crime, I will warn them against this terrible destroyer, until they shall rise up and thrust it from them. My dear friends, some of you perhaps have not much sympathy with temperance workers, but let me say this, you never know how it will affect you or yours. If it is not directly injuring anyone in your home circle, remember that you are your brother's keeper, that you are responsible, and that when you stand in the assembled multitude of immortal spirits, how will you feel when you realise that you might have saved such a one, that by your example you caused him to stumble. Realise that a life well spent in the sight of God is one of self denial, and at last—this is the only bright side of the picture—at last, the drunkard shall be freed and liberated, and his chains shall be broken. Oh, my friends, some of you are riveting the chains of habit round about you daily; some of you have bound yourselves with ropes that at last you will be unable to burst. I know there are people here to-night who live clean lives, but you will agree with me that round about you there is a world of suffering, and a world of lost souls. If you say, "What shall I give you in place of alcohol," each one must please himself. For me water was good; I believed in it. It is the drink provided by nature. It is God given, and God sent, brewed upon the eternal mountains and in the kingdom where the storm god lives. Ah, yes, in it there is no curse, no drunkard's groans, or cries to frighten children and fearful wives. The merry splashing water, laughing, leaping in the cataract, sparkling in the fountain, glistening in the ice gem, clear as crystal. Yes, it is the drink provided by God. Be careful and remember that you are your brother's keeper.

Professor W. James, the Harvard psychologist and philosopher and eminent writer, is said to have written shortly before his death a series of letters, the contents of which were known only to himself, dealing with intimate phases of his own life in order to test the claims of Spiritualists, and to establish the fact of communication with the dead. Professor Hyslop is, in conjunction with Mrs. Leonara Piper the celebrated medium, to proceed to England this November and endeavour to learn the contents of the letters. Although the experiment will be followed with interest by a public agape for wonders, more experienced Spiritualists will doubt what scientists can do in getting into direct communication with the spirit world. This is only conceded to those who approach it from quite a different side to the scientist. These things are generally "hidden from the wise and prudent" who know nothing of spiritual things

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Miss Daisy Dewey's new book, "Problems of Your Generation," is another example of faith gained through psychic phenomena. One of her reviewers says, "Miss Dewey is but one of a great army of truth-seekers after immortality, who find in Spiritualism their hope and guiding star." The number is rapidly increasing.

THE MOST WONDERFUL MEDIUM IN THE WORLD.



It will be remembered that in the *Harbinger of Light* several months ago there appeared an article under this heading by Mr. Stead, editor of *Review of Reviews*, giving an account of the remarkable mediumship of Ophelia Corrales, of San José, Costa Rica, a small republic of Central America. Since then experiments have been conducted in a circle presided over by Dr. Brenes, Professor at the Law Academy, Member of the High Court, and a highly respected gentleman of great social importance. Dr. Brenes had been an enthusiastic admirer of Haëckel and Vogt, but the experiments at which he was present have induced him to believe in the immortality of the soul. This is not to be wondered at, as some of the most remarkable materialisations have been produced and photographed, one of which is given from the *Annals of Psychical Science* for April-June. The account in this journal covers over 30 pages of the magazine, and is "to be continued," and should be read by all who are watching the rapid psychical developments of the day. These materialisations are not more wonderful than those of Katie King, witnessed and vouched for by Sir William Crookes, or those recorded by Dr. Russel Wallace and Ven. Archdeacon Colley through the mediumship of Dr. Monck over thirty years ago, with which many inquirers are familiar. But they are being published by outside investigators, and fully vouched for by them, and therefore of added value for the general public.

Corroboration Received in N.Z. from the Father of the Medium.

Since the October issue of the *Harbinger* a letter has been received from Mr. Wallnutt, J.P., of Waihi, New Zealand, enclosing a copy of one forwarded to him by Senor Corrales. Mr. Wallnutt, in his letter to myself, says that the psychic manifestations were so remarkable that he wrote to the father of the medium direct for verification. He has courteously sent Senor Corrales letter in reply, with permission to publish it as follows:—

San José, Costa Rica,
May 19th, 1910.

Mr. W. M. Wallnutt, J.P.,
Waihi, New Zealand.

Sir,

I have the pleasure to answer your esteemed letter dated the first of April this year.

You can be quite sure that the article written by Mr. W. T. Stead in the *Harbinger of Light* is quite true.

If you require details on the faculties possessed by my daughter, Ophelia Corrales, and the phenomena produced, you have only to read the letter written by the same Mr. Stead. It was published in various European reviews, including *Annales des Sciences Psychiques*, of Paris.

I must tell you that in consequence of the tremendous seismic catalysm which has taken place in this country, and which has totally ruined the town of Cartago, we have suspended *sine die* our investigations in experimental psychology.

I return according to your wish the account from the *Harbinger of Light*, and beg you will send me the number of the review where the article of Mr. Stead appears. I should be very much obliged to you for it.

Yours faithfully,
(Signed) B. CORRALES.

The *Harbinger* as mentioned above was sent.—W.M.W.

As there is not space to publish more than extracts from the article in the *Annals of Psychical Science*, these are taken from Mr. Stead's excellent notice in the August number, English edition, of his *Review of Reviews*. These relate to the multiplication of personalities in the materialised forms, all visible at the same time; the "Reality of the Double," which is the first lesson inquirers should learn; the "Passage of Matter through Matter," which in this case is the body of the medium through the walls of the séance room; and "Transport through Space," of which a striking example was noticed in this paper by Cavalier James Smith of two boys in Italy.

The illustration is of the materialised form of one of the controls, Mary Brown. Dr. Brenes, mentioned above, who presided over the circle, writes of these photographs in the *Annals* as follows:—

"We commenced by carefully arranging the photographic apparatus, the magnesium light, the doors, on which we fixed seals, as well as taking other precautions.

"Shortly after the room was darkened Mary Brown presented herself; being informed of our wishes, she willingly consented to our taking her portrait.

"During the whole time of this experiment—about three quarters of an hour—Mary remained materialised, without any great effort."

Mr. Stead writes:—

"THE MOST MARVELLOUS MEDIUM."

In the April-June number of the *Annals of Psychical Science* an illustrated article is published giving more details concerning the phenomena which emanated themselves in the presence of this extraordinary medium, Miss Ophelia Corrales. The paper is published with four photographs of materialised spirits, which are so solid and life-like that they are indistinguishable from the flesh-and-blood sitters that surround them.

The most interesting feature of the later narrative is that which deals with the phenomena of the double, and also the transportation of living objects through solid walls. The statements contained in this narrative appear to be well substantiated, and the phenomena are attested by many of the leading citizens of Costa Rica.

MULTIPLICATION OF PERSONALITIES.

One 'control' gives the name of Mary Brown, who not merely materialises herself in the presence of many witnesses, but multiplies herself to three or four forms, all of which are visible at the same time:—

Mary went on to multiply herself into four personalities or psychic forms, three of which took one of the bystanders by the arms and talked about different things at the same time, acting as though they were independent of each other, while the fourth, some distance away, sang.

Her normal unity being again restored, "Mary" explained that by an effort of the will the astral body is divided into two or more parts, which can materialise separately and consciously, all remaining united to the principal nucleus by a fluidic bond—permitting the ordinary personality to be reconstituted at will.

She opened a window and showed herself, leaving by her side her double, which remained immovable and dumb. She, on the contrary, moved about and asked us several times if we could see her and if we could see her double. The two apparitions were clearly seen and were absolutely identical.

REALITY OF THE DOUBLE.

Mr. Corrales, who was a sceptic and materialist when the phenomena began, has been absolutely convinced of the reality of the phenomena. He says:—

That there exists in us a double, a fluidic body—or a perisprit, as some call it—was to me, until recently, a vulgar legend which would not bear the slightest examination.

Now the experiments which have been made in our circle do not leave me in the slightest doubt as to the reality oi the great phenomenon of the projection of the double—that is to say, "the duplication of the individual," as I prefer to call it.

You will perhaps think that the projection of the double is only possible in the case of the medium. Nothing of the kind The double of our companion in research—Don Alberto Brenes Còrdoba—was projected one night in such conditions and with such truth and abundance of proofs that I could not say which was really the personality of my friend. The two were in the same place, clothed exactly alike; they conversed, and even shook hands with each other.

This double can materialise so as to make itself visible by the light of the glowworm; and then a thing happens so preposterous and fantastical as to seem like a fairy tale; we are able to see, hear, and touch two Ophelias at the same time; the one inside the room with us, the other outside. The latter wears her ordinary dress, while the other—the double—seemed to be dressed in shining white, like a bride. No hallucination is possible; the materialisation is perfect, objective, tangible. We have before us an Ophelia in flesh and bone like the one outside the door; nothing seems different except the form and colour and the robe. Only the double seems more reserved, insinuating, and spiritual. The spectators pass some article to the double (rings, handkerchiefs, pencils, small articles of personal use), and these articles, as though the walls of the room had no existence, come immediately into Ophelia's hands. The seals remain intact.

PASSAGE OF BODIES THROUGH MATTER.

Another extraordinary and inexplicable phenomenon is the passage of live persons through the walls of rooms, the doors of which are locked and sealed. Mr. Corrales says:—

After we have closed the doors and windows and placed seals on them, and after making certain of the control, and all present having been warned and prepared, Ophelia leaves the room and comes back, just as though the walls had no existence for her. The act is performed as rapidly as thought. One of the experimenters gives the words: *One, two, three!* Scarcely has the last word been uttered when the young women is outside the room. We turn up the light, examine the seals; everything is in its place. This astonishing phenomenon can be produced, not only with Ophelia, but also with her little brother and sisters, Berta, Miguel, and Flora. I am inclined to believe that it could be produced with anyone else.

TRANSPORT THROUGH SPACE.

I have only room for another extract (related by Señor A. Brenes) on the transport of a living body:—

It happened once that Mlle. Ophelia proposed to go with her father to the town, but as she was not ready, her father set out alone, walking slowly so as to give her time to catch up to him. He reached the square called 'de la Fabrica.' There, all of a sudden, he heard a deep breath, and she appeared in front of him as though she had come up out of the ground. A working woman and a young girl who were passing by were witnesses of the incident, which, as can easily be understood, greatly surprised them, because they were quite unable to explain it.

Ophelia stated that when she left home, as she thought her father was already some distance ahead, she mentally formulated the wish to be transported close to him, and that immediately she heard the voice of 'Mary,' who said, 'I am going to please you. Count, *one, two, three.*' She obeyed, and had hardly uttered the last word when she felt herself at the spot mentioned, about six hundred yards in a straight line from where she had been.

The three children, the brother and sisters of Ophelia, when asked how they were carried through the locked doors, as they very frequently were, backwards and forwards, said they had felt a pressure under the arms, then they were lifted up in the air and placed where they were found, but could not tell anything more.

