

Anderson

# 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 Bright.

Vol. 42. No. 511.

MELBOURNE, SEPTEMBER 1st, 1912.

SIXPENCE.



"CHEIRO,"  
A Modern Seer.

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# The Harbinger of Light.

SEPTEMBER 1, 1912.

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## EDITORIAL NOTES.

In every respect this September issue of the "Harbinger" is a special one. Seven years of continuous work that would have been drudgery but for the upliftment that has come from seeing the result of it all, have ended with the most wonderful spiritual illumination. It all came about in quite a natural way, unlooked for and unsought, and, as usual, the outer life has been the surest evidence of its reality. It seemed when Mr. Stead was in the earth life nothing short of marvellous that in the midst of work of the utmost importance, both political and social, he should have taken the trouble to send to this paper articles that were of priceless value or to write letters that ordinary people would say they had no time for. So with the increased power that comes, as he tells us, from shaking off the bonds of the flesh, he seems to be making his influence felt more widely than ever, and in every part of the world. Here not only has he given those splendid communications, "What Life in the Spirit World really is," but he has evidently joined the great spiritual conclave that directs the work in these southern lands, and taken command, as it were, of the literary part of it. From the time that I became editor of this paper it has been well known to me, and in quite a natural way, that the whole of the responsibility of its production did not rest solely on myself. This is also the case with every other writer—indeed, everyone is helped and directed in all the departments of life; the better the work the more receptive have they been to the directing spiritual force of the universe. This gave me confidence when the thought of my own unaided effort might have made my spirit and courage quail before so great a responsibility. So it is in no unnatural sense, but in a way that is open to all, that this greatly increased power has come.

After that first startling message from Mr. Stead, that was given in the Editorial Notes for May, page after page came, the most important of which told of the increased power that was to be sent to me. "You will be magnetised from head to foot at this Pentecostal hour—9 every morning—so that every fibre of your body and every faculty of your mind will be strengthened for the new and most important developments that will take place." First of all, as is now known everywhere, came the articles from himself, the fourth of which appears in this issue. Then an upliftment that is again its own corroboration. Much as there seemed to have been done during the seven years that have gone so quickly, gladdened as they have been by letters and appreciation and a daily increasing circulation of the paper, it seems as nothing to the results of the last three months. All at once the paper has taken a prominence quite unprecedented, and it is entirely

due to Mr. Stead's influence. His articles are read with the greatest interest; they have been copied into papers all over the Commonwealth and New Zealand, and carry in themselves their own justification. Everything of the kind comes by vibratory action through the Ether. Just as I have known before that the paper was arranged in the spheres before I received the impressions necessary for its production, so now the same power is at work with added force through Mr. Stead's transition. It is not possible, perhaps, for the uninitiated to understand how natural it all is. Many pass over with no knowledge of these things; never learn how communications can be made, for everything is the result of law. Machinery, so to speak, has to be put in motion, and possibly it is only those who have attained a high spiritual status who are competent to use it. Mr. Stead says the work has been allotted to him to make these great truths known as never before in every quarter of the globe. With articles already prepared this spiritual machinery is set in motion. Those who are receptive and attuned to the same vibrations receive the message clearly. Not by using my hand in a material sense does all this come, but by means of the spiritual force of the universe these subtle golden wires of communication are used with the same result as by wireless telegraphy. It is just a law of nature not generally understood.

It would, without this added power, have been impossible for me to produce a number like this special September one. The physical work alone could not have been accomplished. Best of all, however, is the important teaching conveyed, material for which has come to me in an unexpected manner. Nothing has ever been given that is more searching in its criticisms of current ecclesiastical teaching than the utterances of Rev. H. Mayne Young, M.A., one of the preachers at Westminster Abbey, which is the groundwork of the literary supplement. It shows most clearly that the teaching that has been given at the Bailey circles, held by Mr. Stanford, is echoed by the advanced thought of the time, both scientific and religious. It is shown that, however hard clergymen may work—and there are many faithful workers among them—that all is useless before the ever-advancing tide of intellectual criticism of the Bible and theology. The Westminster Abbey preacher declares that a re-statement of religious belief will have to be made. That religion is not itself dead is shown, he points out, by the rapid growth of Spiritualism, Christian Science, New Thought, and throughout he maintains a similar teaching to that which has permeated the pages of the "Harbinger" from beginning to end. It is not as some clergymen would make people believe, that real religion—vital religion—is assailed by pamphlets, for instance, like those of Rev. B. F. Austin, for Rev. H. Mayne Young has thundered this out from the great historic pulpit of Westminster Abbey, and has pointed out that the only cure for falling off in church attendance is the casting aside of the old orthodox teaching. He shows how a credulous belief in the infallibility of the Bible has sanctioned many barbarous acts and outgrown beliefs. "The Bible is not infallible, either in morals or facts" is what he says, and it is the text of his message. He gives an idea of Infinite Intelligence which seems like an echo from the teaching given in this issue by Ram Bahardar. Like Myers, people will have to turn to what he called "the derided phenomena" before a knowledge of the spirit world and its influence on this will have given a religion to mankind at once soul-satisfying, simple and true.

**"CHEIRO"\***  
**A MODERN SEER.**  
**THE SCIENCE OF PALMISTRY.**

BY ANNIE BRIGHT.

It is many years ago that in the course of journalistic work I had to interview palmists and other students of the occult for a series of articles on what might be called the higher aspects of spiritualism in Melbourne. Although for a long period I had been a convinced believer in the realities of the Unseen World and its paramount influence over the lives of men, I had never been a seeker after phenomena. In this instance I had to first gain information of the whereabouts of reliable people engaged in the work, and my first visit was to a palmist of repute. It was quite difficult for me to find the place, and I knocked at the door an absolute stranger to the man and the very locality. Then for the first time in my life was my hand studied by one who proved himself an expert. I sat in amazement, as scrutinising the lines of my hand and occasionally using a magnifying glass, he recounted first a tragedy in my life that had happened in another State some 18 years before. Asking me if that was correct I had to acknowledge that it was, but that I utterly failed to understand how that could be known by my hand. "Every event that causes a deep impression on the nature is photographed on the hand," and he showed me several marks which indicated this. Then he pointed out the two straight decisive lines rising from the wrist to the second and third fingers saying they indicated strong decided personality which stamp all that is undertaken by those who possess them with Will-power, decision and purpose. He said these were developing, and that the closing years of my life would be a reaping time, which would make me widely known. It seemed rather uncanny when every other palmist or sensitive I visited told me much the same. Since then I have learned from many sources of the antiquity of palmistry, and of its home in the heart of India, and it was to India that "Cheiro" went in his early manhood when free to travel, and met, as if by chance, in Bombay—and there is no chance—a Brahmin who was the descendant of the Joshi caste, who have kept the study of the hand alive almost from pre-historic times. "Cheiro" was an intimate friend of Mr. Stead, and many were the articles from his pen on "Palmistry," with illustrations, in the volumes of "Borderland."

**"CHEIRO" AND PSYCHIC PHENOMENA.**

Although "'Cheiro's' Memoirs," of which an advance copy came into my hands a couple of weeks ago, has been the book of the season in London, columns of the daily press and magazines giving extended notices, I

\*"Cheiro's Memoirs." The Reminiscences of a Society Palmist. London, William Rider & Son Ltd., 164 Aldersgate St. E.C. 1912.

might not have selected "Cheiro" for this special number had he not given a most interesting address before the London Spiritual Alliance last May on his "Experiences in Psychic Phenomena." There had never been a larger audience than the one assembled at the Salon of the Royal Society of British Artists to hear his address, which was reported very fully in the "London Standard" and other papers the next day. In his opening remarks, after being very warmly welcomed by Mr. H. Withall, Vice-president of the Alliance, "Cheiro" said:—

"Since you are Spiritualists," he said, "I do not wish you to regard me as a stranger, although it is true I have seldom been at one of your meetings. But I remember well that, over twenty years ago now, I came to a meeting of the Alliance very similar to this one. I sat in a back seat in the hall in which you then met, and listening to the speaker on that occasion, I wondered whether I would ever have a message worthy of being delivered to you. It is, therefore, with feelings of deep emotion that I find myself here to give you the message of the long years I have passed through since then. You have put me down in your programme to address you on 'Psychic Phenomena.' That is

a very large subject, for you know so well that psychic phenomena are happening at every hour, at every moment of the day for those who have eyes to see and minds to understand."

**HIS EARLY EXPERIENCES.**

In this address before the London Spiritual Alliance he gave in brief what is more enlarged upon in his Memoirs and reported in "Light" as follows:—

Describing his circumstances at the age of eleven, "Cheiro" referred to the fact that his mother was a devout Spiritualist, although Spiritualism was not then called by that name, so she was then regarded as 'uncanny.' His father was a staunch Churchman, with strong prejudices against occult practices or beliefs, and so as a boy, he added, 'I started out on life's path with twin angels on either side—Religion on the one side and Spiritualism on the other.'

Receiving his first lesson on the study of hands from his mother, he developed a passion for the study, and read all the books on the subject that came in his way.

He wrote a book on palmistry at the age of twelve, and with perhaps unconscious irony dedicated it to his father, who as promptly retaliated by sending him to a severe school, where he was assured "that all such nonsense as occultism would be quickly knocked out of his head." It was here that "Cheiro" gained his first occult experience. He worked extremely hard, passed all his principal examinations, and on the eve of gaining the prize that was to decide his career for the Church, he had a singular dream. He dreamt that at 4 o'clock in the afternoon his name was called as a prize-winner, and that he had gone up to receive his prize, but hardly had he taken it when a terrible figure of Destiny snatched it from him and handed him a sealed letter in its place, which he knew instinctively to be a message of doom. His white face and scared look on the following day attracted the attention of the head master, in response to whose inquiry he narrated his vision. "All nerves, my boy," said the master; "after you get your prize you will have a long holiday; eat plenty of roast beef, and you will have no more dreams."

At four o'clock on the prize-giving day his name was called, and trembling with apprehension, he went up to receive his prize. He could hardly hear the congratulations offered him, so heavily was he under the apprehension excited by the vision, which was literally fulfilled, for immediately afterwards fate, in the person of an usher,



**"CHEIRO."**  
**A MODERN SEER.**

handed him a sealed letter. With dark forebodings he broke it open, to find a letter from his father saying he had lost all through a land speculation, and that as there was no more money to complete his education for the Church, he was to return home that very night.

#### CHEIRO'S MEMOIRS

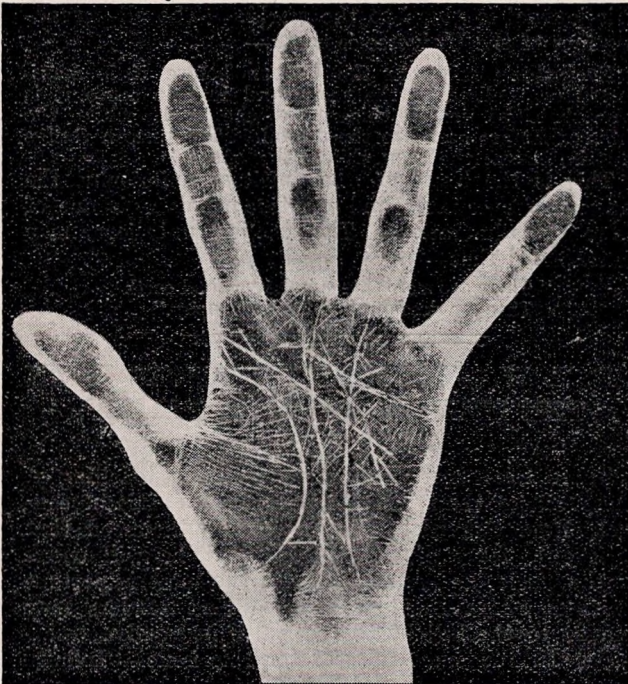
There could scarcely be a more attractive book for the ordinary reader than these reminiscences of "Cheiro." Extending to over 200 pages, it is in such large type and rigidly condensed that it can be read almost in an evening, and is simply full of incident. There are 22 full-page illustrations, and no one can rise from its perusal without being convinced that palmistry is a science requiring intense study, and few there be who attain a like perfection. After undergoing a severe occult training in the fastnesses of India, among the Brahmins, he returned to England, but visited Egypt later, not caring for ordinary civilisation, and settled down eventually in London in 1887. So profound had been his studies, and so remarkably was he gifted with occult power, that from the first he was the lion of the hour. One success after another with leading people made him so much in request that appointments had to be booked

the sweetest of voices my young ears had ever known she murmured, over and over again in French, "It is the most wonderful thing I have ever known, wonderful, wonderful, wonderful!" Before I left," Cheiro adds, "I took an impression of her hand in plaster, which I published some years ago in my well-known book, 'Cheiro's Language of the Hand,' and which I reproduce here."

In his short explanation of Sarah Bernhardt's hand he says, "The shape of a hand to the student of such things should surely tell as much, as the shape of the limbs of a horse to a judge of horseflesh." After indicating the artistic shape of the hand, "Cheiro" says, "In Madame Bernhardt's case, it will be seen that nearly all the principal lines are strangely clear and straight, and in such a case one would find that the owner must mark all she would undertake with an unmistakable personality of her own. . . . The two straight lines rising from the wrist to the second and third fingers are rarely found so clear. The one to the second finger is called the Line of Destiny, or, as I prefer to call it, the Line of Individuality; while the line to the third is called the Line of Success, or the Line of the Sun, for it symbolises brilliancy, glory and success. . . . This slight explanation of a remarkable hand," says the author, "will enable people to judge for themselves upon what a reasonable ground this strange study has been built, and how clear it can be made to those who will take the trouble to examine it from a natural standpoint, apart from the superstitious and mysterious." There is scarcely a well-known public person, from King Edward the 7th, to brilliant people in every department of life, who did not consult "Cheiro." W. E. Gladstone, C. E. Parnell, H. M. Stanley, Oscar Wilde, Professor Max Muller, the Comte de Paris, Joseph Chamberlain, Lord Russell, of Killowen, Robert Ingersoll, Ella Wheeler Wilcox, Mark Twain, W. T. Stead, are among the best known, and the record of each sitting is given shortly and concisely.

