

# THE HARBINGER OF LIGHT

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

Founded in 1870 by Mr. W. H. Terry.

"LIGHT, MORE LIGHT."—Goethe

Edited by Annie Brighi

Vol. 42. No. 509.

MELBOURNE, JULY 1st, 1912.

SIXPENCE.



"JULIA,"  
and Automatic Writing.

**W. H. LUMLEY,**  
(Member the Australasian Union of Herbalists (Regd.).  
**Consulting Herbalist**  
Mental and Physical Healer,  
193 BANK ST., SOUTH MELBOURNE.  
Prompt attention to Country and Interstate Business.

**MADAME LANGDON, Consulting  
HERBALIST.**

Mental and Magnetic Healer (Member of the  
Australian Union of Herbalists, Registered).  
Herbs and Herbal Remedies posted to any address.  
Complaints diagnosed from lock of hair enclosed in letter. Fee 10s. 6d.  
KEEN STREET, LISMORE, RICHMOND RIVER.

**T. DOWNS,**  
Certificated Psychic by Examination N.A.S. New Zealand, Reg.

Psycho-Magnetic treatment from personal interview or by letter. Cures  
Insomnia, Nervous Troubles, General Weakness, etc. Health Diagnosed from  
lock of hair, or interview. Fee 10/6 returned if not satisfied. Credentials,  
Testimonials, and Press Notices sent on application to T. DOWNS. Inter-  
view by appointment.

San Stephano, 64 Juliet Street, Marrickville, N.S.W.



**W. DONAHAY,**  
181 COLLINS STREET, MELBOURNE Above "The Argus"  
Office.  
OPHTHALMIC AND OPTICIAN.  
GENERAL

Accurate Sight Testing. Perfect Frame Fitting. Expert Refractionist.  
Oculists' Prescriptions Carefully Attended to. Repairs Promptly Effectuated.

Our Prices are to Scale and Reasonable

Tel. 1772 City.

## Books for YOU at Cole's Book . . Arcade, Melbourne

LIBRARY BOOKS, at 3/6 each. Postage 6d.

**CHARLES LAMB'S COMPLETE WORKS**, in Prose and Verse, including Poetry for Children, and Prince Dorus, with Two Portraits and a Facsimile. This is a library edition of 881 pages, green cloth, olive edges. Its contents include Essays of Elia, Essays and Sketches, Tales, Tales from Shakespeare, Adventure of Ulysses, Dramatic Pieces, Poetical Works, Album Verses, etc.; and its price is **only 3/6**. Postage 3d.

Also at Same Price, in Uniform Binding,

- DEAN SWIFT'S CHOICE WORKS**, in prose and verse, reprinted from the original editions, with memoir, portrait, and illustration, over 700 pages, containing his life (82 pages), Gulliver's Travels, a Tale of a Tub, The Battle of the Books, Directions to Servants, Polite Conversation, Thoughts on Various Subjects, Verse, etc.; over 700 pages.
- EDGAR ALLAN POE'S CHOICE WORKS**, poems, stories, essays, with an introduction by Charles Baudelaire; nearly 700 pages.
- MARK TWAIN'S CHOICE WORKS**, revised and corrected by the author, with life and portrait of the author, and numerous illustrations. Contains Innocents Abroad and New Pilgrim's Progress, and all his best short stories and sketches; 600 pages.
- EMERSON'S COMPLETE WORKS**, nearly 1000 pages of good type. The above FIVE Books Post Free to any part of Australia for 17/6.

ANOTHER BARGAIN. A 4/6 BOOK for 2/6. Postage, 4d.  
**ROUTLEDGE'S EVERY MAN'S CYCLOPÆDIA**. Containing in one volume, ten useful reference books, comprising over 50,000 items of information for the SCHOLAR or BUSINESS MAN. The departments of this magnificent book include:—1. A Dictionary of Universal Biography. 2. Historical Allusions. 3. Battles and Sieges. 4. A Gazetteer of the World. 5. General Information. 6. Dictionary of Law. 7. Dictionary of Words Frequently Misspelt. 8. Dictionary of Synonyms. 9. Dictionary of Abbreviations. 10. Dictionary of Pseudonyms. And the price is now only 2/6, postage 4d. Write early.

AN INSPIRING BOOK FOR THE YOUNG MEN  
OF AUSTRALIA.  
MEMOIRS OF THE LIFE AND WRITINGS OF BENJAMIN  
FRANKLIN.

Art cloth, only 1/3, Postage 2d.

**LORD MACAULAY'S COMPLETE WORKS,**

In six green cloth vols., olive edges, for 7/6 the set, only 7/6.  
Postage 9d. extra.

This choice edition is well bound, suitable for the library shelves. Handy for the pocket (size 7in. x 4 1/2in), the type is clear and readable. The set comprises about 4000 pages and includes the History of England, in 3 vols.; Speeches on Politics and Literature; Critical and Historical Essays, Miscellaneous Essays and Poems, and Lays of Ancient Rome. Six volumes for 7/6 the lot, or 8/3 if posted.

**E. W. COLE, Book Arcade, Melbourne,  
Sydney and Adelaide.**

**T. W. BULL,** Medical Disease Reader and Herbalist.

President of the Australian Union of Herbalists, Regd. Etab. 20 years. Successor to Mr. G. SPRIGGS.

Diagnosis of Complaints & Symptoms given from personal interview, or letter enclosing a lock of Patient's Hair without any information being asked for. Hours: 10 to 4 daily and Thursday evening 6 to 8. Saturday out of town.

Fee 10s. in Advance. Returned if Patient is not satisfied. 8 Brunswick Street South, East Melbourne (Near St. Patrick's Cathedral).

**PSYCHO-THERAPEUTIC INSTITUTE,  
49 REGENT ST., FITZROY.**

**MR. McLEOD CRAIG**

Cures Chronic and Acute Diseases by Mental and Magnetic Methods, when all other remedies fail.

Paralysis, Melancholy, Rheumatism, Chest Troubles, Catarrh, Asthma, Pains in the Head, Deafness, etc., Nervous Prostration of all kinds, no matter how long standing, can be cured by Mental and Magnetic Treatment.

**SPECIAL NOTICE!**

Mr. McLeod Craig has been compelled to give up his New Zealand tour through the number of patients coming for treatment.

To country clients our system of Herbal Remedies with Diagnosis from Lock of Hair, fee for one month 10/6.

Our Herbs need neither alcohol or preservatives to keep them.

Only Melbourne Address—49 Regent St., Fitzroy.

**MRS. TOM. GRAHAM,**

Certificated Midwife.

73 GEORGE STREET, FITZROY.

Receives Patients. Doctor in Attendance if required. First Class Accommodation. Terms Moderate.

**"Harbinger of Light"**

Bound Volumes for 1911 now ready.

Complete, with Illustrated Supplements,

7/6 Post Free,

From "Harbinger" Office, 117 Collins St., Melbourne.

**SPIRITUALISM.**

By JUDGE EDMONDS and DR. DEXTER.

In two volumes, containing about 800 large octavo pages, with introduction and two illustrations.

THIS STANDARD WORK has since the exhaustion of the Tenth American edition some years since been entirely out of print, is being advertised for by those who have heard of its merits, and needs bringing under the notice of those investigators of Spiritualism who have not heard of it. In addition to a condensed account of the experiences of the well-known Jurist by whom it was compiled it contains a series of communications written automatically through the hand of Dr. Geo. T. Dexter OF A VERY HIGH ORDER, and professedly by the spirits of EMMANUEL SWEDENBORG and LORD BACON with answers to numerous questions propounded by the circle. Also a lucid description of Visions of the Spirit World presented to Judge Edmonds:

The price of previous editions of this work in Australia has been 15s. The price of the present edition will be, 2 Vols., 7/6.

OFFICE OF THIS PAPER.

**VICTORIAN ASSOCIATION OF SPIRITUALISTS**

OBJECTS:

"The Investigation and Advancement of Spiritual Truths and Purposes."

The V.A.S. Conversazione, 2nd Monday of the Month.

V.A.S. Developing Class, Friday evening, 8 p.m. Hon. Psychic Leader, MRS. WASCHATZ.

Sunday Evenings, 7 o'clock, Austral Buildings.

V.A.S. Circle, Sunday Afternoon, 3 p.m.

V.A.S. Séance every Tuesday, 8 p.m. Mrs. TREW.

V.A.S. Developing Class, Thursday, 8 p.m. Leader, Mrs. PYMM.

The REV. DAVID A. LEISK will lecture **Sundays, 7 p.m., at Austral Buildings.**

On Wednesdays, at 8 p.m., in the V.A.S. Rooms, 117 Collins Street, the REV. LEISK will lecture and give Psychic Demonstrations. Admission 6d.

Subscription (which entitles Members to the use of Library), 2s. 6d. per quarter; with use of No. 1 Lending Library, 5s. Catalogues free.

"The Proper Methods of Scientifically Investigating the Phenomena of Spiritualism," Free on Application. Enclose postage.

V.A.S. Tea Rooms now open. Tea and Biscuits, 3d., between the hours of 1 and 5 p.m.

M. J. BLOOMFIELD, Hon. Sec.,  
117 Collins Street, Melbourne.

**WELLINGTON ASSOCIATION OF SPIRITUALISTS, Registered.**

NEW CENTURY HALL, KENT TERRACE.

Public Meetings every Sunday at 7 p.m. Friday at 8 p.m.

Children's Lyceum at 2.30

All country visitors made welcome. The Society has a splendid Lending Library.

W. McLEAN, President. MRS. W. E. MOORE, HON. SEC.,  
28 Bedwell St.

**"The Soul Whence and Whither"**

Being evidences of a previous spiritual personal existence. Especially interesting to Biblical students; by Levite.

On Sale at Cole's Arcade; Miss HINGE, The Block; and Harbinger Office. Price 6d.

**OLIVE BRANCH REMEDIES**

CURE WOMAN'S ILLS.

Every lady can treat herself in own home. Olive Branch Pile Remedy a radical cure for Hemorrhoids, Itching, Blind or Bleeding Piles. Olive Branch Headache Tablets, containing no opiates of any kind. Diamond Sanative Powder. It has a cleansing, disinfecting effect which is magnetic in its healing powers.

Send stamped envelope for particulars to Mrs. Kitty Hayes. Every Case Diagnosed.

44 CASCADE STREET, PADDINGTON, N.S.W.

**P. DONECKER,**

(Successor to W. H. TERRY),

Importer of BOTANIC MEDICINES,

Barks, Roots, Seeds, Gums, Fluid Extracts, &c

Wholesale and Retail Price Lists on Application.

All Mr. Terry's preparations kept in Stock.

Mr. Terry's Prescriptions Dispensed.

Medicines forwarded by Post.

Second Floor.

Austral Buildings,

Take Lift.

117 Collins St., Melbourne.

**WANTED.**

Demonstrators, both men and women, Spiritualists preferred. Experience unnecessary. No canvassing. Make money demonstrating the "Wondergraph" in your own home. The orders come right to you. This is a live article, an attractive, educational instrument.

Address the WRITEO COMPANY,

3 STANHOPE COURT, PORTLAND, OREGON, U.S.A.

# The Harbinger of Light.

JULY 1, 1912.

## CONTENTS:

Editorial Notes.....	97
Mr. Stead's Julia and Automatic Writing, by Annie Bright (with Portrait).....	98
Mr. T. W. Stanford's Seances with the Medium Charles Bailey.....	100
What Life in the Spirit World really is.....	102
Messages from Stead.....	103
The Titanic Disaster.....	104
Supplement—Dr. Hyslop attacks the Bailey Seances; and "Conjurers and Spiritualism," by Dr. James Coates	
Presentation Portrait of Annie Bright, Editor "Harbinger of Light"	
Illustrated Supplement—Photo. reproduction of Apport at Bailey Seance	
Some Recollections of W. T. Stead.....	105
Correspondence.....	107
Mr. Britton Harvey's "Science and the Soul".....	107
The Late Mr. Stead.....	107
Spiritualism in the Press.....	107
The New President of the Psychological Research Society.....	108
Personals.....	108
Spiritualism on the Stage.....	110
A last Conversation with Mr. Stead on the "Titanic".....	110
Reports of Spiritual Societies.....	111

With this issue is given the promised Supplement of the Editor's portrait, unavoidably omitted in the June number. It is given in response to many requests and as an acknowledgment of the unflinching sympathy in the work of readers in every part of the world.

## EDITORIAL NOTES.

It has often been asked during the last month—when discussing the all-important fact of communication between the two worlds as manifested in so startling a manner by Mr. Stead—why so many pass over as it were into the darkness and the silence and give no sign of their continued interest in the things of earth. In this, as in everything else in this mighty universe, "It's all Love and all Law," as Browning puts it, and most important to ourselves—we have to make our own conditions. There were very few souls on earth who so fully sympathised with the weak and suffering as Mr. Stead, no more vehement upholder of the rights of man. With a pen as powerful as if dipped in fire, he espoused the cause of the down-trodden, denounced War and pierced as with a lightning flash to the heart of every subject, thus exposing to the light of day the many dark corners of social and political life. In a recent number of the *Daily Telegraph*, Sydney, there appeared a two-column appreciation of Mr. Stead from the pen of a journalist, Mr. J. A. Packer, who had been associated with Mr. Stead in a humble capacity, as he says, during his editorship of the *Pall Mall*. "It has been my privilege," he writes, to share his friendship ever since, for he never turned a friend down, and none who ever knew him wanted to forget him, or ceased to entertain for him the most affectionate regard. Mr. Stead always regarded his series of articles, entitled "The Maiden Tribute of Modern Babylon," as the most useful and the most needed work he was ever permitted to do for his fellow men. Every woman in England is his debtor, says Mr. Packer, "for the courageous and self-sacrificing part he played in that campaign. As a supernumerary in that terrible drama, I can bear testimony that for six weeks Mr. Stead and his colleagues carried their lives in their hands as they made their personal investigations . . . That he had on one point been deceived by an agent in no way affected the authentic value of an investigation which compelled a reluctant Legislature to postpone all other business to the passing of a new law for the protection of girls."

As Mr. Stead has himself written in his article "How I met Julia," in this issue, there is a Law of Attraction throughout the universe which draws together those who wish to be enlightened and the one in a position to help. Is it consistent with common sense even to suppose that a soul for ever kindled while in

earth life to redress wrong, to point out so fearlessly the truth of spirit communication, as in his article "How I know the Dead return" should awaken in spirit life with all those noble qualities—this character he had been building all through earth life—changed? We may believe, as he says, that all these faculties are quickened as never before, that he is filled with so fervent a desire to help that he at once set to work to enlighten people he had left behind. In one of the communications that came with lightning rapidity, my hand shaking as with electric force, he said "there is so much to teach people, so much to show up, as it were, that I am just as impatient as I was on earth to set things right and shall give an impetus to the movement that will shake people up and make them rub their eyes in wonder. Nothing that cramps the soul is good. Most important is it to remember that one's own inspiration and development are what must be first striven for. No one has an exclusive call on the higher Intelligences. They are as much at the service of one as the other. The only conditions are self-development—to be worthy of the highest.

It will be understood by those of clear vision how views of this kind will entirely change the religious outlook. They will so open the eyes of those who look for light that a religion vital and soul-sufficing as never before will naturally grow in the hearts of the people. There is too much make-believe now, too much burden on the conscience and intellect for people to hear the Gospel of glad tidings, over-shadowed as it is by creeds and dogmas that turn thinking-people away altogether from priestly control. The ministers wonder, as did one recently in the *Herald's* Monday page of church doings, at what were termed "Ungrateful Immigrants." "They came to us seeking all manner of assistance . . . billets were found for them . . . and then they disappear. They never visit us nor do they visit any church. They use the church as an employment bureau . . . and that is the extent of their association with us?" Without condoning the meanness of conduct of the kind, it is very patent that if they took any real interest in spiritual things, if they found anything in the church to suit their needs, they would attend the services. But like the vast majority there is nothing vital, nothing soul-sufficing in the teaching. Instead of being told of vicarious sacrifice they must be taught that it is nothing but the "Indwelling Christ," that is the spirit of love in their hearts that can be of the slightest use to them. Each one must be his or her own saviour, each one can get into personal communication with the ethereal worlds, if he develop his spiritual nature. To know something of the life that is awaiting them would give a zest to earth-existence that nothing else can. Troubles would weigh lightly on the spirit if it were realised that every trial may be turned to a means of spiritual growth. That this world is a school for the development of character is a truth that should, as Mr. Stead says, be proclaimed from the house tops.

There are signs on every hand that this blessed day of enlightenment is dawning. It is most surprising of all to find how Mr. Stead's articles are their own justification. Greatly as it has delighted me to know by sheafs of letters, by newspaper insertions, that his glorious message is bearing fruit, for myself I am only anxious to be a torch-bearer and to become as receptive as possible so as to give this message put into my hands as truthfully as possible to the world. All I ask is to be shown the way.

"Show me the way up to the higher plane,  
Where body shall be servant to the soul;  
I do not care what tides of woe or pain  
Across my life their angry waves may roll  
If I but reach the end I seek some day;  
Show me the way."

## MR. STEAD'S "JULIA," AND AUTOMATIC WRITING.

BY ANNIE BRIGHT.