Emmanuel Vauchez's work in connection with the registration of magnetic healers in France, and his famous petition of 250,000 persons to the Chamber of Deputies in favor of this act of justice is showing itself at trials before the courts. The "Hospital," a London journal, complains bitterly that the "Zonave Jacob" was acquitted lately for the second time of the "illegal practice of medicine," and that a female magnetiser was acquitted at Versailles on the ground that "judgment could only be pronounced on questions of fact. . . . It would thus seem," says the "Hospital," "that spiritism is in future to be raised to the level of a religion." This has been the aim of Emmanuel Vauchez for the last quarter of a century, and he will receive the hearty thanks and congratulations of his many friends at the Antipodes.

Re OAHSPE.

Considerable attention has been called to the record of the automatic writings received through the hand of the late Dr. Newbrough and published about a quarter of a century since under the title of "Oahspe, the New Bible," and the enthusiasm shown by the students as manifest in recent issues of "The Harbinger" is commendable as an impetus to the investigation and acceptation of facts, and realisation of the value of spirit communion; but the recognition of the book in the "Bible" sense as an authentic revelation by a special messenger of the Supreme Director and Controller of the vast universe, without comparison with other revelations of the past half-century, is neither philosophical nor wise. However good the ethics of a book may be, no one is perfect in the biblical sense, and the acceptance of the infallibility of the Christian Bible in the past has retarded the growth of rational religion for many centuries. A new "Bible," if such a title is used, for a series of teachings from the Spirit world, should have an improved definition of the term which at present is, *that it is the word of God* and unchallengable. During the past half-century's intercourse with the Spirit world we have invariably found that the most advanced intelligences are never dogmatic, but always appeal to the reason and intelligence of the recipient, admitting that no teaching is of any value unless it commends itself to the unbiassed reason, and the automatic writings received through the hands of the late W. Stainton Moses, M.A. (many years editor of "Light"), Judge Edmonds and Dr. Dexter, and other reliable channels, are corroborative of the same. "The Principles of Nature," spoken through Andrew Jackson Davis, which is as voluminous as "Oahspe," and is now in its 37th edition, gives a history of this world's evolution which does not accord with the latter in many respects, and the twenty-six volumes since written by him embodying the Harmonial Philosophy and others by veteran seers and mediums, cannot be overlooked and need to be impartially studied and compared by the truth seeker. The ethics of Oahspe are in accord with the teachings reputed to Jesus Christ (so also are the automatic writings we have referred to). There is undoubtedly much that is enlightening and elevating in the book, but the danger is in its contents being read in its "Bible" aspect and not on its merits in comparison with other standard teachings that have been approved by thousands of earnest and intelligent students. Hence we would earnestly commend to our readers the following "Words of Wisdom" received automatically through the hand of R. P. Ambler, attached to the series of lectures entitled "The Spiritual Teacher," published in 1852, the hundred and fifty pages of which were written without his volition in a little over four days:—

> Be guided in every action more by the inward voice than by any external direction; inasmuch as the external is not the real, and the internal is the true reality.
>
> Rely not upon any external authority, though it should be presented in the name of the most advanced spirits; for authority prevents the proper exercise of reason, and that which is received without reason can make no appeal to the spirit.
>
> Place reliance not so much upon what spirits say, as on what they be, for what they say will be but a feeble and imperfect impression of indwelling truth, but what they be involves the inherent qualities of the soul which no change of circumstances can destroy.
>
> Receive only that as truth which can be comprehended by the reason, and which has an application to the inner consciousness of the soul, for that which is above or beyond reason cannot be inwardly digested, and that which does not appeal to the consciousness of the soul can do the soul no good.
>
> Finally, let the standards of thought and action which mortals have erected, be made subservient to the divine and immutable standard which is presented in Nature and the developed soul.

W.H.T.

WHAT LEADING AMERICANS THINK OF THE GRENOBLE SEANCES.

By the last American mail came letters from three prominent investigators of psychic phenomena, whose names are familar to readers of this paper, and whose opinion on the Bailey seances with scientists at Grenoble is of the highest value. The first is from Edward C. Randall, author of "Life's Progression" and "The Future of Man," and the delightful columns of "Psychic Truths Told in the After Life," now running through this paper. It is addressed to Mr. T. W. Stanford, and in view of the widespread interest taken in the subject, both in Australasia and other parts of the world, this gentleman has given me permission to publish it.

The second communication is from Charles Dawbarn, of San Leandro, California, who in a letter to the editor, which accompanies the short article, says:

"My Dear Mrs. Bright,—I enclose my reply to a disheartened phenomena worshipper principally because it may interest you to see what I say of Bailey. I believe he was attacked by scientific assassins. I congratulate you on your splendid paper.

Yours always,
CHARLES DAWBARN."

This expression "attacked by scientific assassins" is both epigrammatic and true.

The third communication is from our revered friend, Dr. J. M. Peebles, who has had the additional advantage of personal sittings with Mr. Bailey, of whose genuineness it is impossible for those in the best position to judge to doubt for a single moment. In this connection, it is worthy of mention that J. J. Morse, the respected editor of "Two Worlds," says in a letter dated August 24th, 1910, "Re Bailey, I cannot go back upon what I saw in Melbourne. To my mind there was absolutely no doubt at all."

615-618 White Building, Buffalo, N.Y.,
August 11, 1910.

Mr. T. W. Stanford, Care of "Harbinger of Light,"
Melbourne, Australia.

My Dear Mr. Stanford: I have been for some years intensely interested in the work that you have been doing through the instrumentality of Charles Bailey, especially in the course of lectures that have been given you from time to time by individuals living beyond the physical. I have been interested in those lectures because they are in harmony with hundreds that I have received of a similar character on this side of the globe, and I know of my own knowledge as a fact that the philosophical teachings that have been given you are true.

It makes little difference to me how a package comes, or through what instrument the telegraphic or telephonic message is received. The message itself is the thing of importance. The conduit is but an instrument used in the transmission, and I regret that these so-called great men cannot understand that fact. You are having your experience with the so-called men of science, as I have had.

Some years ago, enjoying as you have, perfect communication and intercourse with the invisible world, I too became ambitious to demonstrate the truth of my work to the scientific world.

At Dr. Isaac Funk's request, I received as my guest Professor James H. Hyslop, of New York, an alleged scientist, and with him conducted a series of seances with my instrument, Emily S. French, now over 77 years old.

The supreme test desired was the water test to demonstrate whether or not the voice was independent. He filled Mrs. French's mouth with a poisonous liquid which, had she swallowed, would have produced death as it was it paralysed her throat for several weeks. The amount of liquid taken into her mouth before and after the independent talk was carefully measured, and corresponded. While she held the poisonous liquid in her mouth an independent voice spoke with great force and clearness, and I said to Hyslop, "Are you satisfied?" and he replied, "I am." And thereafter this gentleman made one report in writing to Dr. Funk, another to the Psychical Research Society of America, and another to myself, and no two of them agreed. Hyslop said that "Science" did not want the "independent voice," because it could not be proved satisfactorily.

Dr. Isaac Funk was so incensed at the different reports that he asked me to send Mrs. French to New York City to demonstrate her work before himself and his associates. I did so, and his work appears in "The Psychic Riddle."

Of course, I regret beyond measure the result of Charles Bailey's alleged failure on the Continent. I believe I could have told you what the result would be in allowing him to go there. Those who have no knowledge of Matter except when it resists muscular effort, who recognise only three dimensions and five senses, who do not know that the Spirit universe and the Physical universe are both composed of Matter, differing only in vibration; men who have not yet learned that gravity only acts upon matter so slow in its vibration that we know it as "physical," and that the laws of attraction govern and control that same matter when its vibration is increased to the so-called spiritual when it does not resist muscular effort; men who have no grasp or comprehension of the psychic or invisible world or matter, are not qualified, and cannot grasp and understand the law that controls matter beyond the physical, that controls this invisible world of people in the sphere in which they reside.

Appreciation of the afterlife and the conditions prevailing there, will never come from men of Science. Those who make up this stratum of society, who have done so much for the advancement of the material world, are materialists, their field is physical, they have no right or authority to attempt to go beyond, they are disqualified, and when they attempt they fail, and this the world must learn. You have learned it now.

Notwithstanding the genius of the distinguished men in France, they witnessed the passage of matter though matter. That fact they have not denied, and it is of no consequence, as I view the proposition, where the substance that was dematerialised and rematerialised came from. When they can deny the evidence of their senses and touch, then their condemnation is worthy of consideration.

A just and full comprehension of what follows dissolution must come from patient investigators like ourselves, who have no personal ambition to gratify, no hope of financial gain, but work for the understanding and uplifting of the people.

Cordially yours,

E. C. RANDALL.

TO THE PHENOMENA WORSHIPPER.

By Charles Dawbarn.

For the "Harbinger of Light."

I have just received a piteous letter from an old and experienced Spiritualist. He tells me that one after another of his most valued mediums have been accused of fraud, so that now, when almost a hopeless invalid, he finds his faith gone, and does not care to hear or read anything more on the subject. He classes himself now as an Atheistical Socialist. The following article was my reply, and hoping it may possibly be of value to other discouraged mortals, I offer it to your readers for what is may be worth.

"Your letter is woebegone and saddening to me. To have lost your faith in a proved immortality just at the time when it is most needed to brighten your life shows something wrong somewhere. Let me point out where you left the trail, and got lost.

You have always relied upon phenomena for your salvation from doubt of human immortality. But phenomena without philosophy is at best but a rotten plank. You say your mediums have all been accused of fraud, so your plank has broken. But even if you acept every such accusation as true—though in most cases founded on ignorance—it could not disturb your belief in the possibility of spirit return if that belief were founded on a philosophical study of your loved phenomena. Let me try and show you what I mean by this.

You say rightly that because I have seen clairvoyantly I have a KNOWLEDGE impossible to you. But that was merely in itself phenomena. Philosophically I have not, and could not see a spirit. I have only seen what some intelligence flashed on to my brain organ of perception, and which might exhibit infancy, manhood or decrepitude, or whichever that invisible thought power willed me to perceive. No mortal can see a spirit, and at best, communication between here and hereafter must be very rare. We do not know, we cannot even guess, the shape of a spirit form. Our mortal form is compelled into its shape by conditions that do not exist in the spirit world, and which conditions absolutely forbid most of the phenomena we claim as spirit work.

As an excellent illustration of this limitation let us take the case of Stead, whose automatic and trance mediums gave recently convincing communications from spirits Gladstone, Disraeli, and other renowned English politicians. Stead was present as a listener or witness. But he says that whenever he was not present all that came was nonsense. From your present standpoint, when the phenomena thus failed him, he should have dropped all belief or interest in the spirit return. Philosophy, on the other hand, asserts that therein was proof of the tremendous influence of even a silent sitter on all communications and phenomena. The learned Countess Caithness says her young lady secretary wrote automatically profound scientific articles in her presence, but at other times mere trash.

Now let me ask what has the phenomena worshipper learned or even guessed of the tremendous influence of the sitter on all communication? He has talked of dishonest mediums and fraudulent spirits, but the sitter, especially if himself, has always been a truth deserving, innocent lamb, led to the slaughter by wolves, seen and unseen.