#### MR GLADSTONE AND PROFESSOR D'ODIARDI'S THOUGHT MACHINE.

It was in 1897, towards the close of the great statesman's career, that he made an appointment with "Cheiro" to visit him at "Hawarden," his country seat, near Chester. He had just given what was his last public speech at Chester, and walking into his study with him found that Gladstone had been following his usual custom of knowing something of the subject in hand, as one of Cheiro's books lay on a table by his side. To his great surprise, he told "Cheiro" that he had corresponded with his father on difficult mathematical problems, and showed him one he had worked out for him twelve years previously. He then asked for a scientific explanation of palmistry, and listened attentively while "Cheiro" explained the law of vibrations which is at the back of all material things. "I showed Gladstone," he tells us, "that man, like everything else in life, has his number as well as his place in this universe. . . . I showed him with a simple musical instrument I had with me, how each vibration, each sound produced, different forms of matter, and so on through the scale of creation up to man, who, as the image of the Universe, vibrated in exact accordance with the vibrations of those planets which, as the instruments of God, called the universe itself into being." Then he showed the wonderful "Thought Machine," illustrated here, and, standing near the instrument, I showed him how far I was able to will the needle to turn; he then tested it himself, and calling some of the servants into the room, he quietly tested it with one after another. Afterwards Cheiro took a chart of the movements of the needle, when operated on by Gladstone's will, and he says, "out of the thousands of examples I have made with this instrument, Mr. Gladstone's stands out as the most remarkable for will force and concentration, as shown by the length of time he was able to make the needle remain at

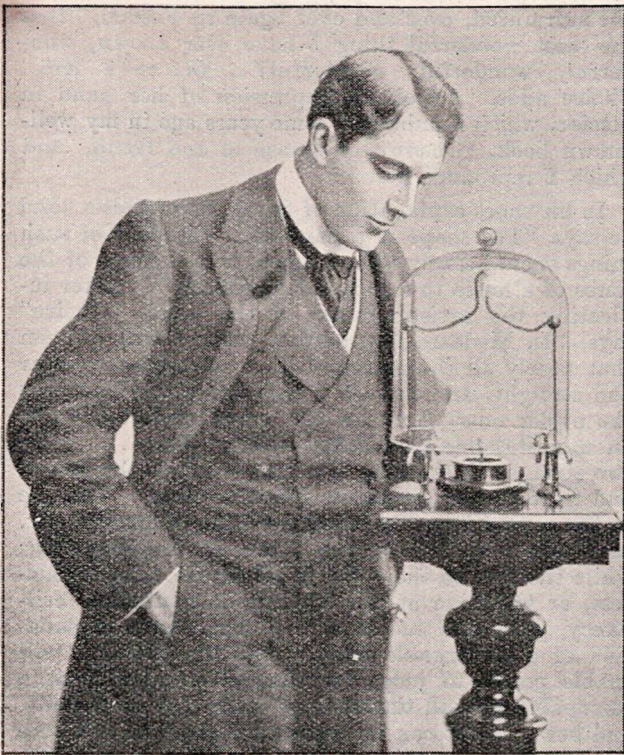


SARAH BERNHARDT'S RIGHT HAND.

Note two strongly marked lines from the wrist to the second and third fingers.

weeks in advance. One of his first sitters was an unknown lady, to whose house in St. John's Wood he was driven by a gentleman who exacted a promise that he should ask no questions. On his arrival the door at the end of a long corridor opened, and a lady, with a heavy black lace mantilla covering her head and face, came towards him, and held her hands out under a shaded electric light. "And what hands they were!" says Cheiro. "From my point of view of lines and marks, they completely fascinated me. I scarcely knew what I said. I was keyed up to a pitch of nervousness and intensity, especially as my subject broke in every now and then with the exclamation, 'My God, how very true it is!' Then after the description of the pathway of brilliancy and success—the triumphs and also the trials of the successful, I painted the ending of the day, the burning out one by one of the lamps of life, the slow levelling process of the hills of hope and ambition, and something else that seemed like a tragedy—and the end."

"The white hands were drawn away, great sobs came from under the veil, until suddenly it was thrown back, and the eyes of the great Sarah, whose wonderful eyes, looked straight out into mine. . . . I felt a flush of pride and gratitude to the study that had brought me so close to the only Bernhardt, especially as in



"Cheiro" experimenting with Professor D'Odiardi's Thought Machine.

certain points." An impression of Gladstone's hands was taken, the right one being one of the illustrations, and showing remarkable characteristics.

#### A SPIRITUAL SEANCE AND ITS SEQUENCE.

One of the chapters under this title tells how a man was saved from suicide after ten days' marriage with the woman he had waited for nearly all his life. He was then about 60 years of age, a doctor, and a rank materialist. She was stricken down with pneumonia, and in spite of everything science could do, she passed away in her husband's arms. "There are no words," says Cheiro, "to describe the state of grief into which this man was plunged." He had no consolation, "nothing, nothing, but the most absolute despair." It became known to "Cheiro" that he intended to commit suicide, and walking with him he persuaded him to call at a medium's house whom he knew to be perfectly honest. "Then followed a seance," he says, "I shall never forget. In less than five minutes, the doctor was holding a clear and distinct conversation with his wife. At first her voice came very softly—only in whispers—but it was her voice, there was no mistaking that. . . . Clearly and distinctly she told him that he must not commit suicide, for she said, 'You will retard our meeting still more.' . . . If Spiritualism," adds "Cheiro," "never did more, it had at least brought peace to one man's heart, and during the ten years he laboured afterwards, many hundreds of human beings received the benefit."

#### IN AMERICA.

To recruit his health, "Cheiro" travelled to America, and met with the same phenomenal success as in London. President Cleveland and nearly every distinguished statesman at Washington wrote remarkable testimonies as to his success. He visited all the principal cities in the States, and was even invited to lecture in many of the churches, and on one occasion had an audience of over 2000 people at a great Methodist educational gathering in Florida. He was put to a severe test by the "New York World." This newspaper got him to read the impressions of fifteen hands placed before him without the slightest indication as to who the owners of the hands might be. The result was published in the "New York World," and showed that "Cheiro" had read with the most remarkable accuracy the lives of many prominent people, including Ella Wheeler Wilcox, the Mayor of New York, and other well-known citizens.

#### WHAT IT ALL TEACHES

In his concluding chapter, "Cheiro," who has a deeply religious nature, as his youthful desire to be a clergyman shows, writes of the uses of a knowledge of these universal occult forces. "The occult side of life," he says, "is the real life that like a thread of gold binds all together. . . . It is as a great power for good that I would make an appeal on behalf of occultism. . . . As it is the heart of all religion, so it is in its turn the greatest religion of all. . . . Under these conditions, religion itself would become a living force, and not the intangible maze of ceremonials of to-day. . . . No more broken suicides and wasted lives would line life's pathway as they do to-day, for all would know their purpose, the duties they are best fitted for, and when and how to act; so that they might achieve success, happiness and the greater fulfilment of their destiny." An increasing band of men and women who stem the tide of materialism, is what is wanted, and prevents humanity from forgetting, as he says, "that the mystery of the world is the visible, not the invisible."

It is to waken people to the reality of the ethereal realms and our life therein even here and now that this journal is given to the world. The all-pervading fact of the Universe is that:—

"Everything exists in the Unseen before it is manifested or realised in the seen; and in this sense it is true that the unseen things are the real, while the things that are seen are the unreal. The unseen things are the cause; the seen things the effect."

This is the heart of the spiritual philosophy, the message of every seer, and scientific palmistry is one of its reliable illustrations. The sceptical unbeliever may be reminded that—

"There are more things in heaven and earth  
Than are dreamt of in his philosophy."

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

BY ANNIE BRIGHT.

There has never been more uplifting teaching at these circles than the addresses by the Hindu control, Ram Bahardar. It has been announced that it is only for a limited period that he will speak at the circle, and so each month the most important of these addresses is selected so that readers may benefit to the full by this specially instructive teaching. In the one selected for this issue—"Infinite Intelligence: The Sacred Books of All Nations and Spiritual Evolution"—there will be found a broad-minded, simple statement of what real religion consists that will commend itself to the philosopher and the simple wayfaring man or woman alike. It is indeed what all the world's a seeking, as Ram Bahardar says. There cannot be words strong enough to protest against the way in which so-called mysteries are propounded and prey on the credulity of the more ignorant and thoughtless portion of humanity. It is but another and more sinister form of ecclesiastical slavery from the bonds of which so many of us have escaped, but not without suffering. It cannot be too strongly emphasised that the individual soul must rely on itself; that no one, not even God Himself, as Ram Bahardar says, can do the work for us. We may be helped by teachers and what are called sacred books, but they are only helpers. "By reading sacred books alone we shall never get to any of the truth concerning ourselves or the Divine Father from whence we came," says Ram Bahardar. This is the root of all religion, and the view that has to be set forth so persistently that all may see that nothing can take the place of our own illumination. Said some one the other day who had lately got some little inkling of spiritual things through Spiritualism, and was suffering from following advice given her at a meeting, "But what are the spirits for if not to help us?" "We are not here to have our work done for us," was the reply. 'There is no more pro-

found believer in the influence of the spirit world and in direct guidance in the highest way than myself, but it is not of the kind that has led you astray as after a will-o'-the-wisp and weakened your own spiritual nature." This has to be proclaimed far and wide before Spiritualism will be represented in all its glory and purity, and as the glad tidings that is to redeem mankind.

Even in such a matter as deciding on the truth or falsity of reincarnation, people, as a rule, will not rely on their own God-given powers, but on the teaching given by some mortal like themselves. A most intelligent lady said the other day, in connection with this, "that we have to take our teaching from those who know better than we do." "That is just to take us back to the days of priestcraft," was the reply. No one but yourself can or should decide on any question. Other people's opinions are not to be blindly followed. This is the one great lesson for humanity to learn that what is of benefit to the soul is what it has made its own. Everything else is valueless, and will be found so when we come face to face with the great realities of existence, on passing to the other side of life.

Speaking of the reincarnation theory, Ram Bahardar said he was glad to say from his own personal experience that "there is a More Perfect Way. . . and we know that in this Perfect Way our Father has given us an illimitable Universe. Eternity stretches before us, wherein that soul which has passed over, no matter how near perfection he may have attained in the earth life, finds something to be thrown aside before he is *en rapport* with his spiritual surroundings, becomes, as he will do, by spiritual evolution, in tune with the Infinite." There is one long unbroken course from the birth in the earth life to the great "At-One-Ment" towards which all souls are tending.

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

202ND SEANCE, June 13th—Address by Dr. Witherow "The Seventh Heaven." Phenomena. Nest of Indian Crow with two eggs. Part of Head-Dress from Congo made from the skin of an antelope. It is the front part of head-dress photographed on the medium for July issue.

203RD SEANCE, June 20th—Address by Dr. Witherow "Face to Face with the Unseen." Phenomena. Tablet from Egypt. Bird. A second Bird in nest, containing one egg, said to have been laid two days before and on which the bird was sitting. Taken away by request.

304TH SEANCE, June 27th.—Address by Hindu, Ram Bahardar, on "Masters and Adepts," printed in August issue. Phenomena. A quantity of Egyptian mould said by Dr. Whitcomb to be used by the ancient Egyptians for moulding or casting figures. Nest with two different kinds of eggs from a bird in India of the same habits as the Cuckoo. Mr. James Smith gave a short address after the first "apport" was brought, merely introductory to a longer one in the near future, when he will tell about a special work he is commissioned to do.

205TH SEANCE, July 4th. Address by Hindu control, Ram Bahardar, entitled "Pearls from Buddha; Self-Control." Two interesting Egyptian tablets, with hieroglyphics on one side and cuneiform writing on the other. Dr. Robinson, who was present and translated them, said they were really letters from an Egyptian king to a Babylonish king. Front portion of a Dalmatic Chinese Mandarin's dress photographed in August issue.

ADDRESS BY RAM BAHARDAR,  
"INFINITE INTELLIGENCE."  
THE SACRED BOOKS OF ALL NATIONS  
and  
SPIRITUAL EVOLUTION.

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

"Infinite Intelligence: The Sacred Books of All Nations; and Spiritual Evolution" is the subject upon which I desire to speak to you to-night, and I will place at the head of what I have to say on this great subject two quotations from the Christian Sacred Book, and the Hindoo Sacred books. The following words have been put into the mouth of the great Brahm: "I am the same to all mankind.

Whoever honestly worships other gods involuntarily worships me. I am a partaker of all worship: I am the reward of all worshippers." Or, as the Christian Sacred Book puts it: "God is a Spirit, and they that worship Him must worship Him in spirit and in truth." Contained in both those assertions is a great truth that all mankind must learn before there will be universal peace and happiness. Not until then will you be able to say: "We now have a brotherhood of humanity." Unfortunately, too much ill-feeling and bitterness have been shown by religionists, and the more we reflect on this strange problem—strange because all are seeking the way, the truth, and the life eternal—the more is it to be wondered at. "I am the same to all mankind"—the Infinite Intelligence whom men call God. But by whatsoever name He is called by the children of men, He is the All Father, and they are worshipping the All Father when they seek Him by whatever name He is called. Infinite mind or Intelligence has existed from all eternity. The plain truth is that nothing else exists besides Mind. All has evolved from Mind by the power of that Intelligence, and Mind is continually manifesting in a thousand different ways and in a thousand different forms. This Infinite Intelligence is perfect in Himself, personal as much as He can be personal, and at the same time impersonal. He is present everywhere. As everything has evolved out of the Infinite Mind or Intelligence, so all must return unto Him. The great Christian Teacher is said to have fed a number of people, and after the feast there remained much to be gathered up, and He instructed His followers to take up the fragments and let nothing be lost. In the same way that Intelligence Whom I claim as my Father, and Whom you also delight in calling your Father, will not let anything be lost, but will undoubtedly gather all unto Himself. In Him, in this Universal Intelligence, this Infinite Mind, we have perfection which comprises all that is good, beautiful, and holy, Love, Mercy, Justice. All these are shadowed forth in the souls of mankind, so that we, being receptive, reflect His nature. Unless we do reflect His nature we cannot be like Him, we do not in reality know Him.

If any man, the Christian Book says, deny the Father, he does not dwell in Him. This is substantially true, and so we are directed to teach and instruct you as we have received. As in every person there is a part of the Divine Mind, so must it come in contact—be *en rapport* with the Great Fountain, the Great Ocean, from whence it came. You must be bearers of this great message to all humanity. Care nothing for the colour of the skin, show no ill will because of religious belief, but open your hearts and let in the glorious sunshine of His spiritual presence, and be a partaker of that Divine Intelligence which we are told dwells in all those who seek to be like Him. And so to-day we find that there are many people, teachers of universal benevolence, who are rending the veil betwixt Time and Eternity, and are showing to the eyes of humanity not the lurid gulfs of Hell, but the great ocean of Love and Intelligence.