In my own experience of automatic writing "Julia" has been so important a factor that at this time of new and startling developments it seems that the article to be written next must be concerning her connection with Mr. Stead and myself, showing the *naturalness* of all that is happening or about to happen in connection with this paper. For myself it is but an extension of the wonderful occurrences of past years, and as in them nothing has ever deflected me from the great truth that our inspiration must come *direct* to each one of us, so what I write now is given in the same natural way, but with a feeling of greater power, greater inspiration, than ever before. I have to work just as hard, but I am conscious of a perpetual impetus that sustains and impels me onward. It is just an increasing supply of what is really the Elixir of Life from the inexhaustible reservoir open to all humanity. It is the only power that can give health, strength and vitality, and take you into closer and closer touch with the ethereal world and the dwellers therein. It is, moreover, latent in every human being. My only desire is to give this wonderful message as clearly and strongly to the world as possible. Said my great co-adjutor in the spheres at the pentecostal hour—nine o'clock—one morning, "You will be placed securely on your feet, and with spirit ever turned towards the Light such writing will pour through you that darkness will be dissipated in many places, and people made at least to think. They will be startled out of their utter carelessness of the most important thing in life to study—their eternal destiny. . . Shut your eyes and ears to everything but the great message put into your hands—commit thy way unto the Source of all Light and Love and your strength will be perfected." On another occasion I was told that "it was the religious inductions drawn from the phenomena that attracted Mr. Stead to myself and this paper so long ago." "This golden chain was, of course, a reality," he wrote, "and there it was after I passed over, and it drew me to you at once. To find an open channel of communication was a great delight, and my first words, as you know, were, 'So full of delight at my new surroundings.' You forgot to mention in *June Harbinger* that 'Julia' was standing beside me as I was writing. 'How I Met Julia' will probably be the title of my next article from the spirit side of life." "It is such an eye-opener to me," says Mr. Stead in one of these priceless communications, "that I am wanting all the time to open the eyes of those I have left behind, and as many besides as I can reach. . . On your little speck of earth you have no idea of the immensities here—immense things, immense armies of workers going

forth on missions. Your great seers on earth catch glimpses thereof, but with the best of them it is only glimpses. Nothing I have ever read on earth can give an idea of the reality to your minds. . . This great truth has now to be brought home to the world in quite a different way. Do you meet now with any of the attendants at church, do you meet with any clergyman, who has anything but a hazy idea of life beyond the grave? They treat it as an abstract thing, whereas it ought to be the most live and tangible subject of all. Oh, it is simply grievous to look at the scenes I have left and feel, although thankful for doing so much, that I had not had a tongue and pen both touched with fire to let people know of the greatest reality of life. I did my best under the circumstances, but it was a poor best after all. . . . I seemed to astonish people, and yet if I had known a little of what I know now I should have tried to set the world aflame. I would have gone from continent to continent, proclaiming this great, this glorious, this greatest of all facts—that of communication

between the two worlds." This seems to have nothing to do with "Julia," and yet it must be told to show how his experiences in earth life are the basis of all he has to say from that greater and more glorious side of existence.

"JULIA" AND HER  
PICTURE.

As showing a continuity in these spiritual happenings it was in the *Harbinger* of February, 1910, that "Julia" was made a prominent personage in this paper. At that time "Julia's Bureau" had come into world-wide notice, and had also incurred severe criticism in the London press for receiving and publishing messages from Mr. Gladstone and others relative to the political crisis of that day. Just at that time Mr. Stead sent me the picture which is now produced and some account of these doings



"JULIA,"  
And Automatic Writing.

at the Bureau, published eventually in a Supplement. All this recalls vividly the first letter that I received from Mr. Stead, dated August 15th, 1893, commenting on an article I had written in a Melbourne weekly paper wherein I described a sitting at which I had been present to obtain "copy" for these articles "Modern Witchcraft," which I had been engaged to write. Just when I visited the circle my mind was literally full of "Julia." Mr. Stead had, in the previous number of his *Review of Reviews*, told the world of his automatic writing and the letters he was receiving from "Julia," whom he had known in life and who, about three years before, had passed on suddenly in America. I was a stranger at the time to everyone present excepting the friend whom I accompanied, and expecting to be only a silent visitor and reporter of proceedings was surprised to hear that a spirit wished to be recognised who had come for the first time to this side of the world. Her name she said was "Julia," Mr. Stead's Julia. No one at the circle had apparently read the article but myself for her name evoked no reply or recognition. So I asked to be allowed to answer and in a few brief

sentences was told she had come through the attraction of my great interest in Mr. Stead's new development and would later on help me in my work. This was duly included in my article and sent to Mr. Stead in London unknown to myself. This brought his first valued letter, to be eventually the foundation of a friendship and valuable help which has now extended beyond the Borderland. After encouraging me to pursue the enquiry, and saying I should find Julia a very helpful soul and likely to "manifest herself in a more definite manner," which proved quite correct later on, Mr. Stead gave his personal experience of Julia's communications as follows:—

"The personality of Julia," said Mr. Stead, "is to me beyond doubt. You cannot receive intimate and constant communication for more than a year from any person, whether in the body, or out of the body, without becoming conscious of the character of the person with whom you are in communication. Julia is quite distinct to me, as distinct as any person in my office. She is extremely good, always cheerful, always full of consolation, a little bit too sanguine, perhaps, now and then, but as true-hearted, loving and sympathetic a friend as I have ever had in this world. . . . She was a noble woman when she lived, and death, to say the least, has not impaired either the kindness of her spirit, or the power of her intellect."

This was written nearly nineteen years ago, and in confidence. "Letters from Julia" were not then published, and Mr. Stead was not prepared then, I know, to give his complete adhesion to the spiritualistic hypothesis. His words written so long ago give an added interest to the picture, and Australian readers will be interested to know how deeply rooted and of what long standing is his spiritual partnership with this beloved friend of his.

#### "LETTERS FROM JULIA."

In the preface to the latest edition of these Letters, now called "After Death," Mr. Stead gives his views on Automatic Writing that are extremely valuable at the present time. "I have not one word to alter or to modify," he says, "in the statement made in the original preface, where I vouch for my absolute belief in the authenticity of the communications received through my hand. I am positive that the letters did not proceed from my conscious mind . . . and I can hardly imagine that any part of my unconscious self would deliberately practise a hoax upon my conscious self about the most serious of all subjects. . . . The simple explanation that my friend who has passed over can use my hand as her own seems much more natural and probable. I have many friends who, being still in their bodies, can write with my hand automatically at any distance. If this capacity be inherent in the soul of man, independent of the body, when incarnate in flesh, why should it perish when the bodily vesture is laid aside like a worn out garment. . . . If my friends' minds do not need to use their own hands to write to me, but can control my hand for that purpose while they are still in the physical body, why should they lose that faculty merely because they have put on a spiritual body. It is not their material envelope that writes with my hand at a distance of hundreds, or even thousands, of miles, but a subtler something that is quite independent of their body and even of their physical consciousness." It was scientific induction of this kind that led Myers on to a belief in the continuity of life by his experiments in Telepathy. It had been established beyond any manner of doubt by experiment, strictest tests, and corroboration from innumerable sources that messages could pass telepathically—by a sort of wireless telegraphy—from one continent to another, or between more adjacent places. In his experiments he found himself travelling beyond earth limitations, and that he had come into communication, by this same telepathic law, with friends on the other side of life. This law of Telepathy, then, was not only a natural law of earth, but a universal one, by which we could come into communication with every part of the universe if we supplied the required conditions. These are the

result of a natural spiritual development, a normal mediumship to which all can attain—much more reliable than abnormal mediumship, as it is a direct and personal inspiration from the spheres. Nearly seven years ago, a most remarkable instance of this occurred in my own experience. It is customary for all communications to come to me early in the morning, when etheric vibrations are undisturbed by business or other distractions, and it was at 7 that I was made aware of a message awaiting me. This was to inform me of the serious and what would be fatal illness of a friend five hundred miles away, who had recently visited me, and whose health was apparently good, with no cause whatever for anxiety. I was told of the disease—one of the most deadly of all—and enjoined to send what comforting messages I could. It came as unexpectedly and peremptorily as the first one from Mr. Stead, and I knew intuitively it was true. My friends here were informed of it, and on hearing soon after that this lady had been taken suddenly and seriously ill I expressed my grave anxiety without mentioning the name of the disease, which was not declared for nine months after by her physicians, constant automatic messages telling me, meanwhile, that everything I had been told would be confirmed. It is not possible for myself, any more than for Mr. Stead, to doubt after corroboration of this kind over and over again received. In Mr. Stead's, "How I Know the Dead Return," test after test, corroboration after corroboration are given with regard to "Julia," and it remains now for me to prove to the world, as it never has been before, what spiritualism really is, and the paramount fact of communication between the two worlds. This is going to change our religious ideas as nothing else can. For the first time it will be shown that each individual soul can get into touch with eternal verities if it grows into the requisite advanced condition. Teachers we may have, and learn something from many an exalted one, but not one can do the work of the individual soul. There is no mystery attached to this attainment. It cannot be too often reiterated that there is no mystery but "the mystery of godliness" as the Apostle puts it. "On a proper understanding of mediumship," said Mr. Stead, the other day, "depends the whole future of spiritualism. Now it is dragged down and degraded by self-seeking people, and the credulity of the public with their degrading ideas of what it is meant to do. There is nothing to take the place of personal inspiration, the rest is mostly counterfeit. As is explained always in the comments on the phenomena occurring at Mr. Stanford's circles, these are intended only to illustrate the spiritual basis of the universe. To lead mankind "through nature up to nature's God" should be the end and aim of all phenomena, but people, as a rule, do not raise their eyes from the ground." It is teaching like this that Mr. Stead is now giving from the spheres. As an unrivalled journalist, and we know that all our gifts of the spirit survive the change called Death is it not the most natural thing, and one to be expected, that he should, in fuller fashion than ever before, give his enlarged views on a subject that he had done in so brave, and often misunderstood, fashion when in the body. "Stead's Julia" has become a household word among spiritualists generally. A "Julia's Bureau" has been founded in Paris; Mrs. Wriedt, the wonderful American Medium, is now, as a recent letter informs me, a guest at Julia's Bureau, London, and no mention of Automatic Writing by or through Mr. Stead would be complete without mention of one who was Mr. Stead's friend in earth life, but whose friendship he says "became closer and closer after she passed over." In her last published words to Mr. Stead she says, "All that I wrote about the joy and the glory of the love of God, which is manifested to us more and more exceedingly, was too weak, too poor, to give you any idea of how life becomes transfigured when the atmosphere of life is love.—Julia."

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

BY ANNIE BRIGHT.

In the address which has been selected for reproduction in this issue by Dr. Witherow on "The Spirit Filled Life" stress is laid on the fact that man must get his spiritual knowledge at first hand. This is the higher teaching that is coming from many different sources, and which is over and over impressed upon me by vibratory intercourse with the sphere. Dr. Witherow says in his address: "Do not fall into the serious error of supposing that you can go to some meeting and there get into communication with those passed over to the Better Land, and believing that they are omnipotent, expect them to give you that help, knowledge, and wisdom which God alone can give." As if in corroboration of this, there came this message in outlining the work for the future to be done on this paper, that a "complete statement will have to be made of many things not understood about mediumship before any real advance can be made in spiritualism. There are certain psychic gifts that people have, but these are so dragged down by the want of knowledge concerning them that, instead of forwarding spiritualism, they keep it back." This is really the great work of the future. As it is, the outside public confuse psychic gifts and spiritual development to so great an extent that it is generally supposed by the "man in the street" that spiritualism consists in foretelling the future or being told what to do as regards business and other matters instead of using their own God-given faculties and asking for guidance from the Great Source of All Life, which, as Dr. Witherow says, is the only way. Until this is seen and is proclaimed, as it were, from the house tops, no real headway will be made.

A lady calling at this office the other day asked if it were not possible by changing the name to disassociate spiritualism from these undesirable conditions. But it is felt that the standard that Dr. Alfred Russel Wallace holds aloft—asking when someone inquired if he were not an occult student, what was the matter with the name "spiritualist"—that it is better to live down all the evil report than to change the name. Was not the term "Christian" held so greatly in derision in the days of primitive Christianity that its adherents had to meet in caves and underground places to prevent molestation? Means will, however, be given to proclaim what spiritualism is in these pages as never before in its history.

A novel illustration of "Apport" is given in this number by special request of the controlling spirits. The head-dress of an African chief, in order to be shown satisfactorily, is taken on the head of the medium, and is sure to be highly appreciated.

The following is a brief account of addresses given and phenomena received since the account given in June issue:—

195TH SEANCE, April 25th.—Address by Rev. Mr. White, "Lessons from the Recent Shipping Disaster." Phenomena; Hematite Spear Heads in lump of clay. Head-dress of native chief, Congo, South Africa, made from the skin of an antelope. Spear Heads from North American Indians.

196TH SEANCE, May 2nd.—Address, "In Memoriam," Mr. George Spriggs and Mr. Stead, by Dr. Robinson. Phenomena. Materialised hand of Mr. Spriggs shown. Lump of clay containing spear heads. Dart Tail Munia bird brought on nest, first of its kind. Another bird brought in the light. Dr. Witherow spoke of the "Stead Special Number" and the work of the "Harbinger" and its supporters in letting thousands read of the doings at this unique circle through which many had been brought to the truth in every part of the world. "You are getting away from the low phase of Spiritualism which kept it back and down so long, and you are pointing men and women to the Source of all help and strength." Fuller notice may be given at some future time.

197TH SEANCE, May 9th.—Address by Signor Valetti on "God and His Immutable Laws." Phenomena. Quantity of sand with luminous metal from Thibet. Head-dress made from cocoa-nut from Congo tribe Central Africa.

198TH SEANCE, May 16th.—Address by Professor Denton, "The Teaching of Higher Spiritualism." Phenomena. Three stone spear heads. Quiver for holding poisoned arrows made from skin and from the same tribe Congo, Central Africa, as the head-dress last received. Professor Denton's address was a

powerful appeal for the raising of Spiritualism. So objectionable, he said, was the ordinary presentation of it in promiscuous circles that he was sometimes tempted to suggest that the name should be changed to the Science of Life—teaching men the continuity of life and the solemn duty of forming character here in the school time.

### ADDRESS BY REV. DR. WITHEROW : "THE SPIRIT FILLED LIFE."

*Specially reported by Miss M. Wilson, Shorthand Writer and Typist, Modern Buildings, 317 Collins Street, Melbourne.*

As advanced thinkers I believe that you desire to have the strong meat of the word. My subject is "The Spirit Filled Life," and I will take a text as preface to my remarks which I hope you will not object to. My position in regard to the Bible is this: that it contains much spiritual teaching. We are, however, to take the good out of it and reject that which is evil, because God has given us reason by which we are to sift the wheat from the chaff. My text is, "I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord." Take note that Paul, the teacher, when praying that the early Christians and all who believed should be preserved blameless, spirit, soul, and body, commenced with the spirit. Some people make a mistake and commence from the outside—body, soul, and spirit. That is not the Divine order. God works from within—first the spirit, the most important, because it is the true man, pure spirit, then a purified house for the spirit, and a blameless life.

#### AFFLICTIONS DO NOT COME FROM GOD.

At the outset I trust to combat a few erroneous ideas that are prevalent to-day. The Church has taught you and the world at large that whatever afflictions may come upon you—sickness, death, and other calamities—that we should submit very humbly to what is described as the chastening hand of God. There was a time when I believed that myself, but I am thankful that I do not believe it now, and know, moreover, that it is not true. I know what the Divine Mind is regarding His children in relation to spirit, soul, and body, and I shall tell it you faithfully to-night, so that you may be in error no longer. Clergymen have told their congregations that when sickness comes upon them God is seeking to purify them; that when death snatches away a loved one God has purpose in it, which is to purify the souls of those who loved the one snatched away. These are errors. It is a serious statement to make, but it is, nevertheless, true. Both from the Bible and the spiritual standpoint it is false. God is neither the Source nor the Author of disease. God does not deal with men like that. There was a time when zealous, but mistaken, people gave out to the world that plagues and visitations of nature were sent by God because of men's wickedness. This also was untrue. If it were true then I cannot understand how some of your large communities and cities were not blotted out ages ago. God is the Source of health, life, purity, and power. His will towards His children is that they shall be preserved blameless, that they should have boldly as well as spiritual health. At various times were sent on to your earth plane teachers, seers, and prophets—the Nazarene, the greatest of them all. You well know that they were all commissioned and had power to destroy disease. The Christ instructed His followers to go out and preach the gospel, the good news, and "as ye go heal the sick." He said, "I do always those things that please the Father," and we know, therefore, that healing the sick pleased the Father. In the Old Testament we have a number of instances where the prophets commanded certain people to apply to the Lord for healing; in fact, His name was given to the Jewish people by the Psalmist as the Lord "who healeth all thy diseases." Ah, but someone may say, "We are surrounded by microbes." I will let you into a secret about microbes. Do you know where they came from in the first place? Most of them—if not all—have been generated by filthy humanity,

and they turn and rend you. Even in this respect you have to suffer the penalty of others' wrongdoing. Filthy people who have not observed Nature's laws in the past have produced many of these germs. You may say that seems impossible, but it is quite true. I have not the time just now to go into the matter, but you know as well as I do that diseases are generated through men's actions, through their way of living, and through utter disregard of Nature's laws. We put aside, of course, the old bogey of the devil. You are too enlightened for that, and I would not insult your intelligence by daring to say that disease was brought to humanity by supernatural beings. It is untrue. That evil spirits obsess men and cause them to fail bodily is correct, and it is what should be expected. But that evil spirits were waiting, lurking at the street corners, to afflict humanity with most hideous diseases is not true; neither were they sent by our Father God.

#### RIGHTEOUS LIVING THE KEY OF HEALTH.

It is necessary that you should be whole in spirit, soul, and body. You will probably say that it is very difficult to preserve health. Not so difficult, my friends, as you may suppose. There is no difficulty, provided that you have no congenital disease—and even if you have there is a way out of it—and that you have good parents who have the keys of knowledge, who know how to instruct their children in the way of living. Remember that a man, a woman—every human being—is as he thinketh, because thoughts are substances and the power of mind is able to produce disease and trouble. Some people commence life worrying. There is nothing in the universe that will produce trouble in human life—bodily sickness—so soon as worry. For this reason God has said, through His teacher, don't worry. "Come unto Me all ye that labour and are heavy laden, and I will give you rest." Ye that are burdened—no matter what your burdens may be, sickness, trouble—"Come unto Me." Do not go to your neighbour, for the puny arm of man can avail but little. Come unto Me, the Source of Life and Light and Strength, cast your burden upon the Lord. A great many people carry burdens and say, "Willingly would I lay them down, but I don't know how to do it." I am sorry to see that there is a doubting spirit abroad at the present time, an atheistic, materialistic spirit. People say, "But God does not answer prayer." I tell you that God answers prayer daily—not in the way, perhaps, that you desire, because your way would not be the perfect way. If you expect an answer you will get one. Here we have the finite mind coming in tune with the Infinite Mind. What is the use of praying for any spiritual blessing, or a blessing of any kind, if you don't expect to get it? Supposing that you were hungry, you know that if you went to the conductor of this circle and asked for bread that he would give it to you. You dishonour God when you ask amiss, you don't expect to receive, and you don't receive. "Let him ask in faith," said the apostle, "and it shall be given him." There are thousands of people who do receive because they expect to receive. If you have burdens carry them in secret. Tell the all-embracing mind, God, and leave your burden there; you will find in some way or other, for His resources are limitless, that you will receive an answer.