Take the case of Bailey, the Australian medium, during his recent visit to Europe. His attempted psychic slaughter by scientific assassins has given gossips much food for ignorant talk. When birds appeared in his cabinet after Bailey had been not only searched but belaboured, so that anything about him alive—but a flea—would have been smashed, those scientists offered him the grossest possible insult by asserting the birds had been secreted up his rectum. This absurd and impossible suggestion, of course, and as probably intended, made Bailey too angry to meet them again. Nevertheless, as we have seen, those sitters would have compelled fraud had it not, most fortunately, been scientifically rendered impossible.

Surely you now see that the sitter is the most important of the three parties to a spirit communication. I know the phenomena worshipper believes spirit and medium are the only factors to a spirit

communication, but philosophy declares and proves there are three, of which the sitter is far the most important.

The phenomena worshipper has run against another snag. Scientists have kindly provided him with a new word, TELEPATHY, coined for the occasion, and which is supposed, and really does, when properly applied explain away some nine-tenths of his most worshipped tests. But that missing tenth is quite enough as Minot Savage points out, to compel the scientist to walk home barefoot and ashamed. For instance, in a Boston circle, with Mr. Savage present, a lady announced her trip to Charleston by steamer the next day. The steamer was wrecked, and I think all or almost all were lost. At the next circle the lady came as a spirit and said she was not drowned, for she was killed by a block which fell from aloft before the steamer sank. Some little time after the body was washed ashore, with its skull crushed. So there was a case where the all destroying TELEPATHY would not work, and could not be made to work save possibly by scientists, who would seek live birds in a medium's rectum.

I don't venture to flatter myself that I can change your viewpoint from phenomena to philosophy, but it is a pity, for just now is the hour for you and me, when the certainty of immortality should become a glorious sunset to our mortal life. Let me beg you to realise that while Modern Spiritualism has really demonstrated human immortality, and the possibility of spirit return by its phenomena, yet, without philosophy, it can go no further.

I had hoped, since you have always referred so kindly to my articles, that Babe Atom had somewhat loosened the hold phenomena has upon you. But since I have failed with a man of your great mental capacity and extensive experience, I am compelled to realise that I can do little more here in earth life. Naturally I am discouraged, and hardly likely at my advanced age to again attempt to play the teacher to those who place all their faith upon phenomena.

Though enjoying life, I find myself soon tired, and obliged to go slow. Like the Indian, I find it easier to walk than to run; to stand still than to walk; and to lie down than to stand. At best you and I will soon meet on the other shore of life, where we can study your Socialistic Religion from a standpoint better developed for its practice.

San Leandro, California.

THE MEDIUMSHIP OF P.L.O.A. KEELER AND CHARLES BAILEY.

For "Harbinger of Light."

By J. M. Peebles, M.D.

Seeing, it is said, is knowing; but is it? Is seeing, or any of the five senses, infallible? No solid, clear-headed thinker will contend that seeing is not sometimes mistaken in what it sees. And what is more, the faculty of seeing has its limits. If then, seeing, hearing, and the other senses are often imperfect and unreliable, how, it may be asked, do we know anything? A plain question, this, demanding a plain answer.

On this plane of consciousness, what we—what I know, is by and through my sense perceptions, bulwarked by my intuition, my calm reason and my highest judgment. Considering then these as the basis of knowledge, I know—positively know—that both Keeler and Bailey are genuine intermediaries, acting as message bearers between the world's visible and invisible.

When at Lily Dale Camp meeting a few weeks since as a speaker, we solicited and obtained a sitting for the first time, with Mr. P. L. O. A. Keeler, the noted slate-writing medium. These, in brief, were the conditions.

Two o'clock in the afternoon, bright sunlight, around a large table, Keeler on one side, myself on the other. "Take a piece of blank paper and write such names thereon as you would like to hear from," I was told, Keeler not seeing the names which I wrote, for I folded them up snugly and kept them by my side.

On my right was a pile of slates. They looked new. "Sponge and dry them," he said. This was done. "Pass one of them to me," he exclaimed, then put his hand on to it and closed his eyes. "One or more of the spirits whose names you wrote are here," he said. He wrote the name of one of them before him. He then put a little bit of pencil on to this slate and placed another one over it. I took hold of the closed slates with both of my hands, and the writing, a very rapid writing, commenced. Three raps, meaning finished, and the top slate was removed. There were the writings from three spirits, each in a different hand, and the names fully signed. On another slate, with the same conditions, there were communications from four differnt spirits, and one brief message from Andrew Jackson Davis, the handwriting resembling his perfectly. Some of these spirits fully identified themselves. Among them was the Rev. J. H. Harter, my old Oxford schoolmate. He jokingly said, "That if I kept on travelling much more, I would prove to be the 'wandering Jew.'"

With the testimonies of many others, I know that P. L. O. A. Keeler is a genuine medium. I may say the same of Mrs. Smith, Mrs. Bartholmew, Mrs. Harris, Mrs. Freeborn and others, who most graciously granted me sittings.

CHARLES BAILEY.

Exposed! The newspapers said. But when, and by whom? Why, in Grenoble, one of the most bigoted Roman Catholic centres in France. However, that of which I was not a witness, I will not write. But, as to Charles Bailey, of Melbourne, Australia, saying nothing of Mr. Stanford's more than eight years' experience with him, I have at this time nothing to say, except, honoured with a seat next to Bailey in those seances a dozen times or more, witnessing his examinations by strangers before going into the seance room, knowing that he had been in Sydney (See "Rigid Tests of the Occult," by X.), stripped to the skin and new suits of clothes put upon him, and then apports falling upon the table, these, all these, gave me the clearest proofs of his genuinenes. Clinching the matter, however, in my private room at Mrs. Fletcher's residence, I sat with him two or three times, my hands firmly holding his, my knees pressing against his, when such apports as ancient coins, tablets and papyri filled with hieroglyphs, fell upon my hands and upon the adjoining table. This was in bright daylight. And so, the denial of Bailey's mediumship would have no more effect upon my mind than would a cowboy's whistling against a cyclone.

If there were deceptions at Grenoble, they were produced, in our opinion, either by prejudiced influencing Catholics in the body, or by clownish obsessing spirits. Hypnotism pertains to both the seen and the unseen.

Obsessions are far more common than is believed by many Spiritualists. Often, strong-minded, clear-headed persons have been temporarily obsessed; such was the case with our friend, Mr. Hudson Tuttle. (See pp. 5 and 6 "Demonism of the Ages and Spirit Obsessions," 5th edition.) The same may be said of other distinguished persons in our ranks.

There are, among us, some one or two public speakers who take unwearied pains to deny all spirit obsessions, contending that all is lovely, and that all is "goody goody" just over there; a few death struggles, a few dying gasps, cleans off the slate. These did it all, something as does Jesus' blood in the dogmas of the Church. But, besides being a Summerland, there is a fog-land, there are lower spheres people with the ignorant, the mischief-making and clownish marauders, who have access to our earth, as well as good spirits and celestial angels.

Battle Creek, Michigan.

PERSONALS.

Mr. W. T Stead's article, which forms the supplement to this issue, is a conclusive answer to the critics who have been assuming that Julia's Bureau is no longer at work. One of the English papers says, "When Mr. W. T. Stead carried his eccentric parades of his ghostly 'familiar' called 'Julia' a little further than usual last year Mr. Stead was severely condemned. Mr. Stead has left 'Julia' severely alone since that episode." As will be seen in his able article, contributed also to the October *Contemporary Review*, Julia's Bureau has been most actively and successfully, although quietly, at work. One grows accustomed, however, to all sorts of misrepresentation and abuse which seems to be the only weapon left now that psychic facts have to be accepted. Mr. Stead makes the late Frank Podmore and Adolphe Smith bear striking testimony to this in his article.

Stauton Coit, Ph.D., has brought out a remarkable book, "The Spiritual Nature of Man," published by the London Ethical Society, Queen's Road, Bayswater, London, as showing the rapid advance of thinking people to the standpoint maintained in this journal. Dr. Coit insists on devotion as necessary to ethical and spiritual development, and says that "this world here and now —not despite, but by and in and through the body—is a spirit realm." He says that human society is a spiritual organism, that psychic factors are the real subject matter of science. He discusses the mystery of spirit communication—not by telepathy, but by "pre-adopted signals." . . . When the psychic motion becomes a truly spiritual development "it will be counted divine." This is all we contend for.

Shishir Kumar Ghose, editor of *Hindu Spiritual Magazine*, has a most able article in September issue on "The Value of Spiritualism." In another article, "Julia's Bureau," Krishna Chatterjee, an eminent legal practitioner, who is a subscriber to this paper and highly esteemed correspondent, writes of his experience with "Julia's Bureau," and feels that he has been put into communication with his late father, Professor of Rhetoric in the Sauskrit College, Calcutta. It is most interesting reading in conjunction especially with Mr. Stead's article in this issue. He says "he does not know how to thank Mr. Stead sufficiently for what he has done for him through Julia's Bureau." The *Hindu Spiritual Magazine* is so full of good things every month that it should have a wide circulation in Australia. It is 10/- a year post free. Orders should be sent to P. K. Ghose, Manager, Calcutta.

Algernon Blackwood has written a tale, "The Education of Uncle Paul," in which a simple backwoodsman is led by his little niece, Nixie, to think of things that are unseen and spiritual. The reviewer in *The Queen* says, "Most of us now believe that there are beings near us who, although invisible, are yet real entities, and who have wider powers than are possessed by humanity."

"An Indian," writing in *The Times of India*, protests in an able article a column long against the "Guru" Craze which is more rampant in India than elsewhere. It is bad enough everywhere, and there is no more useful work to do among spiritualists and occultists of all kinds than to insist on the supremacy of the individual soul, and to protest against an assumption of superior occult powers often used for self-aggrandisement. It is a new and insidious kind of priestcraft. No one should attempt to come between the soul and the Great Source of Life.

Elliott O'Donnell has a chapter three columns long in every number of *The Weekly Despatch*, called "True Ghost Stories." No. IX. is entitled, "The Woman and the Spotted Dog," said to be true. It only shows that 'copy" of this description is now of commercial value.

Mr. and Mrs. Morell, now speaking at the Oddfellows' Hall every Sunday night, were accorded a most successful "At Home" by the Derby Spiritualistic Society, of which Mr. Morell was President, before leaving for Australia. Many gifts and hearty wishes for Mr. Morell's restoration to health were given. Mr. and Mrs. Morell announce in advertising columns that they will hold Developing Circles on Tuesdays and Drawing Room Meetings on Thursdays at Mrs. Bright's Reading Room at 8 p.m. They will also be the guests at Mrs. Bright's "At Home" on Wednesday, Nov. 9th.

Rev. R. J. Campbell is drawing immense houses at the City Temple, London. A lady visitor from Sydney, member of the Theosophical Society, says, "I drove up in a taxi, but had to take my place in line as one does when waiting for a theatrical performance." In his sermon on "The Prodigal Son" he emphasised, as does every spiritual teacher, the importance of the development of the inner life.