NO ETERNAL PUNISHMENT.

It is utterly impossible that any human being, no matter how morally depraved, can at last be finally cast away. The awful teaching of eternal pain promulgated by some of the so-called teachers, not only Christian teachers, but others, has no place in God's economy. The Divine Principle, the Divine Eternal Essence of the universe, is Perfection, and for one speck of evil existing eternally which is unlike Himself would show that imperfection was eternal. But it is not true. Perfection, spiritual perfection, rules and reigns for ever, and that which now exists but for a short time must be banished. At last we will find the great human family *en rapport* with that Divine Mind Who is the Author and Giver of all life. "I came forth from the Father," said your

Great Teacher, and so did you. Some people delight to speak about the plan or scheme of salvation which the Eternal Father had in view. To-night, with all reverence, I say that His plan or scheme concerning you was that through certain stages of existence you should develop in yourself a character, and at last stand before Him and say, "All the weaknesses have I overcome, and am worthy now to be called Thy son." In the Book of the Revelation it is said, "To him that overcometh will I grant to sit with Me on My throne," but it is not necessary to promise a reward for right doing. To overcome one's self, as I told you previously, brings all the reward that anyone needs, because it brings eternal happiness and self-satisfaction. This is better than any reward that man, or even God, could offer, because we can say, "By my own effort I have overcome. I am more than conqueror with His help." His spirit, which is manifested in every part of His dominions, will undoubtedly help those who are seeking to purify themselves, and be like unto Him.

#### WHAT ART SACRED BOOKS?

In your world there are Bibles and Korans, Vedas, and many other Sacred Books, all claiming to have Divine authority. They originated, so we are told, by all religionists, in God. God was, in fact, the Author of the Sacred Books. But I must tell you that Infinite Intelligence could not possibly confine Himself to a revelation which took place a long time ago. He must necessarily be continually revealing Himself in order to meet the needs of man's spiritual nature. If God built a temple upon the earth, man would add something to it and spoil it. There is no doubt that many grand, noble, holy thoughts have been given to the world by men who have become in tune with the Infinite Mind. Others have followed on and have added something which they thought would make it better. We love the utterances of many of the sages and the philosophers because of their profound wisdom, and because when put into practice in daily life they help us to fight a battle through this little journey. The Christian world claims that their Sacred Book, called the Bible, is inspired of God throughout. The internal evidence presented to him who reads and studies shows that it cannot possibly be so. While it contains much that is helpful to man, it is like the Sacred Books of other nations wanting in something, and that something is Perfection. It is not perfect, and we turn away from it feeling that though it contains much that is helpful, there is a great deal that could have been left out. Some things are contradictory, and do not appeal to man's reason. When I examine the Koran, I find many grand precepts contained therein and much good teaching, but I also see the finger of man, and the mind of man through it all. I can find its weaknesses and its imperfections, just as when I come to the Sacred Books of the Hindoos, I find something wanting, and that something is, as I said, perfection. It is in an unfinished state. Men have noted down the words of sages and philosophers, which have helped millions, as I said before, but there is something yet to come, and that something is being reserved for generations yet unborn. Therefore, no book that has been given to mankind is fully inspired by Deity, because He has not yet fully revealed Himself to His children. You do not feed your child at birth upon strong meat, and why? Because the child could not digest nor assimilate it. And so God does not give to His children the strong spiritual meat, but He feeds them with the milk of truth. Coming to the stature of a man, they are able to eat the strong meat of truth, which God sends to them in many ways—by the mouths of His sages, His philosophers, and by your intermediaries. Here a little and there a little is given, and He says in effect, "Choose ye by your reason that which is good, feast upon it, digest, assimilate it, let it build up your spiritual life until you stand perfected in all your parts. We will never, therefore, by reading sacred books alone get

to any of the truth concerning ourselves or the Divine Father from Whom we came. We have to look within ourselves, because, as the Christian Book says, "The Spirit of God will bear witness with our spirit," or, as the Hindoo says, "The Divine Father will dwell in the soul of him who hungers after truth, who daily waiting for Him will receive his portion of meat which will satisfy him."

#### MAN'S SPIRITUAL EVOLUTION.

Putting aside all the doctrines and teaching which have originated in the human brain, we have to ask ourselves—What is that great propelling power which is to regenerate human life, and how is it to be obtained? Would the sacrifice of a man, or even of a God, atone for sin? Divine justice would never be satisfied with the punishment of innocent persons for deeds done by the guilty. Such a suggestion is monstrous and not akin to truth, justice, and mercy. But there is a way in which the whole human race, no matter what their creeds or religious beliefs may be or to what nation they may belong, whereby they can at last be brought into line—and that is by the Divine chord of Love. In no other way can man be won to truth, purity and perfection. What obstacle can you place before Love which cannot be overcome? More potent than the Scales of Justice is the white sceptre of Infinite Love. Let me remind you that great crimes are often committed in the name of Justice. It is recorded on one occasion that an eminent sage, living a long time ago in India, and sitting under one of the sacred trees, was approached by one of his countrymen, who said: "I have been grievously sinned against by one who has injured me, and who has stolen my money. He has taken away my servants; he has burned my house. How shall I be revenged upon him?" And the sage said: "Patiently wait until he is in extremis, and then help him." And he who asked advice of the sage turned away because the lesson was too hard for him to learn. In the Christian Scriptures we read that a soft answer turneth away wrath, and that by being kind to those who have injured us we heap coals of fire upon their head. So in this respect Christian teaching and Hindoo teaching coincide. It is Love, that holy attribute of Divine Intelligence, which is to purify and perfect the souls of mankind. In no other way can it be accomplished, for God will shed His Love abroad into the hearts of His followers until it will overflow and swamp everything else. All selfishness, passion, everything that is wrong will be driven out, and Love will reign supreme. And as we grow spiritual and are filled with Love for our fellows, seeking their welfare, we will spiritually develop or evolve ourselves, until at last when we have arrived unto that blessed state which all expect to attain unto, we will not be asked to what tribe we belonged, what language we spoke, or what were our religious beliefs. Divine Intelligence will look upon the heart, and see there the impress of His Own nature, and will absorb in Himself the spirit of him who has indeed become Nirvana.

#### WHAT THE WORLD IS WAITING FOR.

Some will say these lessons are too hard to learn amidst the turmoil and strife of everyday existence; perhaps it may be hard for some, but, as I told you on a previous occasion, every victory gained helps in a greater conflict for right and purity. The heart of the whole world to-day is waiting for something that will teach all. It is waiting for something that can be taken hold of by every soul—by the wayfaring man as well as by the philosopher. Something practical is needed in human life. Let us put aside all sacred books, after having taken from them the teaching that we find has helped humanity. Let us cast them aside. Do not let us pin our faith to them as a means of salvation, but let us realise that we are ourselves saviours, that we can save each other, for by our lives we can save those who are round about us. Realising this, our spiritual

evolution will go on until we become "in tune with the Infinite Father," Who will indeed recognise us as His Own children. There are men and women in your world at the present time, I am pleased to be able to tell you, who are working upon these lines, and with great success. This Infinite Father, or Divine Intelligence, of Whom I have been speaking, is the Father of all, and no matter to what race or tribe or religion we belong, or what our manner of worship may be, if we are sincere we involuntarily worship Him. We may have no intelligent idea or conception of Deity, but if we are true to ourselves and are rendering homage or worship to the source of our spiritual life, we worship Him, because we worship in spirit and in truth. He is indeed a partaker of all worship. The humble peasant in his cottage, sitting on his rude bench, and speaking in his heart, acknowledging his imperfections, seeking in his poor, simple way for spiritual betterment, is indeed a sincere seeker after God, and a true worshipper of that Infinite Mind Whose child he really is. Who is there among us who would persecute such an one? Who is there among us who would cast a stone, because in his simplicity he is seeking after happiness and spiritual life? Not one, I venture to say. And if I go to the darkest parts of your earth, and there find some poor heathen child mumbling his incantations before a rude image, I know that the Divine Father is looking down upon him and saying, "In your ignorant way you are seeking after the Author of your being, you are seeking after Divine Intelligence; in your ignorant way you desire something that will help you." I know that this humble soul is also accepted.

"For God is the reward of all worshippers," as the great Brahm says. Oh, let that thought dwell with you—that He is a partaker of all worship. If we realise that, nevermore will we lift our voice or our hand against him who differs from us. Religious persecution will die out of the world, and love for the souls of all men, no matter of what race or tribe, will take possession of us. We will seek the good of all, as the Divine Intelligence is seeking ours.

## WHAT LIFE IN THE SPIRIT WORLD REALLY IS.

No. 4.

From every part of the Commonwealth, N.Z., and from Europe and America, by latest mails come appreciation and glad recognition of Mr. Stead's important work in these columns. Lilian Whiting, the author of so many books of world-wide fame, writes on receipt of June number with the first article, "What Life in the Spirit World Really Is." "I am so intensely interested in that wonderful message from Mr. Stead through your hand, and it is so characteristic of him!" Lilian Whiting was a personal friend of Mr. Stead's, and met him last October in Paris, some account of which will be found in another column. The marvellous demand for the June number still continues, and from all parts of the world, although it has been sold out for over two months. An extra five hundred were printed to an edition running into thousands, but all were exhausted in ten days. It is possible that, to meet this great demand, these addresses and other matter relating to them may be published in pamphlet form.—Ed. "Harbinger of Light."

## SPIRIT COMMUNICATION.

Its Truth and Falsity.

By W. T. STEAD.

People have to be over here to understand properly what spirit communication is, and I must go into the subject from a point of view that is almost unthought of when surrounded with earthly conditions. This

lack of knowledge is the root of all the evils that afflict not only Spiritualism, but every other cult which relies on communications from the Unseen World, accepts them blindly, and does not use the God-given powers which are the heritage of every individual soul. It is because spirit communication is a reality that I want to differentiate between that which is the result of physical causes and the rare kind which is the result of etheric vibrations between souls attuned to these vibrations, which is the highest form of mediumship. All the confusion, the wrong messages, the deceiving messages that drag down Spiritualism are a result of physical causes. Every individual has latent powers of the soul whose action is often mistaken for communication with the spirit world. To believe this, to act on this is positively hurtful and harmful, and is the fruitful cause of much misunderstanding and misrepresentation.

### PHYSICAL PHENOMENA.

The physical phenomena at the Bailey circles which I have witnessed since passing over to spirit life are the result of vibratory action. Wonderful as it appears to you, it is really to show what the world of matter is, and that at the back of all is the Divine Intelligence that calls worlds into existence, and is at the foundation of everything—your bodies, your spirits, and all that you see around; so beautiful, too, in its working, for it gives the flowers and the fruits and all the beauty of the world to gladden the hearts of men, and gradually teach them to rise nearer and nearer to the Eternal Presence. The world is in need of this information. People stop at tests, and it is only here and there that a soul imbibes the real meaning of it all. To show the difference between the spirit world and its inhabitants and the great Source of All, whence all power comes is the great work that has to be accentuated more and more. To see the ordinary Spiritualists' meetings and the low presentation of this glorious truth is enough to make the angels weep. It is such a travesty of all we want people to know.

### MAN'S MARVELLOUS POWERS.

There is no more useful lesson to begin with than that of the latent spiritual force inherent in the individual. In the earth life it was most marvellous to me to find that not only could my hand be used by "Julia," but that friends still in the flesh could at whatever distance send me word of their doings. This fact showed that it was communication between spirit and spirit, and it mattered not whether it were encased in flesh or not. It was this which made Telepathy the handmaid of Spiritualism, and has led many a one by deduction to see the reasonableness of communication between the two worlds. It is just here, however, that the danger comes in. Many of your greatest seers have pointed this out, and nothing shows more clearly the value of their teaching than this. If a person can get in touch with another person whether in the next street, or thousands of miles away, does not matter, how difficult, then, to say what is the source of so-called spirit messages. There are all sorts of influences at work—nervous, electrical, psychological, with clairvoyance, and clair-audience, all of which may be apparently giving communications which are not due to spiritual agency at all—by that I mean the agency of departed spirits. From this standpoint I can see vibratory action everywhere. Would that any one of you could stand beside me and see how rare it is for clear, direct spiritual intercourse to take place. I see people sitting in circles who are the victims of lower spirits; I see people having visions shown to them which are positively misleading, simply because they are in a low grade of development. People actually believe all these things, want to be told what to do, and all the while the most glorious communication is ready to be granted to those who seek in spirit and in truth for the great reality of it all. It is so difficult to explain, too. If any call upon me, for instance,

through sympathetic thought, I send a vibratory ray down to them, although conditions may be such that no authentic message may be given. My thoughts get mixed with the thoughts of the sitters.

As these marvellous powers inherent in humanity are developed, all this will clear away. Then you will almost see those who have passed to spirit life face to face. Those on either side of the Borderland will walk and converse with each other. And this is done even now by those who have got some spiritual growth. There is only one road to attain this. Not by sitting in circles, seeking for tests, seeking to be told what to do, where to go, but by growing daily nearer the Source of all Light. Here I can see in all the nations of the world the advance-guard of a mighty host who will follow sooner or later in their footsteps. I see the most glorious vibrations reaching between these advanced souls, and the great Central Fire, as I may call it. When this is so there are no false messages given. Through the Ether, when all is calm, pass veritable communications. It is the lack of knowledge of the source of communications that has filled the earth with false doctrines and false ideas. Let me thunder out in tones as strong as possible that each soul must be its own Saviour; each soul must grow to be in perfect unison with Divine Intelligence to get reliable messages. The watchword must be **INDIVIDUAL RESPONSIBILITY, INDIVIDUAL PROGRESS THROUGH THE SPHERES; NO PRIESTS; NO INFALLIBLE CHURCH; THE SANCTUARY WITHIN THE SOUL IS THE ONLY REALITY.**

### LILIAN WHITING AND W. T. STEAD.

A PERSONAL REMINISCENCE.

After writing of the May number of the "Harbinger," which Miss Whiting says is "very interesting, and as devoted to Mr. Stead, has its peculiar claim," she adds, "I lunched with him last November, the day before I sailed for America, and we talked till 5. But I had no premonition when we said good-bye that it was to be our last meeting in this part of life, though, occasionally, I have had such a conviction and seen it proved to be true." In Miss Whiting's latest letter, dated Boston, July 26th, she writes of the June issue as follows:—

"I am so intensely interested," says Miss Whiting, "in that wonderful message from Mr. Stead, through your hand, and it is so characteristic of him!