#### NECESSITY OF HIGH IDEALS.

A man should commence life having high ideals; he should have a goal set before him, which he is determined to reach. It should be a noble, manly, godlike ideal, and unless the spiritual element is found in it then life will not be much of a success. Take the man who sets before him the goal of accumulating riches. Look at that man as you pass him in the street; the lines upon his face and forehead, the drawn features show that there is a fire within consuming him. There is no great spiritual power within him to counteract, as in some cases; there is no healing balm to be applied to his soul—the thing he is in

pursuit of is killing him. But if a man sets out to be a success, in life, with trust and reliance on the all Father, and that being His child, in some way or other, that which is best for him will come, then I say his life will be a happy and successful one. Again, some people will tell you that all folk get sick. I will admit that most people do, because they are ignorant of Nature's laws. They deliberately break these laws, and the result is that they are punished for doing so. "Rejoice not against Me, oh mine enemy; when I fall I shall arise." Realise that you are happy if you learn a lesson from breaking that law, for you will be careful not to break it again. I do not wish to sit in judgment upon any person, but there are some ideals that you have which you know inwardly it would be right to put aside. Some people have ill-health because of over indulgence. That is simply a breaking of Nature's laws. If you have got light on any subject, and don't follow it, you are sinning against yourself and God, breaking Nature's laws, and the result will assuredly be that sometime or other you will have to pay the penalty. There are many people who drink to excess. I believe the vast majority of mankind would be much better if there were no alcohol on the earth plane. It is true that men may take it in moderation, and very little harm accrue, but it has been the source of so much trouble and misery that the world would be better without it. The habit of smoking is also to be condemned. If your conscience approves of it I do not sit in judgment upon you, but if you reason the matter out and decide that you would be better not to smoke, and continue to do so, then you are sinning against yourself and against God, and there is no real progress for you while you continue the habit. Some people expect to be happy when they get to heaven, but I want you to be happy while on the earth—heaven begins below. It is intended that you should be happy on the earth plane. It is just by being a little careful, a little considerate for others, asking for light and knowledge, and having the courage to do that which is right, putting aside that which is wrong. I do not care what fault it may be, these things must be overcome, and in overcoming you are strengthened for the next battle.

#### HOW TO BE HAPPY AND HOW TO PROLONG LIFE.

Man may prolong his days by observing Nature's laws, and by not giving too much thought to himself. That is how a great many people cut short their lives. If you have a pain or a pang which annoys you, and you cannot just get rid of it, do not think of it, move about, go and help someone who is worse, and you will be astonished to find how much better you will become. Train your minds to put aside all thoughts of ill-health, and cast off these fears and the evils which you think are coming upon you. Commence to train your mind in this direction. This much relates to the physical. Apart from this, man's life can be filled with the Spirit. He can rejoice daily. Paul said that "Thrice was I beaten with rods, once was I stoned," and a great many other evils came upon him. "I die daily," he said, but "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Engage in any work that brings happiness, that better the condition of those round about you, which necessarily brings satisfaction and joy to oneself. There is no joy in the world like ministering unto those who have need of help and succour. The men and women who redeem the time by doing good have no time to think of pettifogging evils and annoyances, and have no time for evil thinking and evil speaking. The pure mind is able to cast off such thoughts and live in the spirit, and there flows from you an emanation which is of God—every good influence and good thoughts. If you think good, if you speak good, if you live good, good must come from you just like the power from an electric battery, like the rays from the great orb of day. If you

think evil, if you speak evil, you are producing evil as surely as you live. Bear these facts in mind.

FROM WHENCE DO WE RECEIVE OUR SPIRITUAL LIFE.

Do not fall into the serious error of supposing that you can go to some meeting and there get in communication with those passed over to the better land, and, believing that they are omnipotent, expect them to give you that help, knowledge, and wisdom which God alone can give. Thousands of people go to these meetings intent upon asking for help and guidance from spirits who have passed over the borderland, but, if the truth must be told, these have not advanced much beyond the intelligence of those who seek for guidance. There is only one that can supply all your needs; it is God, and God alone, the Eternal Spirit, the All Father, who alone can help. Will He help? That is a very important question. Yes, whatsoever ye shall ask in faith that will He do. I have said that prayer is answered; I have proven it myself; thousands and millions have proven it; and it does not matter what other people say, who have not proven it. God does answer those who expect an answer, who put their faith in Him. David is reported to have said, "I have been young, and now am old, yet have I not seen the righteous forsaken, nor his seed begging bread." When we put our trust in Him it is that we come in tune with the Infinite and His divine love. If you are trusting some intelligence who once lived upon this earth you are making a mistake, for he is a creature only. It is to the creature's God that you must appeal, and through some spiritual channel will the answer come. God never yet turned His back upon the waiting soul. It does not matter whether you are an Anglican, a Roman Catholic, a Spiritualist, or a Deist, He is the All Father, and He helps those who put their confidence in Him. In the days of my flesh I have often said myself—and you can say it now—that the spirit of God will take up its abode with the man who is truly spiritual. This is the higher teaching, my friends; it may be foreign to some of you, but it is the very truth. The power of God in manifestation is the truth. The spirit of God is manifesting itself abroad in your earth at the present time, and when the people recognise this most holy truth there will be a great change for the better in human life. Put aside all preconceived ideas and notions, the teaching of priests and persons who knew no better; put aside your old theology, start afresh, if need be, and as a little child—"Except ye become as a little child ye cannot enter the kingdom of God." Commence again, as a little child, and say, "I am full of imperfection, oh, Thou great and loving Father, but I am Thy child, and in me dwells that Spirit which is part of the Divine life. I would be like unto Thee, I would be in tune with Thyself: Thou, and Thou alone, can do this for me. In some way, mysterious and unknown to myself, make this known to me;" and as sure as you do this the Spirit will work and bring you into light and truth. Do not suppose that I am teaching that a man should profess great sanctity of life. The man who sits in heavenly places, the man who has sat at the feet of angels, and received their teaching, is generally an unassuming individual. So believe, my friends, that it is quite possible for you to live happily on the earth plane, to have health and strength, and to prolong your days. We are told that the days of a man are three score years and ten, but they should be prolonged beyond that. A man should grow old gracefully; he should not totter down to the grave. Realise that, having a knowledge of Nature's laws, God's laws, and observing them, by living a clean life makes for health and longevity. You see men around you dying prematurely. Why? There are two passages in the old Book that come to me: "A companion of fools shall be destroyed," and "My people are destroyed for lack of knowledge. They indulge in all kinds of vices, they break Nature's laws, and the result is that the cold sods of the grave close over their earthly remains years before they should.

REALISE THAT ALL THINGS ARE YOURS.

If I could, with angel tongues, or with the tongue of an archangel, or with my own effort, impress this fact upon your intelligence, that "all things are yours," whether life or death, things present or things to come, then my speech will not have been in vain. With that I conclude. I leave you with that, because it is a most precious thought. Happy are ye if ye can receive it.

## WHAT LIFE IN THE SPIRIT WORLD REALLY IS.

### HOW I MET JULIA, and MEDIUMSHIP.

By WILLIAM T. STEAD.

One of the first subjects I have to speak about is Julia, my communications with her, the founding of the Bureau of Communication, and the relation of all three to Spiritualism. Among the great crowd that welcomed me on my arrival in this blessed country was Julia, faithful as ever, and rejoiced to have me on this side of life. At one's passing over there is no restriction as to those who wish to extend greetings, and everyone drawn to you in earth life, with advanced spirits and angels, who have, perhaps unconsciously to yourself, directed your work, are there on your entry into spirit realms. Later you are taken, accompanied only by one or two chosen ones, and your appointed spirit guide, to the home prepared for you. According to earth reckoning it was just a day or two before Julia and I had opportunity for special converse, as our homes are in different parts. But then to speak face to face, and know that all her messages were true, and that the impulse from herself to found the bureau was a reality, was unmixed joy. But, oh, how small, how puny, seem all our efforts when viewed from the spiritual standpoint. Above every other question rises the all-important one, What did this and so many other circles I was interested in do to raise the spiritual status of the world? One important result was the inquiry it caused—the name of myself and Julia became a byword. Many were induced to investigate, many became readers of spiritualistic literature through the bureau. It was all good, as far as it went. The derision cast upon myself for supposing that Cardinal Manning, Gladstone, Disraeli, and others could speak through this channel, even did good. It was remarked at the time—and I did not see fit to deny its possible truth—that my presence at the bureau was an absolute necessity for messages to come through speakers of this kind. And here comes the gist of what I have to say on this great subject of mediumship—this greatly misunderstood, this grossly debased subject. It is quite true that in earth life we see through a glass darkly, and that here we see face to face, and one of the first subjects I have to speak about is this subject of mediumship. It is not to be supposed that men like those mentioned above were actually at Julia's bureau. Each one of them had been my friend. I was greatly perturbed about the political situation, and in some subtle fashion, you have to be over here to understand, their thoughts overshadowed mine, and it was my inspired personality that formed those startling speeches through the medium.

WHAT EARTH LOOKS LIKE.

To look back upon earth life is to look upon what seems at first glance to be a great ants' nest—people running everywhere after something they want to possess, or some necessary work for food, clothing, and protection. Unlike a colony of ants, its people are possessed of spirit force, the training and development of which puts them in touch with the spiritual part of the universe. Here you see, therefore, illuminated spots, illuminated individuals belonging to every church and creed and nation, forming the advance guard of the human race. Just as here they

cannot raise others, they can only teach and try to awaken the latent powers of the soul. Here nothing counts but spiritual development. Kings, queens, potentates of all kinds who loom large in earth life sink to their true proportions here. So it will be seen that, however useful Julia's bureau was, however valuable a medium's services may be in giving evidence of an unseen existence, it ends there—unless those who listen, those who participate, gain spiritual development thereby. If I were not gain spiritual development thereby. If I were back on the earth my work would be far different. I would go from continent to continent and set the people aflame with the knowledge I now have of the universe and man's puny efforts at understanding it. At every fresh work in my own life, the establishment of "Borderland," journal, of Julia's bureau, it was the clergymen, chiefly, who shrugged their shoulders and withheld approval. And yet they are supposed to be the leaders in spiritual things. Much of this was, and is, due to the feeble presentation of psychic facts, through its being at present in the hands mostly of those who trade upon it, until it seems hopelessly mixed up with fortune-telling, and so forth. But from this it must be raised, and quickly. Psychic gifts without corresponding spiritual development are merely physical. A peculiarity of constitution enables them to be used by debased as well as advanced spirits. People hearing of some prophecy coming true, of some lost relative communicating, are so carried away with it that they think that is the channel through which they are to be guided. Nothing of the kind! If it is true it is merely a means of opening their eyes to the fact of a consciousness outside themselves. If they sink down to the position of abrogating their own will power and putting themselves and affairs into the guidance of a medium, it is the beginning of soul degradation.

#### THE LAW OF ATTRACTION.

All this Julia and I talked over to our hearts' content. A pure and good spirit, she is ever ready to please, most anxious to be of use and continue her good work, but she perceives there is something higher before the race than she thought. People deride prayer, but, what is the same—aspiration—is the only means by which the world's salvation will come about. If you do not want to rise you remain in your narrow groove. If you have a fervent desire to get in touch with spiritual things, be in tune with the infinite; the very desire brings to your assistance a ray of spiritual force that upholds and strengthens you—does, in very truth, feed the soul. This Law of Attraction is a great fact of the universe. It is most difficult to get people on the little speck of earth to understand this life of ceaseless work—work that gives delight is its keynote—and all work is a means of spiritual development. You have heard of the prison house and of spirits going to speak to the poor debased prisoners there—who can alone raise themselves by a desire to rise. But this is but the rudimentary stage. All through the spheres this teaching goes on by spirits in a higher grade to those just below. Often we see vast concourses of spirits on a high plane coming out of some vast amphitheatre, where what may be called spirit orators are telling of the heights of knowledge before them, and inciting them to still more fervent aspiration. Then there are less imposing meetings. You often see in one of the mansions a whole clan, as you may call them, of one family gathered from many parts of the earth, all good spirits, and although happy, desirous of learning more. To them goes some exalted spirit, for the very desire for one is in itself a fulfilment. And so this great Law of Attraction reigns throughout the universe. It is such an eye-opener to me that I am wanting all the while to open the eyes of those I have left behind, and as many besides that I can reach. I am at constant work, my very strong desire giving me this business to attend to by the controlling spirits of this sphere—here again is the Law of Attraction at work. Your great

seers on earth catch glimpses of the immensities of the universe, but the best of them catch glimpses only. Nothing I have ever read on earth can give an idea of the reality to your minds. There is no word strong enough to express what I want to say about the fear of death. It is a nightmare that must be shaken off the world before it can begin even to grow in spiritual power. For everyone who sees these things a sacred burden is laid on their shoulders to proclaim this great fact from the house tops. Fear no man, fear no opposition, fear no scorn, fear no calumny, but proclaim as never before—THERE IS NO DEATH. There is within each one of you the power to get to know something of the life awaiting you. It is possible for each to grow near to the Ethereal Realms. Each must be his or her own saviour. Declare this far and wide. It is the great truth of the universe. It is the only possible salvation of the race.

### MESSAGES FROM STEAD.

REV. GEORGE WALTER'S VIEWS.

HE ENDORSES THEM.

In the Sunday edition of the Sydney "Sun" for June 16 the following interview with Rev. George Walters is given with reference to the communication from Mr. Stead in the June "Harbinger," "What Life in the Spirit World Really Is." On the previous Sunday Mr. Walters had taken for his subject, "Where Are The Dead?" with "special reference to recent alleged communications from the late Mr. W. T. Stead to Mrs. Bright, of Melbourne." A church crowded to the doors was the result, seats having to be placed in the aisles, and others turned away. A correspondent writes that this interview is causing a profound sensation throughout the city.—Ed. "Harbinger of Light."

Addressing a crowded congregation in the Unitarian Church, the Rev. George Walters discussed the question, "Where Are The Dead?" with special reference to recent alleged communications from the late Mr. W. T. Stead, who went down with the steamer Titanic, to Mrs. Charles Bright, of Melbourne.

Asked, subsequently, to state his views on the subject more fully, Mr. Walters said: "I have no objection to do so, though I am afraid the man in the street is grossly ignorant of such psychic matters, and is no better qualified to criticise—as he generally does, pretty freely—than the oyster is qualified to criticise the eagle's flight through the upper atmosphere."

Mr. Walters did not hesitate to say that he believed such communications to be possible. Not only so, but he actually knew that messages of the kind were much more common than was imagined by those who never made investigation or inquiry. He saw no reason to doubt the genuineness of the messages from Mr. Stead to Mrs. Bright, and in support of this he said: "You must remember that both Mrs. Bright and Mr. Stead have been students and investigators with regard to higher spiritual truths for years. They had been in correspondence, by ordinary mail methods, exchanging letters and articles, so that their minds were very much in harmony—in tune, we might say—so that it would be comparatively easy for Mr. Stead to so influence the lady's hand as to convey his own ideas and impressions to paper."

Asked how he thought the messages would be given, Mr. Walters replied: "I should say by automatic writing. That may be a vague term, but it is just about as good and quite as actual and reliable as wireless telegraphy, and, fortunately, so far, it has not been made a Government monopoly."

Quoting from Mrs. Bright's paper, "The Harbinger of Light," Mr. Walters said Mr. Stead, in the course of his message, remarked: "Those who are inclined to scoff at the idea of my being able to write so soon about my experiences in these new surroundings, limited as they must necessarily be, are reminded

that all my previous life has been a preparation for this one. I did not pass over, as the vast majority do, with a mind clouded by the ordinary ideas of death. For years, to my great worldly detriment, as people were never tired of reminding me, my eyes had been opened to the realities of the spirit-world."

Referring to the vague description given by Mr. Stead of his new spiritual environment, he said: "In my opinion, it is foolish to expect any very definite descriptions of a state of existence so different, in certain essential features, from our material surroundings here. Of course, the man who lives chiefly to over-feed his body and to poison that physical frame with strong drink, cannot comprehend an existence where his grossly material desires will be out of place; but for those who have, at least, the rudiments of understanding in regard to these problems, the following from Mr. Stead's message may be of interest:—"What impressed me most was the colossal system of government that pervaded everywhere. Angelic beings had evidently been instructed to meet me, and every question I asked was answered by a guide into whose care I was placed. I wanted to see my dear ones on earth, and swiftly was carried to my home, only to find that, for the moment, no direct word could be given them—no assurance that all was well."

"That," commented Mr. Walters, "might seem rather hard, at first, from our limited point of view," but, he explained, a little further on in the message, Mr. Stead said: "It was explained to me that conditions have to be made for perfect communication, that machinery, so to speak, for sending messages through the ether had to be studied. Here, also, are schools of learning for those who needed instruction, even in the rudiments of spiritual knowledge; here were vast enterprises that included work in glorious regions of which those in earth life, and in the fog of material, selfish thought, can form no idea."

Further discussing the matter, Mr. Walters said: "Considering what I know of Mr. Stead's work during the past few years, and knowing the character, ability, and rectitude of Mrs. Charles Bright, I see no reason why I should not accept the messages as what they purport to be. Of course, I know that many people throw ridicule upon such theories; but that does not trouble me. The first man to carry an umbrella in the London streets was followed by a jeering crowd. Almost every good thing, while it is new, is laughed at by those who are ignorant of its claims."

"Do you find many who share your opinions?" Mr. Walters was asked, and he replied: "Yes, a goodly company of the elect, which, if I mistake not, is a theological term. I mean that there are many who avow their belief in the reality of these psychic phenomena. There are many more who know, but they fear the condemnation and ridicule of the crowd. There are clergymen, of various denominations, who believe pretty much as I do, but they dare not say so from their pulpits. Another curious thing is that hardly a single man of science, who has entered into the investigation in a free, frank, and thoroughly impartial spirit, but has ended in acknowledging that there is a very considerable element of truth in it. There, doubtless, also, is a certain amount of fraud in regard to it, as well; but if the investigator keeps a calm and sceptical mind; if he avoids credulity as he would avoid the plague, then the so-called frauds can be detected and segregated from the very valuable facts."

#### THE BAILEY SEANCES.

So many letters arrive from different States and from people in Melbourne and suburbs asking for an opportunity of witnessing the phenomena, that it is deemed advisable to state that the circle is full, and further applications must be refused for the present. This is necessary to ensure good conditions.

#### THE TITANIC DISASTER.

##### A Message purporting to come from W. T. Stead.

Since the June issue the following interesting communication has been sent by Dr. James Coates, of Rothesay, given through the mediumship of Mrs. Coates, one of the most spiritual minded of women. As Mr. Stead tells his Rothesay friends, "the work of my life is continued here," and he is sure to use every available channel to proclaim the glad tidings he wishes to give to the world. Dr. Coates says:

While I have no proof that the message actually came from Mr. W. T. Stead, other than that contained in itself, I beg to state that Mr. Stead and I have been in touch for nearly a quarter of a century, and that for two works of mine, both directly and indirectly, he furnished me with valuable evidence. This apart, if it is possible for those who have passed into the Invisible to return—psychically—to those whom they knew on earth, then it is possible Mr. Stead sent this message through the mediumship of Mrs. Coates.