Dr. J. M. Peebles writes of his new volume of nearly 600 pages, "Five Journeys Round the World," that for those sending at once to him personally 6/-, that the book will be mailed direct to any address in the Commonwealth of Australia and New Zealand. It should be of great interest to readers everywhere, and is profusely illustrated with scenes and persons whom the veteran writer has met with in his travels in every part of the world. Address P.O.O. to Dr. J. M. Peebles, Battle Creek, Michigan, U.S. America.

Mrs. Knight McLellan, of Melbourne, was accorded a "Reception" by the London Spiritualist Alliance on September 8th, when she was introduced to a large gathering by Mr. Henry Withall, President. After replying to his kindly words, Mrs. McLellan passed under spirit control, and descriptions of about a dozen spirit people with Christian names and three surnames were given, and almost all recognised. A discussion on the value of physical phenomena and clairvoyant descriptions followed, in which Mr. H. Withall, Mr. F. Thurston, Mr. George Spriggs, Rev. J. Page Hopps, Mrs. Bell, Archdeacon Colley, and Mr. E. W. Wallis took part. Mrs. McLellan, in a private letter to the editor, speaks of having met Mr. Stead, Mr. John Lobb and wife, and sends greeting to all her friends in Australia.

Mr. J. A. Forbes, of Sawyer's Bay, Dunedin, New Zealand, has issued a most valuable pamphlet, "Vegetarianism and Food Reform," which should be in the hands of all interested in this important subject. It is 32 pages long, and gives most interesting statistics and information, and is published at 3d. by the Gore Publishing Company. Copies can be had direct from the author's son, Mr. Forbes, Bookseller, Gore, New Zealand.

Mrs. S. E. Morrison has gone to Sydney for a short lecturing season, and expects to return to Melbourne on Dec. 23rd. She reports successful lectures in New Zealand.

Dr. Turner, whose address at Mrs. Bright's "At Home' in October was greatly appreciated, will give particulars at the "At Home" on Nov. 9th of hours when he can meet inquirers and classes about to be formed.

Professor Falcomer, of Italy, sends a letter in reference to his great friend Cavalier James Smith, which will be found in another column.

Mrs. Bright will be "At Home" to friends and subscribers from 3 to 5 on Wednesday afternoon, Nov. 9th, at "Harbinger of Light" Office, Austral Buildings, 117 Collins Street. Mr. and Mrs. Morell will be the guests of the afternoon. Dr. Turner, Mr. Stanton and Dr. Abramowski will speak on Healing, with Discussion. Cordial invitation to all.

MARRIAGE.

Withers-Hinge—Sept. 28th, 1910, at the Baptist Church, Collins St., Melbourne, by the Rev. F. C. Spurr, William Withers, son of the late Captain Withers, of Melbourne, to Emily Rose, second daughter of the late Henry Hinge, of North Canterbury, New Zealand.

VICTORIAN ASSOCIATION OF SPIRITUALISTS.

On October 11th the Annual General Meeting of above Society was held, when the report was adopted and election of officers for the ensuing year took place. Although Mr. Waschatz, who has filled the presidential chair for some years, was unanimously asked to be again nominated, he declined through pressure of private business, and proposed Mr. Engman, who as Vice-President had been his right hand supporter, for the vacant position. Mr. Waschatz will, however, take on the important duties of Treasurer.

The followiug are the officers for the ensuing year:—President, Mr. H. Engman; Vice-Presidents, Mr. H. Fewster, and one to be elected; Treasurer, Mr. O. Waschatz; Secretary, Mr. M. J. Bloomfield; Librarian, Mrs. Harper; Conductor of Lyceum, Mr. Feinaigle; Trustees, Messrs. Terry, Hall and Waschatz; Committee, Mesdames Waschatz, Engman, Henderson, Butler, Waters, Boyd, Pymm, Mr. D. Henderson and Mr. F. Anderson.

On Sunday evenings the platform has been filled by A. E. Voun, Ph.D., who has given a most interesting series of lectures on "Spiritualism of the Past Ages," showing that spiritual communications and direction from the spheres have always been in evidence.

There is an excellent report of Mr. Feinaigle's conductorship of the Lyceum held at Temperance Hall on Sunday mornings. Some of the children have been growing palms from seeds given them by Mr. Engman, President, who is a trained horticulturist, with excellent results.

Mrs. Waschatz holds a Development Class at 8 every Friday evening at V.A.S. Rooms, Austral Buildings, open to members; and Mrs. Trew conducts a circle every Tuesday evening at 8, to which the public are invited. Mrs. Trew also gives clairvoyance and messages after the lectures in the V.A.S. Hall on Sunday evenings.

On November 9th the children of the Lyceum are to have their Annual Picnic, for which donations are asked. These will be gratefully received and acknowledged by M. J. Bloomfield, Hon. Sec., Austral Buildings. It may be noted that the V.A.S. and M.P.S. Lyceum are now working separately and on the old lines.

MELBOURNE P.S. LYCEUM.

On Sunday, Oct. 16th, the 38th Anniversary of the above was celebrated with much success. The Oddfellows' Hall was decorated with flowers, pictures, and spirit drawings, slates, etc. It was also the opening lecture of Mrs. Morrell, who with her husband has just arrived from England. All the three services were well attended, and in the evening an overflowing house was recorded. The chair was taken by Mr. Delderfield, also from England, who has been lecturing for some weeks for the Lyceum. At the morning Lyceum sessions the speakers have been Mr. Wilson, Mr. Edelsten, and Mr. Lumley, Conductor.

During the month two old workers for the Lyceum have passed onward—Mr. Werber and Mr. G. Marshall. A memorial service was held on October 9th, when addresses were given by Mrs. Redfern, Mrs. Werber and Mr. Jennings.

On Wednesday evening, Oct. 12th, a Welcome Social was given to Mr. and Mrs. Morell, when in spite of a heavy downpour of rain there was a good attendance. Addresses of welcome were given by Mr. Knight, Mr. Keir, Mr. Larsen, of local Societies, and representative of Brunswick Lyceum, also Mr. McLeod Craig, Mrs. Redfern, and Mr. Delderfield. Both Mr. and Mrs. Morrell replied, and expressed the hope of helping on the cause in Australia.

SPIRITUALISTIC CHURCH OF VICTORIA.

In the absence of a settled speaker the work has been carried on by local speakers, and Mr. E. M. Knight has been among these, unremitting in his endeavours to keep the services going. For the present it has been decided to close the Lyceum, and instead of the class for adults Mr. Knight has commenced a select developing circle, in which there are still a few vacancies. The speakers for the month have been Mr. Messenger, of N.S. Wales, Mrs. Reid, Mr. Arthur, Miss Schiebel and Mr. Knight. Those wishing to join the Developing Class should apply to Mr. Knight, Hon. Sec., at the Church meetings held at Female Operatives' Hall, Lygon Street, Carlton.

SPIRITUALISM IN BALLARAT.

Mr. J. Isherwood is taking the services at Ballarat, and writes that at his opening meeting there was a splendid attendance. During November Mr. Isherwood is to come to Melbourne, and at a date to be announced will again speak for M.P.S. Lyceum at Oddfellows' Hall.

SPIRITUALISM IN SYDNEY.
CHURCH OF SEERS.

Mr. A. J. Bush, Hon. Sec., writes:—I have to report good attendances. The afternoon platform has been occupied by Mr. Joseph Isherwood, who said farewell on Oct. 9th to our great regret, Mrs. Hayes and Mrs. Griffiths. On Oct. 16th we held a memorial service to Frederick Davison, who has recently passed to the higher life. The evening platform is still filled by Mrs. Annie Turner (Vic.), who has lectured and demonstrated to crowded halls. Our Lyceum which meets at Leigh House on Sunday mornings is progressing fairly, but workers are badly needed. Mrs. Morrison (Vic.) is expected to take the platform immediately, and her visit is expected to be productive of much good. Cordial greetings to yourself and all co-workers, and best wishes for the success of paper.

SPIRITUALIST CHURCH OF N.S.W.

To Mrs. Bright,

Dear Madam,

Since last report Mr. M. J. Bloomfield, Secretary V.A.S., representing his Society, has given us valuable assistance by two lectures. Mrs. Banks and self have occupied the platform generally, ably assisted by local workers.

Mrs. Morrison has commenced a season with above Church, which promises a most successful term and renewed energy in the cause of Truth in Sydney.

Greetings to yourself and good wishes for the continued light to all which emanates from the columns of your paper.

With "Onward" as the watch-work for all kindred societies.

Yours in Truth,

REG. TOWNS.

CHRISTIAN SPIRITUAL CHURCH OF PROGRESS, SYDNEY.

H. W. Moore, Hon. Sec., writes:—We have had fairly good attendances this month, as an investigation class every alternate Friday has made our Church more widely known; two Friday night meetings have been held and great interest shown. The speakers for the Sunday services were Mesdames Briggs, Love, Terrey, Kruger and Turner, Messrs. Gibson, Touzalin, Briggs, Ruthvan and Professor Xerxes, who I regret to say has now left for England. We had a series of addresses by Mr. F. Malcolm on "Allness of God and the Universe," "Power of Thought for Good or Evil on human lives," and "Our Thought Forces," which were listened to with great interest. Spiritual descriptions were given by Mrs. R. Turner and Mr. F. Neal. Hearty greetings to self, co-workers and paper.

IPSWICH SPIRITUAL SOCIETY, QUEENSLAND.

Brisbane Street,

Ipswich,

10th October, 1910.

Dear Mrs. Bright,

We are again much pleased to be able to report progress for our Society during the last month. Miss S. Venables, Medical Clairvoyant, who has recently arrived from

Daylesford, Victoria, has occupied the platform for the last month with great success. She is a good exponent of the higher spiritual life, and gives good readings and clairvoyance recognised by nearly all. With very best wishes for yourself and paper.

We are, yours,
The Ipswich Spiritual Society,
W. F. Reichart, Secretary.

SPIRITUALISM IN NEW ZEALAND.

AUCKLAND UNITED CHURCH OF SPIRITUALISTS.

Mr. J. F. Thorburn, Hon. Sec., writes that services are now held in Orange Hall, Newton. Madame Nordica, who had been speaking for the society for some months, was accorded a farewell social on Sept. 23rd, on the occasion of her leaving for South Africa on a missionary tour. Handsome presentations were made to her in recognition of her valuable services by the Church and Developing Class. Mr. J. M. Moorey commenced a three months' course of lectures the first Sunday in October, which promises to be very successful. Other items of news are that a Bazaar in aid of Church funds is to be opened at the end of October.

The President, Mr. Matthew Talbot, sends, as we go to press, the following additional items. The Annual Meeting at the Society's office, Raynes Street, when the following officers were elected:—President, Mr. M. Talbot; Vice-Presidents, Messrs. Jas. Aggers and J. W. Collier; Treasurer, Mr. Goldsmith; Hon. Sec., Mr. J. F. Thorburn; Mrs. M. M. Chapman, Minute Secretary.

Mrs. Harris Roberts has gone to Dunedin for a series of lectures to the Society there.

CHURCH OF SPIRITUAL PHILOSOPHY (Regd.), AUCKLAND.