You will have seen in "Light" a letter from May Dewitt Hopkins, of Paris. Miss Hopkins is a New York girl who, when she was but eight years of age, was taken to Constantinople to live. I think her father was one of the *Corps Diplomatique*. And there she grew up, splendidly educated, a great linguist, speaking Turkish and other of the Oriental languages, or dialects, perfectly, as well as the romance languages, and well grounded in the classics. When Mr. Stead came to Paris to have an interview with the Turkish Embassy, Miss Hopkins acted as his interpreter. She is also a psychic, of, I think, quite remarkable powers. Last October I was in Paris, and my friend, Donna Roma Lister, of Rome, was with me. We had adjoining rooms at the Hotel Bellevue, in the Ave, de l'Opera, and during our stay Mr. Stead came to the same hotel en route to Constantinople. Miss Hopkins was much with him, in consultation, and in various translations, writing letters in Turkish for him, and so we—Miss Hopkins and I—met. On the day Mr. Stead left Paris by a 7 p.m. train for Constantinople, he invited Miss Hopkins, Miss Lister, and myself to his room at 5 p.m. for tea, and while we sat around the little table, Miss Hopkins began to get some messages (clairaudiently) which now, in the light of the "Titanic" tragedy, flash out on me with new significance. They were to the effect that a new and very great order of work awaited him; great changes were ahead; but, at the time, we all, perhaps (certainly

I did), regarded them in the light of his work in the present conditions. That was a very mystic hour.

I am suggesting to the many strangers who constantly write to me, to subscribe for the "Harbinger," and I enclose one reply of this morning. Yesterday the Rev. Dr. Henry Blanchard, of Portland, Maine (U.S.A.), told me he should do so. It is so vital, so extremely interesting, and to read it is a liberal education in psychic truth. I regard it as simply invaluable. The simple, clear truth of the absolute interpenetration of the physical and the ethereal conditions—that in the body and out, we are all in one world, is one that should be taught in all public schools. The nature of the change we call death could easily and beautifully and most helpfully be explained to a child even five years old; and such knowledge, if universal, would be epoch-making. In a generation or two humanity would be simply transformed. It would be the unerring aid to all reforms, to all good habits, to the great lessening of crime, to the promotion of such hope, faith and realisation of the nobler purposes and wonderful possibilities of life, as to place all existence on a new centre. With rejoicing in your noble and uplifting and effective work, dear Mrs. Bright, yours most affectionately,

LILIAN WHITING.

### LETTER FROM MISS HARPER, SECRETARY TO JULIA'S BUREAU.

Just as we go to press the following most interesting letter arrived, which is full of all that readers in Australia will like to hear of our revered and beloved Mr. Stead.

Cambridge House,  
Wimbledon, S.W.,

26th July, 1912.

My Dear Mrs. Bright,—

I am very grateful to you for your most kind letter, and the copies of the "Harbinger of Light," in one of which you have been so kind as to insert my article on Mr. Stead. I shall be very happy to send you from time to time any news which may be of interest to yourself and the readers of your most valuable paper. I was so glad also to read the fine and consoling communication received through your hand. We know how eager he will be to find trustworthy channels for transmission of his thoughts. And how that great and ardent soul will work even as he worked here for what was to him the most vital part of all his mission to humanity. I have been so crushed and overwhelmed by the human and personal aspect of the loss that at first I could get very little through. If you see the weekly journal "Light," you will have read from time to time during the last few weeks the accounts of various sitters who have been present at the seances of Mrs. Wriedt here. I forward by this mail a copy of the current issue, containing, amongst other things, a letter I wrote in response to a request that I should answer a letter appearing last week, regarding certain apparent discrepancies in the Stead messages. No one understands better than you the subtle and delicate nature of the messages from the other world, and how difficult it is for the physical senses to register them accurately. Mr. Stead always felt that instead of thinking so much of the errors and apparent inconsistencies we should marvel at the amount we receive.

It was a true and real pleasure to have your warm words of greeting and sympathy from far-off Australia, and most heartily do I reciprocate all your kind thoughts and earnestly hope that by degrees all round the world a living link may be formed of souls attuned to receive and answer the finer vibrations of the "world invisible," like deep calling unto deep.

With kindest regards, in which I am joined by my mother, one of your most interested readers,— I am, dear Mrs. Bright,

Very sincerely yours,  
EDITH K. HARPER.  
Sec. Julia's Bureau.

### EDGAR LUCIEN LARKIN.

By the last American mail the article which deals with the discovery of the electron by Robert Andrews Millikan, of Chicago University, was sent by Professor Larkin. In the accompanying letter, he says: "I send you a note on the great discovery of one electron. This is the height of human physical science to date. And now, dear friend, I want to vastly expand this capital discovery of the ages into Mental Science. This is the opportunity of my entire life now that I possess the facts about Nature's one basic unit. See what this implies! A field now opens beyond all imagination. All science is now on a new base. I want to set the 'Science of Mind' on a new base. The door is open. Do not fail to publish this article first issue after receipt. It is fundamental."

We are all so greatly indebted to Professor Larkin for his generous help that this request is at once complied with; knowing, moreover, that it will have most sympathetic readers from man and woman alike who have read his book, "Within the Mind Maze" with such keen interest.

This abstruse article becomes intelligible to all when it is understood that the enormous mental and scientific training required before Professor Millikan could produce his great discovery of "one electron" is described.

#### HOW TO MAKE A CAPITAL DISCOVERY.

By EDGAR LUCIEN LARKIN.

Written expressly for the "Harbinger of Light."

Go, strive by all means in your power to make an abject slave of yourself, in rigid slavery and servitude to your own will. Employ every device to make your will stronger, so that the servitude may be stronger. Force every faculty of your mind, every brain cell, nerve and muscle, into complete slavery to your own strong, indomitable will. Practise long and arduously on annihilating your stray thoughts, and even trains or series of thoughts, if you do not wish them to appear. First select a line of thought to pursue, begin the series, then, if any foreign thought intrudes, destroy and cast it out at once, before it has time to start a series. Keep at this difficult task until you can expel not wanted thoughts in a minute fraction of a second. Then go to a book store and buy about 25 books, leather bound for long wear, take home, and study them from 10 to 15 and 18 hours per day during 10, 15, or 20 years, depending on your capacity to learn. The books are all on one subject, very high mathematics. Let the two jobs overlap, that is, make a total slave of yourself at the same time you are shut in your room, studying the supremely majestic science of numbers. After 5 years' practice every day, then make a test; select a huge problem, and set your will as adamant steel, saying, "I will solve this without stopping." Shut yourself away from all intruders, take drinking water, and begin. If you can go from 10 to 50 hours without the appearance of any outside thought to disturb your series, you have become a high mathematician, that is if you have solved the problem. If you can cast out a stray thought within the one-hundredth of a second, even at the end of the 40th or 49th hour, you are expert. Next equate yourself. Go purchase an electric time recorder, connect up circuits, start the clock, take the switch in your hand, make up your mind to do something, do it, and the interval will be recorded. If the time is from one-fifth to one-tenth or one-twentieth of a second, you will pass well in any personal equation

test. Next annihilate every trace of a habit, admit no drug, narcotic, nor stimulant, no hideous tobacco, no deadly alcohol, to thee throne room of mind—the brain. Eat little, bathe, keep bodily health perfect, test your will daily, test continuity often, keep at it during a number of years, think good, pure thoughts, and, when slavery is total, obey these added instructions in detail.

#### WHAT NEXT TO DO.

Go to a scientific instrument dealer, and purchase a carbon terminal arc, electric lamp. And a chronograph, whose time-recording cylinder is revolved by means of a very accurate clock. Also a lens for standardising the brilliant rays from the electric arc; and an instantaneous shutter to place in the beam for turning on and off the light. Have sent up a high potential static voltmeter; along with a mercury manometer, an apparatus for measuring pressure of enclosed air, and a fine air pump. Get an atomiser, such as used by perfumers and surgeons, and fill it with fine, pure oil. Order a fine telescope, with a micrometer eye-piece, a device containing movable portions of spider webs. And a 10,000 volt electric storage battery, with wires for terminals, and a double, or reversible switch, for turning on and off, and reversing direction of flow of electricity from the battery of assembled cells. Secure a powerful Rontgen or X-ray bulb enclosed in a leaden case, provided with a window for passage of these very mysterious rays. You must also have a long glass tube filled with water through which to pass the hot rays from the arc. The water quenches the heat, but permits the bright light to pass through it. Order an empty cylinder of brass, 10 inches in diameter and 20 high. Close the upper end. And two thin brass plates, also 10 inches in diameter. Place them three-fourths of an inch apart, and bind their edges together with a strip of ebonite. Then you will have an enclosed volume of air ten inches in diameter, and three-fourths of an inch thick. Make two little windows in the ebonite ring, so that a ray of light upon entering one will pass through the layer of air, and out of the chamber through the other window, exactly opposite. Make a third window a few inches from one of the others, the farther one, and set the telescope with its cross-webs so that it will look into the chamber through this third window. Drill a small pin-hole in the centre of the upper brass plate. Slip the bottom of the cylinder over this, and it will be the bottom, with the layer of air and lower or second brass plate still lower. Make the cylinder and bottom chamber air-tight. Then the whole will look like a snare drum, with one end double. Drill a hole in the side of the drum, and insert the end of the atomiser nozzle. Make a tank for highly compressed air, connect it with the air pump. From the tank to the atomiser have a glass to be filled with spunglass wool tightly packed. These fine fibres remove all dust from the air that is forced through it into the oil in the atomiser. Select a secluded room far from street cars and city traffic; assemble all the apparatus in the new complex electrical laboratory. Connect all parts, such as ends of tubes, electric wires, and switches. See that the battery cells are filled and duly connected. Adjust the fine micrometer and reading scale in the telescope. See that the clock that drives the chronograph cylinder is exceedingly well regulated to mean solar time. Darken the room, get drinking water. Summon the very depths of your well-trained will. Bring every nerve into complete servitude. Turn on the electric arc light; pump out all air possible from drum and narrow chamber: seat yourself with eye at telescope; turn on air from the tank, force it through the glass wool and into the oil. Then the pure air will carry along excessively small droplets of oil in atomised spray. These millions of drops will fill the drum. Remain motionless, keep the eye centred at telescope, watch, wait, let no nerve fail, nor falter, nor even one brain cell. Quadruple your exceedingly obsti-

nate will; order eyes, nerves, every faculty into total submission, watch, wait. Finally, you will be rewarded; for Nature always rewards toilers like this. At last one infinitesimal droplet of oil will fall through the hole in the top plate, and keep on falling through the three-fourths of an inch layer of air toward the bottom plate. The droplet of oil in the brilliant light without heat, that issues from the arc, is seen in the telescope as a bright microscopic star against a black background. The supreme moment has arrived. Close the switch from the battery, and heavily charge the plates. If the upper plate is charged with electricity in sign opposite to that of the drop, then its fall will be stopped, and it will be attracted and rise. By opening and closing the battery switch, the drop will fall and rise in exact unison. Now turn the Rontgen or X-rays through the layer of air in the chamber; then one of the most wonderful things in the career of man on earth will occur, namely, the air in the chamber will be ionised. That is, the natural electricity in the molecules of air will be separated into two opposite phases, positive and negative. The X-rays, as well as the Beta and Gamma rays, issuing from radium possess this extraordinary power. And more, the rays tear the atoms of oxygen and nitrogen asunder, and force off or away the smallest particles within the entire range of human experience. Now, intensify the watching and waiting. Open and close the switch, cause the droplets to oscillate upward and downward, have patience, then the second capital discovery in the history of man will be yours, one drop of oil will absorb ONE ELECTRON. The first capital discovery was made at the end of 120 years' most arduous work; that of measuring the distance of the nearest star. This, the second, is the separating out of one electron from many nonillions. After you have performed all these minute details, and more than a hundred more difficult experimental things, then you are ready for doubling will power again. Get a pencil and paper, summon from your store of high mathematics, lock doors, isolate yourself, dig up complex equations, expand and solve them all, and the result will be that the electric charge, mass, diameter, weight, specific speed, and kinetic energy of one electron will be discovered within the limit of error of one part in 1000. Then you will just be equal to Robert Andrews Millikan, University of Chicago. He has demonstrated the great basic law of Nature, the kinetic state of all matter, and this granular state of electricity. One atom of hydrogen, the lightest body before known, is 1760 times more massive than one electron. Electrons repel, so that they cannot be forced together. If they could, a row one inch long would contain 12,700,000,000,000. I feel safe in asserting that nothing exists but electrons.

Box 1643, Los Angeles, Calif., July 6, 1912.

### MINISTRY OF THE UNSEEN.

THE LIFE WHICH IS LIFE INDEED, HERE AND  
HEREAFTER.

Just as we go to press comes a letter from the author of the above works, in which he gives particulars of their wonderful reception by the English public. "Ministry of the Unseen," although only published last December, is now in its fourth edition. "Life which is Life Indeed," published some months later, is now in its second edition. The third and in some ways the most complete volume—"Love from Beyond the Veil"—giving Mr. Witley's experiences, will be out in September. The first two volumes are on sale as mentioned elsewhere at Cole's Book Arcade; price, 1s. 4d. posted. The third, and largest, book will be 3s. 6d.

Dr. Peebles is giving an interesting contribution to the "Hindu Spiritual Magazine" entitled, "Three Psychic Students"—Colonel Olcott, Madame Blavatsky, and himself. The first instalment is in the July issue and is "to be continued."

### MY FATHER, W. T. STEAD, AND SPIRITUALISM.

By ESTELLE W. STEAD.



Miss Stead at work upon this article, which she is publishing because she believes her father wishes it.

In "Nash's Magazine" for July there appeared an article under the above title, by Miss Estelle W. Stead, whose name appears in possibly the last letter written in London by Mr. Stead before leaving for America on the "Titanic." It was in reference to Miss Stead's tour of the English provinces as head of a dramatic company, of which she was leading actress. Much of the article is composed of extracts from his articles "How I Know the Dead Return," "Bridging the River of Death," and other printed matter already published in the "Harbinger." So a selection is made of the parts new to readers, and also giving Miss Stead's testimony as to her own entire accordance with her distinguished father's beliefs.