##### SEANCE HELD BY THE ROTHESAY CIRCLE.

Towards the close of the seance held 26th April, in Glenbeg House, Mrs. Coates, who had already given some remarkable evidence concerning the departed to those present, was suddenly influenced by a stranger. The sensitive was evidently struggling against some unseen force, and then appeared to swoon. Recovering, she suddenly got up and seized a lady, pushing her across the room, urged her "to get into the boat." One or two others were treated in like fashion, when the medium collapsed again.

Naturally the minds of all reverted to the great disaster recently, amid icebergs, to the Titanic. What had taken place appeared to indicate impressions retained by some one departed. The sensitive, aroused again, cried:

"Oh, God, pity us!" And then more subdued, "Thy will be done." . . . This was followed by the intense singing—

Nearer, my God, to Thee, nearer to Thee!  
E'en though it be a cross that raiseth me;  
Still all my song shall be, Nearer, my God, to Thee.  
Nearer to Thee.

For a little the sensitive seemed to be completely quiescent, and then, with triumphant fervour, she sang:  
Or if, on joyful wing, cleaving the sky,  
Sun, moon, and stars, forgot, upward I fly;  
Still all my song shall be, Nearer, my God, to Thee.  
Nearer to Thee.

Those who are familiar with the investigation of the psychical know that there are many modes by which the departed make themselves known. So far, there was nothing, save what might be in the knowledge of all present, including the sensitive. We were still in ignorance as to the intelligence using the sensitive, concerning whom the foregoing dramatic action was a preliminary.

The sensitive, more calm, and more definitely under influence, said:—

"My dear friends, I know I have passed over. The past has been like a nightmare, with a sudden awakening."

"May I ask, who are you, friend?" inquired Mr. John Duncan (deacon convener, Edinburgh, who was present with some friends from the Kyles' Hydro).

"I am Stead; I know where I am." The following are the statements made, transcribed from my shorthand notes:—

"I was here before, but could not manage to make my appeal to all God-fearing men and women for help. I wish to break in, as my message is urgent. I am afraid I shall not make myself sufficiently clear. Knowing those here and the work quietly carried on, I thought it easier to break in here than elsewhere.

"Could you but see the misery of those lost, as I saw them, your hearts would bleed for them. Called to part from all their cherished hopes, and the new life, which many of them looked forward to commence, to plunge into the terrors of the unknown,

you would weep with and pray for them. May you all take the lesson out of this sad catastrophe, that God intends you to take.

"Vaunt not in your riches and possessions on earth, the homage of men or the praise of kings, for all these things are as dross compared with the consciousness of the nearness of God, His infinite love and assurance of life immortal. Did you ponder on these things your eyes would be opened to take the path you are intended to take. With clearer vision you would seek the Master, Christ, our Lord, and learn of Him.

"Many of those who passed into eternity with me do not know where they are. It was a stunning blow and a terrific reversal of all their ideas and plans. Few there were who entertained thoughts of this life. Many were full of hopes of what was in store for them in the immediate future on earth. Life was bright to many of them. Others were faithfully discharging duties when the call came with tragic swiftness. I was surprised, appalled, and yet assured. When the end came it was with merciful painlessness. . . .

"Think of the lot of those so suddenly called to part with family and friends, their riches, or little possessions, buoyant hopes and fond anticipations of what the new world had in store for them, as they struggled into unconsciousness beneath and on the benumbing sea. Had they heard the voice, 'Be still, and know that I am God,' they would have met their fate with calmer spirit and deeper faith in God, Who doeth all things well. Think of it all and let it burn in; then with quickened souls pray for them. They went to death and unto LIFE. Pray that it may yet be revealed to them in fuller abundance. Pray, too, that mankind may be blessed, and the lives sacrificed shall not be in vain.

"There is a terrible work going on in your midst, and it behoves all to labour—while it is day—to save laden and helpless men, women, and children sinking in the moral slums of life which pride, ignorance, greed, lust, and indifference have made possible. On earth I did what I could. I know that no man is indispensable, but I have learned it is indispensable that each man should be faithful to the trust committed to him. One is called—his task is done—but the work, which at its best was imperfect, will be carried on by hundreds of willing workers. The mission of Christ to the world is not hindered by persecutions, disasters, or the falling of the faithful. If my work on earth has been called in there is work here I am able to do. Do not imagine for a moment that my work is done. Many who went under became quickly conscious of the change, and are working to help others who are lost in confusion and darkness. It is terrible to witness the sad state of these. Pray for them. Send my messages out to all who knew me to pray for those poor souls. Rich or poor on earth, what does it matter; they have been cut off from all they looked upon as life. Pray that they may be liberated and illuminated. Pray that they may see the light, which the love of God, and the devoted spirits with us, as well as the quickened souls on earth, are shining upon these wandered and distressed ones, that they may rise and enter upon the fuller life. I am free, as are many with me. There is a great work here. Will you help? Will you send the message and get others to help? Many of these suffering ones are nearer to you on earth than they are to the bright spirits above them. Come in thought and in prayer to help them so suddenly torn away from all they held dear. Many will pray with those bereaved ones on earth, who have lost—as they think—their dear ones. Many will willingly give of their abundance to help their needs, but how few will think it necessary, helpful, and sympathetic to pray for those plunged thus suddenly into eternity? I ask your prayers.

"It was at my request the band played 'Nearer, my God, to Thee.' Never was it played with more thrilling effect; never were the messages of life, death, and immortality so fervently given to the world.

"When I became conscious I saw her from whose heart was wrung by affliction the inspired words of this hymn. She was surrounded by a bright band of risen spirits, singing the hymn and illuminating the surroundings by the radiance of their presence. I saw ministering spirits, glorified spirits, helping the feeble ones whose bodies went down with the vessel or perished in the numbing waters. They were arousing and helping those, brave or terror stricken, who had faced the reality. Many soon realised the great change had come, but the majority are as blind as bats; they cannot help themselves. Pray for them.

"Messages will be sent to many on earth from me. The work of my life on earth is continued here. If my methods were sometimes wrong my aims were right. I sought to work for God to uplift the fallen and protect the weak. Better to err striving to do the right than not to strive or lead the way. I cared not a rap for man; feared not what he could do to me, delivering the messages which were on my soul to deliver. I sought the good of all. I am working now. Messages will be sent later; others will catch the vibrations. My son Willie is with me, helping and strengthening me and working for others. Write and send this message broadcast, that those who receive it pray for those so suddenly cut off from the earth, and labour to make this great disaster a blessing to all."

As requested by Mr. Stead and those present, I send the above message, however imperfectly it has been received and rendered, to your columns for publication.—I am, etc.,

JAMES COATES.

Rothsay.

## SOME RECOLLECTIONS OF W. T. STEAD.

By H. BLACKWELL.

By a recent mail came a most interesting contribution on Mr. Stead by his intimate friend, Mr. H. Blackwell, of London, whose valuable work in connection with Spiritualism and Spirit Photography is so well known. So great is the pressure on our space that it has been found necessary to choose the most striking parts relating to Julia's Bureau and his other undertakings, which will be found of special interest. Readers will be greatly indebted to Mr. Blackwell for his timely contribution.

Mr. Blackwell writes:—

### JULIA'S BUREAU.

It was my privilege to be one of the ten persons present at the private opening of "Julia's Bureau" at Mr. Stead's house in Wimbledon, and never shall I forget how beautifully our host opened the proceedings by a most powerful prayer, asking for the blessing of God on the new undertaking. This was followed by some most encouraging messages from Julia and others through the mediumship of Miss Earle, a sensitive, who has done much good in a quiet and retiring way. This little service, held in sight of the tree beneath which Julia Ames had sat when on her visit to Mr. Stead in 1890, was followed by a more formal opening seance in town, at which that highly-respected and veteran medium, Miss McCreadie, presided. Subsequently the writer suggested to Mr. Stead that he should write one of his eloquent and forcible articles, asking for adequate funds to endow the bureau, especially as just at that time over £60,000 had been quickly subscribed to buy a single picture for the nation. Unfortunately, he would not heed the suggestion, but later he gleefully told me that funds had been found, for he had just received a commission to write a series of articles on one subject for some American journals, which would provide for the expenses for the first year. "Yes, at the cost of your brains," I replied. "It does not seem fair to you and yours when the capital might easily be obtained from those who would not feel any loss in giving it." It seemed somewhat Quixotic, but he always seemed happiest when making sacrifices for others.

I believe the net annual expenses of the bureau amounted to about £1000, which all came out of the pocket of the generous founder, yet some spiteful and silly journalists suggested that Stead was making a good thing of it.

It seems somewhat prophetic of the end that when Mr. Stead first suggested to Julia that it would be better to give up the idea of starting the bureau, on account of its possible dangers, she replied, "My dear friend, what nonsense you talk. Do you propose to drop navigation because you hear of storms and rocks and quicksands? No, no, no! What is necessary is to recognise that the borderland is (at least) as important to cross as the Atlantic, and that it is not any more safe."

#### "BORDERLAND."

It is, of course, quite impossible to estimate the value of such a tower of strength to the cause of Spiritualism. His courage was magnificent, and his industry must have been phenomenal. In July, 1893, he startled the world by issuing the first number of "Borderland," a quarterly review, which proved to be a plough which broke up much new ground. Characteristically, he asked the blessing of the churches on his project, for they, above all others, should be eager to know of the country beyond the veil; but the leaders preferred to look downwards at their feet rather than upwards. The Bishop of Bath and Wells had "grave doubts as to the utility of the kind of research you propose to make in Borderland, and my imperfect acquaintance with the subject precludes my saying more." This from a paid expert as to the after life! The Dean of Rochester loftily replied: "I do not ask to see the distant scene; one step enough for me." Yet if the worthy dean was starting for India he would, no doubt, carefully gather all the information he could as to the country and its inhabitants. The Archbishop of Canterbury did not vouchsafe any reply, while the Bishop of London opined that there was no prima-facie case to investigate. Fortunately, even our Bishops have progressed since then. The most hearty clerical response came, as might be expected, from good, broad-minded Mr. Haweis, who concluded his congratulations by this paragraph: "You, sir, undaunted by the ridicule of mediocrity, the lies of bigotry, and the sneers of orthodox science, have broken into the unknown sea. Across those shining waters, fair and distinct at last, towers the homeland of the soul. We follow." A Roman Catholic Bishop was seriously disturbed, for he wrote: "No one holding the Catholic faith can doubt that the attempt you propose to make in Borderland is grievously unlawful and fatally dangerous to souls." While Lord Kelvin, representative of Science, declared; "I have nothing to do with Borderland; I believe that nearly everything in hypnotism and clairvoyance is imposture, and the rest bad observation." This was not encouraging, but the dauntless Stead persevered, and the fortunate possessors of a complete set of "Borderland" know that they have a very rich mine full of psychic facts of the greatest value. Mr. Stead was in himself one of the greatest phenomena in Spiritualism, for, in spite of his tireless brain, teeming with activities in the political, social, and literary worlds, he could at any time say to it, "Peace be still," and so render himself so passive that he was able to get automatic writing not only from those in the Beyond but also from friends still in the mortal. What a welcome he would have, for he has fought the fight valiantly, and always with his eye fixed on the standard of duty.

#### HIS OWN PROPHECY.

In a story which Mr. Stead wrote nearly twenty years ago, he describes an Atlantic liner forcing her way through fog and ice. The hero is made to say—"The ocean bed beneath the run of the liners is strewn with the whitening bones of thousands who have taken their passages as we have done, but who never saw their destination." Did the gifted author "looking as through a glass darkly" dimly discern

his own fate, though yet afar off? Who can tell? But, oh! the pity of it. What a terrible object lesson on the uselessness of mere show and glitter.

That floating palace of luxury contained a perfectly needless swimming bath, but not half enough LIFE BOATS, and a private deck for millionaires, but not a pair of marine glasses for the lookout. We may be sure that no one on that great ship was more ready for the sudden transition to the spirit spheres than our illustrious friend, and if "each kind action sets up a fresh light in heaven," as I was once informed by a sweet little spirit child who materialised at Mrs. Williams' seance in New York, then indeed a glorious blaze of welcome would await that heroic defender of the weak, William T. Stead.

Since the above was written, our arisen friend has been seen several times by various sensitives.

At a meeting on Sunday last, a beautiful vision was given to a lady who has been a non-professional worker in the cause for some thirty years. A bower composed of masses of white flowers was shown while above it a lovely spirit held out her arms as if in blessing. In the centre there appeared a bright and dazzling light and, gradually, in the midst of it, the face of our friend.

Then she saw him addressing and explaining to a crowd of many hundreds of people. He afterwards took control and said—"I am not under the waves. Though I had been warned, I know that I was on board for a special purpose, and have fulfilled my mission. There was great difficulty in making them understand what had really happened," etc. He then gave a personal greeting to a friend who was present. The hand and forearm of the medium was quite numbed and useless for over an hour afterwards, which condition was explained on Wednesday evening, the 24th, when, at the Anniversary Seance of "Julia's Bureau," the Founder came and, pointing to his vacant chair, said—"Love to you all. I am so pleased to be with you quite free. Don't grieve, for I am so near to you and it hurts me. Thank God it is all over. I did not suffer, but felt more enthused than ever before in life. I felt the actual spiritual impulse. I did not feel the actual leaving of my body. How easy, oh! the joy. I remember jumping or falling from the deck. I was only slightly conscious of being in the water. I know that, in a blind kind of way, I struck out. My hand clasped something, but I did not suffer. After a few seconds of numbing feeling, I was free, but surrounded by conditions which would try the heart of the strongest man who ever lived. Ringing in my ears were the strains of 'Nearer, my God, to Thee.' Alas the poor souls who knew nothing of this. I instantly turned my attention to helping them, and there was indeed much to do. . . . I want to be photographed when possible by Mr. Blackwell. . . ." Then the medium was controlled by Mr. Brailey, who had formed one of the heroic band who continued playing until the final plunge. He was the only son of Mr. Ronald Brailey, one of our best mediums. "I want to say a few words. I thank God that I knew something of this. Dear Mr. Stead was speaking constantly of the subject when on board, and some of the ladies were rather horrified at the natural way he alluded to the spirit people. It was at his suggestion we played 'Nearer, my God, to Thee' some few minutes before the boat went down. We had no suffering, only cold for a few moments. My father did not wish me to go that voyage, but I thought it would be a good thing. Now I must go—God bless you."

Then Captain Smith, who said he had been much helped by Mr. Stead. He was the first to come to me. . . . Yes, we understand, for he founded "The League of Helpers. The survivors state that, after assisting women and children into the boats, he preserved most beautiful composure, and faced death with philosophic resignation. And well he might, for he had fought the good fight. So he passed from Death to the Life everlasting." April 25th, 1912.

## CORRESPONDENCE.

## MR. STEAD'S HOME IN THE SPIRIT WORLD.

To the Editor of "The Harbinger of Light."

Dear Madam,

Allow me to draw your readers' attention to a very remarkable passage, which occurs in a book by Robert Jas. Lees, entitled "Through the Mists" (London: Philip Welby). On page 382, the author says, "But there is one matter to which I must refer, because of its serious import to those still in the flesh. Jesus Christ, speaking of the many mansions in His Father's house, said to His disciples, 'I go to prepare a place for you.' But what about the furnishing thereof? This is a thought which had never once crossed my mind until I entered my new abode; then another great revelation was made to me. Every article of furniture, ornament or decoration, was most vividly associated with—as though it had been manufactured from—some act, word, or feature of my earth life. It was a terrible truth to learn; how I wished I had known it earlier!"

Now compare this with the following brief extract from Mr. Stead's first literary composition since he passed within the veil—"What life in the Spirit World really is"—wherein he describes his new home in the "Harbinger" for June.

"It seemed as if a whole phalanx of angels and friends were ready to welcome me. Scenes of delight opened on my vision, and the reality and the magnificence of the whole almost bewildered me. First of all I was led to a home that had been preparing for me all my life. It is quite true that 'in My Father's house are many mansions.' Oh! if the most beautiful architecture of the earth were put beside these, they would be dwarfed to insignificance. Here, in this home prepared for me, were on the walls representations of everything I had done in earth life, of help to unfortunates, help in reform. The help in spreading the great fact of immortality was represented more fully than anything else."

It would be difficult to conceive of any fact of more vital importance than this, to those still on the earth plane—we are here and now preparing our homes in the spheres by our every thought, word, and deed. I close with the following remarkable prediction. ". . . from the spirit side of life it is declared by the spiritual conclave directing the work in these southern lands that with this number of the 'Harbinger' a new era is begun in its history. It will be made to reach and influence thousands who are now in the bondage of materialism; it will spread a new and glorious idea of the destiny of man, and will do more to inaugurate a new social order than all the legislation ever attempted."

Yours faithfully,

WM. GARLAND.

Melbourne, 14th June.

### W. BRITTON HARVEY'S "SCIENCE AND THE SOUL."

It is gratifying to learn that the popular and well-known book, "Science and the Soul," by W. Britton Harvey, which has done such effective propaganda work in Australia and New Zealand, is finding its way into spiritualistic circles in England, and is likely to be distributed in that country in considerable numbers. A copy of the work by some means came into the possession of the Organiser of the Sheffield District Council of Spiritualistic Societies and Associates, and he has written to the publishers expressing his appreciation of the production, and asking for quotations for quantities. This development may lead to inquiries from other societies in Great Britain, and in this way this literary messenger of light may enter upon a new and extended sphere of usefulness.

## THE LATE MR. STEAD.

QUEEN ALEXANDRA'S TOUCHING MESSAGE TO THE FAMILY.

## MEMORIAL SERVICE.

Some people have ventured the opinion that Mr. Stead's advocacy of Spiritualism had lowered his social position. Nothing of the kind! He was a trusted friend of the royal family, and every important European Court was open to him. He had the friendship of prominent men everywhere, and the London journals say no man was so widely known or honoured than Mr. Stead. The following account of the service in Westminster Chapel is taken from the "Daily Graphic":—

"A striking tribute to the memory of Mr. W. T. Stead, probably the most widely known of the many victims of the Titanic, was paid at a memorial service in Westminster Chapel on April 26. Not only was the spacious building filled with a congregation representing practically every interest with which the veteran journalist identified himself, but the preacher, Dr. Clifford, read messages expressive of sympathy and sense of loss from home and from lands far distant.