Mrs. Mason, Hon. Sec., writes:—This Church is showing a strong and healthy growth, every service attracting large audiences. Sister Estelle has been assisted for four weeks by the Rev. S. Barnett who has delivered the address, and held class studies in Oahspe. This gentleman has asked to be released from his engagement as the Auckland Society of Spiritualists has offered him their platform which he took on Oct. 23rd Mr. J. Ewarts' Orchestra has given some grand renderings of selections from Handel, Mozart and other great composers, sacred solos are occasionally rendered, good music being a prominent feature in the services of this Church.

The General Meeting was held at which it was proposed "that in recognition of Sister Estelle's gratuitous services, and the excellent manner she has organised the Church, that she be duly elected Life-President." This was carried unanimously and with acclamation. In a few well-chosen words, Sister Estelle thanked them for the honour that they had conferred upon her. The Church holds their first Bazaar the first week in December.

Christchurch, N.Z., 8/10'/10.

Dear Mrs. Bright,

The Christchurch Spiritualist Association sends greetings and good wishes for your personal health and prosperity of your much valued paper, the *Harbinger*. Mr. J. M. Moorey, who is well and favourably known throughout Australia, has just completed his second term with us, making six months in all, and has been most successful. He is now a certificated missioner, having been granted the certificate of the N.Z. National Association of Spiritualists, and which he has fairly earnt. It has for some considerable time been the earnest desire of the majority of spiritualists in Christchurch to do away with tests of very description on Sunday, and to Mr. Moorey has fallen the task of carrying that desire to a most successful issue. For fully two months of his second term no tests were advertised, none given and none asked for, but his addresses were so good that our church has been crowded to overflowing every Sunday, numbers being turned away. This shows conclusively that with good matter well delivered tests can safely be left to the week-night meetings set apart for them. Mr. Moorey's last Sunday was a day long to be remembered, the subject advertised being "Last Words." Our meetings do not start till 7 p.m., but people were waiting at 6, and numbers had absolutely no chance of getting inside the building. Mr. Moorey spoke with even greater force than previously, and great spiritual power was felt throughout the building. At the close the vast audience rose and sang "God be with you till we meet again." During the following week a Farewell Social was tendered to Mr. Moorey, and was the most successful ever held in the building, nearly as many being present as on the previous Sunday. All expressed the hope that the Association would see its way to offer Mr. Moorey a further engagement in the near future, and that nothing would prevent his accepting it.

On Sunday, Oct. 2nd, Mrs. Steinman occupied the platform, and though a perfect stranger to most of us, a large gathering was present and gave the speaker an excellent hearing. She appears to be a very capable and energetic worker, and to her has been allotted the task of keeping together the large audiences Mr. Moorey has built up, and I believe she will succeed. Now in conclusion I must compliment you in the good work being carried out by you, and express the hope that your valuable paper may increase its circulation a hundred fold. With best wishes to all,

I remain,
Yours fraternally,
Chas. Jno. Champness, Pres.

Just as we go to press a report of the Spiritual Church of Jesus came too late for inclusion in this issue.

"OAHSPE."—December issue will contain articles and extracts unavoidably held over.

REVIEWS.

Letters from the Teacher

(Of the Order of the 15).

Edited by F. Homer Curtis.

Published by the Curtiss Book Comp., Denver, Colorado, U.S.A

This book contains a collection of answers given to aspirants through the above order. Many of the instructions given are very beautiful, and have such a ring of sincerity that one cannot resist the impression of this order being in actual touch with the higher spheres. To quote at random, "Never has a sincere cry for help been sent out in the silence (where God dwelleth) that was not answered. . . ." Here is another, "To tune our vibrations to the spiritual keynote of love is the highest form of mediumship, and the only true one."

The book is full of similar pregnant remarks. It will prove a very valuable guide to all aspirants for the higher life, especially such whose interior sphere has been opened, but who, being without definite guidance, stumble along "the Path" and very often fall. . . .

The most noteworthy feature in the teachings is the sharp distinction drawn between mediumship as it goes and spiritual unfoldment. It is this latter one which should be desired, and prayed, and worked for. If the Divine Self arises within us, we should be the true mediums, "mediums for the highest" in very deed and truth.

We welcome this contribution to our literature as another echo of the old, old admonition to seek God's Kingdom first, and these things shall be added unto us. It is the message of this journal to the world, it is the cry of all the Prophets, and of all lovers of humanity. May it be heeded. Elias Gewurz.

"Wonders Never Cease."

Just before going to press it has been notified that a new booklet is to be immediately published, entitled, "Wonders never Cease," by W. Britton Harvey, author of "Science and the Soul" and "Human Pearls in a Beautiful Setting." It is intended primarily for sending to friends at Christmas, and is being issued in time to

catch the home-going mail this month. The contents represent a discussion between four imaginary characters —the Dean, the Deacon, the Elder, and the Seer—and amongst the subjects treated are thoughts, prayers, magnetic healing forces, the religious outlook of the world to day, the divine law underlying progressive revelation, the spiritual law of affinity, death as synonymous with spiritual birth, and the naturalness and occupations of the spirit world. The text covers 48 pages, crown 8vo., and each page is printed in red and black on antique paper. There are also eight full-paged illustrations, including a striking coloured Frontispiece of "The Dawn," after George Taylor, the well-known Australian artist, and photographic reproductions of thoughts, prayers, and curative benedictions. The cover is of chaste design, with the title in gold lettering, and a knot of silken cord provides an artistic finishing touch. It will be obtainable at Cole's Book Arcade, Miss Hinge's Depôt, and the *Harbinger of Light* Office. This preliminary notice is intended as a reminder to those who contemplate sending a Christmas Souvenir overseas. In our next issue we shall be in a position to comment on the subject matter.

For the benefit of readers everywhere who may not have an opportunity of reading Jean Paul Richter's magnificent lines, "Infinitude," mentioned in the article on E. W. Cole in our September issue, they are here reproduced. Those who had the privilege of hearing R. A. Proctor's astronomical lectures a quarter of a century ago will remember that they were recited at the conclusion of his lecture "The Sun" by this great speaker.

INFINITUDE.

"God called up from dreams a man in the vestibule of Heaven, saying, 'Come thou hither, and see the glory of my house.'

And to the servants that stood around his throne he said, 'Take him, and undress him from his robes of flesh: cleanse his vision, and put a new breath into his nostrils; only touch not with any change his human heart—the heart that weeps and trembles.'

It was done: and, with a mighty angel for his guide, the man stood ready for his infinite voyage; and from the terraces of Heaven, without sound or farewell, at once they wheeled away into endless space.

Sometimes with the solemn flight of angel wing they fled through Zaarahs of darkness, through wildernesses of death, that divided the worlds of life; sometimes they swept over frontiers, that were quickening under prophetic motions from God.

Then, from a distance that is counted only in Heaven, light dawned for a time through a sleepy film; by unutterable pace the light swept to them; they, by unutterable pace, to the light.

In a moment, the rushing of planets was upon them; in a moment, the blazing of suns was around them.

. . . . . .

"Then came eternities of twilight, that revealed but were not revealed.

On the right hand and on the left, towered mighty constellations, that, by self-repetitions and answers from afar, that, by counter-positions, built up triumphal gates, whose architraves, whose archways, horizontal, upright, rested, rose, at altitude by spans that seemed ghostly from infinitude.

Without measure were the architraves, past number were the archways, beyond memory the gates.

Within were stairs that scaled the eternities below; above was below, below was above, to the man stripped of gravitating body; depth was swallowed up in height insurmountable—height was swallowed up in depth unfathomable.

Suddenly, as thus they rode from infinite to infinite—suddenly, as thus they tilted over abysmal worlds, a mighty cry arose, that systems more mysterious, that worlds more billowy, other heights and other depths, were coming, were nearing, were at hand.

"Then the man sighed and stopped, shuddered and wept. His overladened heart uttered itself in tears; and he said, 'Angel, I will go no farther; for the spirit of man acheth with this infinity. Insufferable is the glory of God. Let me lie down in the grave and hide me from the persecution of the infinite; for end, I see there is none.'

And from all the listening stars that shone around issued a choral voice, 'The man speaks truly: end there is none, that ever yet we heard of!'

'End is there none?' the angel solemnly demanded: 'Is there indeed no end? and is this the sorrow that kills you?'

But no voice answered, that he might answer himself.

Then the angel threw up his glorious hands to the Heaven of Heavens, saying, 'End there is none to the universe of God. Lo! also there is no beginning.'"

JEAN PAUL RICHTER.

PSYCHIC TRUTHS.

"TOLD IN THE AFTER LIFE,"

By EDWARD C. RANDALL,

Author of "Future of Man," "Life's Pogression."

(*Continued*).

We live day by day, and if we live to-day thoroughly poised in mind, taking no anxious thought concerning anything, we will have fitted ourselves to live the morrow when it comes.

Let us have no fear of anything, but realise that we are one with universal power, that power which can supply our every need, that health, strength, and happiness are our legitimate birthright, that they are ever potential in our lives, and that our bodies may express them now.

The seeker for Truth should expect to find it everywhere. Thus alone will he realise the brotherhood of souls, the unity of religions; for Truth cannot be confined within the limits of a creed, or restricted to the necessities of a few, this is the New Thought.

All things work together towards a high ideal in the kingdom of the spirit.

Living without the light of the New Thought is like having a grand musical instrument in the house without the ability to awaken its magnificent melody.

Every soul is a law unto itself, and would outrage its own sacred birthright, should it accept the criterion of another instead of its own.

The time allotted to us upon this earth is so short that our development, however rapid, must still be comparatively slight, and the highest good and the greatest happiness to all can only be obtained when all are labouring to their utmost ability for the universal good.

There should be less worship and more work among men.

When men know how to make the best use of their time, both for the present and future life, they will cease to do wrong, and learn to do right.

A god whom limited intellect could comprehend would not be a God, the intellect would be the greater.

The only religion that will save the world from its sin, and raise it from its degradation, must find its way to the hearts of men through the filtering process of human reason. Science and philosophy will be its handmaids, and eternal laws and immortal truths its gospels.

Wisdom is born in the soul of man when he recognises that natural law governs and accounts for all things.

Wisdom is not a product of nature; it rules all nature, wherever its laws are obeyed. Wisdom rules all things, it becomes manifested in nature; and not outside of it.

Speculation is based upon logic, but the revelation of truth rests upon nothing but its own divine self.

All nature is a revelation of truth, even if we do not understand its meaning. It is like a book printed in a language not understood by everyone. Nature changes, but wisdom remains.

If a man is clean, he feels clean, and keeping clean, inspires him to clean deeds.

There are those now on earth who have an extended vision called Clairvoyance; and some of these see thought-emanations, and distinguish their character by the trend of the colour, as well as its clearness.

Only truth can stand the test of an analysis, which destroys delusions and illusions. It enables one to see things as they are, in their real condition and relation to other things.

By breathing, and by the combustion of food, man exhales upon the material and spiritual atmospheres, elements that enter into the combination of external Nature, while his thought co-operates with and influences his surroundings.

The imagining faculty, which we all possess, is our creative faculty.