Very significant, too, is the introduction to the article by the editor, showing that Spiritualism is being recognised at its proper value. It is indeed ushering in a world-satisfying religion. The introduction runs as follows:—

The editor of "Nash's Magazine" presents this remarkable contribution without prejudice:—

Mr. W. T. Stead, who went down with the Titanic's 1595 lost, is living wondrously anew in his labours. He was a seer who saw beyond the firing lines and frontiers. He was a citizen of the world, and he sleeps in the sea under the free highway of the nations. He realised in advance of his fellow-men that all the world's interests have become one. He was a modern patriarch, a prophet—a crusader armed for peace. He believed, too, in the Unseen, the Eternal. He claimed converse with the dead.

To critics he often cited how in Holy Scripture the so-called "Witch" of Endor called forth for King Saul the spirit of King Samuel. Now the spirit of Stead, a spirit incomparably virile, original, and sane, appears to have spoken to his daughter, Estelle Stead, who, like her father, is no dreamer, but the head of a company which produces the plays of Shakespeare. Here is a testimony that challenges progressive thought. Perhaps it is not miraculous that the mind which saw the merging of nations has manifested itself across the borderland of worlds.

WHAT MISS STEAD SAYS.

Three weeks after the "Titanic" disaster I saw my father's head and shoulders as plainly as I saw them when last we met on earth. I talked to him about the most intimate things concerning myself and himself alone—things about which the medium could have had no possible idea. The sitting took place at

"Julia's Bureau." It was a Trumpet Seance, and Mrs. Wriedt, of America, was the medium. After showing his face, my father took the trumpet, and, turning to one of the sitters, who had been apt to scoff at our previous sittings when father was present in his physical body, said most emphatically: "Do you believe now? Is not all I told you true?"

Had I doubted the nearness of the Other World and the possibility of spirit return and communion, this would have removed it all. But ever since my childhood I have known and felt and seen so much of the greater world around, that doubt as to the reality of such world has never entered my mind. Doubts as to the authenticity of messages, and as to the perfectness of the instruments of communion, yes, but never as to the reality of it all.

I think the many scoffers and sceptics my father had to contend with during his lifetime would find it difficult to disprove his living, vibrating, unmistakable ego, and the voice that conversed with me that night in the stillness and quiet of the seance room at "Julia's Bureau." There were seven others present, besides the medium, who will bear testimony to what I have written.

To me it is difficult to write of these things, they are so sacred, and I long to keep them to myself. But when I feel the difference it makes to me to have this knowledge, I feel I must testify to you as to the reality of the unseen world around us, about which my father wrote: "The reality of the unseen world is the doctrine out of which all the religions of the day have been fashioned, the bedrock whence they have all been hewn. Yet people recoil from you when you ask them to investigate. How wretched all such people will feel if, when they come back, no one sees them, no one hears them, no one senses their presence! The first bitter experience of many is that those on this side have suddenly become stone-blind, stone-deaf, and utterly oblivious of the presence of their departed friends. What miserable wretches are we if we do not try to spread this glorious truth!" So I feel that when he who was so keen and anxious to spread this good news to all comes back to me in such an unmistakable manner, he would wish me to tell it out far and wide—not only for those who may read this article, but for the sake of those who have already passed over and who may by this testimony find blindness turned to sight and deafness turned to hearing.

One of the most striking things about my father's investigation into the Psychic Realm was its humaneness, its bigness. It was not merely for himself and his own satisfaction that he went into it. It was a much bigger thing with him. No obstacle was too great to be overcome, nothing too small to investigate, in his work and desire to bridge the abyss that he might convince others of what was to him a certainty—the continued existence of the spirit after throwing off its physical dress. It was his religion; his specially appointed work to bring back to humanity a belief in the future life.

\* \* \* \* \*

My father and I were present at many of their private seances given to test the genuineness of Mrs. Tomson's powers. Never have I seen a woman put through such torture as Mrs. Tomson was. Not only was she stripped of all her clothes, and her hair taken down, and all the time watched closely by committees of ladies. Often she was subjected to insulting remarks—it nearly always being inferred that she was a fraud. She was even subjected to a medical examination, to prove conclusively that there was no material concealed about her either externally or internally. Then, dressed in clothes belonging to the hostess, she would be led down to the seance room by two ladies, who never left hold of her hands till they placed her on the chair in the cabinet. After these trying subjections it was wonderful we had any results at all. But in most cases, even after the

most severe tests, a figure most beautiful draped in white would appear out of the cabinet, to be followed in succession by other figures, each one draped quite differently. Anyone who knows anything of draping or trying to drape oneself in a confined space in the dark as this was done, and with only a few minutes between the appearance of the various figures, will realise the difficulties any human being would encounter trying to do this.

I have seen Mrs. Tomson sewn into a skin-tight garment covering her body, hands, and feet, and tight at the neck, put into the cabinet, and in a few minutes figures have appeared in white drapery with bare arms and feet. At the end of the sitting the stitching of the garment was examined, and not one stitch had been altered, it having been stitched in a peculiar way that any tampering with it might be noticed at once. Still there were people present who declared it was all trickery and fraud — they could not explain how or why, but knew it was so. Such people will be satisfied with nothing. They will only realise the difficulties their "care" and scepticism have been building up when they themselves pass over to the world beyond, and come in contact with the wall they have helped build up to shut them away from their loved ones left behind.

At our own private sittings, when Mrs. Tomson had not been put into a terribly nervous state beforehand, we had marvellous results. I saw and talked with my brother. Sometimes two forms would be outside the cabinet together, whilst we could see Mrs. Tomson sitting inside. Whether Mrs. Tomson was always genuine I do not pretend to know. I think she was. That she possessed extraordinary power and that spirits were able to manifest through her I am absolutely certain.

\* \* \* \* \*

My father himself had the gift of automatic writing. He described his automatic writing thus: "By automatic writing I mean that I can, by making my mind passive, place my pen on paper and my hand will write messages from friends at a distance. Whether they are in the body or whether they have experienced the change called death, makes no difference." The advantage of obtaining automatic messages from friends who were, as we call it, living, was that it was possible to verify their accuracy by referring them to the persons from whom the messages purported to come. This he did always, and the accuracy in most cases was marvellous. His automatic writing is best known through the little book, "Letters from Julia," a personal narrative of life beyond the grave, written through my father's hand by the lady herself. The book was first published in 1897, and has gone into many editions, been translated into many tongues, and has brought comfort and consolation to thousands of people all over the world.

Four years ago he started "Julia's Bureau," to some a handle for ridicule, to some a cause for horror, but to others (and it is for those it was started) a means of help and comfort in manifesting to them the reality of the greater world around us, in enabling them to communicate with their dear ones who have gone on before. Of the Bureau after three months' working, father wrote: "The result has been to confirm my conviction that it is indeed perfectly possible to establish communications with those who sincerely love, even although divided by the grave, excepting under circumstances, in which it was inadvisable that communications should be effected."

Asked whether he had any doubts at times as to the interpretation he gave of the spiritualistic phenomena he experienced he replied, "Not the slightest. I have seen and therefore I believe."

\* \* \* \* \*

People would often come to him and say: We could believe if we had this, that, or the other evi-

dence, and when this evidence was afforded them they were rarely satisfied; they wanted something else. Of these people he said: "Such people would never have believed that Columbus had discovered America. They would say they had never been there themselves, they had never seen it, and they would refuse to accept anything save and excepting on first-hand testimony, which means the evidence of their own eyes. Yet if you told them they could get that evidence if they chose to go to America, they would refuse to take the passage on the ground that it is dangerous, that many people who start never get to their destination, and so forth."

Last year the wonderful trumpet medium, Mrs. Wriedt, spent some time at "Julia's Bureau," and many have realised "The touch of a vanished hand, and the sound of a voice that is (was) still"! These sittings are generally held in the dark, though some preferred them in the light and had good results. My father had many conversations with my brother and others in the light. I was only present at the seances held in the dark. At these we had the most wonderful manifestations. Generally the sitting would commence by Cardinal Manning giving blessing in Latin, and each sitter would feel the drops of Holy Water sprinkled over him. Sometimes he would bring his acolyte and we would sing a hymn, say, "Come, all ye faithful" in English, to be joined by a glorious bass voice singing through the trumpet, not in English as we were doing, but in Latin. At these sittings I have heard as many as three voices speaking together and the medium herself talking to them. English was by no means the only language used: Norwegian, French, German, Italian, Swedish, and Arabic were also spoken.

On Christmas 1909 this message came to "Julia's Bureau" from the founder: "Soon all on your side will be on our side. And not until you are here will you be able fully to understand the need of my Bureau."

And now he who felt the need so strongly and worked so strenuously to Bridge the Chasm has himself passed over. I doubt not that he, understanding so well the difficulties he had to contend with and realising the scepticism and the necessity for proofs, having faced and battled on this side so long, will give people to think. Yet I do not know. It is for the masses he will work, to open the way for them—to give to them the certainty of that Other World, that they may say as he did, "Spiritualism has made death other than death for me."

## TELEGRAPHIC COMMUNICATION WITH THE UNSEEN WORLD.

### IS IT POSSIBLE?

From a gifted speaker and medium, Mrs. Hodgson, now resident at Inverell, N.S.W., came a letter recently in which she urged experiments to be made as to the possibility of receiving messages from the spirit world by means of telegraphy, either wireless or by the ordinary instruments. Mrs. Hodgson says:—

Over a year ago a friend of mine from the other world told me that constant and reliable communication could be set up in any private room between the two worlds by the aid of a transmitter and receiver being installed on the Marconi principle by any code of signals agreed upon between the people on the other side of life and this. One of the conditions to such a result would be the presence of what we call physical power to enable spiritual men to produce taps on the transmitter.

Thirty-seven years ago Mrs. Cora L. V. Tappan, speaking inspirationally in Liverpool, England, remarked that in the near future messages would be received and sent over hundreds of miles independently of telegraph wires, and in the same way those on the other side of life would be able to communicate. Those words were prophetic, and have been amply fulfilled.

It was a pleasure to be able to send to Mrs. Hodgson a copy of the "Harbinger of Light" for November, 1908, in which the remarkable experiences of Mr. H.

C. Hodges with spiritual telegraphy in his volume "Clytina: Two Thousand Years in Spirit Life" and automatic writing by psychic telegraphy is explained. Mr. Hodges, as is well known, is the proprietor of the Astro Publishing Co., Detroit, Michigan, U.S.A., where he has resided for over 40 years. Mr. Hodges is (says the editor, Hamilton G. Howard, a leading barrister of Detroit), of the highest character and success in business life, and respected by the entire community. The psychic through whom the book was written is Mr. W. E. Cole, "a quiet, unassum-



W. E. COLE, PSYCHIC.

ing gentleman of 30 years of age" we are told, and also of the highest character. These meetings have been held weekly with closed doors for many years, and the results have been extraordinary. Shortly after the meetings with seven members were inaugurated, Mr. Hodges commenced individual sittings with the psychic and the remarkable communications contained in the volume "Clytina" and other works entitled "Science and the Key of Life" are the result.

The editor says in his preface: "These extraordinary messages were transmitted by unseen intelligences, and were clicked out through a telegraph instrument of common use arranged as follows:—Upon a table was placed a small box, the upper and lower lids of slate, joined together by hinges on the wooden frames, within which was the transmitting key, and into which were put the occasional interrogatories written by Mr. Hodges, not seen by the psychic, and the lids then closed. From the lower part of the box two wires about two feet long extended to a small battery, shown in the picture, from the cylinder of which wires extended to the receiving instrument or ticker, which was placed on the table, some little distance from the box, directly in front of the sitters, the whole apparatus being in full view. The psychic laid one hand on top of the closed box, but did not touch the instrument. He wrote down the messages with great rapidity, as ticked off in an abbreviated telegraphic code, and they were immediately taken to Mr. Hodges' office, where they were typewritten by a stenographer in Mr. Hodges' employ, and the originals filed away in a fire-proof vault for future examination and verification." The sittings between Mr. Hodges and the psychic took place in the morning. "For nearly four years the two sate semi and tri-weekly in the same manner," the editor tells us, "closing the doors, giving the light full entrance, keeping out all intruders and taking seats near but opposite each other at the table at about nine o'clock in the morning, the messages occupying from one-half to three-quarters of an hour each delivery."

Here is practical demonstration of what can be done through a telegraphic instrument for many years, and but little known.

LATEST DEVELOPMENTS.

In the "Progressive Thinker" of Chicago for June 22nd there appear two important statements. The first is an account of a wireless message from Mr. W. T. Stead received by Mr. Thomas C. Buddington, as he says, when seated at his telegraphic battery, and runs as follows:—

WIRELESS MESSAGE FROM W. T. STEAD.

On Sunday evening, April 21, while I sat at my telegraphic battery, the name of William T. Stead was spelled out. Mr. Stead expressed his joy at finding a "wireless" station connected with the spirit world. He deeply deplored the great loss of life when the "Titanic" went down. He said that if men would get the knowledge of close connection between the mortal and the spirit worlds their impressions of danger would prevent many accidents, and begged that the people of earth would give heed to the latter revelations, and attune themselves with the spiritual laws. Mr. Stead brought with him Captain Smith of the ill-fated steamer, who yet seemed to be in the icy cold waters, and could not understand where he was. Apparently he still was in his earthly body, and was speaking to a mortal, and yet they told him he was dead. He said he was told to report to this station, and he hoped some time to be able to make use of this "wireless" to gain information. He did not consider himself responsible for the accident, as he simply obeyed orders; yet he was quite seriously impressed that he should change his course shortly before he struck the berg, but did not follow the impression.

THOMAS C. BUDDINGTON.

The second purports to have been received from Faraday in the spirit world, and contains what is called an explanation of the new system of spiritual wireless telegraphy, and proceeds as follows:—

SPIRIT FARADAY SENDS IMPORTANT MESSAGE.

At the request of quite a number of prominent scientists and public men of England and America now in spirit life, I send you something explanatory of the new system of a spiritual wireless telegraphy between those dwelling in the spiritual world and those resident in earthly conditions.

First, I would say, that mysterious force known as electricity permeates the invisible spheres of life and is subject to our control, proportionate to our knowledge of its properties, subject to mental as well as physical conditions. Because of the knowledge acquired by us since my transition, I find myself able, in the presence of the aura of certain mortals, to break and close the electrical circuit of the ordinary Morse telegraph instrument so as to give intelligible signals through the material sounder direct. This, like the discovery of the electric spark from the magnet, gives electricians in our spheres a new field of study and experiment with mortals; and, whenever we can find suitable temperaments on the earth plane of life, we shall be able to telegraph directly our ideas without the influence of thought waves from the minds embodied there.