"Among the messages was one from Queen Alexandra, who telegraphed to Mrs. Stead: 'Do in my name let family know how much I grieve for them all.' Her Majesty was represented at the service by Major-General Brocklehurst.

"The Gaekwar of Baroda, General Botha, the Premier of Bulgaria, President Steyn, the Men and Religion Convention (which Mr. Stead was journeying to America to address), Finnish journalists, and President of Cairo were among the many others who sent messages of sympathy.

"The Prime Minister was represented at the service by Mr. Eric Drummond, and among the congregation were Lord Esher, Lord Haldane, Lord Milner, Lord Weardale, Earl Grey, Mr. Lloyd George, Mr. John Burns, Mr. Ramsay MacDonald, the Countess of Warwick, and Madame Novikoff.

"Dr. Clifford paid an eloquent tribute to the memory of a friend of a quarter of a century. 'I never had a friend so strong, so sunny, so radiant, and so inspiring,' he said. One of his last letters written on the Titanic, in which he spoke of his mission to America, said, 'What else I am to do I don't know. I am awaiting my marching orders, being assured that He who has called me will make known His goodwill and pleasure in due season.'

"Dr. Clifford related how he had seen Mr. Stead catch up a heavy carpet bag from a weary woman and carry it to the station for her, and declared that he would interview a Sultan with the same intrepidity that he would converse with a lawyer."

## SPIRITUALISM IN THE PRESS.

In the "Geelong Times" of June 5, Mr. H. Bannister has a letter in answer to the Rev. W. J. Eddy's recent attack on Spiritualism in that town. It is such a rational and truthful statement of the position of Spiritualism at the present day that it is included in this issue of the "Harbinger" as a matter of interest to our readers everywhere.

To the Editor of "The Times."

Sir,—In the year 1866 an eminent journalist wrote: "It may indeed be conceded that on the inquiry into a future state of existence no science has yet thrown the smallest light—that natural theology has made little advance since the dawn of civilisation; but it may be asked whether the time which has elapsed since that period be not too brief to compel us to despair of ultimately attaining to any knowledge of our future destinies, too brief to warrant the conclusion of the inapplicability to man's highest quest of those methods which have guided him to truth in the paths of inquiry. The idea is now arising that the cause of the undiminished darkness overhanging all that relates to a state of existence after this life may be that the right track has never been entered

on; that the facts really affording in this direction material for induction have hitherto been disregarded, that they nevertheless abound, that a higher enlightenment will cause attention to be turned to them and reveal their profound significance. From sedulous observation of the spiritual phenomena in their multiform aspects, from study of the more subtle and recondite physical laws brought to bear on those phenomena, will, there is reason to believe, emerge proof of the existence within the order of natural forces forming a link and means of intercourse between this sphere of existence and the one immediately above, through which proof may be established of the immortality of the soul. From that very quarter now most hostile to the doctrine of Spiritualism may thus come demonstration of its truth; all unconsciously science herself, it may be, has led the way to the confines of another world; ere long, we may hope, will she unbar the portals through which light from that world has hitherto struggled with fitful and refracted rays." And from the eventful 1866 to this year of wonders, 1912, what changes have taken place! What progress! And what in 1866 was ridiculed, anathematised, and condemned by a militant church, and a section of an ignorant and prejudiced public, is now held up by our 20th century men of science as a profound study worthy their most earnest and deepest thought; a subject which, moreover, has again and again proved to be fraught with immense possibilities for humanity at large, and despite all opposition, the enlightened minds can intuitively see that modern Spiritualism in a higher form, in a finer degree, will now go on and on, progressing from age to age until it permeates and leavens the whole mass of human society. And now, sir, kindly permit a concluding paragraph to the Rev. W. J. Eddy. Mr. Eddy, in his discourse on May 27, quotes Isaiah to buttress his weak and scullish attack on Spiritualists and Spiritualism; but why Isaiah? What about Paul's "cloud of witnesses," and Samuel's experiences in Old Testament Spiritualism, and scores of other cases running right through the Book from cover to cover, which go to prove that the Bible without its psychic manifestations would be of little value indeed. Mr. Eddy's references to the Wesley brothers and their spiritualistic tendencies is also at fault; the facts have been withheld, for John Wesley's wonderful experiences in the multiform phases of psychic phenomena would fill your widely-read journal many times over, and would give splendid reading for your numerous readers. The whole of Mr. Eddy's sermon teems with inaccuracies; his want of candour and his lack of psychic knowledge plainly indicate that a cast of mind such as his, so biassed and prejudiced by tradition and old-time theology, a brain so cramped and closed to new-thought vibrations—could not grasp, could not comprehend, in fact—is not fit to propound and enlarge on a subject so deep; a study so vast and so vitally important to every man, woman, and child on this mundane sphere of existence as this much-despised "ism" is now known to be. Mr. Eddy has side-tracked the truth, and "left unsaid many things which he ought to have said" in justice to himself and his sermon; but, as a contradiction, let us hear what Robert Chambers (U.S.A.) has to say:—"I have studied the question of Spiritualism wherever I have gone in America, and the result is most satisfactory. There, the great fight is over, and you hear little comparatively said of it; but you find it in all the churches. It has given new evidence, new life, a new heaven to Christianity there."—Yours, etc.,

H. BANNISTER.

Fairview-street, 2/6/12.

#### OCCULT STUDENTS' SOCIAL.

In our advertising columns it is announced that on July 15th, at the Australian Church Hall, Flinders-street, a social will be held to welcome Dr. and Mrs. Elmore. Tickets, 6d. each, can be had at Miss Hinge's, No. 3, The Block Arcade.

#### THE NEW PRESIDENT of the PSYCHICAL RESEARCH SOCIETY.

One of the most marked illustrations of the way that Spiritualism is permeating the advanced thought of the time is the acceptance by Dr. Boyd Carpenter of the position of president of the above society. He is emphatically one of the foremost ecclesiastics of the day. This points to the rapidly-approaching time when these great subjects will be accepted generally by the cultivated and intelligent classes. The following from a London paper is excellent reading:—

"Dr. Boyd Carpenter, better known as the Bishop of Ripon, has accepted the position of president of the British Psychical Research Society. He is one of the foremost men in the Church of England at the present day, and is recognised as one of its most eloquent and impressive speakers. One of the most noteworthy sermons he has ever preached was that delivered in Westminster Abbey in the presence of the late Queen Victoria, King Edward, and other members of the Royal family, together with the members of both Houses of Parliament, and many celebrities in the realms of Science, Art, and Literature, on the occasion of Queen Victoria's jubilee. His lofty diction, marvellous fluency, and intense earnestness held the vast congregation spellbound, and the magnificent effort was proclaimed in every respect fully worthy of a great historic occasion. He was subsequently accorded a special vote of thanks by the House of Commons for his brilliant discourse, and it was also resolved to ask him for the M.S.S. of the sermon so that it might be preserved in the archives of the House. His reply was interesting and significant. It was to the effect that he had no M.S.S., that he spoke under the inspiration of the moment, and was quite unable to reproduce his remarks. The sermon was, therefore, lost. Those who have heard Boyd Carpenter, as he is popularly called, can fully appreciate this reply—and only those. He has an indescribably charming manner, and a fountain mind from which pours forth a rushing torrent of exalted ideas couched in the most elegant language expressed in perfect English. Those who have had the privilege of hearing him have no need to be told that he speaks under inspiration; neither will they be surprised to learn of his association with the work of psychical research."

#### PERSONALS.

Mr. W. T. Stead, in the last article he wrote for "Review of Reviews," says, in reference to the syllabus of subjects to be taken at the meeting on "The World's Peace," in Carnegie Hall, New York, for which he was bound, "I am interested and surprised to find an almost entire absence of any allusion, direct or indirect, to the fact of existing after death in the programme." President Taft and others were to be among the speakers. "I expect," he wrote, "to leave by the 'Titanic' on April 10th, and hope I shall be back in London in May." In the "Argus's" London Letter, the writer gives a summary of the effect Mr. Stead has had on the public life of thirty years. In every subject he took up his energy was unequalled. He used to tell against himself his father's remark to him as a lad, "You would do much better, William, if you would occasionally leave God to manage his universe in his own way." But the writer adds, "we shall scarcely look upon his like again."

"Cheiro," whose fame as a scientific palmist is world-wide, gave an address on his "Experiences in Psychic Phenomena" before the members and friends of the London Spiritualist Alliance. He referred to his 20 years' intimate friendship with Mr. Stead and alluded to the story of Mr. Stead's belief that he would meet his death at the hands of a mob—probably as the result of some action of his own which would provoke popular resentment, as in the case of his attitude during the South African war. In this view, however, he was not supported by

"Cheiro," who assured him, on the authority of his science, that any danger to his (Mr. Stead's) life "would be from water and from nothing else." In a letter dated June 21st, 1911, "Cheiro" wrote him that the most critical months for him would be July, October, December, and April, and that as he (Mr. Stead) was born in what is called the Head House of Water, travel would be especially dangerous to him in the month of April, 1912. In the course of his narrative on this point "Cheiro" read to the audience some correspondence which had passed between him and Mr. Stead last year.

A great Spiritual Convention is to be held in Liverpool in July, for which the editor of this paper received a most cordial invitation from Mr. Hanson G. Hey, of Halifax, General Secretary. It was with sincere regret that this invitation had to be refused, and an account of the proceedings, which is expected to be a most interesting one, with foremost speakers from many parts of the world, will be anxiously looked for at the Antipodes.

In Dr. Hyslop's editorial attack on the Bailey Seances, reproduced with a rebutting statement in a supplement to this issue, he speaks of Charles Bailey's "apparent trance." The deep unconscious trance of this medium is one of the most striking parts of the proceedings, and altogether unlike what generally passes for a trance condition. European scientists have endorsed this. After he has passed into the unconscious condition, if the eyelids are raised it will be seen that the pupil of the eye has completely disappeared. This is the scientific test. It is often most difficult to recall him from this condition, when he appears completely dazed. If the full light were turned on suddenly when coming to himself, as was done many years ago at the first sitting with Mr. Stanford, he would fall unconscious on the floor, and not be restored for twenty minutes or more. To read of "apparent trance" by those who have studied the matter for a decade shows the want of knowledge of the would-be critics of this circle.

Mrs. Wriedt, the celebrated American medium, is now in London. By a recent mail, Miss Edith K. Harper, Secretary of "Julia's Bureau," where Mrs. Wriedt is staying, says, "Already, through Mrs. Wriedt's wonderful mediumship, we have seen our beloved chief several times, and he has spoken to us again and again clearly and characteristically as ever on earth. His etherealised face was instantly recognised by many witnesses who knew him well."

Mr. A. J. Harvey, of "West Gippsland Gazette," has a valuable editorial note at the end of an extract a column long from the article, "Automatic Writing and W. T. Stead," in June "Harbinger." It reads as follows:—

Although there are many who cannot realise the truth of spiritual communion, there are, on the other hand, millions who do. It is the duty of those who can to help those who cannot. Once the continuity of life after death is fully realised and we grasp the vital fact that the nature of the life led here determines with inexorable justice and exactitude, from which there is no escape, our happiness and position in the next world, a new interest in life is awakened, and in some instances a complete change for the better is effected. "Every man must work out his own salvation." There could be no plainer statement of fact. Many believe this by faith, others have added "knowledge" to their faith, just as St. Paul did.—Ed. W.G.G.

Mr. Vincent N. Turvey, my esteemed correspondent, and author of "The Beginnings of Seership," published by W. T. Stead, passed over to the higher life on May 3rd. His book gave an account of what he termed "Phone-voyance," he being able to accurately describe the persons present in the room to which he was sending a telephone message, mostly those whom he had never seen. An invalid for 10 years, he says of his book, which was produced in spite of sickness, "I felt I had done nothing for humanity, I felt that my gifts should at least be tabulated and evidenced in the hope that by the record of what I have seen some fellow-man might be convinced that there is no death. If only one soul

be convinced by my book, that will be enough payment for anything I have suffered in order to demonstrate the phenomena I have experienced." The book was brought out at Mr. Turvey's own expense, and copyright presented to Mr. Stead.

Mr. E. Wake Cook contributes a fine affirmative letter to "Public Opinion" (April 26th), in the discussion of "An After-Life?" which is going on in that journal. He expresses amazement at the tone adopted by writers, who ignore all the evidences of spiritual science, and says: "The question of an after-life is no longer a theological or theoretical one, but a scientific one. Dr. Alfred Russel Wallace, O.M., said thirty years ago that it was as well proved as any fact in science. Since then nearly all the fundamental assumptions or principles of science have been revolutionised, or revised; while the fact stated by Dr. Wallace has stood firm as a rock. . . . When will men stand upright and face the truth, and attain an inner joy which gives a golden lining to all the lowering clouds of our mundane life?"—"Light."

Mr. W. McLean, President of the Wellington Association of Spiritualists, N.Z., writes—"You will be glad to learn that the National Art Gallery of N.Z. has accepted from me an original spirit picture, entitled 'Apparition Mediumique,' and valued it at £50. It is a spirit photograph taken at a private seance in France, with W. Eglinton as medium, at the residence of M. Tissot. It is reported in "The Life and Work of William Eglinton," by John S. Farmer, London, published 1886." Mr. McLean expected to leave for America on June 21st.

Mrs. E. W. Nicol desires to state that she has still one volume left of the 3rd American edition of "Oahspe," of the number specially sent for by her late husband just before his passing over. It will be sent post free for £1 to any address forwarded to this office.

Mr. J. Nelson Jones' pamphlet, "Thaumat-Oahspe," is in constant demand. Copies will be forwarded to any address on receipt of postage. It is asked that friends should study this pamphlet for the present in place of Mr. Nelson Jones' article, "Thaumat-Oahspe," great pressure on our space making this necessary.

Miss S. Venables sends extracts from her lectures in Waihi, reported in the press, and says she is meeting with much success.

**Mrs. Bright will be "At Home" to friends and subscribers from 3 to 5 on Wednesday afternoon, July 10th, at "Harbinger of Light" Office, Austral Buildings, 117 Collins Street. Mr. Boden, McLeod-Craig, and other speakers. Cordial invitation to all.**

#### TRANSITION OF DR. FUNK.

New York papers report the transition, on April 4th, in his seventy-third year, of Isaac Kauffmann Funk, D.D., LL.D., president of the Funk and Wagnalls Company, and editor-in-chief of all its publications. Beginning his career as a clergyman, Dr. Funk continued all his life publishing books to aid preachers. Himself a scholar, he issued a veritable library of works of reference and erudition. Lexicography was his favourite pursuit, and "The Literary Digest" states that he had just finished the last MS. copy, after three years' labour, of a new revision of the "Standard Dictionary" when he was called hence. In his daily life he was, we are told, a man of rare geniality and warmth of soul. All his aims, moral and intellectual, were noble. Always a "progressive," he aided every new cause that seemed to promise benefit to mankind, from the suppression of the evils of intemperance to the simplification of spelling—a subject which much interested him, as he hoped that simplified spelling would save little

children some of their weary hours of study. His interest in the investigation of psychic problems was evidenced by his remarkable works, "The Widow's Mite" (containing his personal experiences) and "The Psychic Riddle." His mind was always open to new truth, from whatever quarter, and the attitude of those who blindly refused to examine facts because they were strange he considered just as indefensible as the attitude of those who blindly believed everything. The "New York Times" says: "He was never a believer in Spiritualism in the accepted meaning of the word, but an investigator who brought to bear upon the subject the light of science and the guidance of good sense." But, we have reason to believe, he was fully assured that intercourse with the departed was not only possible, but had actually occurred.—"Light."

### SPIRITUALISM ON THE STAGE.

Psychic facts are now constantly made use of by the playwright. No play has caused greater interest in America of late years than Belasco's psychic drama, "The Return of Peter Grimm," in the following notice from *Light*. In Melbourne, where Quinlan's Opera Company is performing to crowded houses, the opening play, by Offenbach, "Tales of Hoffmann," contains a psychic experience. In weird light, Doctor Miracle invokes the soul of the dead mother to induce the heroine to continue to use her beautiful singing voice, although to do so would prove fatal, as she is consumptive. Antonia sings, and the effort kills her, showing that every message from the Unseen must be tested by reason and common sense.

"*Current Literature* for April gives an outline of David Belasco's psychic drama, "The Return of Peter Grimm." There can be little wonder at the interest which Mr. Belasco's audacious experiment has excited in the States, as (to quote the article) 'a wraith dominating the action of a play for two acts, trying to get his message "across," is probably unique in the history of the drama.' Peter Grimm, we learn, is a wealthy tulip merchant residing in a small town in New York State founded by early settlers from Holland. At the opening of the drama he is keenly desirous of marrying his adopted ward, Catherine, to his heir and nephew, Frederick. The rest of Peter's household consists of his secretary, James Hartmann, who is in love with Catherine; an old Dutch servant named Marta, and her delicate little grandson William. A mystery attaches to William's parentage. His mother, Annamarie, has quitted the neighbourhood, leaving her whereabouts unknown, and apparently no one knows who the child's father is. The other leading character is Peter's friend and medical man, Dr. Andrew McPherson, a Scotch physician of the old school. In treating Peter for some complaint the doctor has made a discovery as to his friend's physical condition which causes him uneasiness, especially as he is concerned as to how Catherine will be left in the event of her guardian's death. He suggests to Peter that if he is going to do anything for his ward he should do it at once; and then he adds the strange suggestion that whichever of the two—Grimm or McPherson—goes first, should come back and let the other know. Grimm laughs at the idea of the possibility of such a thing, and when told that some of the greatest scientists of the day believe in spirit communion, calls them 'dreamers.' McPherson sharply retorts:—

"You can't call Sir Wm. Crookes, the inventor of Crookes' tubes, a dreamer; Sir Oliver Lodge, the great biologist, a dreamer; Curie, the discover of radium; Dr. Lombroso, the founder of the science of criminology; Drs. Maxwell, De Vesme, Richet, and our own Professor Hyslop, dreamers. Why, even Professor James, of Harvard, took a peep at the ghosts. Instead of laughing at ghosts, the scientific men are trying to lay hold of them. I tell you, Peter, science is only just peeping through the half-opened door which a few years ago was shut."

Finally Peter, though not convinced, agrees, in order to humour his friend, that if he is called away first he'll come back. 'I'll come back, Andrew, and I'll apologise.'