Every idea that we formulate and every idea formulated by others that we admit into our consciousness, will surely manifest on our physical organisms and in our life's experience.

Too many sip here and there, taking no deep draughts. They know just a little of these great themes, and dwell with them not at all.

Many writers on scientific subjects have almost ignored the office filled by the emotions in Nature's evolution. With mathematical precision they have, more or less correctly, classified certain phenomena; they have imagined that a survey of events and appearances constitutes all there is of knowledge. This superficial way of looking into things has been called "scientific research."

Wisdom, power, beneficence, and the peace that passeth all understanding, these come not from above, but from within.

If a man can make himself habitually right in his thought and desire, right in his will and purpose, he must become right in the tissues built up out of the mind's action.

With successful people in all walks of life, thought is concentrated on particular aims; but with the masses of mankind, it is but a wandering vagrant loitering upon the outer wall of circumstances.

The spirit world is the thought world. And as thought lives within the physical man, so the spirit world interpenetrates the material world.

Knowledge is merely a cultivation of that divine spark of wisdom inherent in all.

Memory is not only subject to will, but it has a will of its own. It is like a looking-glass, because it reflects what passes before it; yet, unlike a looking-glass, it retains and at will reproduces any figure that is wanted at the very centre of the plate.

Power is born of desire; no man can earnestly desire to live upon a high plane and yet be compelled to live upon a low plane, since we live in that state of development that we create for ourselves.

Success comes from self, from a corresponding condition of thought and desire. That which one desires to do, or to become, sooner or later, will be achieved.

Every life is placed exactly where it should be, and is in touch with the environment needed at that hour to unfold itself. When one comes to recognise this, he sees that his life is in his own hands, and that the power of his will is the measure of his ability, that whatever he wills to do that he can do.

The goal of yesterday we only reach to be lured to a grander view.

First, the natural, afterward the possible.

When will the popular mind be taught that there is no age, except as we permit it to affect us? We should put behind us all the thoughts of a life "here" and a life 'there"; there is but one life, and that is eternal. Then, why reckon upon "age" at all?

Our knowledge of law is nothing to us, if we do not place ourselves in harmony with it.

A great many people mistake information for knowledge. What a man most needs is not that he may be possessed of an accumulation of facts, but that he may know where to look for his facts when he wants them.

Our thoughts have a definite effect, for good and ill, on those who come anywhere within our radius.

If a law is to hold good, it must work independently of longitude and latitude, and in its action manifest uniform results.

Thought is a force for us to make use of as we would use steam or electricity. Thought, therefore, is the connecting link between the will of the spirit in our innermost soul and the outward expression of the soul, namely, the body.

It is thought that builds the body. Thought is food, thought is force, the motive power, by means of which the soul expresses itself in physical form.

The thoughts of a spiritual mind will build up a healthy, strong, and well-nourished body, because it will draw to itself the elements of strength that are in food, air, water, and sunshine.

It is ignorance of law that causes all pain. The perception of law is the beginning of wisdom. Obedience to law is liberty.

The law executes perfect justice everywhere and at all times. Universal law is universal justice. Without law, or without justice, the universe could not exist a day.

This year Peace Sunday falls on the 18th December, and it is trusted that all ministers and religious teachers will realize their responsibilities in bringing the matter of International Peace, which so vitally affects the life of the community, before their congregations and preaching on this subject on the day mentioned.

All requiring literature to help in framing addresses will receive free supplies on application to E. E. Dillon, Hon. Secretary, Peace Society (Melb. Centre), 60 Queen Street, Melbourne.

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Supplement to the Harbinger of Light.

MELBOURNE, NOVEMBER 1, 1910.

Can Telepathy Explain All?

With Latest Results of Julia's Bureau.

By W. T. STEAD.

It is with the utmost satisfaction that the following article from the pen of W. T. Stead, editor of the "Review of Reviews," is included in this issue. It will appear in the "Contemporary Review" for October, and will arrive early in November, thus making a simultaneous appearance in Australia in both magazines. Many inquiries have reached this office concerning "Julia's Bureau," as it has not been so much in the public eye during the last few months. It is, therefore, welcome news to find that it is working satisfactorily, and not the least interesting part of Mr. Stead's article is on its results up to date. The article is, however, an answer to statements in the late Mr. Podmore's posthumous work, "The Newer Spiritualism," which was published a few days after his untimely death, and an article in the September issue of the "Contemporary Review," by Mr. Adolphe Smith, entitled, "A Spiritist Revival." The very title of this article shows the wide-spread interest in the subject, while the term "Spiritist" indicates how little the trend of the New Psychology is recognised, or how it is leading to an entirely changed religious outlook. Mr. Stead's reply is a most able one, and it is doubtful if any other writer can so well uphold the ideals of those who are pursuing this all-important inquiry. Readers everywhere, as well as the editor of this paper, are greatly indebted to Mr. Stead for his great kindness in promptly forwarding this article, and also to a generous friend at this end who makes its immediate publication possible.

CAN TELEPATHY EXPLAIN ALL.

By. W. T. STEAD.

Written for *The Harbinger of Light.*

Imagine a village in the depths of Sherwood Forest many years before the Roman Conquest of Britain. To the rustics comes one day a stranger, who tells them curious things of an Imperial City in a far-off land, of which they had never heard. He speaks of the wealth, the splendour, the luxury, and the power of Ancient Rome. He tells of its roads which stretch out to the ends of the earth, of the Romans, of their invincible legions, of their great triremes, of their science, their art, their literature. To the villagers he is as a man babbling in an unknown tongue, of a people they had never heard of, inhabiting a country which they do not believe exists. In vain, by the use of simple comparisons and homely metaphors, does he try to explain to them what a legion is, how a palace is built, or how a galley is launched and propelled. His hearers understand none of these things. They know of no land but their forest and the surrounding country. The ocean they have never seen. Hence, the most part of the stranger's talk is unintelligible, the fraction they can understand is incredible. Wearied with his attempts to make them understand, they refuse to listen, or cover him with ridicule and abuse.

"What profit," they say, "is it to listen to such fables? This land we know, and our fathers knew it before us. But as for this Rome of which the stranger speaks, we know not whether there be any such place, and even if there be, it is so far away it is nothing to us. It is folly and waste of time to speak of such matters."

So the years passed and other strangers arrived making similar strange statements concerning the capital of the world. But as the stories of these travellers did not agree in all details, and as no one would undertake to show the villagers this alleged city of Rome, the rustics dwelt secure encompassed about in invincible ignorance, convinced that the Forest and the country round about was the world, and beside it there was none other. But as the years passed and the legions drew ever nearer and nearer the North of Gaul, rumours of their coming penetrated even the fastnesses of the English midlands, and the more intelligent of the rustics, recalling the travellers' tales which they had dismissed with scorn, begin to admit that perhaps after all "there might be something in it." One or two of the bolder spirits even venture to inquire of the despised strangers how to find out if there were really any foundation for all "that nonsense about the Imperial City in an unknown land." Being directed to travel southward until they came to the sea, and then to cross over to the other side, they at first object on the ground that they have never had any proof there was such a thing as the Sea. Ultimately they think better of it and go. When they reach the sea shore, they admit the fact that the sea exists, but they see no other side. The evidence that there is another side all comes from the sea itself. The sailors who bring cargoes into port do not agree as to whence these cargoes come. Some say one thing, some say another. Some refuse to say anything, preferring to have it believed they brought their wares from the sea itself. Admittedly the boatloads of fish were caught in the sea, and not less obviously many cargoes were shipped from English ports along the coast. Moreover, most of them can speak no English. Many are men of loose life and doubtful character, whom no one would accept as credible witnesses upon any question, let alone one of momentous importance. And further, one and all are dependent for their livelihood upon the delivery of goods alleged to come from unknown lands. Of those who can talk there is a suspicious readiness to say what they think will be pleasing to their interlocutor, especially if they can thereby secure food or drink or the wherewithal to buy the same.

There is also reason to believe that the calling of navigators is fraught with much danger to life and limb. Many who have gone out have never returned. Those inquirers who against their better judgment adventured themselves for a brief season upon the waters of the sea are mysteriously subject to strange torments, which render clear thinking and close observation impossible, and threaten to turn the body inside out. All evidence proceeding from such a source must be regarded with grave suspicion. On the whole, the rustic inquirers from Sherwood Forest, being shrewd folk and hard-headed withal, are inclined to report that there is nothing whatever to justify the story that there was any land beyond the sea. If there be—of which there is no evidence that will stand the test of critical examination—it can only be reached by crossing the sea, a process which incapacitates the voyager for making accurate observations, and which frequently costs his life. So the wise men of Sherwood return to their native forest, and pluming themselves upon their superior wisdom, to their inquiring neighbours they report on their return, "We content ourselves with recording what we have seen and felt and touched. We can testify that there really is a sea. It actually exists, those who denied the possibility of its existence were quite wrong. But there we stop. There is no need to waste time in squandering energies in silly talk about Rome and lands beyond the sea. The proper thing to do is to investigate the sea and its sailors. There is nothing in all that they tell us to prove that there is

any other land except that in which we stand. All that they bring into our ports they have obtained from the sea itself, like the fish or goods from other English towns. It is true that the sailors often deny this. But who would believe a sailor's yarn? No two of them agree and you can get any tale you like for a glass of grog."

And so they remain serenely confident in having solved the question, until one fine day when the Romans, driving northward their great highways, summarily compel every able-bodied man in the forests, under stern task masters, to labour at making one of the roads which, starting from the Forum, carried the legions to the uttermost verge of the known world.

Arguments against the Spiritual Hypothesis.

This imaginary sketch of the natural attitude of the insular and parochial mind, when suddenly confronted with statements of facts which transcend the range of its own limited observation, exactly follows the lines of thought with which we are so familiar in the voluminous writings of those who, after long denying the existence of psychic phenomena, are now busy explaining them away by referring them all to the sub-conscious self. What the sea was to the rustics from Sherwood Forest in my apologue the subliminal consciousness is to Mr. Adolphe Smith, and the school which he represents. They may now, at all events, be congratulated upon having discovered the sea. In time, perhaps, they may make the further discovery that there are lands beyond the sea. But at present Mr. Smith is precisely in the position of our imaginary rustic. He thinks the sea, or in other words, the vast imperfectly explored region of the subliminal self, is quite sufficient to account for all the messages which we receive as to the existence of another world, and he is amazed that everyone does not see that it is "a waste of time studying anything beyond the latent forces of the human mind," even although the testimony of these latent forces points as directly to the existence of another world as the cargoes brought into British harbours point to the existence of ports of shipment on the other side of the sea.

Mr. Podmore and Adolphe Smith.

I do not propose to deal in detail either with Mr. Adolphe Smith's essay in the last number of this Review or with Mr. Podmore's posthumous work, "the Newer Spiritualism." It would be a waste of time. What is useful is to quote their evidence as to the reality of the phenomena which it is still the fashion in some belated quarters to deny. Mr. Smith says:—

> "After twelve years of constant practical experimentation, I am convinced that we possess many faculties other that what are usually attributed to the five senses. . . Though some of my friends were spiritists, we suggested no spirits and we had no spirits, but we had all manner of revelations, of visions, of clairvoyance, and of clairaudience. Still more incredible and impossible to explain, we had prophecies, carefully noted at the time, and fulfilled afterwards."