We already have succeeded so well in our experiments in this line, that we are now willing to have the knowledge transmitted to mortals and have other mediums avail themselves of this discovery of spirit scientists in their work of enlightening humanity from our plane of life.

Especially am I interested in assisting the scientists of earth with absolute evidence of the continuity of personal existence of every individual after his transition to our world. I know of no better way to do this than to give them phenomena that transcend the ordinary processes of nature as manifest upon the earth plane, and this new use of the Morse telegraph will be very important and convincing whenever successfully demonstrated.

M. FARADAY.

As Mr. Hodges in America has had such successful results, as shown in above illustration and description, it is hoped that photographers who take also an interest in spiritualistic developments, will endeavour to obtain similar results in this Southern Hemisphere.

CORRESPONDENCE.

To the Editor of "The Harbinger of Light."

Dear Madam,—

The "Harbinger of Light" for August is of special interest. From cover to cover it is a literary treat to all spiritualists, especially those who are progressive and wish to separate themselves from superstitions and worn out dogmas that have taken their rise in the minds of the untutored Hindus and other Eastern people. The standpoint so firmly taken to show through Mr. Stead and other great minds the fallacy of the doctrine of Re-incarnation is most laudable, and should be printed in letters of gold. A wider knowledge of life, especially the scientific, and its bearing upon the spiritual side, would clear away the heavy mists of superstition, enable us to enter the other life with as great ease as we should leave one room to go to another.

CECILE H. CAMPBELL.

"St. Elmo,"

Letters from several correspondents unavoidably held over.

HOW SUPPOSED RECOLLECTION OF A PREVIOUS EXISTENCE ARISES.

FROM "CLYTINA," OR TWO THOUSAND YEARS IN SPIRIT LIFE.

"The only conditions in which a spirit may inhabit a material body, to my knowledge, is through the assistance of the spirit inhabiting the body at the time, for of itself it is too fine . . . and it is not in the laws of spirit to maintain an existence. Many conditions occur which are supposed to be the outcome of Re-incarnation, but it is only a misconception of the true fact. For instance, one here in the body may assert that he has a recollection of a previous existence in the material. This is caused by the pressure of a spirit intelligence becoming so closely *en rapport* with the spirit in the body that thoughts and memories of one are transmitted to another. Then, again, there are spirit intelligences who sincerely believe that they will return to earth and inhabit another material form, though I can easily trace this to a desire and longing for the material conditions on the part of the spirit. As I understand it, this idea had its origin among the oriental races, and I assure you that this same theory is upheld and taught in spirit life as on earth. Just the same as, for instance, the sun worshipper bows down to the sun, the Chinaman worships his idols, and each spirit as he comes to spirit-life believes in the doctrine taught him in his material experience. . . . To sum it all up, we find that these false and unnatural ideas of the spirit world and its conditions are created in the mind of man and are not a reality."

PERSONALS.

"Cheiro's Memoirs" is one of the most widely read books of the season in England. It is published at 7s. 6d. net in England, and is full of illustrations. Although the book is the chief subject for this issue of the "Harbinger" it is only possible to give a general idea of its contents, and will be found most readable.

Mr. J. Macbeth Bain's "The Lady Sheila" tells of the mysterious happenings and healings that have come through the psychical gifts of his wife. He says, "I know the day is on us when these extraordinary things will not be considered extraordinary,

but will be proved and recognised by the strictest science to be facts of human psychology." Copies are shortly expected at our office. Readers of the "Brotherhood of Healers" by the same author will gladly welcome this latest book from the same author.

L. O. H. Witley's latest book "The Life which is Life Indeed" is a compendium of testimony from others as to communion with, and ministry from, the Unseen, the title of his first book. This simple record is overshadowed somewhat by the amount of extraneous matter which accompanied it. As with the case of most people in the early stage of spiritualistic inquiry, it is an encouragement to find how many people are holding the same views. In this latest volume there are close on a hundred testimonies from leading people of every rank and denomination who testify to the truth of spirit communion. In this respect alone it is most valuable to put in the hands of enquirers. In the next work by Mr. Witley, to be published shortly, "Love from Beyond the Veil," the author will limit himself to the full story of his own experience. "Ministry of the Unseen" and "The Life which is Life Indeed" are both to be had at E. W. Cole's Book Arcade, Melbourne, price 1s. 4d., post free.

Jacob Boehme is now being made the subject of many books and articles. In an article by Arthur Edward Waite in the August number of the "Occult Review" he refers to this. Rev. G. W. Allen is attempting in the pages of "The Seeker" to present the soul-matter of Boehme in intelligible terms, "he says," and speaks in high appreciation of Mrs. Penny's admirable work in her "Studies in Jacob Boehme" noticed in August issue. It is because Boehme's view included the whole universe that he has transcended so many other spiritual teachers, especially in his teaching concerning Re-incarnation. His was "one of the most remarkable cases of spiritual mediumship in the highest sense." He wrote "at the urgent dictate of an invisible guide," he said himself; but the truth seems to be, even from Mrs. Penny's point of view, that he was "a medium for the Holy Spirit," which is indeed the source of the highest inspirations. Boehme himself understood the leading to be that of "God's Spirit." "How many of us," asks Mr. Waite, in his article, "walking one day in the fields, as he did, or turning the corner of the street—it matters not which—have found the mystery open suddenly and have known in a moment that which has baffled our thought previously. But," Mr. Waite continues, "we are not all of us such vessels of election as Boehme, and we receive enough only to show us how 'the spark' does fall from heaven into the heart and mind of man; it is for few only that there is heaven's great flood of light." This will serve as answer to many correspondents concerning this great seer.

Edwin Lancelot Ash, the medical man in attendance on Dorothy Kerin, whose remarkable spiritual healing has been the talk of England this year, has published a book entitled "Faith and Suggestion," including an account of the remarkable "experience of Dorothy Kerin." The ordinary orthodox medical man will have another remarkably well-attested incident to put into his waste-paper basket." But Dr. Ash says that this case may fairly be placed side by side with such experiences as the voices of Joan of Arc, the visions of St. Theresa, and the experience of St. Paul on the road to Damascus."

Ralph Shirley, editor of the "Occult Review," makes it the subject of the notes for the month in the August issue, and treats in the same able, broad-minded way that characterises his contributions. The "Occult Review" should be widely read in Australia. It is published by William Rider and Sons, Ltd., 164 Aldersgate Street, London, E.C. Eight shillings annual subscription, post free.

Dudley Wright's "A Manual of Buddhism" should be in the hands of all occult students. It gives "The Tenets of Buddhism" and "The Eightfold

Path" and its practical side in a most clear and concise form; and has for its motto the words given by Ram Bahadar, the Hindu control, in an address at Mr. Stanford's circle, "Not even a god can change into defeat the victory of a man who has vanquished himself." It is published by Kegan Paul, Trench, Trubner and Co., London, cloth, crown 8vo., 2s. 6d. net, postage 4d.

"The Hindu Spiritual Magazine," edited by Moti Lal Ghose in succession to its founder, the saintly Shishu Kumar Ghose, is always filled with interesting matter, and should be widely read in Australia. Address all communications to the editor, Patrika Press, 19 and 20 Bagbazar Street, Calcutta. Sample copies can be seen in the reading room of "Harbinger of Light."

So great has been the demand for the June "Harbinger" that although the edition was an extra large one, and ran into thousands, there is an absolute dearth of copies at the "Harbinger" office, and only the one on the file. As bound copies for 1912 cannot, therefore, be made available, the editor will be obliged by friends sending to her any spare copies for this purpose. There have been no "returns," an almost unprecedented thing in any newspaper office.

**Mrs. Bright will be "At Home" to friends and subscribers from 3 to 5 on Wednesday afternoon, Sept. 11th, at "Harbinger of Light" Office, Austral Buildings, 117 Collins Street. Mr. Gladwin (England), McLeod-Craig, and other speakers. Cordial invitation to all.**

#### VICTORIAN ASSOCIATION OF SPIRITUALISTS.

For the past four Sunday evenings Mr. G. W. Delderfield has been lecturing for the V.A.S. at their rooms, 117 Collins-street, with not only well-chosen subjects, but most ably delivered. Appreciation is shown by the hall being filled every evening with intelligent audiences. Conference circles are held on alternate Sunday afternoons at 3, and attract many earnest enquirers. Mediums' circles are also held every alternate Sunday afternoon under the conductorship of Mr. Bloomfield. These have proved so successful that it has been necessary to close the doors long before the hour for commencement. It is a matter of regret to the committee that they are unable to secure larger premises to accommodate the many turned away.

The conversazione held on Monday, 12th August, was a great success. Messrs. Edelsten and Mayne, assisted by a well-chosen company, entertained the members and friends with items and scenes from Shakespeare and Dickens, and partly in costumes, which were very effective.

The class work under Mrs. Waschatz's able direction is progressing favourably, and much spiritualistic literature is being asked for by strangers through the great interest attaching to W. T. Stead's communications through the editor of the "Harbinger of Light."

#### THE MELBOURNE P. S. LYCEUM.

Mr. W. H. Lumley, conductor, writes:—

The Lyceum is continuing to put Spiritualism before Melbourne people in its truest and purest aspect. At the evening lectures by Mrs. Loie F. Elmore no phenomena are given, the two hours being well taken up by the service, one or more solos, the lecture, and answers to questions. The soloists during the month were Miss Williams and Miss Cornelius, Mr. Williams and Mr. Lumley (violin). The lecturer during the month has chosen the following subjects:—"The Resurrection," "The Spiritual Body," "Personal Identity," "The 'Spiritualists' Heaven." In all these Mrs. Elmore imparted instruction, and carried conviction by the reasoning of the subject matter, and the answers to questions on the lectures were most instructive.

The Wednesday evening meetings for phenomena at the Austral Buildings, Collins-street, have also been well attended. Many of the Melbourne mediums have assisted at the Sunday afternoon meetings at the Oddfellows' Hall, and large attendances are the rule.

The morning sessions are always well provided for, the speakers for the month being Mrs. Elmore, Mr. Jones and Mrs. K. McLellan, Recitation Sunday completing the number.

The social on August the 12th was a success, although the heavy rain prevented a very full attendance. During the month we have had pleasure in making the acquaintance of Mr. Jones, from Geelong, also Mr. and Mrs. Mullis from England. Mr. and Mrs. Mullis were welcomed on Sunday afternoon, 18th August, and each briefly responded. In the evening Mrs. Mullis was seated

on the platform of the Oddfellows' Hall during the service, in recognition of her work in the Spiritualistic cause. These friends hold satisfactory credentials from English societies, and letters of introduction from Mr. May and Mr. and Mrs. Morrell.

**PRAHRAN SPIRITUALISTIC CHURCH.**

Mr. T. K. Marshall, hon. sec., writes:—

The church platform has been occupied during the past month by Mr. Toomah (president), Mr. Sheppard (vice-president), and Mr. Woods and Mrs. S. E. Morrison, whose addresses were appreciated by large attendances at each service. Clairvoyance and messages have been given by Miss Mantell, Mr. Woods and Mrs. Morrison.

The mediums' circles and Spiritualist "At Homes" on alternate Sunday afternoons have been well attended, and we must also thank Madame Orion, Mrs. Werber Jean and Irene for their co-operation.

The Lyceum is going on satisfactorily. On Saturday, 17th, we held a successful bazaar in aid of building fund. The members are determined to have a building of their own at the earliest possible date, and are doing their best to augment the fund in question. The hall was prettily and tastefully decorated with bunting, and very attractive by the gay appearance of the various stalls, fancy goods, toys, sweets, produce and flower, and the many ornamental and useful articles displayed thereon made a pleasing picture. The attendances were good both afternoon and evening, and the results, both financially and socially, promise to be very gratifying to all concerned. The members wish to express their hearty thanks to all the many friends who came forward to assist in making the bazaar a success.

**SPIRITUAL SCIENTISTS.**

Royal Arcade, Melbourne.

Mr. T. W. Sneesby, hon. sec., writes:—

Our Sunday and week night meetings continue to be over crowded, Mr. McLeod-Craig occupying the platform. The monthly conversazione was a decided success. Mrs. Pedley gave an address on Southern India, and a number of friends contributed to the programme, making a pleasant and enjoyable evening.

On Sunday, the 11th of August, Mr. McLeod-Craig conducted a memorial service for Mrs. Thomas, of Christchurch, New Zealand, who was one of the pioneer workers who helped him to establish the Christchurch Spiritualistic Association, and to have it registered as a legal religious body in New Zealand. Mr. Craig spoke in a feeling and impressive manner on the good work the late Mrs. Thomas had done for the cause of Spiritualism in Christchurch. Miss Gracy Lavers sang, "He Wipes the Tear from Every Eye," and "O Dry Those Tears." Mr. Rolands recited a spiritual poem. The hall was crowded with an intelligent and interested audience, who listened with rapt attention to the account of the work and loyalty to the cause of Spiritualism of Mrs. Thomas. We all send best wishes and thoughts to you, dear Mrs. Bright, and desire the greatest success to your splendid paper.

**SPIRITUALISM IN OTHER STATES.  
THE CHURCH OF SEERS, SYDNEY.**

Mr. A. J. Bush, hon. sec., writes:—

I have to report excellent attendances since my last. The platform has been taken by Mmes. Lamont, Laceta, Mrs. Edwards (W.A.), and Mme. Levorna in the afternoons; and the evening platform has been filled by Mrs. Allison (subject, "How I know the Dead Return"), Mrs. Twelvetree, Mme. Levorna. We have with us now Mrs. Edwards from W.A., who chose for her opening subject: "What we gain from Spiritualism," to a large and appreciative audience.

Our Lyceum is progressing favourably under the joint conductorship of Mme. Elise and Mr. W. Adam. Cor-

dial greetings to all co-workers, and best wishes from all to yourself and paper.

**STANMORE SPIRITUAL MISSION.**

Mrs. Connell, hon. sec., writes:—

Under the able leadership of Mrs. Twelvetree we are pleased to be able to report that good work is being done. Her addresses and messages are at all times both instructive and interesting, and the attendances at all meetings are well maintained.

The different classes held a combined meeting on Saturday, 17th inst., with most gratifying results. Here, as at all times, the greatest harmony and good feeling prevailed.

The speakers for the month were Mrs. Twelvetree, Mrs. Pymm and Mrs. Waters, from V.A.S., Melbourne, and Mr. Hanlin.