Soon afterwards Peter, having learned indirectly how serious the doctor's fears are, persuades Catherine to join Frederick in making in writing a promise of marriage in the pages of the old family Bible. The wedding day having at his urgent request been fixed for a fortnight hence, he falls to the floor dead, with a smile of happiness on his lips. In the second act, ten days later, the wraith of Peter is seen moving about the house, his presence unrecognised by any living creature except the watchdog which wags its tail as he passes. His clothes are similar to those he wore before, but a shade softer in tone. His face is much younger and more spiritual. He has realised his mistake in forcing the match with Frederick upon Catherine, but though his presence is vaguely felt by the girl, and though she responds subconsciously to his suggestions, he is unable to make her understand that she is to be freed from her pledge. Peter next tries to attract the attention of the doctor, who has come down from William's bedroom where the boy is lying very ill with fever; but again, although the doctor sometimes repeats, as if they were his own, the ideas to which Peter gives utterance, the latter is unable to convey anything definite.

Peter soon discovers, through a letter addressed to himself, which Frederick opens and then tears to pieces, that his nephew is the father of Annamarie's child. It is through the child himself, whose sensitive soul is already half severed from the body, that Peter is finally able to make his presence known, and to furnish the clues which enable the Doctor and Catherine to discover Frederick's secret. When Frederick leaves the house never to return, Peter has the happiness of hearing Catherine and James avow their love to each other. His last mission is to wait for little William, whose time of departure is very nigh, and the play closes as the child goes away singing, hand in hand with Peter, while the doctor sits by the bedside looking down at the small deserted 'tenement of clay' from which the spirit has escaped."

*Light.*

### A LAST CONVERSATION WITH MR. W. T. STEAD ON THE "TITANIC."

In the English press there are endless allusions to Mr. Stead and the "Titanic" disaster. One of the most interesting is the following:—

#### MR. STEAD—THE LAST PHASE.

The New York correspondent of the London "Morning Leader" was fortunate enough to find a fellow-passenger of Mr. W. T. Stead on the "Titanic" who saw much that he did during the ill-fated voyage, and was probably one of the last persons, if not the last, who saw him alive. His name is Frederic K. Seward, and he is a famous New York lawyer, and himself one of the most charming, popular men in the city. On the "Titanic's" first and last trip he sat at Purser McIlroy's table. Next to him were Mr. Stead and an American client with whom he had been abroad. The party consisted of eight. Six of them were Englishmen. Mr. Seward is the sole survivor. The correspondent, after describing various details of conversations which Mr. Seward had with Mr. Stead during the voyage, says:—Mr. Stead spoke a great deal about the public difficulties he had to face for nearly a generation, especially the opprobrium heaped upon him thanks to his opposition of the South African campaign. He gave what—to Mr. Seward and to most people who were not in England in those tremendous days—would have seemed an incredible description of the sinister persecution to which he and Mr. Lloyd George were subjected. He rejoiced that they had lived it down, and that time had at last vindicated them. One of the last conversations Mr. Seward had with him concerned Cecil Rhodes. Mr. Stead said at one time he was the sole heir to that empire-builder's eight millions sterling. He deliberately sacrificed that heritage by maintaining an unflinching attitude throughout the Boer war. Some Englishman on the "Titanic" reproached Mr. Seward for being seen so much in Mr.

Stead's company. "My dear fellow," he was asked, "do you know he was a pro-Boer?" For answer Mr. Seward repeated the Cecil Rhodes incident, and asked him if he knew a more inspiring example of soul in journalism. "I am afraid nobody living knows how he died," concluded Mr. Seward. "He was one of the very few who were actually on deck when the iceberg was struck. I saw him soon afterwards and was thoroughly scared, but he preserved most beautiful composure. I deem it a privilege I shall prize for the rest of my days that I had the opportunity in the last hours of his life to hold converse with a great Englishman."

### VICTORIAN ASSOCIATION OF SPIRITUALISTS.

The acting hon. secretary writes:—

The V.A.S. Hall and adjoining rooms looked like fairyland on Saturday afternoon and evening, 8th June, when the members held a bazaar—the first for many years. The stalls were beautifully decorated, and filled with handsome gifts from Spiritualists and friends. Mrs. Pymm and Mrs. Bloomfield were in charge of the fancy stall; Mesdames McDonald and Askew, clothing; Mesdames Ansdell and Stephenson, flowers; Mrs. Massey, toys; Mrs. Menendorf, hoop-la; Miss Keilley, bran bag; Miss Waters, confectionery; Mesdames Harper, Butler and Nelson and three young ladies, refreshments. Mrs. Waters acted as cashier; while Mr. Waschatz enlivened the meeting, assisted by Mr. Bloomfield. Readings were given by Mrs. Waschatz, Rev. David A. Leisk, Mrs. Twelvetree, Mrs. Pedley and Mrs. Trew. The association will benefit to the extent of £30 from the bazaar, and an art union is being held to dispose of some beautiful articles presented, which were not sold. Tickets may be had from the ladies' committee or "Harbinger" office, at 6d. each. There are 87 works of art, and the drawing is to take place on Wednesday, 31st July.

During the month the Rev. David A. Leisk has occupied the platform, and has given interesting addresses. The conference circles are well attended, and the last two mediums' circles, under the direction of Mr. Bloomfield, have been most successful. On each occasion ten private and public psychics assisted, and it is to be regretted so many people were unable to gain admission through want of room. The week night classes are doing good work under the able control of Mrs. Waschatz. It is good to relate that the sale of the "Harbinger" has greatly increased.

### MELBOURNE PROGRESSIVE SPIRITUALISTIC LYCEUM.

Mr. W. H. Lumley, conductor, writes:—

Since our last report changes have occurred in the Lyceum. Mrs. Twelvetree concluded her two months' engagement, and Mrs. Elmore (late the Rev. Loie Prior) has commenced an engagement with this society. The opening address by Mrs. Elmore was well attended, and the subject, "Just beyond is God," was listened to attentively throughout, and at its termination was warmly applauded from every part of the hall by those present. The soloists were: Mr. Lumley, violin; and Mr. Ranch, vocal.

The children's party on the 17th, and the evening function at which the "welcome" was accorded Dr. and Mrs. Elmore, was a success in all respects. Some eighty children from the Prahran and Richmond and Melbourne Lyceums sat down to tea, and the same whole-heartedness was displayed in the tea as in the amusements later on. Great gratification was expressed by everyone present. The tugs of war on the polished floor were fun from start to finish, girls as well as boys taking an active part

in the game. The concert in the evening was all that could be desired. We have to thank our members and friends who assisted us both personally and financially to make the children's party and the "welcome" a success. Our afternoon circle meetings have been well attended. Our morning sessions are fairly attended, although the wintry weather has prevented some of our usual members and visitors attending. The speakers for the past month have been Mrs. McLellan, the vice-conductor, who distributed the prizes to the winners, for the best pearls, on the 9th June; also Mr. Lumley, the conductor; Mr. Churchill, and the Rev. L. F. Elmore on the 16th. In every way the month's work at the M.P.S. Lyceum has been very successful. Mrs. Loie F. Elmore will be the speaker until further notice. See advertisement in another column for subjects.

There has been a great sale of June "Harbingers," and our best wishes are tendered to Mrs. Bright.

### PRAHRAN SPIRITUALISTIC CHURCH.

Mr. T. K. Marshall, Hon. Sec. writes:—

Our platform speakers for the month have been Mrs. Pedley, Mr. Bloomfield (Omrah), and Mrs. S. E. Morrison. Mrs. Pedley's address was much appreciated. Mr. Bloomfield's control "Omrah" gave a powerful and instructive lecture on "The Sins of Society." Mrs. S. E. Morrison, who has recently returned from New Zealand, gave a series of addresses. The church on each occasion was crowded to the doors by those anxious to hear this well known and popular psychic, and the addresses, as were those of the two other speakers, were of a high order.

The Lyceum is doing good work and advancing splendidly. The Mediums' Circles are also greatly appreciated. Mr. Bailey's lecture drew a large audience who greatly enjoyed the address by a high control. We heartily thank all workers.

### BRUNSWICK LYCEUM.

Mr. J. Keir, president, writes:—

Since our last report good progress has been made. On Sunday, May 26th, Mr. Keir, president, exchanged platforms with the Prahran president, and we hope in this way to create a bond of unity and harmony between the kindred societies. On June 2nd the Rev. Mr. Leisk occupied our platform in the afternoon, and gave a splendid address. In the evening Mrs. Pymm gave a good address, followed by clairvoyance. Mrs. Twelvetree has been our speaker on June 9th and 16th, and we had a most successful time. We had hoped to have her for a long engagement, but through the illness of Mrs. Morrell in Sydney—a very old friend—she has had to take her place. The Brunswick friends wish her every success in her new mission. We held the second anniversary of our At Home Club on the 15th. There was a crowded hall, and a most enjoyable evening was spent. We are all rejoiced to read in the June "Harbinger" that although that great worker for the Spiritual cause, Mr. Stead, has passed to the better side of life, he is still able, through the instrumentality of the editor, to write such grand articles for the "Harbinger." We all wish you and the "Harbinger" every success.

### SPIRITUALISM IN SYDNEY. THE CHURCH OF SEERS.

Mr. A. J. Bush writes:—

Since my last we have said farewell for a time to Mrs. Boden, and welcomed Mrs. Knight McLellan to our platform. The attendances have been good, and Mrs. Knight McLellan had a packed hall to greet her. The speakers for the month were:—Afternoons, Mrs. Barrell (London), Mme. Levorna, Mr. Humphreys and Mr. A. J. Bush. The evening platform has been ably filled by Mrs. Boden for three Sundays. This lady has made

## "HARBINGER OF LIGHT."

All Subscriptions are PAYABLE IN ADVANCE.

### SUBSCRIPTION FORM

POST FREE TO ANY PART OF COMMONWEALTH AND NEW ZEALAND.

Per Year - 5/6 in advance.

Per Half-Year - 3/- in advance.

To the United States of America, 1 dollar 50 cents.

Other Countries, 6/- posted.

To the Editor of "Harbinger of Light,"  
117 Collins Street, Melbourne.

I beg to enclose Subscription ..... for ..... cop ..... of

"Harbinger of Light" for ..... year in advance.

Name .....

Address .....

Subscriptions begin at any date.

many friends here, and hopes are expressed that she will pay us a return visit in the near future. Mrs. Knight McLellan chose for her opening subject two lines of the opening hymn, "We all shall live for ever in realms so pure and bright," followed by spirit descriptions, which were invariably recognised. The Lyceum, which meets at Leigh House in the mornings is progressing well, and hopes are entertained of its growth. Cordial greetings to self, "Harbinger," and all co-workers.

### CHRISTIAN SPIRITUAL CHURCH OF PROGRESS.

Forrester's Hall, Sydney.

Mrs. R. Turner, hon. sec., writes:—

Satisfactory attendances have been the rule during the month. Mrs. and Miss Turner are still giving lectures and messages of truth and love with their usual success. Mr. Neal has held another adult dedication service, which was very impressive both for those dedicated and the congregation. Our cordial greetings are sent to all co-workers and to the "Harbinger," and its editor.

### BURWOOD SPIRITUALISTS' SOCIETY.

Mr. F. C. Tanner, of above association, one of our most earnest workers, sends an account of the year's doings, but not necessarily for publication, in which he laments the need of workers and a lack of enthusiasm to carry forth the glad tidings. The balance-sheet to be presented at the annual meeting shows a good margin to credit, and it is hoped that with the splendid example of Mr. Stead, who worked always against enormous odds, that a fresh and vigorous start may be made.

### IPSWICH SPIRITUAL CHURCH.

Mr. John Newell, hon. sec., writes:—

During the month steady progress has been made in church work, as also in private circles. Mrs. Weeks is again conducting a mission, and has for the past few weeks occupied the platform with gratifying results.

The light is being spread, the "Harbinger" sharing in the good work.

Our very best wishes are tendered to self, "Harbinger," and co-workers.

### SPIRITUALISM.

Miss S. Venables sends the following report of her lecture from "The Hot Lakes Chronicle and Rotorua Advertiser," Tuesday, May 21, 1912:—

"Spiritualism, the Gateway of Life," was the title of a lecture delivered in the Assembly Hall on Sunday night by Miss S. Venables. The audience was a large one, Mr. Wm. Hill occupying the chair. Miss Venables showed a thorough grasp of the subject, and, moreover, speaks with conviction, and visibly impressed her listeners. After explaining spiritualism in all its branches, the speaker dwelt on the effects which the religion would have on the future generations; it would gradually advance until the whole world was influenced by its teachings, which men would come to recognise as the gateway to a higher existence.

"The speaker went on to explain the clairvoyant powers possessed by true spirit mediums. Members of the audience were then selected and asked if they recognised from given descriptions deceased friends or relatives."

### To Occult Students and Friends.

### A SOCIAL

Will be held on **MONDAY EVENING, the 15th of JULY, 1912**, at 8 o'clock, at the **Australian Church Lecture Hall** Flinders Street East.

Welcome to **Dr. and Mrs. ELMORE.**

Response and Lecture by **Mrs. Loie F. Elmore.**

Admission Sixpence. Music. Refreshment.

Tickets Miss E. R. HINGE, No. 3 Block Arcade, Collins St., Melb.

### MRS. PEDLEY,

Magnetic Healer, Dietician, Clairvoyant.

Having just returned from India, where she has studied the latest and most approved Eastern methods of Magnetic Healing, &c., is prepared to receive patients and clients daily. Hours 11 a.m. to 5 p.m. Magnetic Massage and Baths given. Patients visited. Classes for Self-Development Tuesdays and Thursdays, 7.45 p.m. Meetings Mrs. Bright's Rooms, Austral Chambers, every Monday, 8 p.m. Drawing Room Class, Ladies only, Wednesday, 3 p.m.

"Evelyn," 38 Hambleton Street, Albert Park.

## Melbourne PROGRESSIVE SPIRITUALISTIC Lyceum

(Established 38 Years)

**NO CREEDS! NO DOGMAS!! NO DOCTRINES!!!**

Oddfellows' Hall, Victoria Street, Melbourne.

### THE TEMPLE OF THE HIGHER SPIRITUALISM.

Sunday Services, Mornings, Lyceum Session at 11 Afternoons, at 3. Mediums' Meetings. Evenings, at 7.15.

### REV. LOIE F. ELMORE

(Missionary Ordained by N.A.S. of America).

Synopsis of Lectures during July:

- 30th June—"The Mystery of Death."
- 7th July—"The Injustice of Life."
- 14th July—"The Greatness of Man."
- 21st July—"Immortality in the Light of Evolution."
- 28th July—"The Resurrection."

Address letters MRS. ELMORE, 282 Punt Road, South Yarra.

### Subscription, 2/6 per quarter,

secures a voice in the management and the use of a Lending Library of over 1000 volumes, comprising the standard works on Spiritualism and kindred subjects. Gifts of books for the Library will be thankfully received.

Investigators and Visitors to Melbourne can obtain all information regarding reliable mediums, free literature, and advice on all matters on application.

The Amalgamated Society known as the **Victorian Association of Spiritualists and Lyceum** now being mutually dissolved, all communications to the **LYCEUM** should be addressed to the Oddfellows' Hall, Melbourne.

CHAS. CHATFIELD, SECRETARY.

6 Princess St., North Melbourne.

Printed by J. C. Stephens Pty. Ltd., Church Lane, Melbourne, for Annie Bright, and published by her at Austral Buildings, Collins Street.

## "THE HARBINGER OF LIGHT,"

AUSTRALIAN EXPONENT OF SPIRITUALISM AND ADVANCED THOUGHT,

(Now in its Forty-second Year of Issue.)

Subscription: Commonwealth and New Zealand, 5/6; Great Britain, 6/-; America, 1 dollar 50 cents a year.

Single Copy, 6d. All Subscriptions strictly in Advance.

No receipts recognised but the publisher's official one.

Reading Room available for Subscribers, 11 to 5, excepting Monday and Saturday.

Published by ANNIE BRIGHT, Austral Buildings, 117 Collins Street E., Melbourne.

12 copies of the "Harbinger," containing illustrated Supplements may be obtained, bound in 1 volume, at 7/6, including postage. 1911 volumes now ready.

**MISS M. WILSON,**

Typiste and Shorthand Writer.

Special Verbatim Reporter for T. W. Stanford, Esq. at the Bailey Séances.

Orders for Typewriting of all descriptions carefully and promptly executed at Reasonable rates.

Verbatim reports of Addresses, Lectures, Sermons, &amp;c., as per arrangement.

Address:

Modern Chambers, 317 Collins St. Tel. 7234 Central.

**Mr. J. Isherwood,**Teacher of Mediumship & Clairvoyance.  
Lecturer and Psychic.

Address:

G.P.O., DURBAN, SOUTH AFRICA.

Where Letters re Engagements should be Addressed.

**The Spiritual Church of Jesus.**

GLADSTONE HALL,

82-88 Victoria Street, North Melbourne.

Services are held every Sunday at 7 p.m.

MRS. M. A. REDFERN, Leader.

Tuesday—Spiritual Circle,

Address information—

MR. E. TOZER, 160 Palmerston Street, Carlton.

**MRS. ROBERT WEEKS**  
**Spiritualistic Missionary,**Mental and Magnetic Healer,  
Psychic Demonstrator.

OPEN FOR ENGAGEMENTS.

Address—539 Crown St., Surrey Hills, Sydney.

**Valuable BOOKS at Reduced Prices**  
For Distribution.A Galaxy of over 200 Eminent Spiritualists, and what they say about it. 24 pages, with wrapper, 2d.  
Without wrapper, for distribution, 1/- dozen.

Spirit Teachings, received at the circle of the late Dr. Motherwell; Cloth 1/-; Paper, 6d.

OFFICE OF THIS PAPER, OR MISS HINGE.

**TO ADVERTISERS.**

OWING to its large and increasing circulation among thoughtful and intelligent people of all classes throughout the Commonwealth and New Zealand, "THE HARBINGER OF LIGHT" has become an exceptionally valuable medium for Advertisements.

PREPAID ADVERTISEMENT RATES—NETT PRICES—

ONE INCH SPACE, one insertion, 4s.; 3 insertions, 9s.  
6 insertions, 15s.

FRONT PAGE, 5s. per inch.

Special Rates for Yearly Advertisements.

**Science and the Soul.**

New and Enlarged Edition.

By W. BRITTON HARVEY.

An attractively written and up-to-date presentation of the case for the reality of Psychic Phenomena from the scientific point of view; together with the testimony of eminent men in the realms of Religion, Philosophy, Literature and Art, and full descriptive account of the wonders witnessed at Mr. Stanford's Melbourne circle, demonstrating the passage of matter through matter.