In like wise testifieth Mr. Podmore when speaking of the latest evidence supplied by Cross Correspondences.

> "No person who carefully studies the records would think it possible to attribute all these numerous and well-attested coincidences to fraudulent design or the mere chance association of ideas,"

They both agree in regarding the study of the origin of these phenomena as of the first importance, and—be it noted—neither of them denies the possibility that the Spiritistic hypothesis may be true. Mr. Smith admits that—

> "though suggestion telepathy or thought reading explains almost all the genuine phenomena, it does not preclude the possibility that there may also be telepathy between the spirits of the dead and the spirits of the living."

Although he thinks that we obtain no trustworthy information as to what there may be beyond the grave, he says:—

> "For all that relates to the affairs of this world, there are finer forces of nature waiting to be developed, and this promises to be the next and the most fruitful phase of human evolution."

In like manner Mr. Podmore, speaking of telepathy, declares in the closing words of his last book.

> "The establishment of such a faculty, if only as the vestige of a primitive mode of sensibility now superseded by articulate speech would surely be a result worth all the labour spent in the vineyard; a fruitage which would go far to compensate for the loss of that, perhaps, visionary gold."

Julia's Bureau.

After quoting these credentials from such unwilling witnesses as to the genuineness of psychic phenomena and the momentous conclusions, which on one hypothesis or another may be drawn from their occurrence. I proceed to state as briefly as possible what has been attempted and what has been realised by the agency which is popularly known as "Julia's Bureau."

Julia's Bureau is simply an office, founded—on suggestions written automatically by my hand—for the purpose of testing the question whether or not it is possible to put those who mourn their dead into communication with the spirits of their deceased friends and relatives. Mr. Adolphe Smith attributes the suggestion to my subconsciousness. He may be right. But if he is, then my subconscious self, for the last sixteen years, has been playing with the utmost persistency an apparently useless game for the purpose of deceiving my conscious self. Why my subconscious self should lie like a trooper all these years merely to befool the conscious self, to which he is permanently attached, I leave Mr. Smith to explain. All that I know myself is that my right hand, being, as it were, temporarily disconnected from my volition, and left entirely passive for the use of other intelligence than my own, writes messages which are characteristic of the persons from whom they profess to come. These messages—which emanate as often as not from persons still incarnate who subsequently verify the accuracy of communications registered, often at a distance of hundreds of miles, by my automatic hand—often communicate information which was not previously in my possession, and in some cases contain predictions concerning events months before they take place.

Shortly after my friend, Miss Julia A. Ames, died, in Boston, her spirit or ghost or phantom, call it what you will, twice appeared visibly to her most intimate friend in accordance with a promise made before death. On the second occasion, I happened to be staying in Eastnor Castle, where Miss Ames's apparition appeared. At her friend's request, I placed my automatic hand at the disposal of this visitant from the other world. She used it to such purpose that I subsequently was able to publish a volume made up from her communications under the title "Letters from Julia," or "Light From Beyond the Grave." In one of the earliest of these communications, Miss Ames expressed her earnest wish that I would try to found a bureau or central office, which would undertake the duty of bringing together, through the agency of sensitives, psychics, mediums, or persons possessing the sixth sense, the spirits of the departed with those whom they had loved on earth. I was loth to undertake such a task for many reasons, some of which are obvious enough. But last year I made the attempt some sixteen years after the suggestion had first been made from the other side.

Eighteen Momths' Work.

It may interest the reader to describe the results attained after eighteen months' experience of the working of the Bureau. We have now had through our hands about 400 cases. A case is an application made by some person who signs a form stating that he or she is, bona fide, prompted by a sincere desire to obtain communication with some loved one (named) on the other side. Mr. Adolphe Smith speaks of our "ingenious explanation" that the phenomena are produced by spirits from the other side, and asserts unkindly that we ignore equally occult tradition and the teaching based upon modern scientific experiment. So far from this being the case, two of our circle are trained occultists, and there is nothing in modern scientific experiment that is ignored in our proceed-

ings. We do not ignore the sea because we seek to cross it to explore the further shore.

The hypothesis of spirit return may be baseless, or it may be well founded. What can be more in accordance with the spirit of modern scientific research than to submit the theory to the test of a series of constantly renewed experiments, the records of which are carefully preserved in shorthand notes taken at the time?

We, of Julia's Bureau, are each and all convinced by personal experiments carried on for several years that while telepathy and suggestion will account for many things, there is a large residue of phenomena which can only be accounted for on the hypothesis of spirit return. To us, Mr. Adolphe Smith's naive suggestion that everything comes from the subconscious mind is strictly on a par with the theory of the Sherwood forester, who was quite certain that all cargoes came out of the sea, or along the coast. But so far from dogmatically asserting that spirits are the sole source of these phenomena, we treat each case independently as an opportunity of putting the various hypothesis of telepathy, suggestion and spirit return to a simple test. Instead of discrediting the telepathic theory, we invariably call the applicant's attention to it, and suggest to him methods for testing its truth, positive and negative. It is admitted as common ground that messages may be telepathic from the living; the question is how can we best discriminate between such messages and similar communications that may be received from the so-called dead. Our method, which we are quite willing at any moment to revise and amend, happens to be the very mode put forward by Mr. Adolphe Smith, as "the most conclusive method of demonstrating this faculty," i.e., of telepathy. We ask the applicant to fill up a printed form specifying in minute detail what messages he would regard as proving that he had been brought into communication with his friend on the other side—"if the hypothesis of telepathy be excluded." This obviously admits that if the sensitive obtains nothing but the tests thought of before the sitting took place, the telepathic hypothesis would offer a possible alternative solution to that of spirit return. But in order to ascertain whether that possible alternative is the real solution a further negative test was suggested. The applicant is requested at some time during the sitting to fix his mind as intently as possible upon some person, place, name or thing, which has nothing whatever to do with his deceased friend, and to note the result. Obviously, if all these messages are mere thought reading, the sensitive would not be able to distinguish between one form of "the subject matter of the visions to be induced" and another. Either he would get both things, names or persons thought of or neither. We find great difficulty in getting applicants to make the negative test, but that is not our fault. Still, they do it in many instances. What is the result?

Telepathic Hypothesis Fails.

The one outstanding fact of the patient and prolonged experiments conducted last year is that the telepathic hypothesis as an explanation of all phenomena has hopelessly broken down. The negative test has failed in every single case in which it was applied. The positive test has fared almost as ill. Of course, there must necessarily be some similarity between the applicant's written description of his deceased friend and the sensitive's account of how that friend appears to him in clairvoyant vision. Two observers describing the same object must necessarily give pretty much the same account of what they have seen, but after that element is allowed for, the remarkable fact remains that of the half-dozen sensitives employed in conducting these tests, not one was able to reproduce with anything approaching to exactitude the details of the tests suggested in the form which the applicant had filled in before the sitting and sealed and retained in his own possession until the sitting is over. But although the suggested tests were in most cases not given, other tests were supplied, which, in about half the number of sittings, were regarded by the applicant as conclusive proof that they had been brought into communication with their beloved dead. That is about the proportion when the applicants were able to attend in person. In cases where the sensitive had no other clue to the deceased except a lock of hair, a fragment of a letter or a trinket sent to him, as often happens, from the uttermost ends of the earth, the proportion of successes was much less. But in the cases sent by absent sitters from a remote distance, the telepathic test failed no worse than it did when the applicant was present.

The proportion of cases in which the hypothesis of spirit return was vindicated, although less than in those when the applicant met the sensitive face to face, was still more than double that which I had ventured to hope for as a general average.

I can best illustrate this by quoting two letters received at the Bureau since the appearance of Mr. Smith's article. The first is dated from London, September 9th, 1910. It runs thus:—

> "I must at least thank you for the privilege of a message through Julia's Bureau, and tell you that though the message had no connection with the name and questions I wrote on the paper sent me to fill out, it was convincing of the identity of my departed husband, and contained references to things known only to me and to him, and of so very personal and private a nature as not to interest anyone else."

This, of course, does not exclude telepathy, although it shows that while the tests suggested in advance were not given, others even more convincing were forthcoming, which, although containing information in the mind of the sitter, were not suggested by him consciously to the sensitive. Of course, if the information in the message corresponded to nothing in the sitter's mind, the sitting would have been regarded as a failure even if the contents of the message were quite correct. The dilemma, that if the message is recognised as true it is due to telepathy, but that if it contains anything, the accuracy of which is not recognised by the sitter, it is false, if admitted as reasonable would of course definitely exclude the possibility of any demonstration of the truth of spirit return.

Especially is this the case if it be admitted that the sensitive can tap the minds not only of those present but of all their acquaintances or even of total strangers who may happen to be living in Honolulu or Zanzibar. But even Mr. Podmore admits that "we have little or no experimental evidence for telepathy of this complicated form, and to the average mind the hypothesis of spirit return is less difficult to accept than this monstrous and utterly unverified demand on behalf of telepathy from the unconscious mind and latent memories of total strangers at the other end of the world."

A case in point is thus reported to me by Mrs. Ella Anker, a Norwegian woman of letters who has had sittings at the Bureau. She wrote me after reading Mr. Smith's article as follows:—

> My own experience is built merely on the same foundation as Mr. Smith's. When I calmly examine what I have perceived at Julia's Bureau, I may divide the facts into different groups. First, there have been told me many sentences, that might only be the medium's own inventions, containing nothing definitely characteristic of my dead friend—for instance, "I am happy," and so on. Then comes a series of answers and messages, that may be the answers of my own thoughts and wishes in the moment I am at the sitting. For instance, when I want to hear about my own child, the beautiful description the medium gives may be his reading of my own fancy. Then comes the wonderful group of answers where my deeply rooted sorrows and wants are replied to in a manner that only can be used by this dear personality alone in the world or allusions to events only known to us two. If this group is created by my own unconscious mind, by my knowledge of him, so that it is I myself that gives, through the medium, the answer so characteristic of him; in other words, if this group of messages is not genuine, it is a marvel of new facts for science to examine. It reveals new powers of human soul even greater than the continued life after death. For it would suggest that thoughts remain for years living independently of your own development, as a conserved energy ready to spring forth at any time to be seen and heard by total strangers as living things—which is a boundless discovery for science.

But I have at least got some results which my unconscious mind cannot explain, although it may be true that telepathy can explain nearly all things. I will first mention the case with George S——. The sensitive described first his personal characteristic accurately, as I knew him, and then he said "This gentleman wants to show you something in his hand." The sensitive then made a round ring in the palm of his hand. "I do not know what it is," he said: "perhaps a crest."