According to latest news the warmer climate of Ipswich is having the desired effect on Mr. and Mrs. Morrell, and we are indeed glad to be able to say that they are both feeling the benefit of the change, while the friends at Ipswich are, in their turn, benefiting by their ministrations. We all send cordial greetings to yourself and best wishes for the continued success of the "Harbinger."

**AUBURN PSYCHIC SOCIETY, N.S.W.**

Mr. Robert White, hon. sec., writes:—

Just a few lines to the "Harbinger" to say our annual meeting was held on 4th inst., when the president (Mr. Voir) gave a statement of the work of the past year and present condition of our society. The Sunday night meetings had been fairly successful, but there had been a great difficulty in obtaining suitable speakers, the trains to Auburn on Sunday night from Sydney not being convenient. Messrs. Watt and White had frequently to fill the expected speakers' places. After meeting all liabilities there was a small fund in hand.

Mr. Voir was again elected president, Mr. Watt vice-president, Mr. Cook treasurer, and Robert White hon. secretary, whose address is: "Wedgewood," Station-road, Auburn, Sydney. The secretary was authorised to arrange for speakers and clairvoyants for each Sunday night.

Auburn is growing rapidly, new residents coming from all parts, as it is a manufacturing centre, so our society should do good work during the incoming financial year.

**NEWCASTLE SPIRITUAL RESEARCH SOCIETY.**

Mr. Herbert, hon. sec., writes:—

The above association meets in the Foresters' Hall, Derby and Church streets, Newcastle, every Sunday evening, at 7.15. We have a good many speakers and mediums who carry on meetings successfully. These are Mesdames Golding, English, Hogg, Elliott, Dunlop and Messrs. W. Sheridan, T. James. We have occasionally some visitors from Sydney. The meetings are well attended.

A developing class is held in my house on Tuesday night with good results.

Address all communications to Mr. M. Herbert, Church-street, Wickham, Newcastle, N.S.W.

**IPSWICH SPIRITUAL CHURCH, QUEENSLAND.**

Mr. John Newell, hon. sec., writes:—

Mrs. Morrell, by her inspiring and earnest addresses, continues to attract large and attentive audiences. The light of spiritualism is undoubtedly spreading week by week; so much so that some of the orthodox clergy and laity are taking alarm and warning the "faithful" against Spiritualism, which they say is being a twin sister to "Atheism," and a stumbling block to the belief in vicarious atonement.

On the 7th of August a social was held, the first under the auspices of the church. It proved more successful than anticipated, warranting a periodical recurrence of such functions.

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A Lyceum, conducted by Mrs. Morrell, and a choir, conducted by Mr. Mallan, have been formed with gratifying results.

Our very best wishes to yourself and kindred friends. Advance, "Harbinger."

**SPIRITUALISM IN ROCKHAMPTON.**

Mrs. Weeks writes from Rockhampton, Queensland, of her successful mission in that town, where her addresses are attended by some of the principal business men of the town. Several invitations have reached Mrs. Weeks to visit Mount Morgan, which she will accept, and extend her missionary work to Mount Chalmers.

Letters regarding engagements should be addressed to 539 Crown-street, Sydney. Mrs. Weeks says she is interesting people in the "Harbinger," and securing subscriptions, for which our thanks are tendered.

**THE SPIRITUALISTIC CHURCH OF W.A. (Rgd).**

Mr. W. T. Horsley, hon. sec., writes:—  
The Spiritualistic Church of W.A. is experiencing a most successful mission during the visit of the Rev. David A. Leisk, and every lecture has been thoroughly enjoyed by the crowded audiences present. Mr. Leisk has been interviewed and fully reported by the leading papers of this city, and the cause of Spiritualism has received an impetus which has been the means of greatly increasing our membership and uplifting the tone of the cause generally.

Never before has W.A. experienced such an awakening from visiting speakers. Mr. Leisk is an able exponent of higher Spiritualism, and we trust that his mission in South Africa will meet with the success he richly deserves.

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6 Princess St., North Melbourne. CHAS. CHATFIELD, SECRETARY.

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**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."

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**W. H. TERRY,**

who has retired from practice as Diagnostician, is now residing at 51 Hunter Street, Malvern, where he will be pleased to see any of his old friends. He is generally in town once or twice a week, and messages may be left for him at *The Harbinger* Office or with Mr. Donecker next door.

# Supplement to the Harbinger of Light.

MELBOURNE, SEPTEMBER 1, 1912.

"A Backward Glance o'er Travell'd Roads."

What "THE PASSAGE OF MATTER THROUGH MATTER" indicates.  
A Re-statement of Religious Belief.

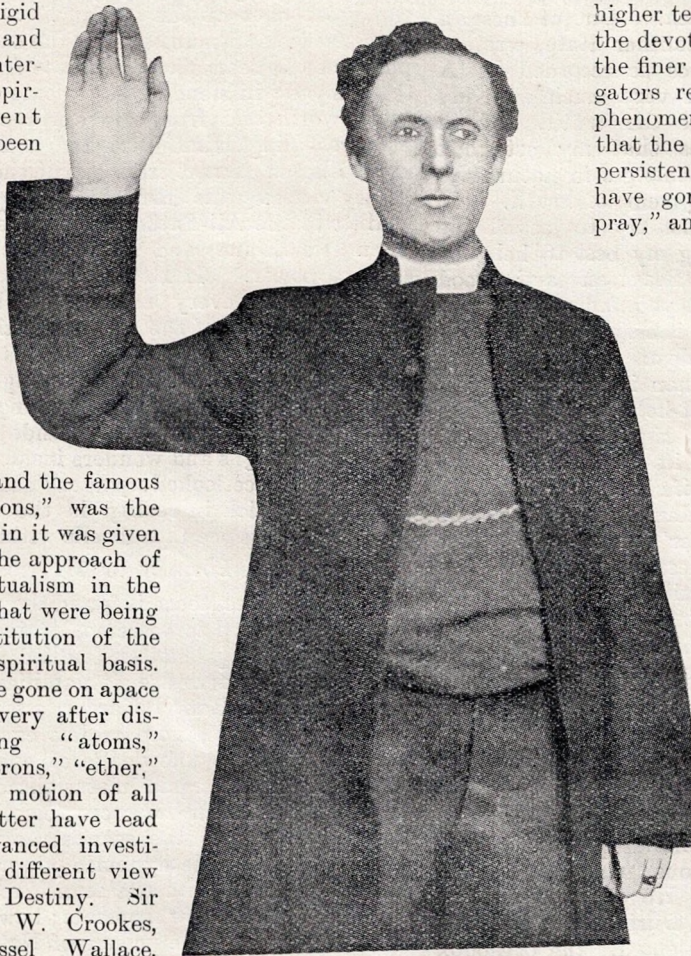
By ANNIE BRIGHT.

There is no doubt that we have come at last to a parting of the ways. On every hand are signs that in spite of declarations that all is well with the churches, that the day of iron-bound creeds and rigid dogmas has passed, and that the world is entering on a cycle of spiritual enlightenment that has scarcely been dreamed of even by those most eagerly watching the signs of the times. On Sept. 1st, 1905—seven years ago—the first number of what gave a slight indication of the new trend of Spiritualism was issued. Sir William Crookes, and the famous "Law of Vibrations," was the chief subject, and in it was given the first hint of the approach of Science and Spiritualism in the rapid discoveries that were being made of the constitution of the Universe and its spiritual basis. Developments have gone on apace since then. Discovery after discovery concerning "atoms," "molecules," "electrons," "ether," and the ceaseless motion of all that is called matter have led on the most advanced investigators to a totally different view of Man and his Destiny. Sir Oliver Lodge, Sir W. Crookes, Dr. Alfred Russel Wallace, F. W. H. Myers and a host of others on the Spiritualistic side, with pure scientists like Professor W. McDougall in his remarkable volume "Body and Mind," Macfie on "Matter, Force, and Immortality," to mention two alone out of hundreds besides, are affirming that with the new interpretations of natural law "Activity" is changed to "Directivity," and that there is Infinite Intelligence at the back of all the changing phenomena of life.

WHAT THE PASSAGE OF MATTER THROUGH MATTER INDICATES.

ITS INNER MEANING.

When the circles were first commenced by Mr. Stanford with the view of demonstrating to the world the remarkable phase of mediumship of Charles Bailey, as shown in the "passage of matter through matter," there were comparatively few, even among Spiritualists, who recognised its deep significance. As if to emphasise this, the marvels of the séance room which have been sent broadcast all over the world have been combined with an exalted teaching showing Charles Bailey's



REV. H. MAYNE YOUNG,  
Preacher Westminster Abbey.

"The Bible is not infallible either in morals or facts."

mediumship to be unique in the history of Spiritualism. Search the records of any of the scientific investigations going on in Italy or elsewhere and they rest on a purely materialistic foundation. There is never a word of higher teaching and an entire absence of the devotional element without which all the finer aspects are withheld, and investigators remain in the condition of mere phenomena hunters. It is on this account that the circles have been maintained so persistently. Many are the sitters who have gone "to scoff and remained to pray," and letters from every part of the world attest the fact that for the first time readers have come to see a rational basis for religion, and that we are

All but parts of one stupendous whole,  
Whose body Nature is, and God the soul.

THE GREAT REALITY.

From the time, now more than thirty years ago, that my eyes were first opened to the light from the spiritual world, I perceived that it was this assurance of a life beyond the grave that all the world was seeking, and that the ministers in their pulpits were vainly striving to give to the people in the pews. As the Rev. Henry Mayne Young, M. A., says in his splendid "Warning to Christendom," given at the Westminster Abbey, "From all sides we can gather overwhelming evidence that belief in the *formulated dogmas* of the Church among educated men is fast

dying out." It is my own profound conviction that a revelation of the unseen world will give to mankind what the Church, as now constituted, entirely fails to give. It is to restore a religious belief in the world, to stem the tide of indifference to religious subjects, to replace the lack of ideals in daily life, the dominant selfishness, the vain pursuit of happiness through sensuous lives and pleasures with something more ennobling, that in the pages of this journal the spiritual truths that shall set men free are unceasingly presented. If the clergy as a rule had the open vision that would put them in close touch with spiritual things, and the courage to proclaim them from the house tops, their position would be very different. With no uncertain voice the Rev. H. Mayne Young shows what the position of the churches really is in the following remarkably outspoken utterance: "It is sheer folly," he says, "for the clergy to attribute the universal falling-off in church attend-

ance solely to the extra facilities for travel, tempting people to carelessness about religion. To do so is but to adopt the method of the proverbial ostrich, which buries its head in the sand at the approach of a dreaded enemy. The enormous advance made by modern science is really at the root of the new development. We see the religious bodies," he goes on, "hard at work, but showing as a result of all their strenuous efforts little more than the maintenance of their position, and in many cases not even that. This is not," Mr. Young very pertinently remarks, "because of any marked decay in the religious sense of the community as a whole. There is, if anything, more religion, certainly more interest in religion, abroad than ever before. Witness the phenomenal growth of such systems of religious thought as 'Spiritualism,' 'Christian Science,' 'New Thought,' and 'The Higher Thought Centre.'" The rev. gentleman is not alone in his ideas. Among the most ardent supporters of the views put forward in this paper are to be numbered many clergymen. One of these, a Church of England rector, in another State, wrote a few days ago: "Your experience as recorded in 'A Soul's Pilgrimage,' corresponds very much with my own—a gradual development of the truth, and in clearing away many difficulties that my orthodox training produced. All great changes in nature are gradual, and so is the development of truth. It cannot be hastened. We must try to leaven the churches. . . . I am trying my best to help, so are others. I see it coming, 'Peace on earth, good will to men.' That God may bless you and your work is the earnest prayer of one who is heart and soul with you in it." From the opposite side of the world, from a prominent Presbyterian clergyman in Scotland, with a church that numbers 1300 seat-holders, came by the last English mail a brief but significant message. The June "Harbinger," with its startling message from Mr. W. T. Stead, "What Life in the Spirit World really is," had just reached Scotland, and on the same date, he wrote: "June 'Harbinger' just to hand. This is momentous. . . . My message to you is 'Go Ahead!'" It is almost impossible, however, to put this "new wine into old bottles." The Rev. Mayne Young sees this very clearly in his "Warning to Christendom," and points out that an entirely new outlook and re-statement of religious belief is necessary to meet the advancing tide of rationalistic and scientific thought.

#### REV. H. MAYNE YOUNG AND THE BIBLE.

In his outspoken statement concerning Bible infallibility, Rev. Mr. Young takes similar ground to Rev. B. F. Austin in his now famous pamphlet "Some Conundrums for the Clergy." He would indeed endorse every word of them. "During the last fifty years," says the reverend gentleman, "the orthodox presentation of Christianity has received shock after shock in rapid succession. The myriads of worlds in process of birth and death, the vast antiquity of the earth, the long history of man, and his animal origin, the reign of natural law and the consequent discredit of the 'supernatural,' the suspicions aroused by the study of comparative religions, the doubt thrown by the Higher Criticism on many cherished beliefs—these and the like have shaken the very foundations not of real Faith, but the popular presentation of it, and are the cause of the aloofness of the thinking masses towards Institutional Religion to-day. . . . The old Orthodoxy is right in regarding the New Criticism as revolutionary in its treatment of the Bible as the Protestant Reformation was revolutionary in its treatment of the Church. There is no infallible authority. God has not granted that to mankind. He has given them something better—Life. . . . It has been claimed for the Bible that it is infallible. That, be it noted, is a value which it never claims for itself, and which does not belong to it. The Bible is not infallible, either in morals or in facts. . . . What, then, is the Modernists' doctrine of Revelations?" the rev. gentleman asks. "With newer light," he an-

swers, "and greater knowledge, it will be found, he asserts, that the Word of God is not bound by the covers of any book exclusively. He feels that divine truth has come to us through the lips of Confucius; he believes that part of God's revelation was vouchsafed to Gantauma, the Buddha; that Zoroaster transmitted a partial message from the Infinite to his people in Persia. . . . By maintaining the finality of God's revelation to man in the Bible we see how greatly the growth of thought and religion has been hindered, and advance of science and progress retarded. . . . Have we not seen over and over again principles of conduct and institutions fit only for a barbarous age still surviving and flourishing, solely because sanction was found for them in the Bible?" In a magnificent passage this advanced preacher, herald of a coming age says: "Why, God is for ever revealing Himself, and is inspiring men, not through one but through a thousand channels. In the shining of the stars, and in the flowering of the field, in the lives and works of the great ones of the earth . . . by our converse with nature and man, and by the suggestions and impulses of the heart and conscience from within—in all these mystic influences that come to us from the spirit world and from the world of nature, God is ever revealing Himself to us." In a passage that reads like an extract from one of the addresses at the Bailey circles, this fearless man proceeds: "Never again will the All-Father be pictured as sitting aloft upon His throne, and ruling by means of His own solitary power. If He rules at all, He rules in and by means of every atom. He has clothed each minutest portion of the universe with His own Divine power. This infinite Over-soul of the Universe, who holds all things together by dwelling in them, is really the God whom we worship. No longer do we look for Him in signs and wonders outside the universe; we find Him in signs and wonders inside the universe. So in what we once looked upon as 'dead matter' resides a potency which in reality is the potency of that Divine Intelligence that dwells within the universe."