Profusely Illustrated and Artistically Bound.

Nearly 100 Pages. Just Published.

PRICE 1s.; Postage, 2d.

COLE'S BOOK ARCADE; MISS HINGE'S, 3 The Block,  
and HARBINGER OF LIGHT OFFICE.**A CURE FOR PNEUMONIA.**

In the United States this disease, which so often terminates fatally, is said to have been cured in many instances by the following, which has been inserted by newspapers from one end of the republic to the other. Accompanying the remedy was a letter signed "Marino A. Redding," in which he relates how it has saved the life not only of himself, but all who have had a chance to use it. In Worchester, Alaska, Seattle, Pasadena and Los Angeles, it has been tried with unfailing effect. At the last mentioned place pneumonia was taking off from two to five victims every day. Four of the Los Angeles papers inserted the cure under the heading "No One Need Die of Pneumonia," with the result that only one death a day was reported, and most of these were infants under a year old. The writer says that the death of his friend, Professor Henry P. Loomis, Professor of Medicine at Cornell University lately, where none of his associate doctors were able to save him, decided him on making this simple remedy public.

**The Remedy.**

Get an inhalation apparatus of glass or, if you cannot procure one, saturate a ball of cotton (as large as one-inch marble) with spirits of alcohol. Add 3-4 drops of chloroform to each ball of cotton. Place it between the patient's teeth, and let him inhale the fumes in deep, long breaths for 15 minutes. Rest 15 minutes or longer if needed, then inhale again for 15 minutes and continue the same operation 24 times, and the result will be that the lungs will expand to their normal condition. In 24 hours the patient is out of danger, and in 48 hours he is cured, although weak. Change cotton and alcohol often.

The writer adds:—"I have sent this prescription to the Stanford University, the North-Western College of Medicine, Chicago; Cornell University, N.Y. State, and to numerous other places, even across to England, to some of the most prominent men there. Doctors, try it for humanity's sake, and the public for your own welfare."

**BOOKS FOR INQUIRERS.**

Psychic Truths, by E. C. Randall	6d
Towards the Light, Princess Karadja	6d
How I Know the Dead Return, W. T. Stead	3d.
Bridging the River of Death, W. T. Stead	3d.

Cole's. Hinge's. "Harbinger" Office.

**MRS. S. E. MORRISON, Psychic,**

27 HAWKSBURN ROAD, HAWKSBURN.

Open for Engagement.

WONDERFUL SUPERFLUOUS HAIR REMOVER.

(Without Electricity—no after effect).

Hours of Consultation—10 to 4.

**INDIA'S HOOD UNVEILED.**

OCCULT MYSTERIES REVEALED.

A Correspondence Course in Occult Sciences.

Price 12/- or 3 dollars.

THE LATENT LIGHT CULTURE,  
Tinnevely Bridge, South India.**The Health Record**

And Psycho-Therapeutic Journal.

Edited by ARTHUR HALLAM.

Annual Subscription, 4/-; Single Copies, 4d. Post Free.

34 Bloomsbury Square, London, W.C.

**PUBLICATIONS RECEIVED.**

- |                                  |                                      |
|----------------------------------|--------------------------------------|
| <i>Light</i>                     | <i>Woman Voter</i>                   |
| <i>Progressive Thinker</i>       | <i>Theosophist</i>                   |
| <i>The Two Worlds</i>            | <i>Hindu Spiritual Magazine</i>      |
| <i>Review of Reviews</i>         | <i>Science-grounded Religion</i>     |
| <i>Occult Review</i>             | <i>Monthly Review</i>                |
| <i>Sunflower</i>                 | <i>Oriental Mystic Magazine</i>      |
| <i>Message of Life</i>           | <i>La Verdad</i>                     |
| <i>Spiritual Journal</i>         | <i>La Vie Mystérieuse</i>            |
| <i>Theosophy in N.Z.</i>         | <i>Psyché</i>                        |
| <i>Health Record</i>             | <i>Luz y Union</i>                   |
| <i>King Island Record</i>        | <i>Lys over Landet</i>               |
| <i>Journal American S.P.R.</i>   | <i>Alma e Coracao</i>                |
| <i>Nautilus</i>                  | <i>Mitteilungen</i>                  |
| <i>American Spiritualist</i>     | <i>Constancia</i>                    |
| <i>New Astrological Bulletin</i> | <i>Zeitschrift für Spiritismus</i>   |
| <i>The Modernist</i>             | <i>Les Nouveaux Horizons</i>         |
| <i>Reason</i>                    | <i>Morgendæmringen</i>               |
| <i>The Commonwealth</i>          | <i>Het Toekomstig Leven</i>          |
| <i>Theosophy in Australasia</i>  | <i>Luce e Ombra</i>                  |
| <i>Prabuddha Bharata</i>         | <i>Kurso pri Teologio</i>            |
| <i>Stock and Station Journal</i> | <i>Revista de Estudios Psiquicos</i> |
| <i>The Kalpaka</i>               | <i>Revue Spirite</i>                 |
| <i>Financial Gazette</i>         | <i>Le Messager</i>                   |
| <i>Light of Truth</i>            | <i>Sandhedssogereren</i>             |
| <i>Signs of the Times</i>        | <i>Efterat</i>                       |
| <i>The Fra</i>                   | <i>Filosofia della Scienza</i>       |
| <i>New Thought News</i>          | <i>La Vie d'Outre-Tombe</i>          |
| <i>Voice of the Magi</i>         | <i>Le Monde Psychique</i>            |
| <i>The Healer</i>                | <i>Annales des Sciences</i>          |
| <i>The Truth Seeker</i>          | <i>Psychiques</i>                    |

**A New Faithist Paper.**

The Faithists of S. California are going to print a paper called "FAITHISTS' MESSENGER," and as there are many Oahspe students and Faithists in Australia and New Zealand, we take the liberty to inform them of such through your paper.

The subscription of the "FAITHIST MESSENGER" will be two shillings a year. Single copies 3d. Post free.

ADDRESS:

FRED SUTOR, 533<sup>1</sup>/<sub>2</sub> Spring Street, Los Angeles, California, U.S.A.

**MRS. KNIGHT M<sup>o</sup>LELLAN**

Having returned from her European trip, is prepared to receive old clients and new inquirers at . . .

**253 VICTORIA PARADE,  
EAST MELBOURNE,**  
3 doors from Clarendon Street.

Circle every Tuesday evening at 8 o'clock.  
Hours: 10 to 4 every day, Saturdays excepted.

SPECIAL NOTICE.—Mrs. Knight|McLellan will be absent from Melbourne for one month from June 12.

**Picture Post Cards**  
OF  
**Prominent Spiritualists.**

1d. each, 9d. Packet of 12.

MISS HINGE, OF "HARBINGER OF LIGHT" OFFICE.

**A SOUL'S PILGRIMAGE,**

By ANNIE BRIGHT.

To close Accounts.

Copies can now be had at "Harbinger of Light" Office. 2/-. Post Free.

Has had a great sale. Meets with encomiums everywhere.  
Will friends kindly assist?

**MISS E. R. HINGE,**

**No. 3 THE BLOCK,**

**COLLINS STREET,**

(Upstairs) **MELBOURNE, AUSTRALIA.**

**Occult, Spiritualistic Books. New Supplies.**

**Send for Book Lists.**

**Magazines and Papers.**

**Lending Library, Classes.**

**Agents for the Sale of the "Harbinger":—**

- Melbourne*—Melville & Mullen's, Collins Street.  
E. W. Cole, Book Arcade, Bourke Street.  
" Miss E. R. Hinge, No. 3, The Block, Collins St.  
News Agents. Please inquire.
- Prahran*—Beck Bros., 128 Greville Street.
- Fitzroy*—W. D. Menck, 232 Nicholson Street.
- Camberwell*—Miss Raisbeck, 86 Burke Road.
- Castlemaine*—Miss Vale.
- Bendigo*—Mr. H. Hampton, View Point.  
" T. A. Grant, Railway Bookstall.
- Williamstown*—J. Berriman.
- Kerang*—Mr. Paul Cadusch.
- Maryborough*—Mr. McNab.
- Tasmania, Launceston*—A. W. Birchall & Son, Central Brisbane-st.  
" *Hobart*—J. Walsh & Sons.  
Mrs. F. Ramsay, "The Bijou."
- Sydney*—Gordon & Gotch Ltd., Sydney.  
" Angus & Robertson, Castlereagh Street.  
" E. W. Cole, Book Arcade, George Street.  
" A. J. Bush, 24 Harrington Street.  
" *Balmain, E.*—W. Adam, 74 Darling-st.  
" *Burwood*—F. C. Tanner, Rosedale.  
" *Auburn*—W. Kerkhoff, Auburn Road.  
" *Stanmore*—Mr. W. D. Morell, 90 Stanmore Road
- Bathurst N.S.W.*—Mr. Luckhurst, Howick-st.  
" W. R. Smith, George Street.
- Adelaide*—W. C. Rigby, King William-st.  
" E. W. Cole, Book Arcade.  
" W. Atkinson & Co., Gresham-st.
- Christchurch, N.Z.*—W. T. C. Mills, 106 Wordsworth-st, Sydenham  
" J. H. Fabling, Buccleugh-st.
- Auckland, N.Z.*—J. H. Graham.  
" " Miss Renouf, Ellerslie.  
" " Mr. J. Lepper.
- Waihi* " Mr. Jas. Walters, Central News Agency.  
*Dunedin* " Mr. Geo. Gibbs.  
*Reefton* " E. J. Scantlebury.  
*Gisborne* " Mrs. K. Warburton.  
*Napier* " Mr. N. Skittrup.  
*Wellington* " Wellington Association of Spiritualists, Reg.  
" " Robert Holliday & Co., Lambton Quay.
- Gore*—J. A. Forbes.
- Wanganui*—H. I. Jones & Son Ltd.
- Perth, "W.A."*—Gordon & Gotch.  
" T. W. Jones, 353 William St.  
" J. W. Barnard, 100 Barrack St.  
" H. B. Albert & Co., 20 to 38 Central Arcade
- Brisbane*—Gordon & Gotch  
" J. H. Thompson, 80 Queen-st.
- South Africa*—  
*Johannesburg*—Spiritualist Society, P.O. Box 4.  
" Atkinson & Co., 15 Monitor Buildings, Loveday-st.  
*Durban*—Spiritualist Society, P.O. Box 534.  
*Port Elizabeth*—Central News Agency Ltd., Main-street.

Agents wanted for all parts of Australia, New Zealand, America and South Africa.

**W. H. TERRY,**

**Attends at**

**AUSTRAL BUILDINGS,**

**117 COLLINS STREET, MELBOURNE,  
EVERY MONDAY, 10 to 4.30.**

# Supplement to the Harbinger of Light.

MELBOURNE, JULY 1, 1912.

**Dr. Hyslop attacks the Bailey Seances in "Journal of the American Society for Psychical Research."**

**Dr. James Coates, author of "Photographing the Invisible," &c., &c., writes of the methods of scientific investigation of psychic phenomena by Hyslop and others in article "Conjurers and Spiritualism."**

In the April issue of the "Journal of the American Society of Psychical Research," Dr. Hyslop in his capacity as editor writes as follows:—

CHARLES BAILEY.

The *Journal* of the English Society for Psychical Research for February, 1912, contains an exposure of Mr. Charles Bailey in Australia. Mr. Bailey has long been under the auspices and protection of Mr. Thomas Stanford, of Melbourne, Australia, and most remarkable things have been reported of him, indeed so remarkable that they outdid everything before reported in their incredibility. The claim was that he could bring apports from Egypt or India, or other parts of the globe and transmit them through matter to be viewed by the astonished spectators. Mr. Stanford who has long vouched for the genuineness of the phenomena is the brother of Leland Stanford, who founded and endowed Leland Stanford University, and Mr. Thomas Stanford has provided for a bequest to Leland Stanford University in behalf of psychic research. This fact was confirmed by a letter of President David Starr Jordan of the University, which was published in an earlier *Journal* (Vol. V. p. 445).

*The Stories of Mr. Bailey's miracles became so notorious that the English Society sent out two persons to investigate him. They had two or three seances. Mr. Bailey permitted an examination of himself with the exception that he would not permit the surgical part of it and hence it was not complete. What occurred was not important and before any examination after the seance Mr. Bailey disappeared. The experimenters then desired to enclose him in a bag, but he would not permit this until it was made large enough for him to use his hands in it. He was then enclosed in this within the cage in which he usually performs. He was thus, as it were, in a cage within a cage. In this condition a bird was found outside the net bag and clinging to the cage. But examination showed that a hole had been cut in the net bag near the top, and in the APPARENT TRANCE he had torn a large hole in the bottom of the bag. As soon as possible after the seance Mr. Bailey disappeared without permitting examination. An alleged bird's nest was found in the cage in one of the experiments and it was made of grasses and was not like any real bird's nest. It was quite capable of being concealed within the lining of his clothes whose examination he did not permit after the seance, or within natural cavities of the body. The circumstances were such, also, as to throw doubt on the genuineness of his trance. The whole affair smacks very clearly of conscious fraud, and the verdict is one that his supporters deserve to receive. [Our own italics].*

It is almost impossible to conceive of a report so utterly devoid of truth as the one written from hearsay by Dr. Hyslop and, as he says, from a report of the English Society for Psychical Research of February, 1912. The incidents on which the report of the English Society is based never occurred. To show how little reliance can be placed on statements of this kind, it must be stated at the outset that the following excerpt is the first that has been heard in Melbourne of two persons being sent out by the English Society to investigate Bailey. It runs as follows:—

"The stories of Mr. Bailey's miracles became so notorious that the English Society sent out two persons to investigate him."

When it is said that such a visit *never took place* nor have any English visitors called on Mr. Stanford or been present at the seances, it is seen how unscrupulous, how lacking in the first principles of honest journalism, are these Psychical Research reports. As far back as July, 1909—three years ago

—there was a quasi-scientific investigation of Mr. Bailey held by permission of Mr. Stanford in a local dentist's surgery. This seems to be the only clue to these false statements. Although a garbled account, intended to cast ridicule on the sitting, appeared in the "Argus" of July 6th, 1909, yet the fact remained that in spite of deplorable conditions that two tablets and a bird's nest were brought and a plant grown about three inches from a bulb placed in soil obtained from the street and placed in a tumbler. The whole story is truthfully told by a Melbourne journalist who was present, and published in the "Harbinger of Light" for August, 1909. In addition to this report, the full text of the "Argus" report of the same is given in the "Harbinger," also an unlooked-for testimony to the genuineness of Charles Bailey's mediumship from Leslie W. A. Macarthur, F.G.S., of Ballarat, who wrote under the heading, "Testing a Medium," with sub-heading, "Fools Rush in Where Angels Fear to Tread." How any respectable journal could on no foundation of truth concoct an article like that in the "Journal of the American Society of Psychical Research," shows how utterly unfit its members are for the work they have undertaken, and how little they are entitled to the confidence of the public.

It is matter of congratulation that Dr. Coates' article arrived in time for this July issue, written as it is by one well fitted to criticise the work of such investigators, being himself a most careful and trained observer. It is, therefore, given with the greatest pleasure to our readers as an antidote to the misleading and false statements of Dr. Hyslop and his confrères. It may be remembered that during Charles Bailey's recent visit to Europe he was invited to give seances at Dr. Coates' residence, Rothsay, Scotland, under strict test conditions, and in the presence of leading citizens with entirely satisfactory results. These are referred to at the end of Dr. Coates' article.

The following is from the pen of the Melbourne journalist referred to:—

## TESTING A MEDIUM.

By One Who was Present.

I have been requested by the editor to supply a few details and remarks in reference to a private test seance of the medium, Mr. Charles Bailey; I readily comply because there were some slight inaccuracies and false deductions in a press report of the seance, that was published on the following day, and I wish in the interest of psychic science to correct certain erroneous impressions that may have been produced. The writer of the report—and I speak now from personal observation of the gentleman while at the seance—appeared, while witnessing the test, to be under the impression that he was taking part in a comedy, or farce, and his subsequent treatment of the subject seems to bear out this impression. We may pass over the flippant remarks about the discordant singing—caused in part, I think, by the deliberate attempt of certain sceptics present to destroy harmony in more ways than one—and direct attention, with all respect, to the fact that it was not a comedy we were taking part in, but an occult investigation. Nor was it a choir practice, as might be inferred from

the report, the singing, good or bad, having been done in order to produce vibrations, which we are told by the scientists are desirable in connection with this phase of investigation.

With these preliminary remarks, let me state in the next place that prior to this very rigid test of the medium, which I was partly instrumental in bringing about, I was fully convinced as to his honesty as a man, as well as satisfied regarding his psychic powers. I am of the same opinion still, concerning Mr. Bailey in the dual capacity of man and medium.

The test was brought about in this way. The professional gentleman, in whose surgery the seance took place, told me a couple of years ago, that it was all very well for Mr. Bailey to perform certain alleged miracles in the office of Mr. Stanford, but he was sure that "apports" could not be brought in his (the professional gentleman's) surgery and under strict test conditions. I told him that inasmuch as the seances at Mr. Stanford's were genuine, I had no reason to think that similar phenomena could not take place elsewhere. He remarked at the time, and frequently since, that he was prepared to pay the medium £25 if he would submit himself to a searching scrutiny and carry out his share of the seance operations under such conditions as might be dictated for the prevention of fraud. The professional gentleman further said he would give £5 to the medium for the sitting whether he succeeded or failed.\* With the exception of the few inaccuracies in the press report already referred to, the case was stated with considerable clearness in respect to the principal facts. The report points out, for instance, that "a well known skilled anatomist" examined the medium, even to the extent of putting a hand mirror so far down the throat of the medium that he "only gurgled" when he endeavoured to answer a question submitted to him. It also points out that "the medium's clothes were removed," "his under clothes were searched," and the boots were "glanced at." The placing of the medium in a vapour bath cabinet, with his head only projecting, is also described with perfect fairness in the report, and thus far we have a commendably true statement of the case. The test was severe, strict and searching in the fullest sense of the term.