I could not understand what he meant; I did not understand, either, the word "crest," but thought it was a signet. One of my relatives who was present who knew George S—— equally failed to understand it. But his wife, four months after, told me George S—— had a round wound mark in his hand, caused by an explosion, which forced a metal tube through the palm of his hand! I am convinced that this knowledge never had been in my mind, or in that of my relative. I had only spoken with G. S—— twice or thrice, and knew him very remotely, and neither I nor my relation had been told anything about this. The medium's suggestion of a crest showed that he was equally ignorant of the fact.

At a good sitting, you form a personal impression as to the truth of the message based on many things in themselves apparently trivial, the way in which the words are said, and the immediate expression of the mediums, all these things go to convince one of the genuineness of the message, but they cannot be stated as proofs to others.

Object of Julia's Bureau.

The work of Julia's Bureau is not primarily intended to verify this or that conflicting hypothesis. Its object, as defined by Julia herself, is to administer consolation to those parted by death by enabling them to enter into communication with their loved ones across the grave. To have achieved this result to the satisfaction of hundreds is to me a sufficient justification for the existence of the Bureau. I would have been satisfied with ten per cent. of successes. The experience of a year's experiments is that given good conditions, the average of success, meaning by success the conviction acquired by the applicant that he has been put in communication with his beloved dead, is nearly 50 per cent. when the sitter is present, and 30 per cent. when the only trace is psychometric.

Although this is the primary purpose of Julia's Bureau, it was impossible to prevent developments, which, however, were all distinctly contemplated by Julia when she founded the bureau. The investigation of the mystery of personality, the exploration of the other world, and the obtaining of messages other than those of consolation and reunion, naturally sprang out of the institution of the circle—a select body of half-a-dozen persons—meeting daily at the same hour to obtain results.

Here again our experiences are diametrically opposed to those of Mr. Smith. He declares that "a really good sensitive will always re-echo the opinions and carry out the desires of those by whom he is surrounded." I do not say it boastfully, but I have made it my special business to secures the services of the best sensitives obtainable in London for the bureau, and the result obtained is exactly opposite to that described by Mr. Smith. Our messages from the other world in no way "reflect the opinions and desires of the sitters." There is, for instance, not one Roman Catholic in our Circle. Two, at least, of our sitters are strongly anti-Catholic, yet no series of messages have been so persistent, so consistent and so characteristic as those which have, through the agency of a trained occultist, who is not now and has never been a Catholic, purported to come from the disembodied spirit of Cardinal Manning, as recorded in supplement to December, 1909, issue of "Harbinger of Light."

In Conclusion.

Of course, I do not for a moment claim that there is anything evidential in these messages of Cardinal Manning or Mr. Gladstone beyond such internal evidence as may be supplied by their style and contents. I can vouch for the good faith of the automatic sensitive, who certainly was incapable of writing it herself, excepting as the passive instrument of another intelligence. Whether Mr. Gladstone did or did not condescend to utter a word of guidance for the nation he loved so well is a question on which the reader will form his own opinions. For my part, I see nothing improbable in such a condescension on his part, and if he did so condescend, it would seem to me very much the kind of advice he might be expected to give, and which, at the present juncture, in my humble opinion, it might be well for his former followers to accept.

Those whom Sir Oliver Lodge describes as "good and earnest, though moderately intelligent religious people," profess themselves to be immeasurably shocked by the suggestion that instead of spending eternity in "dignified idleness," Mr. Gladstone still feels a keen interest in the welfare of our country.

To all their outcries I reply by quoting Sir Oliver Lodge's question:—

"Is it not legitimate to ask these good people whether, if an opportunity of service to brethren arises, an effort to seize it may not be made even by a saint?"

My purpose here is not to argue as to the authenticity of this, that or the other message, but to press home the inquiry how far such communications can be accounted for on any other hypothesis except that of spirit return? Telepathy from the conscious mind clearly does not explain. Telepathy from the unconscious mind of the incarnate as an alternative is more difficult to accept than the theory that these messages emanate from the conscious mind of the discarnate, for we do at least know that such thoughts and ideas were familiar to the conscious minds of the latter when on earth, whereas we have no evidence that they ever presented themselves to the subconscious mind of the sensitive. Those who insist upon attributing such messages to the subconscious mind of the medium have never explained what may be termed the mendacious modesty of that elusive and evasive entity. If it possesses such supernormal faculties, why should it so invariably conceal its candle under a bushel and habitually lie in order to avoid being credited with the authorship of its own work?

There remains the convenient hypothesis dear to many good people that these intelligences who communicate with us from beyond the grave, from the prophet Samuel down to the revenants of the present day, are one and all subtly devised personations of the Evil One. As the Devil can quote Scripture to serve his turn, he may assume the garb and use the diction of a deceased Cardinal to expound and defend the dogmas of the Catholic Church. But as the sin against the Holy Ghost—as we have recently been reminded—was giving the Devil credit for achievements which was not his due, we shall do well to be chary of adopting this explanation of the messages described above.

The gain accruing from papers like those of Mr. Adolphe Smith lies in the fact that they frankly and fully admit the genuineness of these phenomena, which the more closely they are examined lead more irresistibly to one conclusion, which is not that of Mr. Adolphe Smith.

We are surrounded by a great cloud of witnesses, whose forms some mortals can see, and whose voices are audible to many amongst us. Even if these Invisible Entities be demons from the nether pit, or if they be mere thought forms, thrown off from the unconscious mind of the living with intent to deceive their fellows, the reality of their existence and the nature of their attributes deserve the study of those whom they are attempting to deceive. If, on the other hand, it be true, as all the religions have ever taught, that we are compassed about by a great multitude, of which no man can number, of Angels, ministering spirits and the spirits of our beloved dead, amongst whom there may also lurk malign intelligences, deceiving spirits, ministers of evil, the subject is one that calls still more imperiously upon the careful study of all serious men. For the door is now open. With the development of the Sixth Sense the denizens of that Other World are no longer invisible and inaudible to mortal man.

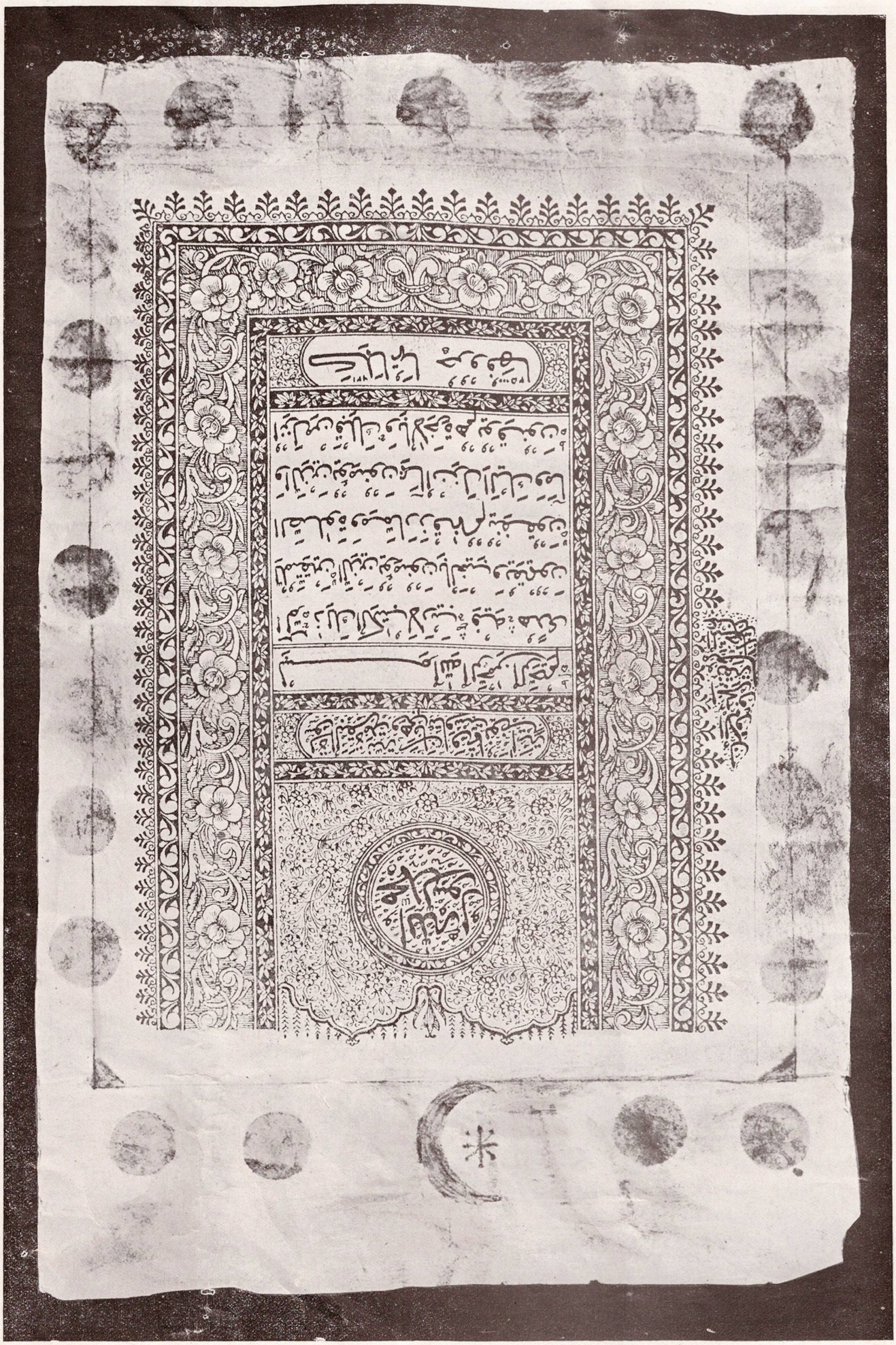
Double Supplement to "Harbinger

Photo. reproduction of "Apports" brought to Mr. T. W.



To give readers a correct idea of the "Apports" as photographed for this issue, it has been decided to give a double supplement. Early in the evening of the séance held on October 12th, Dr. Whitcomb announced that "a Priest's Satchel from Persia containing his beads and a parchment with the first chapter of the Koran, which is the quintessence of the whole sacred volume of the Mohammedans, would be brought." Those who were present will not easily forget the impression made when this satchel with its contents was taken from the cage where the medium after being searched by gentlemen investigators had been placed and the door locked and sealed by them. The parchment was so beautifully inscribed in Arabic that it was decided to give that in as nearly full size as possible as one illustration, and the bag and

Stanford's circle through the mediumship of Charles Bailey.



Manuscript in Arabic found in Persian Priest's Satchel.

red beads separately. Interest was added to the incident by Abdullah, one of the Indian controls, who says he was the son of a Mohammedan priest, reciting and singing some 20 prayers, using the Rosary meanwhile. The beads, as well as the ornamentation of the satchel, are seeds from a tree. Dr. Whitcomb said it was a unique "apport" and would be exceptionally hard for anyone in the flesh to get hold of it, If it goes to Mahommedan countries it will cause a sensation. We have never had an opportunity of getting one before." Even to those who have made a systematic study of this phase of phenomena it is an ever renewing miracle to witness at each succeeding séance, and should lead to a study of the marvellous hidden forces of nature as nothing else can. By every mail come letters assuring us of their educational value.