#### POTENCY OF MATTER.

In that last sentence is found the explanation of all that is attempted to be demonstrated by the "passage of matter through matter," allied with the teaching with which readers are so familiar. Dr. Clifford, Signor Valetti, Ram Bahardar are perhaps the three controls who deal more or less exclusively with the occult laws by a knowledge of which matter is dematerialised and again materialised to admit of its rapid passage from distances remote or near, as the case may be, into the seance room; how birds are subdued by a subtle hypnotic power, and brought by unseen potencies into the seance room, often apparently asleep for a few moments; how plants are grown by a hastening of the powers of Nature by an Indian Yogi, who takes possession of the medium and uses occult powers, as explained by Ram Bahardar in his address on "Masters and Adepts," in the August issue. It is demonstrated, in fact, as at no other circle within our knowledge, that the universe is a living, moving, palpitating, responding expression of Divine Intelligence. That religion consists in getting *en rapport* with that wondrous spiritual force that is Love, and that the value of any and every religion will be finally estimated by the amount of Love—Universal Love, not confined to any church, creed, or nation—which it had helped the hearts of its votaries to gain.

#### A LONG CHAIN OF INVESTIGATIONS.

It was not long after the famous Rochester Knockings by the Fox Sisters, at Hydeville, New York, in 1848, had set Americans talking as of a newly-discovered country, that Mr. Stanford began investigating in the early Californian days. After business hours were over, he, with his brothers, would sit down to table-turning, and get their first inkling of potent unseen forces, whether spiritual or not had to be decided later on. After his arrival in Australia, many opportunities occurred through local and visiting



SIR WILLIAM CROOKES.

"LAW OF VIBRATIONS."

"Harbinger of Light," Sept., 1905.

mediums of forming his belief in spiritual agencies being at work. He was an investigator at Dr. Motherwell's circle for many years; and later that of Mr. George Spriggs, besides others of less prominent character. When Charles Foster visited Australia, Mr. Stanford was one of those who gained conclusive evidence from that most remarkable medium. With Dr. Slade, he came into close contact, had many remarkable tests, when sitting alone in his office, and in broad daylight, with this sensitive, who, although unjustly accused of fraud by ignorant and biased inquirers, was among the most reliable and wonderful mediums of his day. Of Fred. Evans' gifts as a medium for slate-writing, Mr. Stanford gained proof upon proof. Buying his own slates, keeping them in his own hands, and getting time after time overwhelming testimony, which is still preserved in the slates covered with writing in pencil or coloured chalks from those who had passed over. All of these, however, pass into insignificance compared with the investigations into the occult forces of nature which he has conducted for the past ten years or more with Charles Bailey. In an interview with Mr. Bailey, recorded in the January issue, 1906, of the "Harbinger," he tells something of this mediumship which may be reproduced here. All genuine mediums, it may be said, do not need development. They are like poets, born, not made, and are exceedingly rare. In the following statement will be found Mr. Bailey's experience in this direction:—

## FIRST HINTS OF PSYCHIC POWER.

"All my prejudices were against Spiritualism," Mr. Bailey began in answer to my question to tell me all about it. "for I was brought up a Methodist, and attended Sunday School until I was seventeen years of age. I was never much of a student, and although I attended the State School for about the same time I did not even get into the highest class. When I was a younger man I used to read a good many novels, but since I have had to work hard at my business, I never have time to open a book." He is, indeed, one of those simple-minded men who, even in his capacity as a medium, needs some strong, capable guiding hand as far as worldly matters go, and has never been able to make anything out of his mediumship beyond the needs of the passing hour. "It was about 1888," Mr. Bailey went on, "that I was in-

vited by an old gentleman to attend a seance at Collingwood, which I attended very reluctantly with about twelve others, all strangers to myself. Almost the first announcement made by the medium was that I had mediumistic powers, and that they would try to control me, at which I simply laughed. I certainly felt a peculiar sensation, but on thinking it over, I attributed it to the heat of the room. At all the succeeding circles the same statement was made, until on one occasion I lost consciousness, and when I came round was informed that a clergyman of the name of Draper, who was drowned in the ill-fated s.s. 'London,' had been speaking through me. After I had been attending that circle for about 18 months, a statement was made by the controls that I possessed a gift whereby they could move objects that were in the room, and bring them from outside when every opening was securely closed. A short time afterwards some phenomena of the kind, they informed us, would be attempted. I fell into a deep trance, and was shown on awakening a piece of stone dripping with sea water, which was said to have come from the ocean. Then, as now, I am so entirely unconscious that I would not believe at first, but that they had brought it themselves into the room. I have been sitting for that kind of phenomena ever since. Shortly afterwards the sittings were held for a few nights at another place, and there I met a gentleman who invited me to hold a circle at his house. Here we had phenomena that surpassed anything we have had since, although, as you know, it is always a matter of proper conditions; the more harmonious the circle the better the results. It was perfectly comprehensible," I remarked to Mr. Bailey, "to people who have studied Dr. Zollner's 'Transcendental Physics,' and have had their eyes opened to the fact that there is no such thing as 'solid' matter, and that spirits can either compose or decompose material substances with incredible rapidity, convey one apparently solid body through another, or cause them to become visible or invisible at pleasure." "When people have begun to think I am not a fraud," Mr. Bailey went on, "they say I am a conjurer, whereas I know absolutely nothing about conjuring, and if these things were done at will and by my own power, I could make a fortune as a showman."

## PUBLIC WORK.

"I was first brought more publicly into notice by Mr. Stanford, who, hearing of my powers, invited me to his house at East Melbourne. On that occasion, as you have mentioned in your reports, a quantity of stone-copper ore—was thrown on the table, and through the light being suddenly turned on when I was in trance I fell to the ground, and was ill for two or three weeks after." "For about four years I sat in Mr. Stanford's circle twice a week," Mr. Bailey continued, "but went during an interval to have sittings with a leading professional man in Sydney, who, under the signature of 'X,' gave a detailed account of his investigations in a pamphlet, 'Rigid Tests of the Occult.' With this gentleman—now a firm believer—and also in Melbourne, 'apports' have been brought in full daylight when we were not sitting for them, and I believe that with an entirely harmonious circle that more wonderful results than any yet obtained may be expected." "I do not know," I said, "what I marvel at most, the live creatures, birds, fish, and so on, or large articles, such as the leopard skin spread on the couch in Mr. Stanford's office, the skull and the various curios that make quite a museum in themselves." "To my mind," Mr. Bailey said, "the skin of the head of a large tiger, which formed a sort of apron, the belt being hung all round with human bones polished and hanging like a fringe, was the most wonderful. This had evidently been the ornamental waist dress of some native chieftain."

## VISIT TO ITALY.

"Of course the publication and wide distribution of 'Rigid Tests of the Occult,' by the author and Mr. Stanford, brought these phenomena into extended notice, and leading Spiritualists in Italy wrote to Mr. James Smith, who arranged for my visit in the first instance to Milan. In this city there is a Psychological Society, and I was most hospitably entertained and well treated in every manner. The results were most satisfactory under strict test conditions, and the superintendence of gentlemen who had read and studied the subject. At Rome the conditions were different. There is no Psychic Society there, and with a strange language and surroundings I felt ill at ease, although in the two sittings we had good results were obtained. Then I heard of the serious illness of my father, and desiring to see him alive I returned suddenly to Australia. Invitations from all parts of the continent and Italy had, however, poured in on me. From London came an offer for a series of sittings from the London Spiritualist Alliance, but I could not see my way to accepting any of these under existing circumstances." "That was a pity," I remarked, "and my own opinion in the matter is that you needed a good business manager able to arrange all these things and keep your mind free and unharassed by worldly conditions. As I said before, they managed these things better in ancient Greece." "In Milan," Mr. Bailey



CHARLES BAILEY

went on, "there was one 'test' tried similar to the one in Sydney, where a gentleman at the last moment—when I was in a bag and enclosed in a wire cage—produced a pair of boxing gloves for me to put on, saying he 'would believe if anything in the way of an 'apport' was then brought.' A live bird came, and he had to acknowledge that he was convinced at last. In Milan the editor of a leading journal suggested something similar, the object being in both instances to entirely isolate my hands and make it impossible for me to hold anything. In Milan a strong piece of netting was sown over my head and hands after the precaution of putting me in a bag and a cage, and with equally satisfactory results, a live bird coming as the first 'apport.'"

#### IN THE SEANCE ROOM.

As a supplement to this issue a special photograph has been taken of the inner and private room in Mr. Stanford's office where the circles are held. So as to include the cage in the picture, it was necessary for photographing purposes to remove the large table around which at a little distance the sitters are placed. The medium is searched in the outer office by gentlemen visitors, who afterwards lead him into the seance room, examine the cage, and place him in the chair. The cage is then locked by one of the strangers present, the opening sealed with stamp paper, and the key is taken charge of by him until the close of the circle. It is not generally known that the complete trance condition is manifested by the pupils of the eyes disappearing. This can be ascertained by lifting the eyelids when the medium has lapsed into insensibility. It is not only that Mr. Bailey's eyes are always in this condition when examined, but that he is absolutely dead to his surroundings. To sit and listen to the various controls speaking through him, all differing in tone, pitch, and expression, is a revelation. To Mr. Stanford and the sitters it is always a matter of curiosity as to what sort of an evening there will be. Nothing is known beforehand. Everything is conducted in the most orderly manner. No personal questions are permitted. The circle is formed for the one purpose of demonstrating great spiritual facts to the world, and directing the thoughts of the sitters to the highest conceptions concerning man, and his destiny. The proceedings are opened by the Rev. G. White, a spirit control, who gives out a hymn, and starts and leads it, although that is entirely out of the range of Mr. Bailey's capabilities. Then an Invocation is given by the same or some other control—some-

times one of the chief speakers—which, for fervent aspiration, is rarely equalled in any one of the churches. Dr. Whitcomb then announces the speaker for the evening, and anything else of importance. Abdul is generally the next control. Nothing could equal the contrast between the broken half-Indian speech of the Hindu controls and the others. Full of good humour, Abdul salutes the conductor, talks to others in the circle, compliments the sitters or otherwise on the singing, tells them where Selim has gone for an "apport," and receives it with exclamations and attempted description in broken English. After this comes the address, and it is difficult for those unused to this rapid change of control to realise how a cultured speaker can, through the organism of an untutored man give an address, for instance, like those by Dr. Robinson, Signor Valetti, Dr. Clifford, Dr. Channing, Ram Bahardar, or any of the other names familiar to readers of the "Harbinger." More "apports" follow the address. Sometimes a list of friends out of the body visiting the circle is given, with greeting to all. To the sitters generally the meeting is a time of upliftment, and no "divine service" in any church, chapel or cathedral, could convey the same feeling of solemnity and conviction of the nearness of the spiritual world as this unique gathering.

#### WHAT IS IN THE FUTURE.

As has been said before this wonderful demonstration of spirit power at the Bailey circles is the culminating point so far in Mr. Stanford's investigations. To this work and its wide dissemination in every part of the world is due the great success of the "Harbinger." To its scientific exposition of the occult forces of the universe by the passage of matter through matter does the paper owe the help it receives from all parts of the world by men like Edward C. Randall, Buffalo, New York, author of "Life's Progression" and "The Future of Man"; Lilian Whiting, the author of world-wide fame; Dr. Coates, of Rothesay, author of "Photographing the Invisible," and many other notable works; Edgar Lucien Larkin, of Lowe Observatory, author of "Within the Mind Maze" and "Radiant Energy"; besides notable Spiritualists in every part of the world. There would be no ridicule of the important work done at these circles if it was more generally known that its end and aim is to give the world a religion within Nature that is the necessity of this age. In a paper written by Mr. Stanford relative to the religious teaching to be given at the Stanford University, California, he said: "In my opinion, the preaching of to-day should be a spiritual pantheism teaching that the Universe is God—that Universal Law, as the term implies, pervades all space, and, consequently, all therein, and that our religion should be a heart full of loving aspiration for an ever-increasing knowledge of, and a closer union with, that Law, Divinity, God, or Superior Being. The term used is of little importance. . . . The young man or woman who is ingrained with the truth of mind evolution, and that the mind he or she builds up in earth life is the sum total of the mind that passes into spirit life, will not wilfully do a wrong act that cannot be hidden when he passes over to the loved and wise whom he would hope to meet and associate with. The realisation of this advanced doctrine is the first step towards the Brotherhood of Man. Every wrong act rests on the wrongdoer—it is the Universal Law—the law of compensation—the Divine Law." This is the religion that enlightened men like Rev. Mayne Young are looking for, and it will be found that its realisation in the heart of humanity will come through an enlightened study of psychic phenomena, as exemplified by men like Dr. Alfred Russel Wallace, Sir Oliver Lodge, F. W. H. Myers, Lombroso, and an ever-growing multitude of investigators.

# Supplement to "Harbinger of Light," Sept. 1912. No. 73.

Photo. reproduction of Seance Room where Mr. T. W. Stanford's circles with the medium Charles Bailey are held.



As this is the first number of what is hoped to be another successful series of the *Harbinger of Light*, it has been decided to give a view of the interior of the Séance Room where the Circles are held, reports of which have done more than anything else to give the paper the prominence it has attained in every part of the world. It was on September 1, 1905, that the first issue under its present editorship appeared with Sir William Crookes and the "Law of Vibrations" as chief subject. Shortly afterwards the illustrated Supplements were given,

which by showing the remarkable phase of phenomena through the mediumship of Charles Bailey, have brought the paper abreast of the scientific thought of the time. The view taken is part of the inner private office of Mr. Stanford used for the Circles. For the exigency of photographic work, the large table, around which the chairs are placed, was removed. It is an added pleasure to be able to give a good portrait of the medium sitting beside the cage in which he is seated with door locked and sealed during the whole of the circle.