As to the result the report is equally convincing, for it states—to quote the writer's own words, apart from persiflage—that the first apport, namely a tablet, produced "a bump on the floor inside the cabinet like a heavy brick falling;" that a bird's nest was brought, as well as a second tablet; and that after ten minutes delay a bulb was grown in a glass containing soil, the result being "one puny white stalk projecting from it like the stem of a grain of wheat which has sprung up in the damp of a cellar." Thus we have an admission by a press sceptic, first, that the test was severe, and secondly, that two tablets and one nest were brought, and a puny plant was grown, the tablet having been sufficiently solid to make a bump on the floor "like a heavy brick falling." In view of the rigorousness of the examination by the skilled anatomist and others, the reporter was, I take it, rather hard pressed to account for these articles by fraudulent means, but happily for his presentation of the case, the boot heels, which were merely "glanced at," remained for the conveyance to the seance room of two tablets of respectable size as the writer admitted, one nest, and a plant about three inches long. And fortunately again for his view of the case, the nest was that of "a bird which is a careless builder and contained neither down or feathers." But the fact remains that it was a nest, and the absence of down or feathers or "sign of occupancy" does not appear to matter very much, except maybe in the estimation of the gentleman who wrote the report.

Before concluding, it strikes me to remark that the suggestion about the alleged commodiousness of the heels of a neat fitting pair of elastic-sided boots worn by the medium was made fully quarter of an hour before the medium left the seance room, yet it did not strike either the "skilled anatomist" or the unskilled sceptics present to ask Mr. Bailey to remove his boots for a second examination before going away. But to have done so would have shorn them of their last shred, and that would have been sad indeed.

## CONJURERS AND SPIRITUALISM.

By JAMES COATES.

Author of "Human Magnetism," "Seeing the Invisible," etc., etc.

With a few notable exceptions, and when physical phenomena were much more common and Spiritualists more familiar with these than now, the conjurer has always been an insistent opponent. It made little

\* In reference to the above it may be stated as a proof of the satisfaction of the professional gentleman who arranged the seance that a cheque for £25 was voluntarily handed to Mr. Bailey next morning. This might have been properly withheld, according to agreement, had the seance been a failure.—Ed. "Harbinger of Light."

difference whether he was an investigator or not, he had no intention of approving, he opposed. That was his role. Apart from his incapacity—his attitude of mind—to investigate, it was his interest to denounce. That brought notoriety, kudos and applause. After all, these were the more important, the facts nothing. No attempt was really made to get at these.

Whatever may be said about physical manifestations and the idiosyncrasies of mediums and of the conditions—psychological and material—under which the manifestations occurred, and with which the patient and genuine investigator is familiar, it is certain that no man—much less the conjurer—is in a position to form a correct estimate as the result of one or two sittings with a medium. Wholly untrustworthy is the opinion of the man or conjurer who approaches the investigation dominated with a fixed idea of fraud. This has been the obvious as well as confessed attitude of the conjurer.

There is nothing new in this attitude of the conjurer towards psycho-physics. It may be thoroughly sincere, but that it is compounded of prejudice, incapacity and self-interest there can be little doubt. I am not for a moment ignoring the possibility of the appearance of fraud in promiscuous circles of actual fraud by mediums dragged down to the level by the demands of patrons, but whether apparent or actual, the conjurer is not the person sensible investigators should look to for guidance. All his charges should be taken with a liberal allowance of salt.

Those old enough to remember the performances of Houdin, Harmann, Anderson—the Wizard of the North—and latterly of Messrs. Maskelyne and Cook, have realised, whatever merit their entertainments possessed, that they neither imitated nor exposed the psycho-physical manifestations of Spiritualism.

I did not witness the seances of the Davenport, who in the sixties created so much excitement, and received from men like Hulley of the Gym, of Liverpool, brutal treatment. None of the so-called experts were able, under similar conditions, to reproduce the Davenport seances. Hermann, one of the finest conjurers of his day, had, Dr. Sexton informs us, several sittings with the Davenports, and confessed his inability to account for the manifestations.

Being forty years, more or less, familiar with Modern Spiritualism, in all its phases, I have known many reputable persons who have not only been present and taken part in the Davenport seances, but who also witnessed the performances of conjurers. They informed me that neither in resemblance nor in conditions did the tricks of the magicians approximate to the manifestations in the presence of the Davenports.

In 1874 I witnessed in the Egyptian Hall, London, the travesty of the Davenport seances, which were preceded by conjuring tricks, a supposed levitation in the dark, and the materialisation of "Miss Bonypart," a draped skeleton—all performed to the delight of the large audience present. I was one of the gentlemen on the stage permitted to witness (?) the cabinet performance, and, after the performance, was left accidentally on the stage, and before I left inspected the cabinet. I do not think that anyone familiar with the phenomena of Spiritualism would have been taken in by this amusing performance. I have witnessed many entertainments since then, but none of them exposed or threw light upon the manifestations taking place at seances.

## CHURCHES AND SCIENTISTS ARRAYED AGAINST SPIRITUALISM.

Mr. Nevil Maskelyne brought fame and fortune to Egyptian Hall by his exposures—which did not expose—at the psychological moment. Few will deny his cleverness and his *nous*. In the early seventies the clergy were up in arms. They felt, somehow, their *calling* was threatened. Between Darwin, Herbert Spencer, and Spiritualism the Church was in peril; the scientific world, partly indifferent,

puzzled with the definite claims of Sir (then Mr.) William Crookes, but mostly antagonistic; the general public, grossly ignorant of the facts, combined to bring success to the conjurers. The Church had denounced Spiritualism, as being of the devil. Medical men professed to know of the thousands Spiritualism sent to asylums; Science talked of the "whoredom of the intellect," through Professor Tyn-dall; of "unconscious celebration," through Professor Carpenter; with scorn and ridicule through Professor Huxley. Yates, Browning and Lewis got on the war path, and the learned professors of the Glasgow University, abdicating their intellect, bowed the knee to Washington Irving Bishop, who played to their prejudices with credit to his bank account and great discredit to his patrons. The performances at the Egyptian Hall, always excellent, were boomed by the antagonism of the period and the exposures of Spiritualism greedily accepted by the uninitiated public. As the result Mr. Nevil Maskelyne has been accepted by those who should have known better as an "expert" in all things pertaining to mediums or Spiritualism.

It never occurred to the public that the so-called exposures did not expose, and that the performances were given under totally different conditions to those of the maligned mediums. Not one of these "experts" came forward and said, "Ladies and gentlemen, this is the way the manifestations are made," and then proceeded to enlighten their audiences. They had not the slightest intention of doing that, their one and only object being to profit by the prejudice of the hour.

#### A CONJURER AND EUSAPIA PALADINO.

What must we think of the then leading members of the Society for Psychical Research permitting their powers of observation and judgment to be dominated by the opinions of a conjurer in their investigations at Cambridge with Eusapia Paladino as medium. She was then condemned as a fraud. For nearly ten years prior to this the said unhappy medium had been tested by equally competent men, who did not degrade either the peasant woman or themselves by the presence of a conjurer, and the genuineness of her mediumship was abundantly proved, as it has also been on many occasions since.

At Cambridge the friendless peasant woman was denounced as a fraud. All her movements, struggles, and the imperfect results obtained, due to the atmosphere of antagonism and suspicion by which she was surrounded, were deemed to be fraudulent. Mr. Myers declared they were. Miss X. wrote an article to *Borderland*, giving illustrations of how the frauds were performed. Maskelyne had spoken, and so dominated were the investigators with the "fixed idea" of fraud that his opinions prevailed, and for years have held sway. That the investigators erred then has been adequately proved since the Cambridge fiasco. At the trial of the late Dr. Slade, the court, notwithstanding the remarkable array of evidence in favour of the phenomenon of psychography, was influenced to commitment of the medium for trial by the assertions and performances of a conjurer. The gentleman, we all know, for years prior to the Cambridge seances and the trial of Slade, had been consistently antagonistic to all mediumship. He asserted that all the manifestations occurring in the presence of mediums were produced by either themselves or by confederates. Fraud was the first, last and only hypothesis. Had he been less obsessed with the fraud spirit so willingly and profitably harboured, he might have seen that he was crediting the ignorant American youth, the Italian peasant woman, and Slade with being skilled and astute conjurers. Forgetting that they had no astuteness and were singularly indifferent to L.S.D. considerations, preferring penury and obloquy as mediums to wealth and fame as conjurers.

#### WHAT THE PSYCHICAL RESEARCHES HAVE DONE.

The Society for Psychical Research has done good work in collecting evidence, and some of its members experimenting and investigating the play of psychic faculty and giving that information to its members. The array of evidence has been great, and in religious and scientific quarters borne good fruit. The S.P.R., however, appears still to be dominated by the spirit and the methods of the conjurer in relation to psycho-physics. Do not the proceedings of the S.P.R. contain the record, written by the late Dr. Richard Hodgson, showing how Mr. Davey, a member of the society, imposed upon and misled a few uninformed persons by simulated slate-writing and materialisations? These took place under conditions which no level-headed Spiritualist would tolerate for a minute. If there still be doubt, the attitude of the society towards psycho-physics and mediums is clearly indicated by its persistent neglect to investigate the phenomena. Mr. Hereward Carrington, a prominent member, writer of undoubted ability, represents the S.P.R. spirit. He declares, without hesitation or qualification, "All physical mediums are frauds." True, he has espoused the cause of Eusapia Palladino, but then another eminent conjurer, Mr. Wm. Marriott, who condemned Mr. Charles Bailey, charges Mr. Carrington with being dishonest. He attributes, in fact, most unworthy motives for Mr. Carrington's interest in the Italian woman and her mediumship. To my mind the attack on Mr. Carrington by Marriott in *Pearson's Magazine* is most disreputable. It, however, represents the tone and attitude of the conjurer. Mr. Carrington has evidently changed his mind, for he has been the friend and advocate of Eusapia and her undoubted mediumship for several years. It is to his credit that he has not only carefully investigated her mediumship, but the records of these investigations merit attention, as well as all he writes.

#### MORE THAN ONE SITTING ABSOLUTELY NECESSARY.

Into the controversy between Vice-Admiral Moore and Mr. Carrington I have little to say, except to note that the sceptical and conjurer factors dominate. I claim that in the investigation of psycho-physics and the mediumship pertaining thereto, that no one is able to decide what is or what is not genuine as the result of one sitting. In the case of the Bangs Sisters, of Chicago, I have the gallant Admiral's account of his repeated interviews and experiences, and the evidence in a large number of cases as well. A few of the latter are given in "Photographing the Invisible," and need only reference here. As Mr. Carrington had only one interview with these mediums, and had not gone in an open manner, I am compelled to discount his conclusions, and I should hesitate to accept his evidence as an unbiassed witness. In any case his opportunities were too few and his spirit antagonistic. Here, too, he appears to have come under the influence of the conjurer, one Abbott, who professes that he can turn out "precipitated paintings," under conditions similar to those under which the Bangs Sisters obtain them. There is nothing more in this than the conjurer's "sweet are the uses of advertisement." Neither Mr. Abbott or his admirer have made good their assertions and produced the portrait of a departed whose image in life they have never known, whose picture they have never seen, and that under the conditions described by Vice-Admiral Osborne Moore and other correspondents of mine. Dr. J. M. Peebles witnessed the performances and so-called exposures of Mr. Abbott, in Los Angeles, where he was giving an entertainment in his own interests. That he declined to submit to the conditions under which Dr. Peebles obtained his paintings from the Bangs Sisters demonstrated that the audacity of the prestidigitateur is not limited by a modest regard for truth. Granting the intelligence and the sincerity of the investiga-

tor who condemns mediumship and physical manifestations, no dependence should be placed on his opinions when he is known to be antagonistic prior to his desired verdict, or when—

(a) Based on one interview with a medium;

(b) When under a false name and pretences his visit was made;

(c) By a conjurer whose thoughts, performances and success in life depend on his skill to deceive.

Vice-Admiral Moore in his time held important commands in the British navy, requiring more than usual powers of observation and precision, and brought these qualities to bear on Modern Spiritualism. He had many opportunities—having taken the pains to discover them—of investigating various phases of phenomena and of mediumship, and in his work, "Glimpses of the Next State," says:—

I discussed my American experiences with many people, but chiefly with a conjurer whom I believe to be the most modern and clever of his trade, who furnished me with over a hundred explanations on different points. There was not one of the various suggestions offered to me that met with the causes of spirit action I had seen; each explanation was more wonderful than the spirit hypotheses. No doubt those who argued with me were at a great disadvantage; they were totally unacquainted with the electric conditions in the States, with the country and with the psychics whom I had seen. However that may be, the effect on my mind was to strengthen my belief in the genuineness of the phenomena.

Both Marriott and Abbott, as conjurers, have produced what they call "spirit paintings," and have asserted that their paintings are produced in the same manner as those of the derided women of Chicago. Admiral Moore has witnessed Mr. Marriott's attempts. Neither of these conjurers—Mr. Marriott, "the most modern and clever of his trade," nor Mr. Abbott—have been within thousands of miles of the mediums whom they denounce, and whose methods they do not know, although they say so. I always thought it cowardly to attack defenceless women, and dishonest to impose on the public by turning these attacks into the coin of the State. Well, that is just what conjurers have done and are doing. The conjurer has his legitimate sphere—his tricks and patter which please and puzzle us, and for which we willingly admire and pay. When he goes outside that sphere and asserts that which he knows is not the truth, and has besides no means of knowing whether it is true or not, why then he is simply lying.

#### SIGNS OF IMPROVEMENT.

There are signs that the psychic research mind is not altogether comfortable in being dictated to by the conjurer. Not a few have rebelled against his methods, as Sir Oliver Lodge against the suggestion of fraud made by the late Dr. Richard Hodgson—himself an expert at conjuring—as the explanation of the phenomena witnessed in the presence of Eusapia Palladino, several years before the Cambridge sittings.

Dr. Hodgson having passed into the invisible, I will not say one word derogatory of the man or his methods at that time. He changed with the course of time and experience. However valuable his services to psychical research, his antagonism to all physical phenomena and mediums for the same to the end was so pronounced that it was impossible for him to approach the subject with an open mind. His attitude was that of the conjurer, but with the important exception that his motives were sincere and his prejudice a correct S.P.R. one. The fraud hypothesis, which appears to be the first, last and only one dominating the conjurer's mind, and the source of all his explanations, so acceptable to the average mind, is about to be dethroned. The conjurer is to stand aside for the physician, whose new theory of unconscious fraud, genuinely carried out by mediums in trance, has recently been put forward, the trance state and the manifestations being accepted as genuine. The fraud, they say, is genuinely perpetrated by the personalities dwelling in or

created by the sub-conscious other self of the medium. We are getting on. Trance and phenomena are admitted, and the conjurer's shallow explanations (?) traversed. A new hypothesis has been found necessary, as—

1. The fraud theory does not in all cases cover the facts.

2. The Spiritists' suggestion of spirit action has to be ignored.

3. That mediums for physical phenomena are not normal persons who in hysterical states produce the phenomena.

With due apologies, the foregoing has been deduced by my befogged brain, after reading a report (of 500 pages) in the fifth volume of the American Proceedings S.P.R., written by the able pen of Dr. James Hyslop. I may be wrong in my summary, but I will quote the exact words of the professor in dealing with his conclusions as to the futility and the ignorant stupidity of the conjurer. He says:—

One thing is clearly indicated by this report. It is the absolute disqualification of the conjurer for experimenting with such cases or for passing judgment upon the phenomena. Had we proceeded with his ideas on this type of phenomena (the physical J.C.) we should never have found traces of hysteria or have been able to study the changes of personality involved.

The public, both scientific and lay, has accepted too readily the conjurer's point of view and methods in such cases. But I now regard this report as forever shutting out that class of self-constituted authorities and as justifying the policy of wholly ignoring them in the future. Conjurers have their place, but it is not in the investigation of hysterics or the phenomena that are associated with them.

Substituting for hysterics certain neuropathic peculiarities detectable in many hypnotic and psychic sensitives, I cordially agree with the learned professor that conjurers are utterly unqualified to deal either with these sensitives or the phenomena. I, however, confess my doubts as to the new theory of hysterics being satisfactory. With my limited knowledge of nearly 40 years with mediums and physical phenomena, I am not prepared to accept the conclusion that the phenomena are genuine but fraudulently produced in trance by mediums. This savours too much of a foregone conclusion. That Eusapia Palladino and other unfortunate mediums have become hysterical there cannot be any doubt, but that that is the cause of the phenomena I am not prepared to accept. It is only an assumption.

#### THE COMING MAN OF SCIENCE.

We are still awaiting the man of science—walking in the footsteps of Sir William Crookes—capable of investigating not only the phenomena, but also of studying the health, temperament and the traits of character possessed by mediums. Till then the investigation will be safer in the hands of the intelligent lay man who approaches the subject with an open mind, unhampered with fraud theories or medical-cum-psychical research prepossessions. As illustrating the foregoing we have only to study carefully the reports of the Bailey seances, recorded in the "Harbinger of Light," Melbourne, and those arising out of our actual experience with that medium at the Rothesay circle, Bute, Scotland.

## THE "HARBINGER OF LIGHT"

MONTHLY.

ANNIE BRIGHT, Editor.

#### SUBSCRIPTION IN ADVANCE—

5/6 per annum, post free, Australia and New Zealand.

Other Countries, 6/- posted. U.S.A., 1 dollar 50 cents.

Single Copy, 6d.

SUPPLEMENT TO "HARBINGER OF LIGHT."

July, 1912.



*Photo. Alice Mills Studio.*

ANNIE BRIGHT,  
Editor "Harbinger of Light."

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



Several head-dresses, made of the skins of animals, and garments of native fibre have been brought from the Congo, Central Africa, some of which have already been photographed in these Supplements. It was, however, suggested by Dr. Whitcomb that the above complete dress should be photographed on the medium. The head-dress, which comprises also the front piece hanging to the waist, is made of an antelope skin peculiar to Central Africa, and is a very fine specimen. It is the only head-dress ornamented with a plume, and was placed on the head of the medium in the cage to show how it was to be worn. Dr. Whitcomb stated that "Mr. Herbert Ward, who in the days of his flesh lived among the Congo races for years, was present and had instructed him how this head gear should be worn. The more hideous the head-dress the greater the grandeur of the chief." Mr. Bailey very kindly

acquiesced to the request of the Hindoos and Dr. Whitcomb to be photographed in the complete outfit, and it is with pleasure that this unique "apport" which is displayed and photographed so excellently is presented to readers in all parts of the world.

In one of Mr. Stead's recent communications he said that the important work of showing the world the spiritual basis of matter as demonstrated at these circles, had laid the foundation for his later demonstrations of the close connection between the two worlds as shown by his articles on "What Life in the Spirit World really is." These two together he said would mark an epoch in the history of Spiritualism and bring it more prominently before thinking people than ever before. It seems that we are on the eve of a great illumination and a great spiritual awakening destined to lead mankind towards a broader and more soul-satisfying religion than ever before.